

THE FRIEND OF ARMENIA

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Organ of the Society of the Friends of Armenia
And Helpers in the Relief of Distress among Syrians and other Sufferers in the Near East

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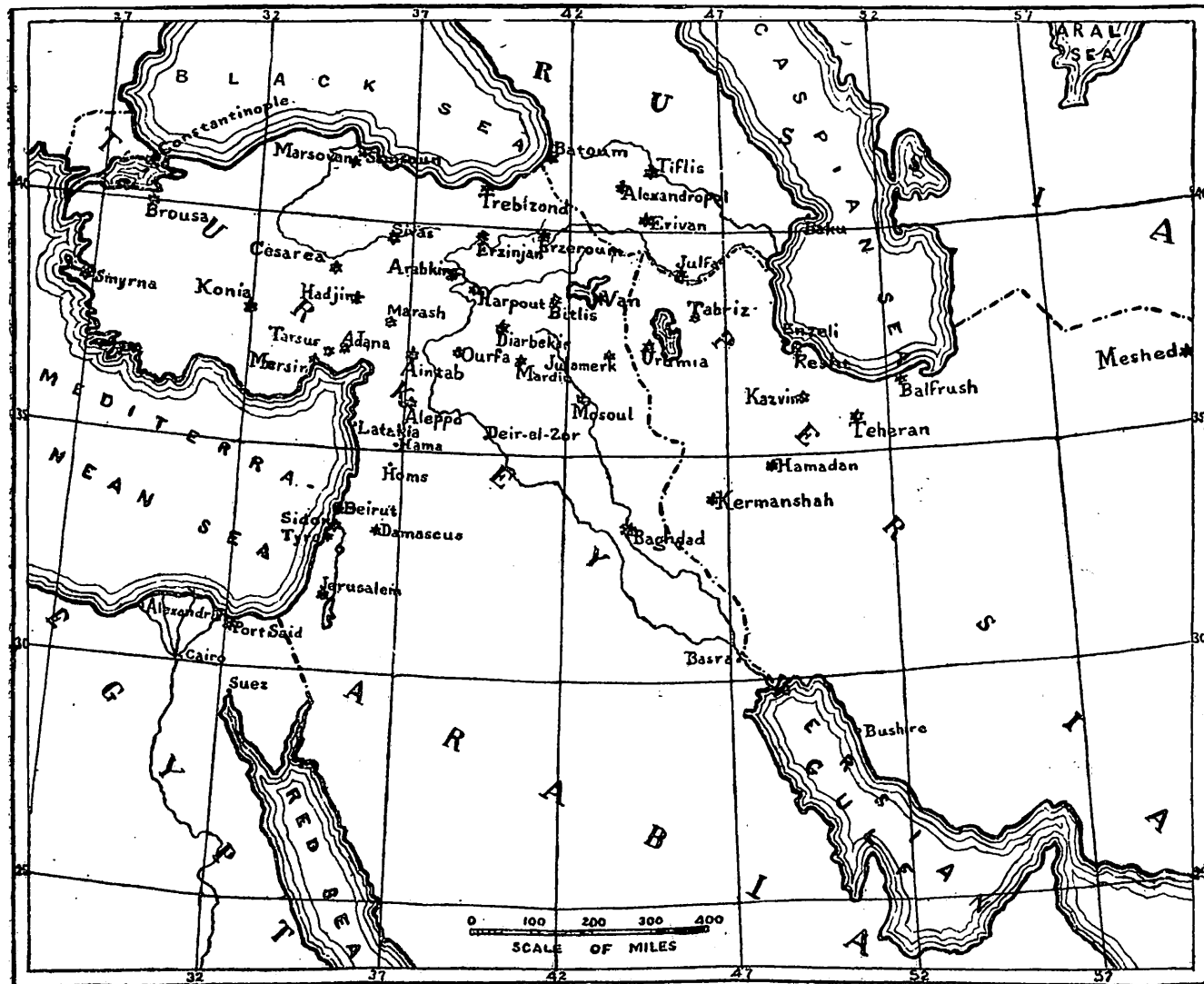
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FRIEND OF ARMENIA.

NEW SERIES, No. 85.]

THIRD QUARTER, 1922

[1S. PER ANNUM, POST FREE.]

Dear Friends,

The safe arrival in England of our Senior Representatives—Miss Agnes C. Salmond and Miss M. W. Frearson—was indeed a wonderful answer to the many prayers which have ascended to the Throne of Grace, on their behalf. Their preservation in the many difficult and dangerous circumstances which have often beset their paths, is a cause for great thankfulness. On May 15th these heroic workers reached London, and in spite of the twenty-five years of unselfish and devoted service, which Miss Salmond has rendered to the Armenian people, she is remarkably active, apart from her inability to walk easily. Her keen interest in the Marash orphans she left at Shemlan, and her eagerness to help forward any efforts that may result in the final protection of and freedom for the Armenians, are an inspiration.

Miss Frearson's "family" is at present in the charge of Miss Capper of the British Syrian Mission, and Miss Frearson has undertaken to maintain a further 70 orphans which have reached Shemlan, chiefly from Marash, since her arrival here. Much blessing has attended her visits to various places in England and Ireland, and she rejoices that many opportunities have been given of interesting friends in this country. She will probably return to Shemlan in October; and we shall then receive reports of the Orphan Work.

A "Welcome Meeting," to greet these friends, was held on May 22nd. Further particulars of which will be found on page 3.

Knowing the deep and sincere interest taken by a proportion of our subscribers in the fine work built up by Miss Salmond at Marash, during her twenty-five years service in that city, one feels confident that articles from her pen will be appreciated. In this issue a short description of just one needy village, written by Miss Salmond, is published. It is hoped she will write a series of articles referring to the Marash Orphanage and Relief Work, which we shall publish in future numbers of the Magazine.

At the time of issuing the last magazine reference was made to the possibility of Miss Davies settling down at Ain Anub. Since that time way has been opened for the orphans to stay at Brummana, on the Lebanon. Some two years ago Committee anticipated commencing orphan work there, but this idea did not mature. However, changing circumstances have now altered the decision then made, and the building, known as the "Old Hospital," Brummana, has been placed at the disposal of Miss Davies to be transformed into an Orphanage. This offer from the Friends' Foreign Mission Association was gladly accepted by Miss Davies, and Committee approve of her decision to

remove the children from Ain Anub to Brummana. Reasons for this change are given by Miss Davies and printed on page 14.

Miss Davies has emphasized the necessity of engaging three native helpers to commence Relief Work, under her supervision, among the thousands of refugees at Beirut, a large proportion of whom are sick. Committee have endorsed this suggestion and promised to support these three helpers—a nurse, a Bibiewoman, and a teacher.

Miss Davies has requested us to publish the brief resumé of relief work carried on for six months at Alexandretta, specially written for the "Friends of Armenia" subscribers.

As we ponder on the various places to which Miss Davies has of necessity been obliged to remove, one is reminded of St. Paul's exhortation. "For here we have no continuing city but we seek one to come," which is applicable to the Armenian nation.

Miss Ruth Wingate kindly offered to visit Ain Anub and assist Miss Davies for two or three months. This offer was accepted and arrangements made for her departure, as will be noticed on page 4.

We acknowledge with much gratitude a gift of £1,300 from the "Save the Children" Fund, which is to be used for giving one meal per day to 250 children for one year. Miss Frearson will receive a sufficient sum for meals for 80 children, and Miss Davies will have the deep satisfaction of providing 170 hungry children with a meal each day for 12 months.

Our Committee keeps in close touch with the Foreign Office, and all that is possible is being done to get a reduction of "Duty Charges" on consignments of clothing which are periodically shipped to Beirut.

Under extremely difficult circumstances, at Alexandretta, Miss Davies taught some hundreds of women the Armenian Embroidery and hankerchief work. These goods have not yet reached us but are on the way. We appeal most earnestly to our customers to purchase the work of these refugees. One thinks of the sorrows of their hearts stripped of home, devoid of comfort and the necessaries of life, bereft (in many cases) of husbands and children, or in the case of the girls of their earthly protectors, while stitch after stitch was producing this embroidered needlework.

From the Caucasus we have received little news, but much suffering also abounds there. The scenes of suffering and chaos have to be witnessed to be understood, but misery, sickness and starvation are found throughout Asia Minor and the Caucasus.

We extend, on behalf of this persecuted race, our heartfelt thanks to all who continue their interest and assist us with their gifts to alleviate, in some measure, the trials of the Armenian people.

In the midst of the turmoil and perplexities, which surround the missionaries, and the multitudes whom they assist, they can say—

"We smile to think God's greatness
Flows around our incompleteness,
Round our restlessness
His Rest."

We feel privileged to help bring some rest to the weary bodies and souls of the Armenian Refugees, through your generosity.

Yours gratefully,
MARGARET RUSSELL,
Secretary.

N.B.—Owing to delay in publishing the magazine at the beginning of the year, this will be the last one issued for 1922.—[Ed.]

ASIA MINOR'S MESSAGE

As Presented to the World's Student Christian Federation in Peking.

The greatest message Asia Minor ever proclaimed to the nations was the Cross. In the arenas of Asia Minor the seed of the Christian Church was the blood of the martyrs. The Cross remains our greatest message still.

I bring to you not what I have given, but what I have learned among the students of Asia Minor. Believe my witness when I say that I have learned from them anew the meaning of the Cross.

I have learned the *wonder* of the Cross. "When I survey the *wondrous* Cross." In Asia Minor I have seen the wonder of lives transformed from hatred into love, from fanaticism and bitterness into broad sympathy and kindness, and this in an environment of hostility and persecution and narrowness. The Cross did it. O the *wonder* of the Cross!

In Asia Minor, these past years; I have been given a deep insight into *sacrifice* when inspired by the Cross. Where, even in our generation, has there been greater? Countless dungeons and prison walls, fire and sword, desolate homes and families torn asunder, broken bodies and unbalanced minds rise before me. To take one's stand in the shadow of the Cross in Asia Minor has meant sacrifice. One million, five hundred thousand Christian graves, all newly made, bear witness to the sacrifice. In thousands of these graves lie the mortal bodies of young men and young women like ourselves, the students, the teachers, the leaders of *our* student movement, a movement that would have been now in this Federation but for those graves; strong, splendid young lives that would have met with us this morning had they not answered a sterner call to join a nobler host.

And I have learned of them the *courage* of the Cross. On the fields of France I discovered that we had never known just what the hidden contents of that word courage involved. But I go to Asia Minor to bring home to my heart the full significance of courage as related to the Cross. Men may suffer because they have to, women may die because there is no escape, men may lay down their lives fighting to the last, but in Asia Minor your fellow-students chose

prison, torture, death. They had no means of defence save a word, a word of betrayal, the word of Judas. One word would have saved them. *They refused to speak that word.* Their lives they counted not as dear unto themselves. And in those days of anguish, and they are still going on, they have turned for courage to the Cross. O the *courage* of the Cross!

And I have learned anew the meaning of *forgiveness*, which is the message of the Cross. Not passive forgiveness, but a forgiveness that goes forth in redeeming love. In this I confess I have still much to learn of my students in Asia Minor. Hands of reconciliation held out to those who hated and persecuted them and killed their loved ones. How often I have heard their prayers lifted for their enemies, prayers from lips of young students who had been beaten, cruelly imprisoned, whose loved ones had been slaughtered. And I have seen them prove the sincerity of their prayers by their acts of redeeming love. The Cross alone, and they had borne it, taught them such forgiveness.

I did not plan this message, but I suddenly discovered that the four lessons I have learned in Asia Minor of the meaning of the Cross form the four letters on the badge of our Federation, W. S. C. F.: W., Wonder; S., Sacrifice; C., Courage; F., Forgiveness. After all it is not strange, for at the heart of the Federation is the Cross. Our student Christian movement in Asia Minor may not be in the Federation (I have given you reasons why), but O it is of the Federation! The immediate future is as dark as the selfishness and cruelty of man. But knowing the loyalty and devotion of our remaining Christian students and leaders to Jesus Christ and to His Cross, I declare the ultimate future to be as bright as the promises of God.

S. RALPH HARLOW, Smyrna.
—Missionary Herald.

AMERICA'S CO-OPERATION

The papers reported the decision of the State Department at Washington to join with England, France, and Italy in appointing representatives on a joint commission to investigate the situation in Turkey. Secretary Hughes's communication sent to the British Ambassador contained the following statement:—

"The situation of the Christian minorities in Turkey has enlisted to a marked degree the sympathies of the American people, and it has been noted with deep concern that the work of benevolence and of educational institutions in Turkey has steadily been hampered; that the rights which American citizens have long enjoyed in Turkey in common with the nationals of other Powers have often been disregarded and the property rights and interests of Americans and other foreigners placed in jeopardy. In order that this Government may determine its future policy in relation to the authorities concerned, the President is prepared to designate an officer or officers to take part in the proposed inquiry."

This action of the President is most gratifying to the friends of the American Board as well as to the great circle of those who have contributed for the support of the suffering people in Turkey. While it is generally understood that there have been atrocities

in Turkey, yet there is no official report with reference to the state of affairs in Turkey since the publication of the late Lord Bryce's comprehensive book issued in 1916. It will not be expected that American missionaries, educational and relief workers in Turkey will, while acting as guests of the Government, report upon acts of mal-administration, except as these acts affect their own work as American citizens and the institutions with which they are connected. Neither ought they to be asked to make reports on the failures of the Government. It is therefore exceedingly gratifying that the United States has decided to join in this investigation.

At this writing the representative or representatives from the United States have not been announced. but it is expected that men of independent and impartial judgment will be selected and that the investigation will be thorough in every particular, so that when the report is published it will be the final statement on the subject of the present Turkish Government in Anatolia and Armenia, its relation to foreign interests, and its treatment of its minority populations. It is absolutely essential that these facts should be known before new treaties are signed and diplomatic relations with Turkey resumed.

—Missionary Herald.

Leopold Favre.

Within a few weeks, Armenia has lost three of her best friends; Lord Bryce, Dennis Cochin, and Leopold Favre. On his last day of active work, thinking of the anguish of the Armenian people awaiting a fate, to be assigned in the Turkish Peace Treaty, Mons. Favre exclaimed: "Now, at this moment, we must cry aloud; nay, rather throw ourselves without stint into the work of succour, and go beyond what has been done before."

He was pre-occupied with the fate of this people whom he had come to know and to love, and with whom he shared in his own deep feelings the suffering, the hopes, and the deception.

The news of the Abdul Hamid massacres of 26 years ago set him on fire with an intense emotion. From Geneva, as a living link between Switzerland and Armenia, he went to Constantinople and there started vast plans of help.

In the fragrant charm of his engaging personality there was indeed a magnetism to win friends to the cause of human right, and of Christian brotherhood.

In his close personal relations with hundreds of Armenians, he was a strong, ever-watchful support, and gave himself both literally and by his inspiring mind.

In God, he ever sought and found the secret, and the life we honour was simply an answer to the early call, "Rise up and bring succour to Armenia."

[The above tribute has been translated from the publication issued by the Committee of the Swiss Friends of Armenians. It should have appeared in last issue but was received too late for publication at that time.—Ed.]

Reception.

The Executive Committee and a number of friends had the pleasure of welcoming back from the Field on May 22nd at Eccleston Hall, kindly lent for the purpose, Miss Agnes Salmond from Marash, and Miss Kitty Frearson, late of Aintab and now of Shemlan Lebanon. Apologies for absence were received from The Rev. F. B. Meyer, D.D., Lady Ramsay, The Rev. J. McMillan, D.D., The Rev. Hugh B. Chapman, Mrs. Crowdy, and others.

The Hon. Mrs. Alister G. Fraser presided and welcomed the guests, and with the assistance of other members of the Committee saw that all present had tea and refreshments. In a few well-chosen words the Chairman spoke of the noble courage, endurance and reliance upon God of these workers Who had so wonderfully preserved them and Who brought them through and out of experiences that few women were called upon to go through, stating that those who bind up the broken-hearted shall ever have a sure refuge in Him.

Miss Salmond, who was lame, had to be assisted into the room due to an accident out in the field, and for those of us who had been in the field and had the privilege of seeing her amidst the activities of her missionary work it brought home a great deal of sadness. Yet when she quietly told us of her many experiences during the war, and her time of mental anxiety and distress for her children under the Mustapha Kemal régime, it was borne in upon us that the source of her strength was in living in close contact with Jesus. One could realise that while she was telling us incidents that took place her mind was visualising more distressful scenes than she was portraying, and the sudden pauses shewed us some of the mental strain that she had been and was going through, and now, after twenty-five years' service for the Master in and amongst the most persecuted people in modern history, she was laying aside the burden due to her physical condition and her long years of service, she retires from active service in the field. We are assured that the prayers of our people will go with her to sustain and comfort her here in the homeland.

Miss Frearson narrated to us some of her very wonderful experiences, and the story of how she brought the orphans and many other refugees from Aintab to Aleppo in safety was inspiring. Her resourcefulness, tenacity and diplomacy were remarkable, and is a story that should be written up for Girls' Missionary Circles. Miss Frearson is home for rest and change which, of course, means travelling through the country giving addresses and interesting people in her orphans and collecting funds for the work. We trust that even in this busy work she will have the needed change and a new storehouse of strength for work in the field, where she is planning to return this Autumn.

This brought our meeting to a close and gave us all new strength and courage to go on, ever looking unto Him Who will bring victory out of defeat and life out of death. He overcame that we might overcome, He died that we might live.

Our readers will be glad to know that Miss Ruth Wingate, who left on 13th July for Beirut to assist Miss Davies this summer, has arrived safely and is now working amongst the Armenian refugees. We shall all look forward to her letters and impressions of the field and work. Miss Wingate saw active service in France during the war as a nurse, and since the Armistice has been studying in Ridgeland's Bible College. She had the splendid idea that the most



MISS RUTH WINGATE.

profitable way she could spend her vacation would be to go out to Syria and assist Miss Davies with the numerous refugees who are in distress in this region. Miss Wingate's mother is Honorary Treasurer of the Glasgow Joint Appeal Committee. We shall all follow her in her work with our prayers, and trust that the mantle which has fallen from Miss Salmond's shoulders may fall upon her for service in this part of God's vineyard.

G.F.G.

A Visit to an Armenian Village near Marash.

I well recall the first visit I made to this village in 1899. Journeying then was new to me for it had to be done on horseback, and I had never been on a horse and found it extremely difficult. Miss Blakely, an experienced American Missionary, accompanied me, and of course we had to take a man with us to look after our animals, and he was saddled on the top of our travelling cots, our bedding and food, etc. It was a bitterly cold day on which we started, and being in the winter time the roads were bad. It took us six hours to get there, but on arriving we had a most hearty welcome from the Pastor and his wife. They at once showed us in to their one apartment and placed it at our disposal; when we got our beds, etc. into it there was not much space left in spite of the fact that there was no other furniture of any kind in the room. The tiny window in one corner was interesting. The

Pastor had nailed a few thin boards together for the frame and had stuck a few bits of glass in just as he could place them, in any shape or form. Near this window was his shelf holding some six or eight books—all his library, poor man.

We opened up our cots and used one as a table to eat from, the other we sat on, and while we were partaking of the same, this good man brought us in some freshly made butter from goats milk and some fine honey from the mountains close by. The family joined us after supper, and several other guests were sitting around on the wooden floor. After an interesting conversation they retired and we rested.

We were all astir early in the morning and went to the river close by for our morning wash; then we saw the children in school, the same dingy room being used for this during the week and for the church on Sunday. Oh, what a poor miserable place it was, and yet here were some really good men and women though simple in their habits.

The work prospered and the people felt the need for a younger man to assist in their church and school, and also a larger and better building became a real necessity. Most pathetic appeals were laid before the missionaries as the people alone and unaided could not accomplish so much.

It was a custom for the resident missionary families to camp out during the hot weather, and the healthy spot chosen was on a Spur of the Amanus Mountains, which overlooked this village, and while we were there we had frequent visitors, especially when a medical man or woman was with us. One year there were six different towns represented in our camp, for the air, the water, the quiet, helped us to live and carry on the arduous work.

The question of help for this church building was talked over, and each one decided to do something with the result that at the end of the season quite a substantial sum of money was handed over to the Finance Committee. This was a great encouragement to the villagers and all followed this example. The men hewed the stone, the women carried great blocks on their shoulders, the children did their share, and so in time it was built; and on a very special day a missionary and Pastors from Marash, with some leading men, took part in a formal opening and dedication, and for some years it continued to be a busy centre, and spiritual refreshment was here dispensed to the weary.

When all was going well, the war came, and here, as elsewhere, sorrow and distress. All able-bodied men were pressed into the Army, their animals seized, and all agricultural work stopped. Then the deportation order for all Armenians to leave their homes and go to no one knew where. The men who remained in this village refused to go, preferring to die among their own mountains. When resistance was offered they were charged as Revolutionists, and a regiment of Turkish soldiers was sent to fight against them; the men were killed and the women and children fled hither and thither. The village was totally destroyed by fire; we saw the smoke from Marash, and it lay desolate until the Armistice was proclaimed, and there arrived a regiment of British soldiers to see that Peace was restored.

As a result it was wonderful how many of these Armenians returned to their former homes and how hopefully they proceeded to repair and restore the waste places. From March to October of 1919 they managed to live, but as winter approached and not a house had been built in any shape or form, the coming of rain and snow was anticipated with much anxiety. It was at this juncture that I was repeatedly urged to come and see for myself their condition. Although exceedingly busy I at last decided to go and do what I could to encourage and cheer them. The Relief Committee lent me a horse to ride on, they also loaded a donkey with a variety of clothing for the sick and the children. We had some tins of condensed milk and other foodstuffs, and were able also to take £60 worth of seed corn, as it was just the time to sow such seed for the next year's crop. However, the destitution was so great we were obliged to permit it to be used for bread. I was accompanied by an Armenian merchant, one of the few who had not been deported, because his work was necessary for the Turks in Marash. We



THOUSANDS OF ARMENIANS LIKE THESE REFUGEES.

were overtaken by a very heavy shower of rain, for which we were not prepared, and as we knew there was no house and no roof to cover us and our loads we felt anxious, but passed the night somehow, and in the bright sunshine of the following morning we were ready to receive all the men of the village and to plan with them what we could do with the means at our disposal. We got them started on four places, which it was thought could be covered in with branches after a few beams had been put in, very primitive indeed they were to be, but we were glad to see a beginning made, and we trusted that more money would reach us ere long. We visited the sick, distributed all the Quinine we were able to bring. Of course the children followed us around, and we gathered them inside the walls of the church, and sitting down on the stones in the midst of the ruins we got them to sing some cheerful tunes; then we asked them to help their mothers and brothers all they could, and afterwards

they were given some food to take away with them; it was a very sad and most pathetic sight, and one never to be forgotten, and we felt that all we had done was just like a drop poured into the ocean. But they were grateful and expressed their appreciation for the sympathy shown them. They implored us to come again soon as even our presence was a source of strength. It was our hope and our wish to do so, but this proved to be our last visit there, for in the beginning of 1920 such terrible troubles then occurred which caused the destruction of all the inhabitants not only of this particular village, but also of others; all situated at some little distance from Marash.

It was calculated when I left Marash in September, 1921, that there was not one Armenian man, woman or child left in any one of those villages, where formerly they lived and had their work, their little church and their schools.

My object in writing this is just to remind you that your prayerful sympathy is still needed, for the Armenian people, are scattered as they have never been before, and their needs are many and great. May God give wisdom to those who are striving to get a just and true settlement made on their behalf and a National Home provided for them in which to live and develop, as they surely will if given the opportunity. We must in every way continue to assist any efforts that will help forward that settlement.

AGNES C. SALMOND.

Ain Anub Orphanage work.

(Extracts from Miss Davies letters.)

May 17th, 1922.

Here I am actually writing you from Ain Anub where I arrived last Saturday, bringing with me our worker Eproohy, who will be a sort of house mother. She is a good Christian woman, and I think will be a great blessing to our work, as she is a widow and very poor. I am taking her little boy as one of our orphans. I also brought with me a little girl orphan who has a sad history. Now every day she seems to improve and is losing her pinched look.

I am expecting Mr. Spittal to come up to-morrow to talk over things. I will not close this until I have seen him. I saw many of our old Cilicia friends before I came up; they are longing for something definite to happen so that they may go back to their homes; their hope is wonderful. I am going to do all I can to get as many as possible up here for a week's good food in this cool air; I am beginning next week. The return fare from here to Beirut is a Syrian pound each, and of course they must have food; all our workers, preachers, teachers, and all we know who have helped their people and are now in difficulties themselves will be invited in turn. I know of no better way of using the cheque of £20, which you sent to Miss Coomber, so many will be helped in this way, and our Orphanage will be a holiday home for many. How I have longed to bring all the poor Refugees so as to give them a helping hand here.

Our first days here are difficult; we have hardly anything for our use, but all this will be smoothed out

in time. There is also a day school going on in this same building, and we are constantly in the midst of the noise of two schools. I hope I can arrange something with Mr. Spittal about having a building for ourselves.

I am enclosing a list of our children. Of course I cannot give another complete one until we get our Kessab orphans. Did I tell you that the Marquee and tent arrived safely, and we have it with us ready to put to whatever use seems best. The list of clothing to come by "Algerian Prince" has also arrived.

And now Mr. Spittal has been up here, and it is arranged that we have one of the buildings free until the Autumn for our use, which is a very satisfactory arrangement; the Bishop is coming up next week and the rent of it will then be settled. I do not think it will be very exorbitant, so I am thankful to know that is settled. We will take it yearly so that we shall be free to do what seems the right thing as time goes on.

30th May, 1922.

It was nice to get your letter. Oh! if you could just come and visit us, how you would enjoy seeing our children. I am already beginning to feel "Mother-like," and that there can be no other children quite as nice as ours. But really, they are sweet and so responsive to love; they will quickly forget the past in this atmosphere, and grow up, I believe, a blessing, and real Christians. I have asked the Lord for this, and will trust Him for it.

To-morrow I go to Beirut, and will write you soon to tell you of my visit, and of the possibilities for having Alaja made. I am so sorry it is not possible to get it now for you. The scattering of the people has made even this industry impossible. I will also let you know in my next letter what I succeed in doing about getting things out free from duty: it is going to be a great loss to these poor Armenians not to have things sent out to them, so I will do all I can about it. I am enclosing slip of money received: thank you very much. I will be able to tell you in my next what is to be done with the money marked for relief. Please thank the kind senders very much; it is certainly stretching out a helping hand to these Refugees in their great need.

I have so many plans in my mind to help the Beyrout and Alexandretta people, and I hope some of them will very soon develop, for we are getting the Orphanage into working order, and as soon as it is organised I will be more free for other things.

And now I have returned from my visit to Beyrout. I saw a great many of our old Adana friends. Among them were our old Adana nurses and workers, and also some of the teachers from the Cilician Mission schools. Some of them are sick and in need. One teacher who is there with her mother is very sick, so I am asking her up here straight away, with her poor mother. All of them are now in such different circumstances. You can imagine what a pleasure it was for me to see all these dear people once again, for they are those we have been so closely associated with in the past. I am glad to be able to give them each a little change up here now, it will help them on.

I enquired about Alaja and there is not any made now, so Dr. Salipian, one of our former friends at Adana, is making enquiries as to the cost of putting

up looms and to how many it would mean work for, and I am finding out here if the people in Ain Anub would make any objection to the Armenians coming up to this village to start that kind of work. I would much like to start such work: we must pray to be shown the best place.

I also visited the camps; they reminded me very much of the Alexandretta camps. We cannot help them all, but we will do our best to have up here the most needy among the sick women and children; the cry everywhere is "Do give us work."

I was pleased to find that though far from their homes and poor and needy, yet their efforts to attend prayer meetings and to hold services is wonderful. I feel sure God has taught them many precious lessons. Another thing which strikes one is the number of orphanages which are all around. No one feels it is quite satisfactory to have these children away from their surroundings and among a people who dislike them. It is not normal and yet conditions have forced us all into bringing them here, so we will trust the Lord to bring good out of it all.

I also had word that the Bishop of Jerusalem is expected in Beirut on the 11th, so Mr. Spittal has asked me to go down and talk things over with the Bishop. I will report to you what he says, but of course will not arrange anything definitely until I have let you know.

I also went to the British Consul to see what could be done about getting things out duty free, and he is going to set to work right away to see what can be done, so kindly wait a little before sending things out. I feel sure it will come out alright. It was nice to get back to our little ones. Many of them are suffering from Malaria; brought it with them from Alexandretta. I am glad I am a nurse to care for them, but better food and a happy home will be their best medicines.

June 10th, 1922.

I have waited before writing to interview the Bishop. I went down to Beirut to see him and we had a nice time together. He is writing out the conditions and sending them to me as soon as possible. I will send them on to you; they are very reasonable indeed. Should we decide to stay, we do not commence to pay until the first of October. This summer we are guests here. Now I ask you, please, not to make any definite arrangements with their Committee at home until the end of the summer, as we want to be perfectly sure that this is the best place, and I would like to look around during the summer. I also want to find out from the village people here (who are mostly Druse) if they will be willing to have Armenians up here should we start industrial work for them. There is an empty building in Brummana; I have written to know under what conditions it could be rented. Miss Cunningham would like us to go if we can have the building. I have written about it and wait their answer; in the meantime let us wait upon the Lord for guidance. We want to be in the place we can help the most, and which will be the most advantageous in the training of our children.

When I was in Beirut my heart was greatly saddened to see so many of my old Adana people in such misery, and so many are now coming from Alexandretta, as

the French are now compelling them to leave there. It is really necessary they should leave as it is such a terrible climate, but they ought to have somewhere ready for them to go; they are just wanderers with nowhere to go. Oh! I am going to have as many as possible up here, as many as I dare without attracting the notice of the villagers. I gave money to blind old women and one young woman, who is one of our old patients from Adana, a paralytic who has literally no one in the world. I gave help to her and will continue to do so. How thankful I am to be able to give them help; the sick, the old and the orphans call to us for help. We have a little house near to our Orphanage with four rooms; I am busy getting that ready for Refugees that I mean to have up here in turns; there are other places also that I am preparing for them.

Pray for us for we need special guidance as to how we can best help and where is our best place to be. Our children are sweet, I love them all. It is beautiful



CLOTHED IN RAGS.

to watch them opening up each day, and responding to the love around them. The little ones enclosed (sorry I have a mark from a scratch on the film) are little darlings, and are already looking so well. Nuvart is the middle one, the right is Yeva, the left and biggest is Marie. They come in to say good-night, and are learning to say "Jesus, tender Shepherd, hear me" in English, and of which they are very proud. No work can surely be so satisfactory as the care of little ones; the other is a group of our children in their new pinafores.

Do you not think they already look greatly changed from the group which was taken on the boat. Perhaps I am too proud a mother, but really ours seem to be the loveliest children there could possibly be. Think of these in this picture and then think of what they

have been rescued from. Thank God for this great privilege. We have had much trouble with them for many of them have skin diseases, sore eyes and heads, and nearly all are having Malaria in turn. We are giving them much quinine, and in time this too will pass. We are very well, very busy, and very happy, and long for everyone who does not know the privilege and blessing of helping little ones to share with us in this great joy.

With many thanks to all the Committee.

July 5th, 1922.

I have just written to Miss Salmond, and I know she will discuss the letter with you. It is about the Marash Orphans, which we are being urged to take. I feel I dare not refuse them, though I am anxious to know exactly how they are to be supported, so will be waiting for Miss Salmond's answer.

Our little family are all getting on nicely. To-day we have our new teacher, and I know her. She used to teach in Miss Webb's school in Adana and is a nice Christian girl. I believe she will be a good influence among the girls.

We had a touching incident the other day. One of our children who thought she had no one left in the world suddenly heard that she had a sister living; imagine her surprise and delight. This sister was one of Miss Frearson's girls and is a little servant now with Mrs. Fox, Brummana; she also was greatly delighted.

Another pathetic incident refers to one of Miss Salmond's orphan girls, who came out of Marash when she did, and has been helping us with the sewing for the last two months; she left us yesterday, but before going came to me and said "Miss Davies, I shall never forget my time here, and I shall always work and send you a gold pound each year," and she gave me her first one, saying: "God has been good to me. He fed, clothed, and cared for me in Miss Salmond's orphanage, and now I want to help some other little child." What an example she has given us; these are the things which encourage us and make us feel assured that our work among these children is not in vain.

I have received the bill for clearing the two boxes which have reached us safely, but am alarmed at Customs and Duty charges. I will show it to the British Consul before sending it on to you, but it seems rather a hopeless affair. I shall be going down to Beyrout to give out these clothes, and they will be a great boon to the poor Refugees, who seem to be coming there from all parts.

We are anxious to see if anything will be arranged for these poor people, so that they may live in peace somewhere; they are waiting also and becoming more hopeless as time goes. I wish you could see our little party of twelve refugees. I have taken their photos, but have not had them developed. One poor man has been so hungry that he had to be careful what he ate. He now looks so different after two week's stay. Indeed they were pictures of misery; the children with dreadful eyes and all sick.

A Touching Incident.

By MISS ANNIE DAVIES.

As I was going along one of the Beirut streets, a little shoeblack was sitting in the shady side of a doorway. I do not know what prompted me to stop and look at him, but I did, and he looked up with a smile and at once he jumped on his feet and said, "Miss Davies," my astonishment was as great as his, for I found he was one of the Adana orphans who had been our hospital errand boy for last summer. "What are you doing here," I asked. "Why are you not in the Orphanage?" "Oh," he said, "I had to leave and come to work, for mother would starve otherwise." A little boy, his companion, much younger than he, had the same tale to tell. Think of it, these children with the care and burden of men upon their shoulders; we talked and enquired for mutual friends. I found he lived in a miserable tent. Since last summer when we were all so happy together helping the needy and sick, what tragedies we have seen—the breaking up of homes, churches, schools, and business places—never were the people so hopeless and in despair, for their small hope of returning to their homes and fields is passing away with time.

Passing some miserable tents I found a woman lying on the ground. I saw she was very sick, indeed dying. It was Pekka, our Adana washerwoman, a sweet Christian worker for many years. Oh, the pain at my heart to see our old friend in these conditions; she was dying of a broken heart, for when fleeing from Cilicia her two daughters got separated from her, and for months she had no news of them; afterwards she heard they had been taken to Smyrna. But the longing to see them was too much, and she just fretted away. For her we have no regrets, for she has gone to the Saviour she loved, but for her children who are now parentless. If I can find her youngest child, Jean, I shall take her into our orphanage. Will someone who reads this true story promise to send a gift towards her maintenance?

And so we meet our old friends, for friends we count them all, and it saddens us to see them in such circumstances, but the Lord is with us and is teaching us many lessons through these things. Pray for these people who seem bereft of everything that their faith may not fail.

A Visit to Ain Anub Orphanage.

By AN ARMENIAN PASTOR.

It was nearly night when we reached Ain Anub, so we could not see around much, except the table. Miss Davies and Miss Coomber brought to the table all they could to please us: a few olives and a little cheese, also an egg for us each. They said that the two eggs were the only ones which could be found in the whole village, which was composed of several poor Christians, but mostly Druse houses. Of course bread and water was plentiful. They also brought a big water-melon. Miss Towner was also there, as an added pleasure. After supper they took us to the roof to show the treasure of their charming scenery. We could see the sea decorated with the rays of the stars. Heaven and earth were united to serve as a mirror to each other.

Also the lights from the houses in Beirut were shining more brightly, and pretending to be the milky way on the earth. It was such beautiful scenery that I cannot explain it at all. We only lost ourselves in its unique beauty and charm. We were about 2,200 feet high, so could enjoy the cold, rest, and the beauty of the Lebanon. At last we realised it was half past ten. The ladies most kindly insisted on our sleeping on the roof, while they went to find another corner in the building.

Next morning, after breakfast, they took us round the building. Wherever we went we saw very thick, strong, stony walls (even the floor is made of stone), without any cupboard or shelf; so they have tied together roughly two or three pieces of broken boards to remind us of shelves, and have used Kerosin boxes as cupboards. They have fixed up pieces of string from wall to wall to hang their things on, and a few nails on which to hang their clothing. Even the ladies could not hide the number of their shoes and slippers. All they had were on the "meydan," i.e., in full view. Miss Davies has had no time to decorate her room with pictures or Bible verses, though she has some. About ten girls sleep in one part of her room until they find a better place: a curtain was the wall between. Her room is the place of anything and everything that cannot find a proper place, a few bottles which serve as the pharmacy of the Institution, etc., etc. Even she herself could find a place in this room during the night to sleep, if there would not be more respected guests to be accommodated.

Miss Coomber's room was the reflection of her heart and soul, so simple, so clean and so tidy, having most essential things only. Among them you could see a card "El Shaddi"—The God that is enough (Genesis xvii. 1). Another nailed card, "Lovest thou Me? Feed My lambs." I think the first verse was the key of the Institution, and the second verse was the key of the closet of their sacrificing hearts. The bedding of the children was a thin cotton kilim and waterproof and a blanket. The children were small, but their bedding was smaller and shorter: no pillows or sheets. In summer it may be enough, but in winter time—!

The bell that we saw was not a long bar of iron, as it was in Alexandretta. This was brought from Nazareth, with which they decorate the camels, and their noise announcing the coming of silent camels.

They have two sewing machines given by Relief, but not utensils enough for the kitchen. The yard had a few Cyprus trees, and the wall creepers, or ivy; very few mosquitos, no rats nor mice, not even in the granary. The girls there number about 90; nearly 60 of them looked as if they were born in the same year, month, and even day. The oldest was about 12 years and the youngest 2½ years. There were about 20 babies, and we saw a small basket full of toys for them to play with for half an hour in the morning, and half an hour in the evening, although every girl had something to do except the children who are too young to work for others. The Institution needs more helpers, but excepting the "cook mother," we could only see two very young teachers and two young helpers, but neither of them were educated enough. I am sure they need better educated and more experienced teachers. The children had a pro-

gramme to struggle to follow for half the day. The other half was to be filled with sewing, washing, knitting, cutting out the needle work of Aintab and Marash. For their education even the Misses Davies and Coomber had to help by giving lessons. The most unique thing in this Orphanage is the Bible Lesson and religious training, and to begin the day with prayer and close it with prayer. The life of Abraham, etc. has been very interesting for these girls, because nobody taught them before. In school time they use the Armenian language, otherwise Turkish, because the missionaries think that the Armenians will one day use Turkish to evangelise the Turks. Miss Coomber testifies that the children are also very clever in learning English.

I understand that Miss Davies intends to move the orphans to Brummana. She feels that she can buy things easier and cheaper there, and will find more sympathy from the missionary friends towards the Armenian orphans and the poor, and that they can begin work there for the poor and needy.

In short, the Misses Davies and Coomber are now acting as the mothers to go little orphans. They are very busy fixing and arranging for them, and trying to transform the Orphanage into a real home for these homeless nestlings. They try to give them nourishing and enough food to keep them alive, even to make them grow physically. They try to develop them mentally. Also try to nourish their souls to grow in love to God and men. In this important task we found them the right persons to push on such a work. One to act like a leader, the other a follower; both like two sisters to each other and to the cause. I think they are the complement of each other. One without the other would be much less useful, but together a real help to the orphans. In the near future I hope they will erect an ideal orphanage by the help of God and through godly men and women.

After we had enjoyed the privilege of the Lebanon and the hospitality of our friends and spoken to the girls in the morning service, we hastened down to the heat and duty of Beirut.

Ordination of an Armenian.

Interesting Life Story.

The ordination of a minister is a function which rarely occurs in Basingstoke, and there were circumstances in connection with the ordination of Mr. Sisag Manoogian, which took place at the Congregational Church on Wednesday evening, that made the occasion unique. The service was conducted by the Rev. R. Mackintosh, who was assisted by two Congregational ministers, the Rev. G. H. Lewis, B.A., of Alton, and the Rev. Egbert Gregory, of Thames Ditton.

Responding to the request that he would tell those present how he had been led into the Christian faith and moved to seek ordination to the ministry, Mr. Manoogian, speaking with a foreign accent, related some interesting and perilous experiences in Armenia, where the murderous Turks have frequently sought to kill him. He lost his father when only six years of

age. His mother still lives. He was educated in a Christian College at Tarsus, the birthplace of St. Paul, but had to beg and borrow money and earn more for his college fees, and he worked in and out of the college until he graduated. His wife, to whom he paid a touching tribute, willingly and bravely shared with him all the bitter trials of deportation rather than rest safely with her Greek family. After working for four years as a teacher and then for two years among young men, he studied in the Theological Seminary in Marash. In 1908 he received a licence to preach the Gospel and gave himself to work of various kinds in different places. During four visits to England he had the privilege of studying the methods of Christian activity. "Many times," said Mr. Manoogian, "the Turks have intended and tried their best to kill me. One severe wound and one slight is all the harm they have been permitted to do, apart from the material loss and the suffering of the deportation. Twice I had a very narrow escape from Turkish robbers, and three times I was in the trap of Turkish brigands. In another case three innocent Armenians were killed on the way to their farms, the Turks thinking that I was one of them. I have passed through the ordeal of three great massacres. Thirteen Turkish bullets were fired directly at me, but they miraculously missed their mark. During the deportation the Turkish Government sought me by name, but by self-imprisonment in a dark cold attic in Aleppo for 6½ months I was saved from their hands. Just after we spent all our money during deportation I was sick with typhus, and at the same time my wife was ill with typhoid fever. Think of it, God appointed a Turk to feed my old mother and two children for 50 days. This Turk was the same criminal who kept back the bread of 800 orphans till all starved to death. My God also saved me out of the hands of the Turkish court martial in Aleppo as well as in Adana. When in a village on relief work the Chief of the village and two other Turkish officers came by night near my room to kill me because I had rescued Armenian girls from their hands. God made them fear the badge on my arm as American N.E.R. agent and they went away without shedding fresh blood. Because of the strain of these years, by the advice of doctors and by most kind invitation of my friends, I came here with my family for a short change and rest. Just after I got our passport and booked my family to go back last December the evacuation of Cilicia by the French began, and they could not go in this time of terrible panic and matchless misery. So I left them and went myself for a few months to do what I could to help some of the refugees who have fled into Syria.

"Now comes the most natural question,—'What shall I render unto the Lord for all His benefits towards me?' The answer follows,—'I will take the cup of salvation and call upon the name of the Lord . . . in the presence of all His people,'—especially His people whose past has been the history of matchless martyrdom for the sake of Christ and Christian principles; whose present is the war theatre of the non-Christian interests of the Allies. During the last six months I have been visiting the principal centres of the Armenian refugees in Syria. I found them pitched right in the midst of swampy ground, where after the winter's drenching rain they must now wrestle with terrible

swarms of mosquitos and fatal malaria. I found another party dwelling among ruins, where diseased oriental dogs and nocturnal birds and animals have been used to live. Another large party had settled in some natural and some artificial caves and quarries which have been used as the stable of pigs. Here it was pathetic to see mothers trying to make swinging cradles to save their babies from the large ferocious rats which had bitten several of them in the night. Do you know that some of these men were the pride of their country and were rich in the past. Now they are crushed and crumbled into Armenian refugees. Take away money and honest work from the men; cut off sufficient water supply from the women and children; force them to shelter in caves where sun and fresh air cannot enter; worst of all, burn their churches, destroy their schools, send them a famine of hearing the Word of God, also a famine of human help and sympathy—can you imagine the result? This is their present condition. Just 13 years ago there were 75 pastors and preachers in Cilicia. Five have died a natural death; 43 were killed during the Adana massacre and deportation; 23 have had to shelter in foreign countries after their churches were burned and their congregations killed and fled. Now in the whole of Cilicia and Syria there are only six ministers directly busy with Gospel work—six out of 75! This only shows the condition of the Protestant churches, but the whole nation is stranded, scattered, and are ready for the Gospel message. They are like sheep without a shepherd, as a man fallen among thieves without a good Samaritan. Therefore can I take anything better to such a wretched nation than the cup of salvation?" Mr. Manoogian concluded with an appeal for continual prayer for himself and his nation, that in and through them the Kingdom of God might come nearer and sooner.

Mr. Mackintosh read letters which had been received from the Acting Pastor of the Evangelical Church at Adana, from Dr. W. Nesbitt Chambers, missionary of the American Board at Adana, the Rev. S. Melkonian, Alexandria Evangelical Church, and others; also from missionaries of the American Board, and members of the Cilicia Evangelical Union, heartily commending Mr. Manoogian as a brother beloved, pointing out the great lack of ordained men for the work of the Central Turkey Mission, and the impossibility in the existing circumstances of getting together a native Council for the purpose of examining and ordaining men for the work of the ministry, and urging therefore that Mr. Manoogian should seek ordination during his visit to England this summer. They testified that after completing his college and theological courses Mr. Manoogian had made full proof of his ministry during several years of faithful and fruitful service in lay evangelism and Y.M.C.A. work, and they felt confident that his usefulness would be greatly increased, especially among the suffering exiles of his own people, if he were given authority to serve fully in the Gospel ministry, through the holy sacraments as well as in the Word. Mr. Mackintosh added that he had known Mr. Manoogian for some years. It was at Basingstoke that he was united to his wife, and he (Mr. Mackintosh) performed the ceremony. He had been in touch with Mr. Manoogian at other times, and had heard a good deal about his work.

The service of ordination was then proceeded with, and after the singing of the ancient hymn, "Come, Holy Ghost, our souls inspire," Mr. Mackintosh said the ordination prayer, following which Mr. Manoogian, kneeling, received from the three officiating ministers the laying-on of hands, the congregation standing. The ordination charge was then given by Mr. Mackintosh, whose wise and sympathetic counsel to the newly-ordained servant of Christ made a deep impression. "We send you forth," he said, "with a God-speed and with a prayer in our hearts that God will abundantly fit you for the great work to which you are called. We sympathise with you and your suffering people and pray that the trials and persecutions they are going through may soon come to an end." Shaking hands with Mr. Manoogian at the close of his ordination charge Mr. Mackintosh added, "God protect your life and guide you in all your ways, and strengthen you continually for the work you are putting your hands to."

The service ended with the hymn "Lord, speak to me, that I may speak," and the Benediction.

—Hants-Berks Gazette, June 24, 1922.

Six Months at Alexandretta.

It is just six months ago since we arrived in Alexandretta; by we, I mean the poor Cilician Refugees and myself. I have kept you informed of conditions as much as possible, as they were at the moment of writing, and yet as I look back on these past months I feel how impossible it has been to make known to you the real situation; it has to be seen and experienced to be understood.

Through the kindness of you friends at home about 500 people have been helped each week with flour, rice, milk, medicines, soap, clothes, and another 160 widows and girls have received payment for work which most of them have been taught to do. Sunday services have been provided in very crude unfinished barracks, the wood for which has also been supplied by you kind friends at home. The children have had their Sunday and day schools; our workers have had the Gospel faithfully preached to them in these same barracks. You will understand, therefore, that I cannot very well leave here after all this has been done without saying to you all "Thank you very much," and also without thanking the Lord Who put it in your hearts to do this.

At a meeting of our friends and workers where we were gathered to say goodbye to each other, I was asked to send you their heartfelt thanks for the love, sympathy and help you have shown them in these months of unspeakable need and suffering. It has been a benediction to them to know that in their hopelessness and distress God's people at home had not forgotten them.

Now you will say, it really is nice that we have been the means of helping so many people. Yes it is, and I cannot thank the Lord enough for His help and presence which has been such a reality to us these last months, yet my thankfulness is tinged with sadness as I think that winter is past and summer is here, and still these poor people are here living in these awful

conditions with no hope as yet of returning to their homes; when we first came there were about 20,000 Refugees, now there are probably about 12,000; some of these are finding work, others who have earned a little are leaving for Beirut and Smyrna etc., but the majority are here under the sun, for what shelter from its fierce rays will a ragged tent or an old blanket, or a tiny hut made of branches be? They are sadly weakened by the winter's privations and exposure, and I fear that death is going to be the only solution of their misery. Is this the Lord's plan for them I wonder? Is He out of His great heart of pity and love taking them to Himself? If we could see things as He does perhaps we would rejoice, but the mother weeping for the loss of her baby, the children mourning for the loss of their parents fills our ears, and we must wait till we reach the other side before we can truly rejoice.

My purpose in writing this is to ask you to pray **definitely and fervently for this Armenian race.** They need prayer as they have never done before, for never before have they been in this hopeless condition. Will you pray that they may not lose their faith in God how ever sorely they may be tried, and that God will open some door for them, that they may again have their homes and be able to earn their living in safety and peace.

Everything around them just now tends to drag them down morally and spiritually, and there are temptations to earn money by means which fills us with horror; and while we thank God for the many, many who through all are keeping steadfast, one grieves to see how many are lowering their moral standards.

The Lord has opened the way for us to take nearly 60 orphan girls away from these terrible conditions; would that we had the support to take more, this too we will leave with our Heavenly Father, for we believe He will touch the hearts of His children to care for the little ones here who are such innocent sufferers.

With many thanks,

Yours sincerely,

ANNIE DAVIES.

Extracts from Letter to a Member of Executive Committee from Miss Davies.

May 8th, 1922.

I have just put my new address as you will see though I am still in Alexandretta. It is Monday and I expect to get a boat on Thursday which looks as though I shall get to Ain Anub this week. Everyone has been so kind, and I have been greatly touched by the expressions of love and goodwill from the poor people. I am sorry to leave them, but I feel sure it is the Lord's leading. The workers and friends had a nice farewell meeting last Thursday, but it was really a praise meeting for all the Lord had done for them and for the spiritual help they had received, and I am more than glad.

Enclosed is a note from the Armenian Union, as they also thank the Friends of Armenia I am enclosing it.

The Aintab hospital cook's daughter is coming with

me to be our house mother; she will be a great comfort and help, and I am so glad of her.

Miss Matheeny, Miss Cunningham and Mr. Lytle have been so kind to me during my six month's stay here. I feel I have so much to be thankful for; they have been true friends in every way, taking me into their home as they have done.

Union Generale,
Armenienne de Bienfaisance.
Conseil Central. Le Caire (Egypte).
No. 195.

Alexandretta, 28th April, 1922.

Miss A. Davies.
City.

Dear Mlle:—

Nothing but sincere thanks and cordial gratitude, we have the honour to offer you for the inauguration you have most kindly undertaken for the welfare of our orphans and refugees.

We wish you to have a good voyage.

Please kindly impart our best and sincere wishes to your Society.

We remain, Very respectfully yours,

In behalf of the local Committee of "Armenians"
General Benevolent Union,

S. M. MOVSISIAN,
President.

M. S. PAPAZIAN,
Secretary.

Orphan and Relief Work Reported by The Misses Davies and Coomber.

July 14th, 1922.

Dear Miss Russell,

Your welcome letter reached me to-day. It is splendid news to hear of Miss Wingate's coming; oh, there will be so much for her to do.

I am visiting Alexandretta as though many have left. I hear there are still 8,000 to 10,000 refugees and all are sick and in bad condition, so I will take Miss Wingate with me, and she can write the names of the children who are to be given a meal a day from the grant sent by the "Save the Children" Fund. I shall write 50 from there. I have already 46 up here and the remainder we shall write from Beirut. She will also be here while we remove over to Brummana, and that is such a business with so many tiny mites. This week over 30 arrived from Marash. How glad Miss Salmond will be to know they are safe in our care; the 30 are nearly all under 5, some 2½ years old, so sweet but needing so much care. Last night we had a Prayer Meeting with our workers commending these children to the care and training of the Lord.

This week we are having 14 come from Kessab. I cannot refuse them as they are wretched. This now makes our family up to 90 and 5 workers, and we have had 13 Refugees staying here for two weeks, making

in all 108. I can assure you we have been more than busy fitting in these new little ones. Miss Coomber is much better and is busy in charge of the school and the children's sewing. We have not got their sets of clothing anything like complete yet, but each week finds us more organised, and we are so glad and happy to have the privilege of caring for these dear children.

You ask about the tents; they will be used in Brummana for Refugees who will be up using the looms to make Alaja. I will also have up there parties of poor, sick Refugees, as we have had up here. I have just received a most pathetic appeal from Refugees and signed by quite a number of them begging me to help them as I did in Alexandretta, so I am going down to Beirut this week to see about giving out a loaf of bread a day and give some widows jumpers to make ready for our children in the winter. This will use up most of the relief money. I cannot quite tell how many we shall be able to help in this way, but will let you know.

I am so pleased that Miss Wingate is coming; she will be able to report to you our exact conditions. She will certainly have definite work to do, and I will do my best to take her about as much as possible among the Refugees and give her a thorough insight into our Orphanage work. It may possibly help her to decide as to what work she wishes to take up in the future.

There does not seem any possibility of getting exemption from "Duty," so you please do what you feel is right about sending out the clothing. The friends who send the clothes will probably be discouraged if you do not send them, but as we can buy most things in Beirut in the way of clothes and materials, I wish the kind friends who send us new clothes would send the money and let us have the things made here by the Refugees who are so much better to be employed. But I will just have the matter left in your hands.

Just now we have staying with us Miss Towner from Adana. She, in the past, has done such splendid work among the Armenian girls, preparing them to be teachers and nurses, etc. Our two young teachers which we now have are from her school, and they both have a sweet Christian spirit. She feels so sad at the breaking up of their promising work, and I am glad she is able to have a little change with us. We do want our home and time and our all to be used to help others, and to be a kind of "ever open door" for all.

I have arranged to meet the Protestant Armenian Committee in Beirut so as to find out what are the best ways of helping the most needy, so as to be in readiness for the winter. I will report the result to you.

There are some very miserable and needy widows and children as well as old people in Adana to whom I am sending help. They are in a pitiful state, left there among the Turks. Miss M. Webb has just come out and gives a sad report of conditions there.

Thank you all very much for all you are doing, and may God crown yours and our efforts to help uplift those poor people. I am anxious to have a day school started when we get to Brummana as there are a great many families there. A letter came from near Alexandretta asking me to take some more orphans, but I

simply cannot, not having the support for them. Applications are coming from all sides, but we cannot do more at present.

ANNIE DAVIES.

July 27th, 1922.

I received your letter last evening and at the same time a wire from Miss Wingate, who will reach Beirut on Monday, and I will be there to meet her.

We shall stay down at Beirut for the night so as to give us opportunity of visiting the camps and caves, in which are the Refugees, the following morning. We shall have to visit them early in the morning as the weather is now so hot, that it is hardly safe for a new-comer straight from England to be there too long. I think perhaps I never felt quite so hopeless. The magnitude of the task of trying to help such a multitude; the moral let-down is saddening. There the refugees are huddled in those make-shift tents, sick people in nearly every one; and oh! you cannot imagine the misery of lying sick with no one to care for you—no privacy: hundreds of children playing in the dirt all around you, and the heat is so terrific that it almost exhausts one to stay in the tent five minutes. Think of these people, day after day, and month after month, homeless, no work, no future, and no prospect of any.

The first thing I am going to do is to employ a Christian nurse to give all her time to the tents, and minister to the body and the soul. The second is to employ a teacher, and gather as many children as



TINY ORPHANS.

possible in a school. The third is to engage a Bible-woman, who will be employed to give her time entirely to investigating the most needy cases. These three helpers will cost at least 12 sterling pounds a month to support, but the amount of good they will do is incalculable.

For the general need I can see no other hope, but to go down in September, after settling our family comfortably in Brummana, and stay down for a month or six weeks and organise something like we did at Alexandretta. We simply must do it: we cannot leave the people in Beirut in the condition they are in, without seeking to do something.

I note what you say about the handkerchiefs, and have them all and the other work ready to send to you. I want you to let me know please, how many handkerchiefs you would like from us each month, as I will hire our workers according to that; also how many table cloths, etc. you could take each month, until we can begin the weaving. I am very glad you are taking the work from us: that is as it should be, as ours is entirely "Friends of Armenia" work.

Your first three parcels arrived safely, and the gingham is no nice and serviceable, but alas! I have an enormous bill from the Near East Relief for customs duty, etc. I pay much more for duty than the

stuff can be bought for in Beirut, so I am sure you will agree that it is better to send the money out, and we can get here what is necessary; it is a pity that we are obliged to pay seeing the things are for Orphanage and Relief work, but the fact remains we have to do it. You ask about sending the silks out; perhaps it will be better to wait a little longer, to see if we can adjust the customs.

Our family is a sweet one; the last thirty from Marash are needing a deal of attention as so many of them are sick, but they will soon improve I think.

ANNIE DAVIES.

23rd July, 1922.

We are so glad to be here in this lovely spot this hot weather, and the children are all looking bonny, such a difference to what they were when we brought them from Alexandretta. Miss Webb called to see us last week, and she remarked how well they looked. The garden is so nice for them to play in; they simply live out of doors, when not in school, and we have lovely games in the evening when it is cool. I wish you could see them.

You will have heard from Miss Davies that 30 of Miss Salmond's little ones are here; some are quite tiny—2½ to 3 years old. I picked one little one up in my arms and one of the others said, "Has the Hanum got the baby? I will go to her, too."

The bigger girls are so nice and kind to them; quite little "mothers," and we feel so glad to have them safely here. We are very busy getting pinafores, dresses, etc. made for them. We are also commencing some classes for Marash work and Aintab Embroidery—girls from nine to eleven are learning; two of the elder girls are teaching them, and many of the younger ones are knitting stockings for the winter. The Teacher we have is a very nice, Christian girl; she helped in Miss Webb's Orphanage last year for a little while. The children are all very fond of her; our helpers are all nice, and we are a very happy family, and daily we thank God for all His goodness.

Mr. M. visited us last week; we were very pleased to see him, and he seemed very much interested in all he saw here. When speaking to the children, he told them of the thousands of other poor children, and how he wished they could have a few of the good meals they were having here, and the nice bath and clean clothes.

Did Miss Davies tell you of a poor man and his family she invited here for a fortnight? They were really starving—it really made one's heartache to see his poor thin face, and they were so grateful for all that was done for them. They were going back to an empty house, so we gave them money for food, etc.

We are expecting Miss Wingate every day now.

JEAN COOMBER.

August 10th, 1922.

We heard last week that a party of American Tourists were expected in Beirut on Monday or Tuesday, August 7th or 8th, so I took down the work we had from the Refugee Camp at Alexandretta. I sold about £37 12s. worth to tourists and mission-

aries. Miss Brown, of the Y.W.C.A., kindly lent the hall and tables and helped in every way; she was most kind. I have packed all the remainder, and the American Press will see to shipping it to you.

Miss Wingate arrived last week, and seems deeply interested in all the work. She is taking some English classes and helping in any way she can.

I am glad Miss Frearson was able to go to the Keswick Convention. We are all well and the children are very happy.

JEAN COOMBER.

August 7th, 1922.

I have waited before writing for Miss Wingate to have been here a few days; she has been here just a week. I have given her charge of writing the names for the S.C. Fund Grant; she has also visited the Beirut Camp with me, and is taking English classes and helping with the Orphanage sewing, so is fully occupied and will have much to tell you.

We have been busy making the dresses of the material you sent. Oh! they are perfectly sweet, and I do wish you could see how our little tots look in them; a photo would not show their sweetness. Our Kessab girls have arrived, 15 of them, oh, so miserably thin and underfed; we shall have much work with them to get them as well looking as the others are already doing, and they were just literally in rags, so we have all been busy making clothes for them. Now we are a large family, all being taught to thank their Heavenly Father for food and shelter. May they indeed grow up to be a praise to Him and give their lives to Him for His service; this is my greatest longing.

Were you able to get anything definite done by writing to the Foreign Office about "Duty." I do hope so as we are missing not being able to have the things sent, but the cost is so enormous for us this side that we really cannot pay it. I have just sent down to Beirut all the things that I had made by the poor Refugees in Alexandretta. You will tell me, will you not, how many handkerchiefs and what kind of Aintab work you can do with each month.

I am putting in a picture of our Marash little ones; they are just sweet, just babies. The one taken alone is little Lusasiyine; she is nearly covered with sores which accounts for all her bandages; the other is a group of the Refugees which we had here for two weeks. We are so full up with little ones just now that we cannot take more, but hope to when we get to Brummana.

How thankful we all are about God opening the way for us to stay in Brummana; it certainly is from Him. If I could only feel it was permanent; this constant moving is very wearing, but we seem to be driven to it. I have sent down some wool to start the poor women making jackets. We have also the Christian nurse ready to work in the Camp, and the same teacher who worked for us in the camp school at Alexandretta is also ready to work for us here; for all this I know the Lord will send the money. I am already employing a reliable Biblewoman for investigating purposes, so you see we are doing what we can to help the poor people.

Brummana.

June 25th, 1922.

I am writing you from Brummana where I was asked to come by the kind friends here to see the building which they are willing to let us have for our orphanage. I am very thankful that we did not make any definite arrangements to stay more than the summer in Ain Anub, as this in every way is so much better suited to our work. Now I will give you some of the reasons why I think Brummana is more advantageous for Orphan and Relief Work.

First. It is entirely a Christian village kindly disposed to Armenians, and we could live there with entire freedom.

Second. The building offered is much more suitable for our use, no repairs are needed and will be given for a lower rent.

Third. There are looms which the Mission are most willing we should use for giving work to Refugees for the making of Alaja which would supply a real need.

Fourth and most important. The Friends' Foreign Mission Association are here, and are most anxious for us to come and willing to help us in every way.

Fifth. There is a Mission doctor on the spot, a great consideration as we have so many little children.

Sixth. No difficulty about bread or any other supplies.

Indeed, I could go on mentioning the advantages, but I think I have shown you clearly that God has been very good to us in arranging this the next step for us. While we are deeply grateful to Mr. Spittal for having us here for the summer, and it has meant much to us to be here, yet I could not face the winter here. I had a long talk with Mr. Marshall Fox yesterday; he sees clearly that Ain Anub is not the place for us for many reasons. He has called an Emergency Committee, and they are all most anxious for us to come and feel it is a privilege to do anything to help our Armenian children.

What appeals to me most is that we shall always feel perfectly free to have any Refugees up here that we wish and do any Industrial work that we wish; this we could not do at Ain Anub. I shall come over with a few of our big girls the middle of August and have the building cleaned, and then we will have our family brought over as soon as possible after, before the rains set in.

I am writing to explain to the Bishop and Mr. Spittal. I know they would like us to stay here, but we must think first of all of the most advantageous plan for the Armenians among whom we have come to work.

Thank you very much for the last letter telling of the gifts sent to Mr. Peet; all sums great or small are most acceptable. I am now getting ready to go back to Ain Anub where Miss Coomber is waiting to know the result of my visit. How we shall praise God for His lovingkindness!

This week I shall prepare the Aintab cloths and handkerchiefs which were made in Alexandretta by the poor Refugees; as I told you they are all soiled, we could not avoid that. Oh! if we could only make Alaja how many Marash things we could supply you with! Let us hope that will be in the very near future.

I am giving out stockings to be made for the children, to the poor refugees. They are also making

a kind of wooden shoe which we can use for the children; shall be glad to have the material when it comes, it will be very useful. I see I have not mentioned the children; they are well and improving in health.

ANNIE DAVIES.

A Trip to Adana (Dec. 1921)

By A RELIEF WORKER.

The condition in Mersine just at the time I arrived seemed utterly hopeless. About 20,000 people were congested in the city waiting and hoping for a boat—a vain hope as the Steamship Companies had received strict orders to sell no more tickets. All of the ports from Constantinople to Egypt had been closed. Over half of the people who had evacuated from Adana had managed to get away during the first three weeks when the ports were opened and while there were some free boats. The remaining 20,000 or more who had come after the free boats now found themselves suddenly unable to get away. This remaining 20,000 represented principally the lower middle class, artisans, day labourers and small trades people, as well as the very poor regular refugee class, who had been refugees previously from Hadjin or Marash or further in the interior, having come to Adana under French protection.

Mersine has normally a population of 13,000; this evacuation brought suddenly an excess population of 20,000. The refugees were camped anywhere and everywhere. The Armenian Church Compound and the Greek Orthodox Church Compound each had several thousand people crowded in every available spot. Every inch of space in the church itself was filled, families or small groups marking off their space with their Lares and Penates; a few square feet sufficing for half a dozen people. The altar in the Armenian Church became the home of three families with the two months' old baby in a cradle swung across from the wall to the window. The other buildings in the Church Compound were crowded full; people were camped in the open air with rude tents improvised out of blankets or bed-clothes, a strip of carpet or a kelim. All along the wall of the compound were charcoal braziers, where different families cooked. The pump in the centre of the compound served as a public bath. Every shack and rudest sort of shelter had been preempted by from one to six people. From morning till night the compound was full of people wandering about, many very old and pathetic creatures, little children galore, and women with tiny babies, besides groups of men gathered about discussing the forlorn hope of getting away.

The scene in the Armenian Compound was duplicated at the Greek Church Compound, which was crowded, dirty and reeking with disease. An open field near the Greek Church was dotted with tents, with all the occupants of the tents on sunny days out on the ground airing their clothes and bedding. On rainy days, which meant practically all the time, the field was literally a mud swamp. The people had dug a small trench around their tents, which at least for a time kept the water from flooding the tent. For days they sat huddled inside these miserable tents on top of each other. Every shack, barn, scrap of porch, lean-to, Khan, empty store, stable had its refugees. The

basement of the Mission School had over 300 people living there for over a month.

Food conditions were critical. Most of the people had no money, and the little they had had, had soon been spent. Many of the simpler people had brought their winter's food supply of sacks of grain, but much of this was spoiled by the rain. The bakers of Mersine managed to keep up with the demand; for those who could buy evidently there was no shortage of flour. Around the bakers' shops there was always a huge crowd. Of course prices went up, but not in proportion to the increased need.

Sanitary conditions were terrible; there were no sanitary provisions for those encamped in the fields or church compounds. An epidemic of black smallpox had broken out, although supposedly all of the refugees had been vaccinated before they were granted passports by the French to leave Adana. However, as one passport covered from one to a dozen people, and they were not compelled to present themselves in person, the vaccination regulation was ineffective. To add to this critical situation there was practically no vaccine in Mersine at this time. Later the French secured a fresh supply sufficient to vaccinate all the refugees in the final evacuation. With practically no precautionary measures, nor means of segregating the patients, it was a miracle that the epidemic had not spread more widely. We saw a woman with a bad case lying on her bundles in the crowd of refugees in the Armenian Church. Several cases of smallpox were taken care of at the emergency hospital carried on by the Near East Relief and the American Mission. This hospital did splendid work, but one small hospital could do little more than scratch the surface in the face of such conditions.

To add to the general misery, homelessness and despair, it had rained almost steadily since the evacuation had taken place. Merely to wade about on the streets in eight inches of mud made one realise with startling vividness what it would mean to be without a shelter; and yet there were literally several thousands of refugees who were at the mercy of the wind and rain.

In spite of all these absolutely hopeless conditions and the equally hopeless future, there was not the slightest weakening among the refugees in their determination to leave Cilicia; or if that was impossible to remain in sight of the sea. To live in Mersine as helpless refugees was infinitely preferable to living in Adana under a regime of fear, as they regarded the coming of the Turks, to die in Mersine was better than to go back to Adana. Any attempt to discuss the question of returning met with merely a shrug of the shoulders, the characteristic gesture of negation of the country, and the monosyllabic "yok" uttered emphatically with a raising of the eyes. The French attempted some propaganda to induce the people to go back, offering free transportation, but it was futile. The Americans remained neutral, most of them in any event did not advise a return, but their advice would have meant nothing.

In spite of the trebling of the normal population, and in spite of the crowds of people on the streets from morning till night, the congestion at the quay and the confusion and disorganisation in the city during this period was well policed and free from lawlessness. The streets were well patrolled at night, and after 9.30 everyone challenged. Of course, like a typical Turkish city, very few people were abroad at night. It is

always a source of wonder to know what becomes of all the people who throng the streets by day.

CONDITIONS IN ADANA.

Leaving Mersine and going to Adana just at this time, I had the impression of an anti-climax, having been plunged into the story in an "in medias res" fashion, reading the second chapter before the first. It was difficult to reconstruct in imagination the lurid events of the past month's wholesale exodus. The trains were running on regular schedule, one daily each way between Mersine and Adana. En route everything seemed very quiet. An observer unacquainted with the country previously would not have been greatly impressed with the change. There was the usual crowd at the railway station at Tarsus, which however formerly had been largely Greek and Armenian, but now was Turkish. At a station nearer Adana, an important junction for the Konia-Bagdad railway, were crowds of Turkish refugees returning to Adana from the mountains where they had fled during the French regime. These crowds of Turkish refugees had begun to go back to Adana during the evacuation from Adana, so that there were two lines of refugees—one fleeing from the Turkish regime and the other returning under its protection. The Turkish officials were carefully recording the people travelling from Mersine to Adana, as various train officials came into our compartment asking for our passports or our names. A registration was evidently being made.

The impression of the Adana station was not that of a Deserted City, such as you might expect since 40,000 people had evacuated. It was full of people, practically all Turks, but some French military. There seemed to be plenty of hamals and the usual number of carts and carriages, with the usual noise and confusion of an ordinary city of the size of Adana. Immediately after the evacuation there had been a dearth of carriages and drivers, as this work had been carried on principally by Armenians. Very soon, however, Turkish drivers had taken their places. Turkish guards stood at the station exits demanding passports, or in the case of Americans merely writing down the names. An examination of goods being taken out of the country had been begun, as one of the secretaries a few days before, taking out her baggage leaving for America had been requested to open it. She refused, and after some argument they had let it pass. The purpose of the examination was to prevent the taking out of rugs and antiquities, as they designated it, of which the French military were exporting large quantities.

The city of Adana also itself did not give an immediately startling impression of the complete exodus in the last month. However, the realisation of the change gradually grew upon you. There were people on the streets, shops open, and the life of the city, however, going on much as usual, although rather quietly. Some sections of the city were completely deserted, not a shop or a house occupied. In other districts three or four houses out of every half dozen presented a blank, closed-up appearance. Parts of the bazaar looked like a holiday with a large number of shops closed down. All the rug dealers and silver-smiths had gone, and all of the better-class shops were closed. There were, of course, many shops in the bazaar still open, and most of the small fruit and food shops, always run by the Turks.

(Continued on page 24).

Receipts from January 1st to June 30th, 1922.

Table with columns for donor names, amounts in £ s. d., and sub-totals. Includes 'EARMARKED MONIES' and 'Brought forward' entries.

Table with columns for donor names, amounts in £ s. d., and sub-totals. Includes 'Brought forward' entries.

Table with columns for donor names, amounts in £ s. d., and sub-totals. Includes 'Brought forward' entries.

Table with columns for donor names, amounts in £ s. d., and sub-totals. Includes 'Brought forward' entries.

Table with columns for donor names, amounts in £ s. d., and sub-totals. Includes 'GENERAL FUND' and 'Brought forward' entries.

Table with columns for names and amounts in £ s. d. format. Includes entries like Allen, E. B., Esq., A. L. M., Allbon, C. J., Esq., etc.

Carried forward £295 11 8

Table with columns for names and amounts in £ s. d. format. Includes entries like M. M., A. B. C., Bloome-Ausley, A., Esq., etc.

Carried forward £429 10 5

Table with columns for names and amounts in £ s. d. format. Includes entries like Barnes, Mrs. S., Brown, Walter, Esq., Bailey, Mr. and Mrs. Wellesley, C., etc.

Carried forward £514 19 8

Table with columns for names and amounts in £ s. d. format. Includes entries like Beldam, Miss, Clark, Roger, Esq., per, being Coll. at Friends' Meeting, Street, etc.

Carried forward £630 12 10

Table with columns for names and amounts in £ s. d. format. Includes entries like Costelli, Miss L., Chalcraft, Mrs. M., Clifford, Miss, Crane, Mrs., Cassels, Miss, etc.

Carried forward £716 8 0

Table with columns for names and amounts in £ s. d. format. Includes entries like Eccleston, Miss A., Estlin Carpenter, Rev. J., Eeva, Miss B. M., Edmondson, Mrs., etc.

Carried forward £843 6 7

Table with columns for names and amounts in £ s. d. format. Includes entries like Ferguson, Miss E. G. (Coll. by) 1 2 2, and a total of £996 18 5.

Carried forward £996 18 5

Carried forward £1,061 15 5

Table with columns for names and amounts in £ s. d. format. Includes entries like Harper, Dr. and Mrs. 5 0 0, and a total of £1,212 19 8.

Carried forward £1,212 19 8

Table with columns for names and amounts in £ s. d. format. Includes entries like Kenadjian, Miss Ena and Master A. 10 0, and a total of £1,569 16 7.

Carried forward £1,569 16 7

Table with columns for names and amounts in £ s. d. format. Includes entries like Mahony, Mrs. S. L. 10 0, and a total of £1,618 17 11.

Carried forward £1,618 17 11

Carried forward £1,800 3 9

Table with columns for names and amounts in £ s. d. Includes entries like Maldram, Rev. F. C., McChean, Miss E., Meeke, Miss, etc.

Carried forward £1,972 17 4

Table with columns for names and amounts in £ s. d. Includes entries like Prethy, Mr. G., Porter, Mrs., Pearce, Mrs. J., etc.

Carried forward £2,058 15 2

Table with columns for names and amounts in £ s. d. Includes entries like Ridley, Rev. S. V., Rosemain, Mr. J., Robbie, Mrs. E., etc.

Carried forward £2,165 8 11

Table with columns for names and amounts in £ s. d. Includes entries like Sutch, Mr. and Mrs., Somerville Large, Rev. Canon, Schofield, Miss B., etc.

Carried forward £2,314 4 10

Table with columns for names and amounts in £ s. d. Includes entries like Stewart, Mrs. H., Strangman, Miss E., Sholl, Mrs. A., etc.

Carried forward £2,458 16 3

Table with columns for names and amounts in £ s. d. Includes entries like Underhill, Miss A., Unthank, R. A. R., Esq., Vian, Miss, etc.

Carried forward £2,579 15 9

Brought forward		£	s.	d.	Brought forward		£	s.	d.	Brought forward		£	s.	d.
Wells, Miss	...	2,579	15	9	Watt, Mr. G.	...	2,601	19	9	Willimott, Mrs.	...	2,617	19	9
Ward, Mr. R.	...	1	0	0	White, Miss F. C.	...	1	0	0	Waddell, Mrs.	...	1	0	0
Whittaker, Miss	...	5	0	0	Withers, Mrs. A.	...	5	0	0	Wells-Minter, Miss A.	...	2	0	0
Watson, Mrs.	...	1	1	0	Wright, Miss M. A.	...	10	0	0	Warren, Mrs. M.	...	10	0	0
Wemyss, Miss	...	3	3	0	Williams, Miss M. M.	...	1	0	0	Wood, Miss B.	...	10	0	0
Wallace, Mrs. S. E.	...	1	0	0	Watson, Hugh, Esq.	...	6	0	0	Wilson, Miss	...	5	0	0
Wade, Mrs.	...	10	0	0	Warburton, Miss E. M.	...	1	0	0	Walters, Miss E. E.	...	1	0	0
Wilson, Miss E. C.	...	1	0	0	Watson, Miss	...	2	6	0	Young, Miss G.	...	4	0	0
Walter, Miss	...	2	0	0	Wilkinson, Miss H.	...	5	0	0	Young, Miss Isabel F.	...	3	0	0
Wodeman, Rev. H.	...	2	0	0	Wilson, Miss M.	...	2	6	0	Y.X.	...	1	0	0
W. J. M. H.	...	5	0	0						Z.Y.X.	...	10	0	0
Carried forward	£2,601	19	9		Carried forward	£2,617	19	9		Carried forward	£2,633	3	9	

There were very few women on the streets, and practically none except in Turkish dress, wearing the charshaf. French soldiers and officers who had been conspicuous in Adana for the past two years were now conspicuous by their absence. There were probably only half a dozen officers left in the city. The streets were policed by Kemalist gendarmes, and Kemalist officers were much in evidence, very well set up, smart looking uniforms, which looked distinctly prosperous.

A visit to the Imperial Ottoman Bank gave the impression of being practically closed; only half the desks were occupied and there were no clients. The Post Office had been taken over by the Turks. There were various rumours abroad regarding the censorship of mails, to the effect that all mail had to be written in French or Turkish. Later it was said that this regulation referred merely to the writing of the address.

The servant and labour problem was exceedingly difficult. All the cooks, laundresses, cleaning women, maids, dressmakers, et cetera, were either Greek or Armenian. Hence their leaving meant that it was practically impossible to get such kinds of work done. All the mission institutions, orphanages, hospital, private houses, were in the same position of suddenly being without servants and having no servants in town. As the artisans, plumbers, carpenters and ordinary workmen were all Armenians or Greeks, it was impossible to get any work done. Such details as a leaky roof or broken windows presented a baffling difficulty.

The professional class, as well as the working class, had also gone in the evacuation. Doctors, dentists and lawyers were practically a minus quantity. There was no dentist left in Adana nor in Mersine. Of the nurses in the American Mission Hospital about half had remained due to the convincing appeal of Dr. Haas. The hospital was thus enabled to continue very much as usual, although there were very few patients. However, the Turkish patients were beginning to come in. Almost all of the teachers in the American Mission School and all except about a dozen pupils were gone. All of the native helpers in the orphanage had left, which added to the difficulty in securing servants made a very hard situation. The number of people in Adana who were not evacuating steadily decreased. Until the time that the French assumed the evacuation, there were about 500 Christians left in Adana. This number dwindled to about 100 or less. Probably there were not more than 500 Christians left after January 4th in Cilicia, although it is impossible to give an accurate number. Those who are left in Adana are largely non-

economic dependents, principally old people, invalids, some refugees from previous deportations, those unable to work, with a small number of the better-class who because of some personal relationship with the Turks felt safe in remaining.

The tone of the city had changed, having become typically Turkish. Every day the number of Turks was increasing. Many of the poorer class Turks, who had gone out under the French Control, had returned, and in addition many new Turks had come in, particularly Turkish Officials with their families, who are connected with the Kemalist Government. The communications with the Interior had been re-established, and the city was beginning to take on more the picturesque tone of an Interior city. Trains of camels heavily loaded were frequently seen bringing in goods of all sorts from the Interior.

An Armenian's Plea.

MRS. D. C. EBY.

- " Shall we never have rest? Will the dove of peace
Ne'er alight again in our home?
Must we dwell in the rocks and the caves of the earth,
And always as wanderers roam?
Oh, why were we born in the land of the Turk?
For our lives must we constantly flee?
Will our little ones ever be homeless and sad:
The children of dark tragedy?
Once more must we fly from this desolate land,
But where shall we find liberty?
Will no country offer a haven of rest,
To the weary, war-worn refugee?
For six hundred years we have suffered and died
As Armenians—must we still bleed?
Shall no Door of Hope for the future be thrown
Open wide to us in our need?
Far beyond what a human heart can endure
Our sufferings oft are prolonged.
God in heaven look down on the nations of earth;
Have mercy on those who are wronged!"

ERRATA.—Gift acknowledged in last magazine as from Miss Mercer, should have been from Rev. Canon and Mrs. Mercer and Miss Mercer, £2 10s. Gift as from Miss Annie Shearman should have been "Pupils of Ashleigh House School," per Miss Annie Shearman, £2 2s.

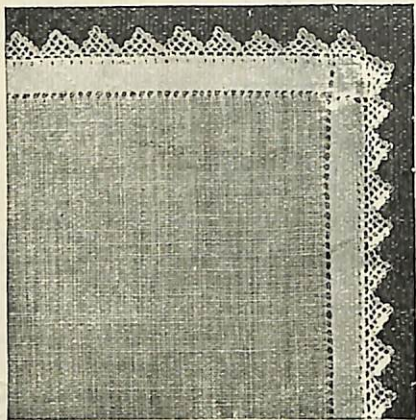
Armenian Hand- made Embroideries

SPECIAL REDUCTIONS
are being made on all goods purchased from now till December, 1922. The Committee have decided to sell all goods at
COST PRICE

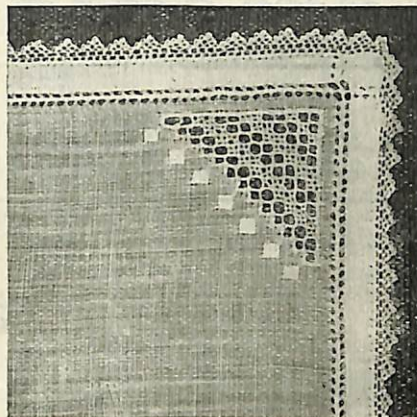
to enable further orders to be sent immediately, thereby alleviating a larger proportion of the present appalling distress. :: :: ::

Customers are invited to inspect the charming needlework at the Showroom, Friends of Armenia, 47 Victoria Street, Westminster, London, S.W. 1. : :
Parcels gladly sent on approval on application to Miss M. Russell, Secretary.

Lace-Edged Linen Handkerchiefs.



11 x 11 inches. Price 2/8



11 x 11 inches. Price 4/6

GOODS MADE BY ARMENIAN REFUGEES

which may be bought in the

SHOWROOM, 47, VICTORIA STREET, S.W.1.

Table Covers, native material worked in oriental colours 40 inches square, from 39/6,

White Table Covers, native material, worked in silk, 19/- each.

Bags from 4/- to 12/9 each.

Strips of Embroidery, suitable for dress trimmings, from 3/9 to 17/6 each. Also Cotton Trimming, from 9d. per yard.

Needle lace D'oyleys, from 2/3 to 11/- each.

Native Material D'oyleys, worked in silk, from 1/8 each.

Table Centres from 7/6 to 30/- each.

Ancient Embroideries, suitable for Chairbacks, from 15/6 to £3 3s. each.

Lace-edged linen Handkerchiefs, from 2/8 to 7/- each.

Needle Lace, from 11d. to 6/6 per yard.

Children's Dresses, in native material, from 6/- each.

Children's Overalls, native material, oriental colours, in stripes, from 3/- each.

Embroidered Runners, various designs and colours, from 17/6 each. (Suitable for side-board and piano tops.) Crochet Camisole tops from 4/6 each.

Baby's Shoes, white silk, 3/9 per pair. Baby's Bibs, white silk, 3/6 each.

Linen Tray Cloths, from 7/6 to 17/- each.

Tray Cloths, native material, embroidered in silk, from 6/6 each.

Afternoon Tea Cloths, Irish linen, with drawn thread, from 20/-.

Native material Aprons, striped, 2/- each.

Breakfast sets, white native material, 10/6 set.