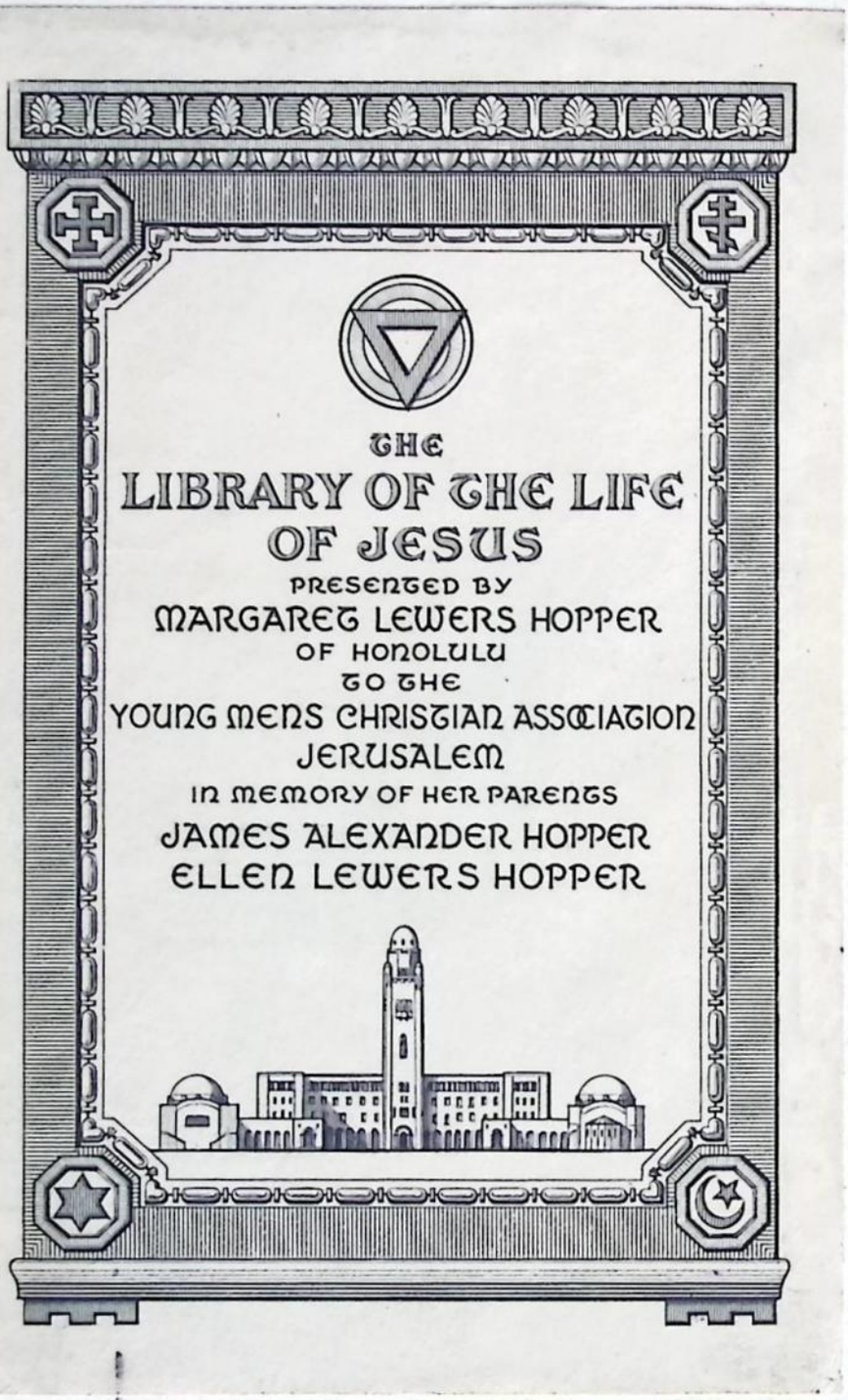
LIFE IN THE ORIENT

By K. H. Basmajian



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LIFE IN THE ORIENT



Yours Truly K. H. Barmajian

LIFE IN THE ORIENT

WITH NUMEROUS ILLUSTRATIONS

BY

K. H. BASMAJIAN

AMERICAN TRACT SOCIETY

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JERUSALEM

TO THE

AMERICAN MISSIONARIES

WHO BY THEIR TRIALS AND TRIUMPHS

ARE UPBUILDING

THE KINGDOM OF EMMANUEL IN TURKEY,

AND

TO THE MEMORY OF

THE MARTYRS OF ARMENIA

WHO DIED FOR CHRIST AND FATHERLAND,

THIS HUMBLE VOLUME

IS SINCERELY DEDICATED.

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PREFACE

TO THE THIRD AND REVISED EDITION.

To bring the last edition of this work up to the present conditions in Turkey, some slight revisions are made, new chapters added, and entirely new illustrations have been introduced.

I beg the indulgence of my readers to the following statement. As a strong believer in all Christian missions over the world, let me say that the American missionaries in the empire of Turkey are engaged entirely in religious, educational, and philanthropic work. Their work is not political, social, and commercial, but in the truest sense they are evangelical messengers. I believe too that they play a prominent rôle in the formation of the national character of the people, as this was conspicuously manifested in Bulgaria after her independence.

It is my earnest prayer that the success of their labors, which has been so marked in the past, be greater in the future, and the seed sown in unsea-

sonable times may bring, in a more favorable atmosphere, multifold results.

The chief interest of the United States in Turkey lies in her missionaries. Their presence brought the United States into favor in Turkish diplomatic circles. At present our Government has no political prestige in Turkey such as the European nations have, but I believe that morally the United States is equal, if not superior, to every European power in that country. The pretended friends and the sincere enemies of the Ottoman Empire have tried their utmost and exhausted all their diplomacy to solve "the Eastern question" and many other perplexing matters without much success. May we not hope that in due time the United States will, for the sake of peace and humanity, solve the chronic problems of that unhappy land, and help to introduce there the truest and noblest constitutional government? Then, and only then, the ideal motto of the "Young Turkey Party," as well as of many others, "Liberty, Equality, and Fraternity," will be realized.

The writer expresses his obligations to the *Christian Herald*, New York, for the articles writ-

ten by the missionaries, "The Truth about the Massacres" and "How the Kharne Martyrs Died."

He is indebted also to *The Outlook*, New York, for its courtesy in permitting the use of its valuable article "Who is Responsible?"

The author is grateful also to the American Tract Society, which has once more facilitated the publication of the book.

K. H. BASMAJIAN.

ILLUSTRATIONS.

K. H. Basmajian..... FRONTISPIECE
Armenian Church Choir-Boys..... OPP. PAGE 26
Armenian Celebrities..... 48
Missionaries and Native Pastors. Some of the latter were undoubtedly victims of the recent massacres... 62
Adana seen after the Massacre..... 80
Ex-Sultan Abdul Hamid. The Sultan driving from his Palace to the Mosque for Prayer..... 90
Bulgarian Girls..... 106
Victims of the Recent Massacre 122
a. Rev. Mr. Rogers, the American Martyr Missionary.
b. Rev. D. Kondakjian, native pastor of Kessab.
c. Hon. D. Oorfalian, the first Christian Martyr of Adana.
Constantinople, where the battle was fought April 13, 1909, between the Young Turks and the Reactionarists. 142
The Oriental Automobile..... 166
Oriental Greek Funeral Procession..... 202
Turkish Beauties..... 216
Shefket Pasha, the Military Dictator of Constantinople, and his Lieutenants..... 232
The Turkish Governor who permitted the Massacre at Adana, and the Orphans made by the Massacre..... 252
Turkish Statesmen 266
1. Midhat Pasha, the author of the Constitution.
2. Riza Bey, first President of the Chamber of Deputies.
3. Hakki Bey, the Turkish Ambassador to Washington.
4. Hon. Gabriel Noradoongian, Minister of Public Works, the only Armenian in the Cabinet.
5. Said Pasha, a moderate Young Turk.
The present Sultan and Dolma Baghtché Palace..... 272

CONTENTS.

I. AUTOBIOGRAPHY.

Childhood and Education. Conversion and Persecution. A Turkish Hymn. At the Mission-School, Broosa. Marriage. First Preaching at the Dardanelles. Persecution. Departure. Second Journey to Marsovan. Khans. At Marsovan. Call from Home. Adrianople. Constantinople. Contact with Baptists. Journey to America; On the Mediterranean; At Paris; On the Great Atlantic. In America. At Crozer Theological Seminary..... 15

II. ARMENIA AND THE ARMENIAN CHURCH.

Geography of the Country. A Brief Sketch of the History of the Nation. Present Political Condition. Character of the Nation. Armenian Language; Literature. A Short Sketch of the Armenian Church. Armenia Visited by the Gospel. St. Gregory Illuminator. The Bible in the Armenian Language. Doctrines and Usages of the Armenian Church. The Armenian Church Needs Reformation 36

III. PROTESTANT MISSIONARIES AMONG THE ARMENIANS, ETC.

The First Step of the Reformation Taken by a Priest. The British and Russian Bible Societies. American Board. The Missionaries Begin to Preach. Opposition to the Missionaries. Persecution Against their Followers. A Heroic Priest. Recantation issued by the Patriarch at Constantinople. Anathema against the Protestants. The Effect of the Anathema. The First Evangelical Armenian Church at the Capital. Evangelical Brethren Recognized as a Separate Community by the Decree of the

Sultan. Sketch of the Protestant Organization. The Imperial Firman. Missionary Statistics. Missions in the Levant. History and the Trials of Missions..... 53

IV. TURKEY.

The Geography and Climate of the Country. A Brief Sketch of Ottoman History. Mohammedanism a Uniting Power. The First Sultan of the Ottoman Empire. Genealogy of Ottoman Sultans. Obstacles..... 73

V. THE GOVERNMENT.

The Ministers of the Sublime Porte. The Imperial Court. The Idea of Citizenship is Foreign to the People. Superiority of the Mohammedans. Population. Rivalry between the Nationalities. Moslems. Greeks. Bulgarians. The Jews. The Military System. Naval System. Finance. The Resources of the Empire. Railroads. Telegraph System. Postal System. Passport System. Prisons. Newspapers. Reform in the Government.. 83

VI. MOHAMMEDANISM.

The Founder of Mohammedanism. The Knowledge of the True God Existed in Arabia before the Mohammedan Era. The Influence of Christianity at this Time. The Great Commission of Mohammed. Mohammed Acts the Part of a Prophet. His Flight from Mecca. The Doctrines of Mohammedanism. Practical Duties. A Prayer. Mosques. The Mohammedan World. The Koran. Mohammedans' Belief in the Christian Bible..... 117

VII. CONSTANTINOPLE.

Foundation of the Byzantine Empire. Constantinople the First Christian Capital. A Mohammedan Capital. Situation of Constantinople. Natural Beauty. St. Sophia. A Cosmo-

politan City. The Sultan's Public Prayer. The Bazaar. Fire. Dogs. Streets. Porters. Dervishes. Howling Dervishes. Turkish Baths..... 132

VIII. SOCIAL LIFE.

Engagement and Marriage among the Mohammedans. Polygamy. Armenian Engagements and Weddings. The Bride at her New Home. The Custom of Dowry. Bridal Slaves. Fasts and Festivals. Dresses and Ornaments. Houses. *Haremlik* and *Selamlik*. Parlor. House-cleaning. How the Houses are Heated. Eating. Visiting. Hospitality. Education. The Ceremony of a Turkish Boy's Reception at School. A Turkish Lady at the Feet of a Kiatib. Vintage and Wine-Press. Saloons.... 151

IX. MANNERS AND CUSTOMS.

Contrarieties; Taking off the Shoes. Proverbs. Salutation. The Manner of Advertising. Superstitions; Baptizing of the Cross. Business Life; Bargains. Women Grinding at a Mill. The Birth of a Child and its Baptism. Names. Medicine. How the Village People Treat the Sick. Funerals. Cemeteries. Pilgrimage. Monasteries... 185

X. AMUSEMENTS.

Story-Tellers. Oriental Stories. Hunting. Sleighing. Kite-flying. Djireed. Music. Dancing. Horse-racing. Singing. Boat-racing. Wrestling. Karagoz. Card-playing, etc. Goose-fighting, etc..... 212

XI. PRESENT STATE OF THE EASTERN CHURCH.

I. Original Advantages of the Eastern Church. The Influence of the Greek Language. The Eastern Church the Parent of Theology. Her Influence upon Reformation. The Immortal Names of the Eastern Church.

II. Results which Flow from the Separation: 1. Hastened the Fall of the Eastern Christian Empire. Constantinople Taken and Pillaged by the Western Church. 2. The Religious Character of the Eastern Church peculiar to itself. Description of the Greek Church. Of the Armenian Church. The Manner of Preaching by the Aremnian Bishop. Extracts from a Sermon of a Bishop. The Abyssinian Church. The Nestorian Church. Maronite, Jacobite, and Coptic Churches. 3. Her Theology and Christian Literature Greatly Influenced. Unable to Defend Christianity. "Method," the First Infidel Book Published in the Armenian Language. 4. The Eastern Churches Cease to be a Missionary Body. The Last Commission of Christ is Observed Literally.

III. Rival Denominations of the Eastern Church. Present Relation. Rivalry among the Denominations. Future Relation. Triumphant Song of the United Church... 221

XII. THE CRESCENT AGAINST THE CROSS.

The Truth about the Massacres. Described by Dr. Trowbridge, the Missionary, and other Eye-witnesses. The List of the Native Pastors and Delegates who Lost their Lives. The Martyrs of Kharne. "Who is Responsible?" Punishment the Only Safeguard..... 248

XIII. THE DAWN OF A NEW ERA.

Many Social and Historical Changes. The Young Turkey Party. A Glance Backward. Midhat Pasha and the Constitution. Opposition. Opening of the Parliament. Plot to Re-establish the Old Régime. Revolution in the Capital. Gen. Shefket Pasha. Despotism and Abdul Hamid. Sultan Mohammed the Fifth. The Paramount Question. The New Sultan. His Democratic Ways. The Outlook..... 266

LIFE IN THE ORIENT.

I.

AUTOBIOGRAPHY.

"I am a debtor both to the Greeks and the Barbarians, both to the wise and to the unwise." PAUL.

CHILDHOOD AND EDUCATION.

I WAS born during the month of June, 1853, in Adrianople, European Turkey, and received my childhood training in that city. When I was six years old my parents put me in the National School. We had no summer vacation, so every afternoon I was obliged, with other pupils of the school, to sleep a few hours on the floor, according to the custom of that time. The teacher, stick in hand, used to walk around us and oblige us to go to sleep. I was fourteen years of age when I left the school.

I learned in the school writing and the Armenian language and the four rules of arithmetic. Being the youngest of my father's sons, he was very anxious to give me a better education. He

therefore put me under a Turkish *Hoja* (teacher) to teach me the Turkish language, both to read and to write it. I was about sixteen years of age when my father put me under a shoemaker. After a few years, my health being broken, I was obliged to change my business, and began to sell earthen crockery.

CONVERSION AND PERSECUTION.

I was about eighteen years of age when, for the first time, I went to hear a sermon from the Protestant preacher in the city. There was only one Armenian Protestant church. The pastor was absent. The pulpit was supplied by Mr. Rosenberg, the missionary to the Jews. I was very much delighted with the sermon of the missionary. The prayers and the singing made a deep impression upon me, and I left the church having enjoyed the service very much. I continued to go every Sunday to the Protestant church after the service of the Armenian church. My father was a pious man, but very fanatical in religious matters. He called me one day and said to me,

"My son, I am told that you are going to the Protestant church. Is it so?"

"Yes, father," I said, "but I am not going to be a Protestant. I wish to be a good Christian young man."

"No," says he, "I was born in the bosom of the Armenian church, I have lived about seventy years in her bosom, and I will die in her lap. I am not able to tolerate two religions in my house;

if you go to the Protestant church do not come home any more."

After a few days father brought an Armenian priest to the house to persuade me not to go to the Protestant church. During our conversation with the priest my simple questions excited him, and he said to my father emphatically,

"Mr. Hagop Basmajian, your son is in a dangerous way. He is a Protestant, and his feet are accursed, so that where he treads the grass cannot spring up. If you allow him to stay with you, your home and business life will be destroyed."

I could not imagine at first the purport of his words. When I returned home next evening I saw my aged mother and the wife of my oldest brother in great trouble; their eyes were filled with tears. I asked, "What is the matter with you?"

Mother said, in a tone which I shall never forget in my life, "Because you are a Protestant your father is not able to bear your presence at home, therefore you must leave home immediately."

What pen can describe the grief mother's words caused me? To leave the paternal roof was a great sacrifice at my age. I had many relations and friends in the city, but who could accept a young man that was an outcast from his father? The harsh treatment of my father was more than I could bear. The tears filled my eyes and came faster than I could wipe them away. Though I was overwhelmed by indescribable sorrow, the mercy of the Lord was with me. He helped me

in that moment. I took the trembling hand of my mother and wet it with my tears and kissed it, and spoke to her thus: "Oh! mother, dear mother, do not weep for your son. The Lord. whom I love, will protect me in all my present and future troubles in the world. I am his and he is mine. I am perfectly willing and ready to sacrifice everything for him who has sacrificed himself for me. Oh! mother, dear mother, good-by, good-by; God be with you and me."

I left home. The tears which were flowing down my young cheeks were mingled with the tears of heavenly gratitude and rejoicing. Blessed be the name of our Lord Jesus Christ, who enabled me to resist all the temptations and tribulations that followed this step! Persecution inspired my zeal and increased my faith. I was as firm as a rock upon the "Rock of Ages."

When I left home I knew not where I should go. I was on the market street when I met brother Haji Hagop Borekjian; he perceived my condition and asked me where I was going. I told him my story, and that I had no place to rest my head that night. He very kindly invited me to his house, and with many encouraging words and prayers wiped my tears away.

The following is the translation of a Turkish hymn which I often used to sing in those days:

I cannot see the way to go,
  It is dark and hid from me.
Is it a plain and easy path
  Or rough and mountainous too?

But is it not enough for me
That my Lord and Saviour knows?

What kind of water shall it be?
Is it bitter as Mara?
I will joyfully drink it, Lord,
Because it is given by thee.
For is it not enough for me
That my Lord and Saviour knows?

I know not, my Lord. What of that?
It is all well known to thee,
For from the bosom of thy love
Flow thy many gifts to me.
And is it not enough for me
That my Lord and Saviour knows?

My father was a good man, and I retained a supreme regard for him in all his persecutions against me. He was thoroughly under the influence of the priest, whom he regarded as a messenger of God. The conduct of my father towards me was in perfect harmony with his conscience.

My uncle was an enlightened gentleman; after a few weeks he persuaded my father to let me return home. Father, consenting to his persuasions and the paternal love conquering his fanaticism, invited me home, and his treatment towards me was very kind indeed to his dying hour. He died in the month of August, 1873.

After my connection with the Congregational church I expressed my desire to become a minister of the gospel. The church accepted my request, and proposed to the missionaries of the American Board that they accept me in their school.

AT THE MISSION SCHOOL, BROOSA.

At the close of 1873 I went to Broosa, to the preparatory school, and after eleven months I returned home. Broosa is about sixty miles south from Constantinople, situated at the foot of Mt. Olympus, which rises over 7,000 feet towards the heavens. The summit of the mountain is covered with snow during the whole year, and from it the people bring snow in the summer-time on the backs of donkeys and horses, to use for ice-cream and sherbets. The city having been the first capital of the Empire, and having the tombs built by the first sultans and other curiosities, many distinguished persons who visit Constantinople go to spend a few hours or days in this historic city.

Broosa, after Constantinople, is one of the largest, most beautiful, and cleanest cities of Turkey. Many of the streets are paved, with narrow sidewalks. The mineral waters, cold and hot, only a few miles distant from the city, are excellent, and to them many people from every part of the country resort for the restoration of their health. The population of the city is about 100,000. There are many mosques, and also Greek and Armenian churches. The Protestants have a church and an orphanage. Broosa is famed for its many silk manufactures and towels.

After eleven months at Broosa I visited home. It was at the close of 1874 when I crossed the Black Sea and went to Marsovan in Asiatic

Turkey, to take a course in theology in the seminary under the control of the missionaries of the same Board. The seminary course was four years, divided into two departments, scientific and theological. In 1876 I finished my course in the scientific department. The faculty, for reasons best known to themselves, closed the theological department for a period of two years. I received an appointment as teacher in the scientific department, and remained there for eight months. At the close of the term I returned home and was married to Miss Antaram Bedros Voortootian, in Rodosto, a city in European Turkey, March 3, 1879. Mrs. Basmajian is a graduate of the girls' seminary in Marsovan.

FIRST PREACHING AT THE DARDANELLES.

After our marriage we went to the Dardanelles, and I spent more than a year in preaching the gospel there. The Dardanelles has a population of about 10,000. It has a very important situation. It is the ancient Hellespont, the arm of the sea which divides Europe from Asia. It was across the Hellespont that Xerxes laid his bridge of boats for the passage of his million soldiers; and from the heights on this shore he looked down upon them and wept to think that in a hundred years none of that great army would be living. The strait in some places is less than a half-mile wide and the defences are very strong, the forts being mounted with heavy Krupp guns.

We found certain Protestant Armenians in the

Dardanelles, who used to come together to worship in their own houses. The Evangelical Armenian Church at Rodosto used to send some of the brethren to preach here from time to time. Before our arrival at the Dardanelles the brethren had rented a house for us, and we set apart one large room for religious services. The Lord blessed our work, and many people came from week to week to hear the preaching of the gospel. It was very interesting to see also among the people Mohammedans and Mohammedan ladies veiled in their white laces.

PERSECUTION.

Our success in the work excited the jealousy of some of our fanatical neighbors, and they gave us very much trouble. They mocked at our prayer-meetings because they lacked ostentation and ceremony, and threatened to do us harm if we did not leave the house. One evening while I was reading the Scriptures in a prayer-meeting, a heavy stone broke the window and fell at my feet; it hurt no one. For a couple of months our fanatical neighbors continued stoning us, so that we were obliged, for our own protection, to close the shutters of all our windows after sunset every day.

On St. Gregory's day a mob gathered in front of the house to shed the blood of Protestants if we did not leave. Fortunately I was informed early, and put Mrs. Basmajian in the house of a brother, and went to tell the story to Mr. Melling, our esteemed friend, consul of Great Britain in the

Dardanelles. Mr. Melling sent word to the chief of the soldiers and secured his promise for our protection that night. A certain number of the brethren came to stay with me at my home.

About six o'clock P. M. our house was surrounded by a great mob. The shouting of the men, the yelling of the women, the screaming of the children, and the falling of innumerable stones upon our house, filled our hearts with fear beyond description.

The soldiers did not come in time and we were thoroughly unprotected before the violent mob. I said to the brethren, "Let us pray for divine protection." We all knelt down and prayed to God to keep us from harm, and give mercy to our persecutors and soften their hearts. After our earnest prayers, we heard the tread of the soldiers. The mob dispersed. Thanks be unto the Lord, we were saved!

Mr. Melling defended our cause before the Government. The kindness and hospitality shown by him and his family to me and Mrs. Basmajian during this trouble shall never be forgotten.

We remained at the Dardanelles about fourteen months, and then I prepared to go to Marsovan to finish my theological course. My ministry, by the blessing of God, was very useful, not only to the brethren, but to all communities of the city, who learned that, though the Protestants were very few in number, they had the privilege like them to worship the Lord according to the dictates of their conscience. After our departure to

Marsovan the brethren organized a church under the auspices of the church at Rodosto. At the present time the brethren have a small chapel for their worship and a school for their children.

DEPARTURE.

The brethren were very sorry at our departure; they prayed for our journey and our success in the seminary, and many of them in small boats escorted us to the steamship anchored in the harbor. We kissed them with the holy kiss and commended them unto the care of the Good Shepherd and departed in tears. The steamer began to glide over the smooth water and up the winding strait of the Dardanelles, when we cast our eyes once more upon the city, remembering all the mercies and blessings of our Lord Jesus Christ upon our work, and waving our white handkerchiefs to the noble family of Mr. Melling and to the brethren until the city disappeared from our sight. We were on the Sea of Marmora. After twelve hours' travel we arrived at the capital, Constantinople, and visited our friends and prepared ourselves for a long and tiresome journey to Marsovan.

SECOND JOURNEY TO MARSOVAN.

It was at the close of February, 1880, when we started from Constantinople to Samsoon; we had to cross the Black Sea a second time. After two days we were at Samsoon, an important city on the Black Sea. From Samsoon to Marsovan is about 50 miles. It was not possible to start at

once. We had to wait for the caravan. In America to take a journey is a pleasure, while in Turkey it is anything but a pleasure. There was no railroad from Samsoon to Marsovan. Instead of railroads there are strong-headed horses, stubborn mules, patient donkeys, and slow camels. We were obliged to stay at Samsoon about ten days. Mr. and Mrs. Leonard, our former friends, missionaries of the American Board at Marsovan, were in Samsoon during the winter. They were preparing to return to America. There being no comfortable lodgings in the city, our condition would have been very miserable if they had not cordially invited us to their home to spend those ten days with them. The kindness and hospitality of Mr. and Mrs. Leonard will long be remembered.

On the tenth day we left the comfortable home of our friends and took our places upon the backs of the mules. The ground beneath us was covered with snow as well as the summits of the mountains through which we had to pass.

There were with us two seminary students and other passengers, and about a hundred camels, horses, mules, and donkeys, loaded with rice, salt, wheat, and merchandise.

It took seven days for us to travel the fifty miles to Marsovan. I do not know how many times we were thrown from the stubborn mules; fortunately we were not seriously hurt.

Our provisions being exhausted on the sixth day of our journey, we entered the city on the seventh day extremely fatigued and hungry.

KHANS.

In Constantinople, Adrianople, Smyrna, and other great cities in Turkey there are comfortable hotels for travellers, but in small cities and towns hotels are seldom found. From Samsoon to Marsovan there are several khans, where all travellers, civilized or uncivilized, are obliged to spend the night. These khans are very miserable, filthy, gloomy, and extremely smoky. There is no separate apartment for women. When the missionaries travel they divide the space into as many rooms as they need by hanging curtains.

Where we spent one night there were a number of mules and donkeys. In the winter-time the misery of the khans is beyond description. There is paper instead of glass in the windows. During the nights you will find the travellers sleeping, smoking, drinking coffee, singing, crying, quarrelling, and cursing each other. Every man does as he pleases, without taking into consideration the condition of his fellow-travellers.

AT MARSOVAN.

How glad and happy we were when we reached Marsovan and saw the faces of our friends! We thanked God who had protected us in all our dangerous travelling.

We remained at Marsovan two years and three months. During this time we were very happy indeed. Our joy was increased when the Lord gave us a beautiful son (James) on the third of



ARMENIAN CHURCH CHOIR-BOYS.

March, 1882. But his life was very short on earth. He lived only about eight months, and died September 17, 1882. Our sorrow was extreme. The missionaries and their wives and the lady teachers of the mission school and all the students of the seminary showed us great sympathy and tried to comfort our saddened hearts. But the best comfort came to our souls from above. We had the same assurance which David had, and could say, "We shall go to him, but he shall not return to us." I was graduated May 5, 1882.

The Evangelical Armenian church in Marsovan extended to me an invitation to become their pastor. At the same time a telegram was received from the missionaries in Constantinople calling me back to that city. Accordingly I declined the invitation of the church.

Marsovan is one of the most important missionary stations, having several missionaries connected with the schools. Anatolia College is a new institution, where many Armenian and Greek young men get their education. The population of the city is about 15,000, mostly Mohammedan. Armenians have there a church and school. Protestant Armenians will have in the near future the largest church building among the Protestants. Rev. Mr. Filian, the present pastor, is a graduate of Chicago Theological Seminary; a very accomplished gentleman. He visited the United States about two years ago to raise a fund for the erection of a new and larger church for the accommodation of his growing congregation. The Lord

blessed his efforts and he raised $10,000 for the purpose. The Protestant community have their own private schools for the education of children of both sexes.

Altogether I spent about six years in Marsovan. It was in Marsovan that the blossom of my life flourished. There I received my early training for the ministry at the feet of American and Armenian Gamaliels. It was there that we enjoyed the sympathy and respect of the Evangelical Church. It was there that I began to study the English language, which has helped me greatly in America. My heart is full of gratitude and respect towards the Faculty of the Marsovan Seminary. My prayer to God is that he will bless the seminary and all the efforts of the missionaries for the glory of our Saviour.

FAREWELL TO MARSOVAN.

At last the hour came for our departure to Constantinople. It was a fine day in March, 1883. We had with us Dr. Herrick, a professor of the seminary, and several students who were going to Constantinople. According to the custom, many people—missionaries, the girls from the seminary, and brethren and sisters from the city—escorted us out of the city. The farewell was very impressive. I saw tears in the eyes of many brethren. After a short but memorable prayer under a large tree we began to shake the hands of the brethren, then mounted our mules, cast a farewell glance at the faces of our friends, and departed. The weath-

er being fine, we arrived at Samsoon in three days and embarked on the Austrian steamer, and after two days we saw the charming shores of the Bosphorus.

CALL FROM HOME.

We were at Constantinople when I accepted a call from Adrianople. The church was very glad at our return and welcomed us cordially. I entered upon my work and God blessed my labors abundantly. Every Sunday we had a full house, many of them being strangers. During my ministry all the brethren were very kind to me and helped me very much. My right hand man was the deacon of the church, Mr. Hachadoor Koorooyan, whose love and sympathy to me and my family were very strong.

After a year and a half of successful ministry in Adrianople I received a letter of invitation from the missionaries to go to Constantinople and take the charge of translating the missionary paper, *Avedaper* (Messenger). At first I declined to go, but finally I accepted the invitation. The brethren, seeing that I might do, perhaps, a much greater work in assisting in the publication of the paper, reluctantly accepted my resignation. It was during my ministry at Adrianople that God gave us a daughter, Mary, June 1, 1883. Before leaving Adrianople I wish to tell something about it.

ADRIANOPLE.

Adrianople is situated in a very fertile plain, at the confluence of three rivers, Maritza, Arda, and

Tounja. The city was the capital of the Ottoman Empire before the capture of Constantinople (1361–1453 A. D.).

The population is estimated to be about 100,000, composed of Turks, Armenians, Greeks, Bulgarians, and Jews. There are also many European people. All the European Powers have their consuls or representatives in the city. Adrianople is also the seat of the Greek archbishop and of Armenian and Bulgarian bishops. The city has very fine environments. Considering its beautiful site, its fertile neighborhood, its rivers, and its connection with Constantinople and Europe by railroads, its trade is very insignificant. The letters written to me by my friends describe the trade of the city as being deplorable.

The city is surrounded by excellent vineyards. The wine is famous, and the best grapes of every kind are found in the city. For twenty-five cents you can buy fifteen pounds of fine white grapes, equal to those raised in California. Vegetables and fruits of every kind are cheap and accessible to every class of people. There are some silk, wool, and cotton manufactories. The cheese of Adrianople is well known and is the best in all the Turkish Empire.

Adrianople was built by the Romans and called "The city of Adrian"—Adrianopolis. It is 130 miles northwest of Constantinople. The most prominent structures are the baths, the bazaar, the mosques, the old seraglio, the military academy, the barracks, about a mile and a half from the

city, and the stone bridges over the rivers. Some of the mosques are older than the mosques at Constantinople. The mosque of Sultan Selim is the pride of Adrianople. The dome of the mosque is higher than the dome of St. Sophia at Constantinople, and is guarded by four lofty and elegant minarets. The mosque is adorned by a portico with ancient columns of rare marble from the old Roman temples. There are about fifty mosques, two Armenian, fifteen Greek, four Bulgarian (orthodox), and one Catholic Bulgarian churches, and thirteen Jewish synagogues.

Adrianople, in many respects, is second only to Constantinople. Some very important treaties after the war between Turkey and Russia were signed here.

AT CONSTANTINOPLE.

I entered upon my new career in the beginning of 1884 as assistant editor to the Rev. H. S. Barnum, meanwhile preaching on the Sabbath in the suburbs of Constantinople. The work was new to me. At first I had some difficulty, but my interest in the work was so great that I conquered it. The paper was considerably enlarged and its subscribers were increased. I am almost at a loss to say how greatly I was benefited by the work. I had the opportunity of seeing many valuable religious and scientific papers published in America. Living at Constantinople, I came in contact also with the environments of the city, which interested me very highly.

My office was at the Bible House in Constantinople proper, while my home was on the heights of Scutari. The situation of our home was magnificent. The gorgeous palaces of the Sultans, the charming sweeps of the Bosphorus, the hills of the city, embroidered with mosques and heaven-piercing minarets, and the crystal waters of the Marmora were in sight. It was on this charming hill of Scutari that the Lord gave us a son (Edward), September 17, 1885.

CONTACT WITH BAPTISTS.

While I was pursuing my work I came in contact with Baptists and joined their church. The Congregational missionaries expressed their sorrow to me at the change in my views, which involved a change in my relations to them. But I continued my work nearly six months, until they found another brother to put in my place.

JOURNEY TO AMERICA.

Having a desire to get a higher theological training and to see the United States, I made up my mind to come and bring my little family, so that they might also share the benefit of the New World. I sold my furniture and so collected money for our journey. It was on the 6th of September, 1886, when, with my family, I embarked in a French steamer bound for Marseilles.

What mortal pen can describe the feelings which overwhelmed me like the mighty surges of the sea when the steamer began to depart grace-

fully from the harbor! It was a departure from home, from beloved parents, and from many dear brethren, friends and relatives. It was departure from the Old World to the New, new life, new atmosphere and environments. The thought which occupied my mind for a few moments was whether we should ever again see the shores of the Old World which we were now leaving. I cast my eyes on the city, which never before seemed so charming and attractive. There on my right was the Bible House, and on the left our house. Amid these thoughts the beautiful scenery disappeared as the evening dropped her curtain over us.

ON THE MEDITERRANEAN.

We were on the Sea of Marmora. Next morning the steamer cast her anchor before the Dardanelles. It was a good opportunity to see the brethren and bid them good-by. Oh! how sweet and how precious was the hour which we spent with them. Several of them came out to the steamer to see Mrs. Basmajian and our little children. They did not come empty-handed. Some of them brought crockery of the city, which is the best in Turkey, and others brought apples and grapes. After a stop of about two hours the steamer weighed her anchor and we sailed into the waters of the Mediterranean. The sea was very smooth, and we had a very pleasant time for five successive days. Having a full moon, we used to spend several hours of the night on the deck, instead of remaining in our state-rooms, enjoying

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the beautiful scenery. The steamer, under the canopy of the fair moon and brilliant stars, glided majestically along, and our hearts were filled with praise and gratitude to the Creator.

AT PARIS.

On the 12th of September we arrived at Marseilles. The steamship of the Transatlantic Company was to sail from Havre to New York September 18, 1886. We had opportunity, therefore, to spend a few days in Marseilles and Paris. Marseilles is a great manufacturing city. The commodious harbor especially attracted our attention. We visited the splendid Zoological Garden and other places in the city. After two days we started for Paris. The magnificent buildings, the grand domes of the cathedrals, the regular and clean streets, the crowded market-places, the natural politeness of the inhabitants, finally the beauty and excellency of the city, left an impression upon our minds which we shall never forget.

ON THE GREAT ATLANTIC.

After a day and a half at Paris we left for Havre on Friday. Next day, Saturday, we took the French steamer "La Gascogne," and after an eight days' trip we arrived at New York. Being for the first time on the great Atlantic, its great and high waves frightened us and made us very sick; but after a few days our voyage was very pleasant.

IN AMERICA.

AT CROZER THEOLOGICAL SEMINARY.

We left New York next day for Philadelphia, Pa. The following day we came to Chester, Pa., and I went to see Dr. Weston, the President of Crozer Theological Seminary, to whom I had a letter of recommendation. Next day Mrs. Dr. Weston, accompanied by Mrs. Dr. Johnson, came to the hotel in a carriage, and took us to our new home, in Upland. Mrs. Dr. Weston kindly furnished our home with necessary furniture, which we have used during our stay at the seminary.

I remained about three years at the seminary, and was treated with respect by the Faculty and my seminary brethren. May the Lord bless the Crozer Theological Seminary! I graduated June 12, 1889; and was ordained in Philadelphia, December 14, 1890.

II.

ARMENIA AND THE ARMENIAN CHURCH.

"Their nationality and their church can hardly fail to take an important part in determining the future of the East."—TOZER.

GEOGRAPHY OF THE COUNTRY.

ARMENIA lies just south of the Caucasian Mountains, and between the Black and Caspian Seas. The more exact boundaries of the country are: on the north, the Caucasian Mountains and the Georgian Provinces; on the east, the Caspian Sea and Persia; on the south, Assyria and Mesopotamia; on the west, Asia Minor. The whole territory is a little larger than the State of Pennsylvania.

The location of Eden, the home of our first parents, is a question among geographers. Armenians claim that Eden was in Armenia, and I do not think that there are reasonable objections to their claim.

The general character of Armenia is mountainous; it is about 6,000 feet above the level of the sea. Here is the magnificent Ararat, (14,000 feet high) which was witness of one of the most remarkable events in the history of the world. The ark of Noah rested upon the dome of Ararat, which is the sentinel of Armenia. The eminent traveller Morier says: "Nothing can be more

beautiful than the shape, more awful than the height of Ararat. All surrounding mountains sink into insignificance when compared to it. It is perfect in all its parts, everything is in harmony, and renders it one of the sublimest objects in nature. From here descend the Acampis to the Black Sea, the Araxis to the Caspian Sea, and the Tigris and Euphrates to the Persian Gulf." Armenian people are very boastful indeed that the first pages of the Bible cast light upon their national history.

Armenia abounds in streams and lakes. The country is the home of various kinds of vegetable productions, cattle, etc. Its climate is very healthy. In a word, nature has done much for Armenia. Taking all into consideration, I may well ask, Could any country have been more appropriately selected as the garden of our first parents and the cradle of humanity?

A BRIEF SKETCH OF THE HISTORY OF THE NATION.

The history of the nation is somewhat obscure. It is claimed that the Armenian nation sprang from Togarmah, the great-grandson of Japheth, the son of Noah. The nation has two respective names, Haik, after the first ruler, and Armenia. The first is used in speaking of themselves, and the second is applied by other nationalities. The name Armenian is derived from Aram, one of the wise and mighty kings of the nation.

There have been four dynasties in the Armenian kingdom.

The First Dynasty began 2350 B. C. and extended to the time of Alexander the Great, 330 B. C. The country was subjugated by Alexander the Great, and was ruled over by Macedonian and Seleucean rulers till 180 B. C.

The Second Dynasty began 150 B. C. and continued till 452 A. D. After the overthrow of this dynasty the country was controlled for 442 years by Persian, Armenian, and Arabian governors and commissaries.

The Third Dynasty began 885 A. D. and lasted till 1045 A. D. After the destruction of this dynasty the country was without any ruler, and was subjected to the assaults of Greeks, Persians, and Saracens.

The Fourth Dynasty began 1080 A. D. in Cilicia, and continued till 1377 A. D. The last Armenian king, Leo VI., died in Paris, 1399 A. D., and his queen died at Jerusalem, 1406 A. D.

Armenia is now only a geographical name without bearing any significant meaning. The country is divided between Turkey, Persia, and Russia. The people are consequently scattered throughout these countries. The present number of Armenians is about 4,000,000. Of these about 2,000,000 live in Turkey, more than 1,000,000 live in Russia, and about 500,000 in Persia. The rest of the people are scattered in Danubian principalities, in India, Europe, and the United States. At Constantinople are found a very large number of Armenians, there being more than 200,000 in that great metropolis.

PRESENT POLITICAL CONDITION.

Armenia in her political history presents a sad picture to the world. She has felt the fire of Persians, the strong arms of Tartars, and the arrows of the Medes. By the number, variety, and formidable power of the enemies leagued against her, her blood has been shed in many cities and villages, in many valleys and on many hills of Armenia, but under all circumstances she clung steadfastly to the strong pillars of Christian faith.

While many mighty contemporary nations died, the Armenian nation still lives, if not the oldest, one of the oldest nations in the world. Does not this fact afford conclusive evidence of the special interposition of Providence in the preservation of the nation? The Armenian nation is strikingly distinct from the other nationalities in this respect: that when she was the most powerful she did not oppress her neighbors.

THE TRAGEDY OF THE 19TH CENTURY.

The last century closed with one of the most barbarous massacres that was ever known in the history of the world. Over 50,000 Armenian Christians perished by sword, starvation, and privation. A tragedy like that cannot be easily forgotten. Many homes burned then still are lying in cold ashes, many churches desecrated and torn down are still buried in ruins, many orphans are still crying for their parents, many young women are

still in black garments for their betrothed, and many widows for their husbands.

There are nations which became renowned by their chivalrous and glorious achievements, but poor Armenia! the world knows thee by thy calamities and misfortunes!

It is natural to ask, "What was the cause of the massacres?" The reader will find in Chapter XII of this book the answer in the article "Who is Responsible?"

The cry of some Armenians for liberty could not justify such a tragedy as that, nor would the circulation of several thousands of patriotic pamphlets be an excuse for such a great human outrage, nor would even a secret revolutionary movement, if there was any, precipitate such an appalling massacre as the butchery of thousands of innocent men, women, boys, girls, and infants.

God be our refuge!

Every victim's cry, every widow's tear is an appeal for justice to the Throne of God.

The Armenian Christians may be allowed to have this consolation, that with all their sufferings and martyrdom, they hastened the downfall of the Turkish tyranny and opened an era of civil and religious liberty.

Armenia will never forget the kindly hand extended to her from America in her hour of distress. During both massacres the missionaries and their wives and the teachers rendered inestimable services in caring for the poor, the hungry, and the naked. They practically opened their homes for

the persecuted Christians and their hospitals for the wounded. The *Christian Herald* and many other religious and secular journals and the Red Cross Society came nobly to its rescue. Churches and public halls were thrown open everywhere for meetings to manifest practical sympathy for the bleeding Armenians.

CHARACTER OF THE NATION.

Those who travel in the East, and come in contact with the Armenian people, give excellent testimonials concerning them.

The late Rev. Dr. H. G. O. Dwight, one of the first and most famous American missionaries in the East, says, "In Turkey they (Armenians) have shown themselves to be superior to the other races around in commercial tact and in mechanical skill. The principal merchants are Armenians, and nearly all the great bankers of the Government; and, whatever arts there are that require peculiar ingenuity and skill, they are almost sure to be in the hands of Armenians. . . . In one word, they are the Anglo-Saxons of the East."

The eminent author of many volumes, Emile De Laveleye, says in "The Balkan Peninsula:"

"The Armenians are intelligent, laborious, economical, and excellent business men. They occupy official appointments in the administration of the Ottoman Empire, and in Constantinople they are the chief promoters of economical activity. Their civilization is among the oldest in Asia. Their annals date from the earliest historic

times. Their literature is rich and continuous, uninterrupted through all the middle ages. It has furnished philosophers, historians, theologians, and poets."

ARMENIAN LANGUAGE.

The Armenian language is distinguished for its antiquity. It belongs to the Indo-Germanic family, but has undergone since its origin many alterations, as the English and many other languages have done.

Ancient Armenian is intelligible only to scholars. It is dead. The best and most ancient literature is written in this language, and is inaccessible to the mass of the people.

Ararat Armenian is spoken by many Armenians who live between the Black Sea and the sources of the Euphrates, in Persia and neighboring places.

Modern Armenian is spoken by the Armenians who live in Constantinople, in Asia Minor, and in other lands.

The cases in the Armenian language, according to modern authors, are ten in number.

The declensions of the nouns are ten.

There is no gender.

There are four conjugations of the verbs.

There are a great many irregular nouns and verbs.

There are a number of the words which are akin to the English. Some of them I record as a curiosity:

Armenian.	*English.*
Ayer	Air.
Toor	Door.
Toosder	Daughter.
Garc	Car.
Gov	Cow.
Hair	Hair.
Mid	Mind.
Poss	Fosse.
Poonch	Bunch.
Champer	Chamber.
Too	Thou.
Jisht	Just.

Both in European and Asiatic Turkey there are towns and cities where the Armenians do not know their own language; they talk in Turkish, but use the Armenian alphabet in writing.

ARMENIAN LITERATURE.

The early literature of the nation perished, but some historical and traditional portions of songs have been preserved by Moses of Khoren, the father of Armenian history, and republished by several modern scholars. Before the fifth century the nation had used the Greek alphabet. St. Mesrob invented the Armenian alphabet now in use. There are thirty-eight letters, written from left to right. The invention gave impetus both to the language and literature. The most flourishing period of literature extended from the fifth to the fourteenth century. The ancient literature con-

sists mainly of ecclesiastical, historical, liturgical, polemical, and doctrinal writings.

The Armenian literature as compared to the Greek and European is not rich. The reason is evident. The richness of the literature of a nation is always connected with her national history. What the history of the Armenian nation is has already been described. Yet if the literature of the nation is not equal to that of civilized European nations, it is far superior to that of her surrounding neighbors.

Armenian literature has made rapid progress during the present century, especially by means of the Armenian Catholic monks in the Monastery of St. Lazarus, Venice. The influence of this brotherhood on literature is highly appreciated by the whole nation. From their pens the ancient classics, books of all sorts, and dictionaries in English, Armenian, Turkish, French, Greek, and Italian were printed and widely circulated among the Armenians in the East and West. From the pens of these monks have come forth many valuable translations from the English, Greek, French, and many European languages. Besides, Armenian ancient classics, almost buried in oblivion, were again brought to the light of the world by the energy of the fathers at St. Lazarus. American missionaries also have published very valuable religious and scientific books in the modern Armenian language, and are adding to the list from time to time.

A SHORT SKETCH OF THE ARMENIAN CHURCH.

The Armenians were originally idolaters. There were three distinct periods in which the nation followed idol-worship. First, nature worship; second, the system of Zoroaster; third, the worship of the Greek idols.

There were two distinct national conversions to Christianity. The first of these was under the king Abgarus, of Edessa, in Mesopotamia. According to an ancient tradition, which is mentioned by Eusebius, the father of church history, and sanctioned by some scholars of our time, there was a correspondence between our Lord Jesus Christ and the Armenian king Abgarus.

ARMENIA VISITED BY THE GOSPEL.

Ecclesiastical history of the nation declares that Bartholomew and Thaddæus (the former an apostle and the latter one of the seventy) were subsequently sent to Armenia; and Thaddæus, after reaching Edessa, began to preach the gospel. Abgarus believed in Jesus Christ, and after his baptism the royal family, the nobles, the princes, and the people of Edessa followed his example. Bartholomew and Thaddæus preached the gospel in the other parts of the land, and many Armenians embraced Christianity. But after the death of Abgarus his successors denied the faith and raised persecution against Christians. The idol temples, which were destroyed by the decree of Abgarus, were rebuilt by the royal decrees of his

successors. Consequently the light of the gospel was almost extinguished till the end of the third century. This closed the first period of Christianity in Armenia.

ST. GREGORY ILLUMINATOR.

The second period began (268 A. D.) when the proud king Tiridates, the violent persecutor and the hater of the Christian faith, humbled himself and bowed before the glorious cross of Jesus Christ and embraced Christianity with his whole court, through the great apostle of Armenia, St. Gregory, the Illuminator, the son of a Parthian prince. Therefore the church is called Illuminiterian or Gregorian.

St. Gregory, after preaching many days and baptizing the king, queen, and the people in the Euphrates, consecrated four hundred bishops and an immense number of priests and deacons. St. Gregory, by the mighty arm of the king, Tiridates, destroyed the idol temples, and in their place erected churches and built convents, schools, and hospitals, and diffused the light of Christianity throughout Armenia.

THE BIBLE IN THE ARMENIAN LANGUAGE.

This is the second period of the conversion of the nation to Christianity, which lasted till 454 A. D. This period, from many points of view, is the most important in the history of the Armenian Church. This is the golden period of Armenian literature. During this time the alphabet was fur-

nished and the whole Bible was translated (from the Septuagint) into the Armenian language, which is the oldest and most magnificent national and ecclesiastical monument, and it is held in considerable estimation by recent Biblical scholars. It was during this period that many learned and classical men, inspired by the Christian spirit, left us their writings, which we read with great pleasure. Thus "Moses of Khoren" left us a history of Armenia, "Eznik" an able controversial book, and "Eghishe" the history of the religious war of the nation against the Persians. These books are translated into some European languages. Besides the church attained during the eighth, and again in the twelfth century, a very prominent stage of literary eminence both by translating the works of the fathers and producing original works. Among the living distinguished clergymen the names of Khirimian, Lursinian, and Muradian, bishops, may be mentioned, who by their religious and classical works hold a very prominent position.

DOCTRINES AND USAGES OF THE ARMENIAN CHURCH.

The form of the church is Episcopal. The head of the church is the gathoghigos, who resides at Echmiadzin, in Georgia, Russia. There are also two other gathoghigos, one of whom lives at Aghtamar, on the Lake of Van, and the other at Sis, in Cilicia; but these are subordinate to the former. Next to the gathoghigos comes the archbishop,

and in turn the bishop, the vartabed (teacher or preacher), and lastly the priest and deacon. These are the important officers of the church.

The Armenian Church is independent. Neither the Pope of Rome nor the Greek Patriarch of Constantinople has any authority over it. There are two Patriarchal Sees, one in Constantinople and the other in Jerusalem. The Patriarch must be a bishop. The Patriarch of Constantinople is the representative of the nation before the Sublime Porte, is elected by the nation, and confirmed by the Sultan.

In the year 491 A. D. a synod of Armenian bishops rejected the decision of the Council of Chalcedon (the fourth general council), and thus were cut off from the communion of Christendom. The Armenian Church remained free from Arian and other heretical errors prevailing in those times, but believes that the human and divine natures of Christ are united without confusion and are inseparable, John 14:10. Therefore they are called Monophysites.

In the twelfth century a disposition was manifested to unite the Armenian Church with the Greek Church. Nerses Lambronasses, an eminent Armenian clergyman, delivered a magnificent oration, inviting his people into Christian love and peace; but the union did not come into existence. The whole Armenian clergy regarded the proposed union as nothing but a threat against the independence of the church and its subjection to the Greek Church. Whether the Armenian Church



ARMENIAN CELEBRITIES.

made a mistake by not uniting with the Greek Church or not is hard to tell. One thing is certain, that the church, by keeping herself aloof from the Greek Church, did not participate in its many abuses, and did not claim to be the *only* orthodox church. The Greek Church does not accept any member from any other church into her membership, whether they are immersed or sprinkled, without rebaptizing them. This they do simply to tell the Christian world that orthodoxy belongs only to the Greek Church and there is danger to those who live out of the bosom of the only Greek Orthodox Church.

The Armenian Church is liberal, though she is accursed both by the Roman-catholic and the Greek orthodox churches; but she admits them to communion. The church does not claim to be the *only* orthodox church, and does not deny salvation to others, as does the Roman-catholic Church.

The Armenian Church discards the doctrine of purgatory, and agrees with the Greek Church in rejecting the *filioque* from the Nicene Creed, and maintains the procession of the Holy Spirit from the Father only. The church holds to baptismal regeneration, original sin being washed away by baptism; for the removal of actual sins, penance and the sacraments of the church are regarded as necessary. The church holds to auricular confession to the priest, and holds also that prayer is rendered much more efficacious by being offered through the mediation of saints.

Baptism is performed by threefold immersion.

The doctrine of transubstantiation is held as a very important one. Unleavened bread is used in the sacrament, and the wafers are dipped in undiluted wine and are given to men, women, and children. The use of the pictures of the saints, especially of Mary and of the twelve apostles, is lawful; and the pictures of the crucifixion, resurrection, and ascension of Christ are shown to the people according to the calendar of the church.

Some portions of the Scripture are read, others chanted. The ancient Armenian language is used both in reading the Scriptures and in all ceremonies of the church. The priests marry, but after the death of their wives they are prohibited remarriage. The bishops and all grades of the church above the priesthood are forbidden to marry. A priest, as long as his wife lives, cannot rise to a higher degree than the office of priesthood.

Every young candidate is chosen to the office of priesthood by the unanimous voice of the congregation and ordained by the bishop. Bishops are ordained by the Gathoghigos. More or less education is required from those who are called to the office of bishop, but the same is not *necessarily* demanded from priests. After his ordination he is confined in a room in the church, praying and fasting for a couple of weeks, and studying the ritual ceremonies of the church. Then he is ready to offer mass, to baptize, to commune, to marry, to bury, and even becomes mediator between the merciful God and penitent sinners by absolving them from their sins in the name of Him who

said, "Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained."

There are nearly seventy Armenian bishops in Turkey, Russia, and Persia.

There are two weekly fasts, on Wednesdays and Fridays. According to the calendar there are 165 days of the year (including the weekly fasts) allotted to fasting. The fast consists in abstaining from animal food. The church services are held every morning and evening. Christmas is celebrated on the 18th of January.

THE ARMENIAN CHURCH NEEDS REFORMATION.

The Armenian Church believes in all the fundamental doctrines of Christianity, but it believes also in traditions. The church is called by the nation Orthodox Apostolic. But it is not difficult to show that the Armenian Church needs reforming. If we see that the church is full of traditions or unscriptural usages, let us remember that all these were established in a time when copies of Scripture were scarce, when profound darkness prevailed over the entire world. Let us remember the epoch in which the nation accepted Christianity, the epoch when the church in the East began to lose her purity and simplicity. I am not apologizing for the Armenian Church. I know her bright as well as her dark side. But I am very glad to say that the necessity of reformation in the church will become, by-and-by, a national question. The leading papers and enlightened individuals of

the nation are manifesting a desire to see the day of entire reformation. This is indeed a very hopeful sign. The Reformation of Europe did not come all at once. The tendency of the nation is not backward, but forward; not towards dark ages, but towards civilization and reformation. The articles of the newspapers, the sermons of learned bishops, the movement of Protestant work, all these are the glorious pioneers of that great day when all superstition and ignorance will pass away like dark clouds, and the Armenian Church will appear through the gloom, towering towards heaven in all her attractive beauty, symmetry, and solidity, holding a very important place among the religious denominations of the world.

III.

PROTESTANT MISSIONARIES AMONG THE ARMENIANS, ETC.

"Go ye into all the world and preach the gospel to every creature."
JESUS CHRIST.

NATIVE brethren having no authentic history of Protestant Missions in Turkey, I am obliged to compile my information from reliable books of the late Rev. Dr. H. G. O. Dwight, "Christianity in Turkey," one of the first American missionaries in Turkey, and the late Rev. Dr. R. Anderson, Secretary to the American Board, "Missions to the Oriental Churches."

The great work was begun by the missionaries of the American Board, but previous to this there were a few steps taken which led to this work.

THE FIRST STEP TAKEN BY A PRIEST.

About 1760 A. D. there appeared an Armenian priest in the region of Constantinople. He wrote a book in which he exposed some errors of the Armenian Church. His book was never printed, but for many years copies of it were secretly obtained by individuals, and at the beginning of the movement of Protestantism they were providentially brought to light and used to much advantage in directing the attention of the people to necessary reforms in the church.

THE BRITISH AND RUSSIAN BIBLE SOCIETIES.

In 1813 both the British and Russian Bible Societies became so much interested in the spiritual condition of the people as to make the most active exertions to supply them with the Scriptures. A translation of the Bible in the ancient Armenian language was found among the people, but copies of it were extremely rare, and, of course, proportionately dear, and unintelligible to the masses of the people. These Societies published several thousand copies of the Bible in modern Armenian, which they circulated among the people.

AMERICAN BOARD.

The first Mission of the American Board to Asiatic Turkey was to Palestine, in the year 1819. But in the year 1829 it was resolved by the Prudential Committee, in Boston, Mass., to establish a Mission among the Armenians in Turkey. The first missionaries were Revs. Wm. Goodell, H. G. O. Dwight, John B. Adger, B. Schneider, W. G. Schauffler, C. Hamlin, E. Riggs, and G. W. Wood.

At the beginning of their work they were welcomed by the Armenian Patriarch at Constantinople and by the people, but after a time they (clergy and people) changed their policy. After a few years Constantinople, Broosa, Erzroom, Trebizond, great and important cities, became missionary stations.

THE MISSIONARIES BEGIN TO PREACH.

The missionaries began to preach in a new

style, which was strange in the eyes of the people. Many of the people attended the prayer-meetings and Sabbath services and read carefully the tracts published by the missionaries. The missionaries at the same time opened schools in their stations, and not a few Armenians sent their children. The work of the missionaries was not easy. The veil of darkness which had covered for many centuries the horizon of the mind of the people, the superstition and fanaticism which had taken root among them, now had to be extirpated. Besides these, the missionaries were surrounded with many and great obstacles. Difficult languages were to be mastered, and habitual modes of thinking and feeling prevailing among the people were to be learned. They lacked native helpers.

OPPOSITION TO THE MISSIONARIES.

Though the missionaries were surrounded by these difficulties and obstacles, yet their preaching spread widely from mouth to mouth, from home to home, from village to village, and from city to city. The Patriarch at Constantinople and the chiefs of the nation, moved by their national zeal and inspired by their religious sentiments, tried with all their power to stop the movement begun by the missionaries.

While I am writing these lines let it be thoroughly understood that I am in hearty sympathy with my nation; not indeed because they put obstacles in the way of the missionaries, nor because they persecuted their brethren, but because what

they did to check the advance of the new movement was regarded by them as their religious duty. Persecutions of a similar nature have been found among Protestant denominations. The fact is that the chiefs of the nation could not see or realize the exact meaning of the present movement. The nation had lost her kingdom centuries ago, and the church had been, during their tribulation, the only sacred refuge. To touch the church was regarded as the same as touching the eye of the nation. The Romish Church had many years ago deprived the nation of thousands of her children; now to see another aggressive movement against the church was a thing which the people could not tolerate. The first movement made against the missionaries was to circulate false reports and rumors concerning them; as, for example, they said "that chemistry which was taught in the mission school was Protestantism, and that it would transform all the pupils into Protestants." Another superstition was that "a certain eminent brother was a sorcerer, and would cut a round piece of paper, which would become gold; that one such piece was given to every Armenian upon his becoming a Protestant, and being kept in his pocket, he could make use of it as long as he lived; and by fixing his eyes upon a man he could obtain complete mastery over him in every respect, and no one had power to break the charm; also that missionaries took a likeness of every one who went over to them and hung it up in one of their rooms, and if, at any subsequent period, any

one of them should apostatize, the missionaries would send a ball through his picture with a pistol, and after that the man would soon die."

PERSECUTION AGAINST THE FOLLOWERS OF MISSIONARIES.

Persecution was raised against those who attended services of the missionaries, and the whole nation concentrated its efforts in trying to crush out the movement. That persecution is one of the best means of propagation was proved in apostolic times, in the European Reformation, as well as in Turkey half a century ago.

The limits of this book will not allow me to present many cases of this kind. But in order to show the nature of the persecutions I will be content to cite one case.

A HEROIC PRIEST.

"A priest named Harootun (Resurrection), of Nicomedia, a city near Constantinople, was an extremely modest and timid man, and for some time had been living in open conformity with the rites of his church, though secretly he was a true friend of the new movement. In this he had struggled against his own convictions. But at last he could not conceal his convictions longer, and persecution brought him fully into the light.

"The Bishop of Nicomedia was a furious persecutor, and he required the priest Harootun to write a confession of his faith to be read publicly in the church. With this requirement the priest

complied, though the document was far from giving satisfaction to the bishop; he closed by saying, 'I shall remain faithful even unto death, and believe that I shall enjoy through eternity the promised rest; and whatever violence, banishment, or disgrace are prepared for me I am ready to receive with love and joy for the love and glory of God.'

"This document filled the bishop and others with rage. On the following Sabbath the priest Harootun was taken to the church, where the bishop publicly read the confession of his faith and immediately pronounced him excommunicated and accursed. The priests violently tore from his shoulders his clerical robes, and with shouts cried 'Drive out the accursed one from the church!' The excited people fell upon the poor priest, and with many kicks and blows thrust him into the streets. Priest Harootun received all these indignities with the greatest meekness and returned to his house full of joy. But this was not all. The bishop cast him into prison, and after lying there thirteen days, he was conducted by a soldier to the bishop's house, where the Patriarch's creed was offered to him for signature. The priest Harootun declined to sign the creed, even after much urging, and he was told that by the order of the Patriarch his beard must be cut off. (Among the people of the East no greater indignity can be put upon a man, and especially upon a priest.) Priest Harootun replied, 'I am ready, God helping me, to submit to this, and even to shed my

blood.' A barber was called in and not only his beard was shaved off, but every particle of hair from his neck to the crown of his head. They cast his clerical cap, which they had torn, into a filthy corner of the street together with the hair. The boys now fastened the beard to the end of a long pole, and also placed the disfigured and tattered fragments of the cap upon it and paraded them through the streets of the city shouting, 'Behold the cap of the accursed Harootun.' He was afterward sent back to prison. He wrote soon after to a brother, 'I entered the prison with a joyful heart, committing myself to God, and giving glory to him that he had enabled me to pass through fire and sword and had brought me to a place of repose.'"

RECANTATION ISSUED BY THE PATRIARCH.

During these days a new creed and recantation was issued by the Patriarch of Constantinople, and was circulated through the Turkish Empire, and Protestants were summoned before their ecclesiastical rulers, and were required by their command to sign the creed and recantation. The creed was composed of nine articles, and the sixth is: "Do you confess and receive that the Holy Virgin Mary, having brought forth Christ-God, is the mother of God, and at the time of his birth and afterwards, her virginity remained unimpaired; that she is ever virgin, and worthy of honor above all the saints; and that the holy wooden cross, having been stained by the divine blood of Christ, and

other holy and anointed crosses, on account of being the image of this, are worthy of adoration? Likewise that the intercession of the saints is acceptable to God, and their relics and anointed pictures are worthy of honor, and that God always works miracles by means both of the holy cross and holy relics?"

THE FORM OF THE SECOND ANATHEMA OF THE PATRIARCH AT CONSTANTINOPLE.

"Be it known to the pious flock of our church in the metropolis that on last Sabbath the decree and anathema were read for the information of the pious, but some of the people understood it as referring only to the cursed nonentity Virtanes, falsely called priest, and not also to the others. Wherefore we consider it necessary to-day to repeat it, and to inform you that not only that cursed one, Virtanes, but also all that are of his sentiments, deceivers and blasphemers against the church, and followers of the corrupt new sects, are accursed and excommunicated and anathematized by God and by all his saints and by us. Wherefore, whoever has a son that is such an one, or a brother or a partner, and gives him bread or assists him in making money or has intercourse with him as a friend or does business with him, let such persons know that they are nourishing a venomous serpent in their houses which will one day injure them with its deadly poison, and they will lose their souls. Such persons give bread to Judas. Such persons are enemies of the holy faith

of Christianity and destroyers of the holy Orthodox Church of the Armenians and a disgrace to the whole nation. Wherefore their houses and shops also are accursed; and whoever goes to visit them, we shall learn and make them public to the holy church by terrible anathemas .... Wherefore by this my letter of notification I again command and warn the pious to keep aloof from these wicked deceivers, for the love of the holy faith of Jesus Christ, the glory of the holy church, and the interest and advantage of your own souls. Farewell, and the grace of our Lord Jesus Christ be with you all. Amen."

THE EFFECT OF THE ANATHEMA.

The effect of this anathema at such a time naturally would be great, and it was manifested everywhere. At Constantinople nearly forty Protestants had their shops closed and their licenses taken away. Nearly seventy persons were ejected from their own houses and were thus exposed as vagabonds and committed to prison. To increase the distress, bakers were forbidden to furnish them with bread, and water-carriers to supply them with water. More than thirty persons were exiled, imprisoned, and bastinadoed.

THE FIRST EVANGELICAL ARMENIAN CHURCH.

We come now to the great crisis hour, when the church would be deprived a second time of thousands of her children. It was on the first day of July, 1846, that the Evangelical brethren in

Constantinople, forty in number, came together for the purpose of forming themselves into a church. They organized the First Evangelical Armenian Church of Constantinople.

Churches were formed at Nicomedia, Adapazar, Trebizond, and several other places.

EVANGELICAL BRETHREN RECOGNIZED AS A SEPARATE COMMUNITY BY DECREE OF THE SULTAN.

Here occurred what seems to me the most heart-rending event in the history of Protestant brethren in Turkey, an event which both many Gregorian and Evangelical Armenians deplore, that is the organization of Protestantism as a separate community from the nation. Those were days of darkness. Neither party could see what policy to adopt. On the one hand the chiefs of the nation, desiring to keep the unity of the church and nation, persecuted those who held different religious views from their own; on the other hand, Evangelical brethren, being excommunicated from the church and not having protection against persecution, were obliged to secure their liberty by forming a separate national organization. Both parties were sincere in their movements. Gregorian Armenians thought they had a right to persecute, and Protestant Armenians that they had a right to organize a separate national institution. If the Government had protected the persecuted Protestants, the separation would not have been necessary; but she could not

do it, since the Protestants were under the hierarchy of the Armenian Patriarch and connected with the national institution. I believe, with many Protestants, that the time is not far distant when the Evangelical brethren will be united with the main body under one government administration.

SKETCH OF THE PROTESTANT ORGANIZATION.

Several European representatives in Constantinople, especially the English, performed an important part in securing civil freedom to the Evangelical brethren. Prominent among these was Sir Stradford Canning (afterwards entitled Sir Stradford De Redcliffe), the English ambassador in Constantinople, whose noble and immortal efforts for religious liberty in Turkey are worthy of the highest praise. On the 15th of November, 1847, an Imperial decree recognized the Evangelical brethren as constituting an independent Protestant Armenian community in Turkey. After the issuing of the decree the persecution was stopped and the brethren were safe under the protection of the Government.

THE IMPERIAL FIRMAN.

The First Imperial Firman (of Sultan Mejid) obtained from the Sublime Porte by the Right Honorable Lord Stradford De Redcliffe, in favor of the Protestants:

"To my Vizier, Mohammed Pasha, Prefect of the Police in Constantinople, the Honorable Min-

ister and Glorious Counsellor and Model of the World, and Regulator of the affairs of the Community; who, directing the public interests with sublime prudence, consolidating the structure of the Empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory.

"When this sublime and august mandate reaches you, let it be known that hitherto those of my Christian subjects who have embraced the Protestant faith, in consequence of their not being under any especially appointed superintendence, and in consequence of the Patriarch and primates of their former sects, which they have renounced, naturally not being able to attend to their affairs, have suffered much inconvenience and distress. But in necessary accordance with my imperial compassion, which is the support of all and which is manifested to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be exposed to suffering.

"As, therefore, by reason of their faith, the above-mentioned are already a separate community, it is my royal compassionate will that for facilitating the conducting of their affairs, and that they may obtain ease, quiet, and safety, a faithful and trustworthy person from among themselves, and by their own selection, should be appointed, with the title of 'Agent of the Protestants,' and that he should be in relations with the Prefecture of the Police.

"It shall be the duty of the agent to have in charge the register of the male members of the community, which shall be kept at the police; and the register shall be kept at the police, and the agent shall cause to be registered therein all births and deaths in the community. And all applications for passports and marriage-licenses, and all petitions on affairs concerning the community that are to be presented to the Sublime Porte, or to any other department, must be given in under the official seal of the agent.

"For the execution of my will, this my imperial sublime and august command has been especially issued and given from my sublime chancery.

"Hence thou who art the minister above named, according as it has been explained above, will execute to the letter the preceding ordinance; only, as the collection of the capitation tax and the delivery of passports are subject to particular regulations, you will not do anything contrary to those regulations. You will not permit anything to be required of them in the name of fee or on other pretences, for marriage licenses or registration.

"You will see to it that like the other communities of the empire in all their affairs, such as procuring cemeteries and places of worship, they should have every facility and every needed assistance. You will not permit that any of the other communities shall in any way interfere with their edifices or with their worldly matters or concerns,

or in short, with any of their affairs, either secular or religious, that thus they may be free to exercise the usages of their faith.

"And it is enjoined upon you not to allow them to be molested an iota in these particulars or in any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And, in case of necessity, they shall be free to make representations regarding their affairs through their agent to the Sublime Porte.

"When this, my imperial will, shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary departments, and then give it over to remain in the hands of these my subjects. And see you to it that its requirements be always in future performed in their full import.

"Thus know thou and respect my sacred signet. Written in the holy month of Moharrem, 1267 (November, 1850).

"Given in the well-guarded city, Constantineyeh."

CHRISTIANITY IN TURKEY.

STATISTICS.

The statistics here given are those of the American Board, which is the largest in Turkey, and which is connected chiefly with the Armenian people. They are taken from the official reports of the American Board of Commissioners for Foreign Missions of 1909:

Western Turkey Mission, organized in 1819. Mis-

sionaries and assistant missionaries, 84; native helpers, 405; churches, 44; church members, 4,771; pupils in Sunday-schools, 11,181.

Eastern Turkey Mission, organized in 1836. Missionaries and assistant missionaries, 51; native helpers, 205; churches, 32; church members, 2,436; pupils, 5,255.

Central Turkey Mission, organized in 1847. Missionaries and assistant missionaries, 31; native helpers, 366; churches, 35; church members, 7,333; pupils, 15,099.

European Turkey Mission, organized in 1858. Missionaries and assistant missionaries, 28; native helpers, 96; churches, 19; church members, 1,408; pupils, 2,584.

MISSIONS IN THE LEVANT.

The following extracts are taken from articles concerning "Missions in the Levant," written by Rev. Edwin M. Bliss, of Constantinople, published in the "Missionary Review":

"The work of the American churches in the Levant, commenced by the little band who sailed from Boston under the auspices of the infant American Board, is now carried on by seven organized American societies—six representing the Congregational, Presbyterian, United Presbyterian, Reformed Presbyterian, Southern Presbyterian, and Methodist denominations; and one, the American Bible Society, representing all and helping to unite all upon the one foundation, the Word of

God. There are also two colleges, Robert College at Constantinople, and the Syrian Protestant College at Beirût, independent of endowment and management by the societies. Three more at Harpoot, Aintab, and Marsovan, in Asia Minor, have endowments and boards of trustees, but practically are under the management of the societies. Two more at Oroomiah, Persia, and Osiout, Egypt, are under control of the societies. There is also the Bible House at Constantinople, connected with no society, owned and managed by a board of trustees in New York. On the shelves of the Bible House are the Scriptures in more than thirty languages and four hundred styles of printing and binding, so that no one, whether he be officer of the sultan's household or villager on the mountains of Kurdistan, may say, 'There is no Bible for me.'

"These different organizations are represented by 133 American gentlemen, mostly ordained and married men, and 119 single ladies. They are located in 42 central stations, and have nearly 500 out-stations connected with them. Over 1,700 native preachers, teachers, and colporters work under their superintendence. There are 185 churches with 15,122 communicants; 763 schools with nearly 33,000 scholars; 43,000 copies of the Scriptures, in whole or in part, have been distributed in one year. Unfortunately the statistics of religious and educational books are not kept distinct by the different societies. A general estimate of 50,000 books, 100,000 text-books, and 400,000 tracts would

perhaps represent the work of a year. Aside from these are the periodicals, five weeklies and six monthlies; the latter chiefly children's papers; one weekly in Bulgarian reached a circulation of over 4,000. The medical work has assumed great proportions. Here again no statistics are given, but to say that 25,000 cases are attended yearly would probably be within the truth. These all involve an annual expenditure of American funds amounting to nearly $500,000. How much the native communities contribute in salaries of preachers and teachers, tuition, cost of books, and general community and church expenses, it is impossible to say without better data than are furnished as yet. The value of property in land, buildings, schools, printing and binding apparatus, stock of printed sheets, bound books, etc., is very great. In Constantinople alone it is over $400,000 . . . . The forty-two central stations include nearly every city of size and importance in Bulgaria, Roumelia, Asiatic Turkey, North Persia, Syria, and Egypt.

"The power of Christian missions over the religious thought and life of those who do not openly declare their adherence to evangelical Christianity is shown in many ways. Up to the present year there have been distributed by the American Bible Society one and a half millions of copies. These have been in about the proportion of one Bible, three Testaments, and five portions, i. e., single Gospels, Psalms, and Proverbs. When it is remembered that the immense majority of these have been *sold*, and that certainly not more

than one-half, if more than one-third, has gone into evangelical families; when it is remembered too that book-purchasing is not in the Levant what it is so often in America—that it almost uniformly represents a genuine interest in the book—some idea may be gained of the unseen influence that is being exerted all over that great country.

"A Bible Society colporter in the inn of a small village on the Black Sea coast was challenged to argument by a group of young men thoroughly versed in European infidelity. Being an uneducated man, he found it difficult to meet them. To his utter surprise, a Turkish priest sitting by, asking him for a Testament, took up the argument and utterly silenced the young men, who left acknowledging their defeat. To the colporter, who expressed his thanks for the timely aid, he said, 'Go tell the gentlemen at the Bible House not to be discouraged. There are many like myself who read this good Book, accept its faith, and are trying to lead the life of Christ. We do not openly confess him, for we feel that the time has not yet come, but it will come, and then you will see the fruit of the seed you are sowing.'

"Among the most significant facts in the religious life of the old Christian communities of the Levant are the changes that have been brought about in not a few places in the church services. Sabbath-schools and Bible-classes have been established, and at the present time the American Bible Society is printing in Constantinople an edition of

the ancient Armenian Bible, at the combined earnest request of Gregorian and Papal as well as Evangelical Armenians.

"It is easy for the chance traveller or superficial observer to find occasion for legitimate criticism, not so easy for even the careful sympathizer to judge accurately the forces that are working for the development of communities. Those who know best and most intimately the local internal life of these communities and churches have the most faith in them. They recognize that mistakes are made, but they believe that throughout these lands, dear to every Christian heart, the life planted by the apostles, nourished by the church fathers, will erelong more than regain its pristine purity and strength.

TRIALS.

The history of the American missions in Turkey is highly interesting. The Lord signally blessed the mission work in all its departments. It may be safely said that the American Board of Foreign Missions has no more hopeful and prosperous field than its missions in the Turkish Empire. There are signs that under the new *regime* of the Government, with religious freedom and educational uplift, the missions will reap a more abundant harvest. It is a fact that the old prejudices against the missionaries have now almost vanished. The people know better what missionaries are for, and the missionaries reciprocally know more about the people and their needs.

There were trials at the beginning of the work, and some of them still remain. One of them is linguistic, there being many languages spoken in Turkey. The Turkish is most widely spoken, as the Turks form the majority of the population, but every race has its own language. If there is any country where a missionary should be a polyglot, that is Turkey. I know missionaries who have learned the native languages so perfectly as not only to be able to preach, but to write valuable books.

Another trial is climatic. How many precious lives, young lives, have been sacrificed because of variable climate and unhealthful conditions in all the years of the American missions it would be difficult to estimate.

The attitude of the Turkish Government towards the missions was another trial. It is a fact that the Protestant missionaries do not have the same privileges as the Roman Catholic missionaries have. It is a fact also that wherever Mohammedanism has a dominating power, there Christianity is undermined. As the country is going to have a liberal government now, it is hoped that all classes will enjoy perfect religious liberty without any molestation, and that the missionaries will have a larger sphere of usefulness.

IV.

TURKEY.

THE GEOGRAPHY AND CLIMATE OF THE COUNTRY.

THE geographical position of Turkey is very peculiar. It connects Europe with Asia, the East with the West, Asia with Africa, the Mohammedan world with the Christian world.

The topography of the country is beautiful. We can easily understand Byron's enthusiasm in the following verses:

"Know ye the land where the cypress and myrtle
Are emblems of deeds that are done in their clime?
Where the rage of the vulture, the love of the turtle,
Now melt into sorrow, now madden to crime?
Know ye the land of the cedar and vine
Where the flowers ever blossom, the beams ever shine;
Where the light wings of zephyr, oppressed with perfume,
Wax faint o'er the gardens of gule (rose) in her bloom;
Where the citron and olive are the fairest of fruit,
And the voice of the nightingale never is mute;
Where the tints of the earth and the hues of the sky,
In color though varied, in beauty may vie,
And the purple of ocean is deepest in dye;
Where the virgins are soft as the roses they twine,
And all save the spirit of man is divine?
'Tis the clime of the East—'tis the land of the sun—
Can he smile on such deeds as his children have done?"

To many the mention of the name Turkey is offensive; but let it be known that whatever may be the present condition of Turkey, it holds, and will hold, a very prominent position in the world

and in the history of the past, associated with the ancient kingdoms of Egypt, Assyria, Babylonia, and Persia. Here is the cradle of the three great religions of the world, Judaism, Christianity, and Mohammedanism, which have changed and shaped the fate of nations. It is the Bible land.

About the productiveness and fertility of the country, I have to say that there is no other country under the whole heavens which can be ranked above it. No other part of the world has yielded more abundantly all that could cheer the heart, tempt the appetite, and gratify the taste. The grains, the rice, the wine, tobacco, oil, rose-oil, honey, peaches, pomegranates, citrons, oranges, lemons, quinces, prunes, apples, grapes, melons, mulberries, cherries, olives, figs, chestnuts, opium, and all kinds of vegetables are excellent. For the use of man may be found camels, horses, ponies, sheep, oxen, buffaloes, cows, goats, the silky fleeced Angora goats, mules, and asses.

Though the soil of Turkey, both in Europe and Asia Minor, is extraordinarily fertile, yet it is only scratched over for a mere living in spots here and there by the thinly settled inhabitants with ancient ploughs. One reason why the people fail to exert themselves even a little more than they do is on account of the irregular decimation of the crops by the tax-gatherers. It may be said that the taxes virtually eat up the substance of the peasants. The peasants feel that farming does not pay in a land adapted to agricultural purposes. The farmer has to give the Government the tithe

of his crop. Hence, after he threshes his corn he leaves it in the field and waits the call of the tithe-gatherer. During this time the crop either is often parched by the sun or rotted by the rain, while the birds of the air and other animals take their share, before the lazy tithe-gatherer comes. The result is a loss both for the farmer and the Government. If we had a better administration, a few banks to loan money to the farmer on reasonable terms, modern agricultural implements, more railroads to carry the products to the markets, the condition of the people would be greatly improved, the land, which is now but half cultivated, would be tilled to its utmost capacity, and Turkey would become the great granary of the world.

A BRIEF SKETCH OF OTTOMAN HISTORY.

The name Ottoman or Othman is derived from Osman, the first sultan, 1299 A. D. Therefore the natives are called Osmanlis. "Turks" is the name given by others; the Turks do not call themselves by that name. Osman is the pride of the nation, and to become an Osmanli is in the eyes of the Turks the highest honor that can be possessed in the world.

The early history of the Osmanlis is somewhat obscure. It is supposed that the word Turk is the corruption of Tu-Ku, a name given by the Chinese to those (Turks) who lived west of China about two hundred years before Christ.

MOHAMMEDANISM A UNITING POWER.

The religion of Mohammed in the middle of the seventh century gave unity to all Turkish tribes. After this the history of the Turks began to be an authentic one. After this we see the banner of their prophet carried from victory to victory. They pressed forward over the mountains of Kurdistan, along the banks of the Euphrates and Tigris, occupying the land between the Persian Gulf and the mountains of Caucasus and between Ararat and the Black Sea.

FIRST SULTAN OF THE OTTOMAN EMPIRE.

Othman, or Osman, the son of Ertoghrul, commenced his reign on his father's death, in 1288 A. D. He made considerable conquests in Asia Minor, pressing northward into the neighborhood of Constantinople. He was an able, temperate, vigorous, and enterprising ruler; he encouraged industry and agriculture. Broosa in Asia Minor was the first capital of the Ottoman Empire. Othman died at Broosa in 1326.

His son, Orchan, added to the young empire Nicæa and Nicomedia. He married a daughter of the Greek Emperor Cantacuzene. In 1336 he took a fortified castle on the European side of the Dardanelles, and in 1357 the city of Gallipoli.

Murad, the son of Orchan and grandson of Osman, subdued all of Asia Minor; Adrianople became a second capital of the empire. Bulgaria, Thrace, Macedonia, and Servia became its tributa-

ries. His son, Bayazid, added Wallachia, a part of Bosnia, Thessaly, and Morea.

Mohammed, the son of Bayazid, ruled over what his father had conquered.

His son, Murad II., defeated John Hunyades, the Hungarian hero, after three wars, and Hungary became tributary to the sultan. Murad turned to Greece and conquered it as well as Albania.

But Ottoman conquest could not be completed without placing Constantinople in the list of conquered cities. The son of Murad II., Mohammed II., with his 200,000 men fought against the 6,000 defenders of the capital and captured it, and put an end to the Greek Empire, May 29, 1453. After this the entire Peloponnesus, Athens, Herzegovinia, Venice, Moldavia, and Crimea became tributaries.

Bayazid II., son of Mohammed, came in contact with Persia, and for the first time with Russia, in 1495.

Selim I., the younger son of Bayazid II., conquered Egypt. He was succeeded by Suleyman I., the Magnificent. Under his reign the power of the empire reached its highest point. His reign was the longest of all the sultans of the Ottoman Empire, being forty-six years. During his long reign Transylvania, including its capital and chief fortress, Buda and Pesth, Austrian provinces, became tributaries. The sceptre of Suleyman swayed over the north coast of Africa, Egypt, Tunis, Tripoli, Algiers, and Morocco. He had conquered also a large part of Persia.

"Sultan Suleyman left to his successors an empire to the extent of which few permanent additions were ever made, except the islands of Cyprus and Candia.... The Turkish dominions in his time comprised all the most celebrated cities of Biblical and classical history, except Rome, Syracuse, and Persepolis. The sites of Carthage, Memphis, Tyre, Nineveh, Babylon, and Palmyra were Ottoman ground; and the cities of Alexandria, Jerusalem, Smyrna, Damascus, Nice, Prusa, Athens, Philippi, and Adrianople, besides many of later but scarce inferior celebrity, such as Algiers, Cairo, Mecca, Medina, Basra, Baghdad, and Belgrade, obeyed the Sultan of Constantinople. The Nile, the Jordan, the Orontes, the Euphrates, the Tigris, the Tanais, the Borysthenes, the Danube, the Hebrus, and the Ilyssus rolled their waters 'within the shadow of the Horsetails.' The eastern recess of the Mediterranean, the Propontis, the Palus Mæotis, the Euxine, and the Red Sea were Turkish lakes. The Ottoman crescent touched the Atlas and the Caucasus; it was supreme over Athos, Sinai, Ararat, Mt. Carmel, Mt. Taurus, Ida, Olympus, Pelion, Hæmus, the Carpathian and the Acroceraunian heights. An empire .... embracing many of the richest and most beautiful regions of the world had been acquired by the descendants of Ertoghrul, in three centuries from the time when their forefather wandered a homeless adventurer at the head of less than five hundred fighting men."*

* Sir E. Creasy, 197 (Ed. 1877).

GENEALOGY OF OTTOMAN SULTANS.

The following is the genealogical order of the Ottoman sultans after the death of Suleyman the Magnificent:

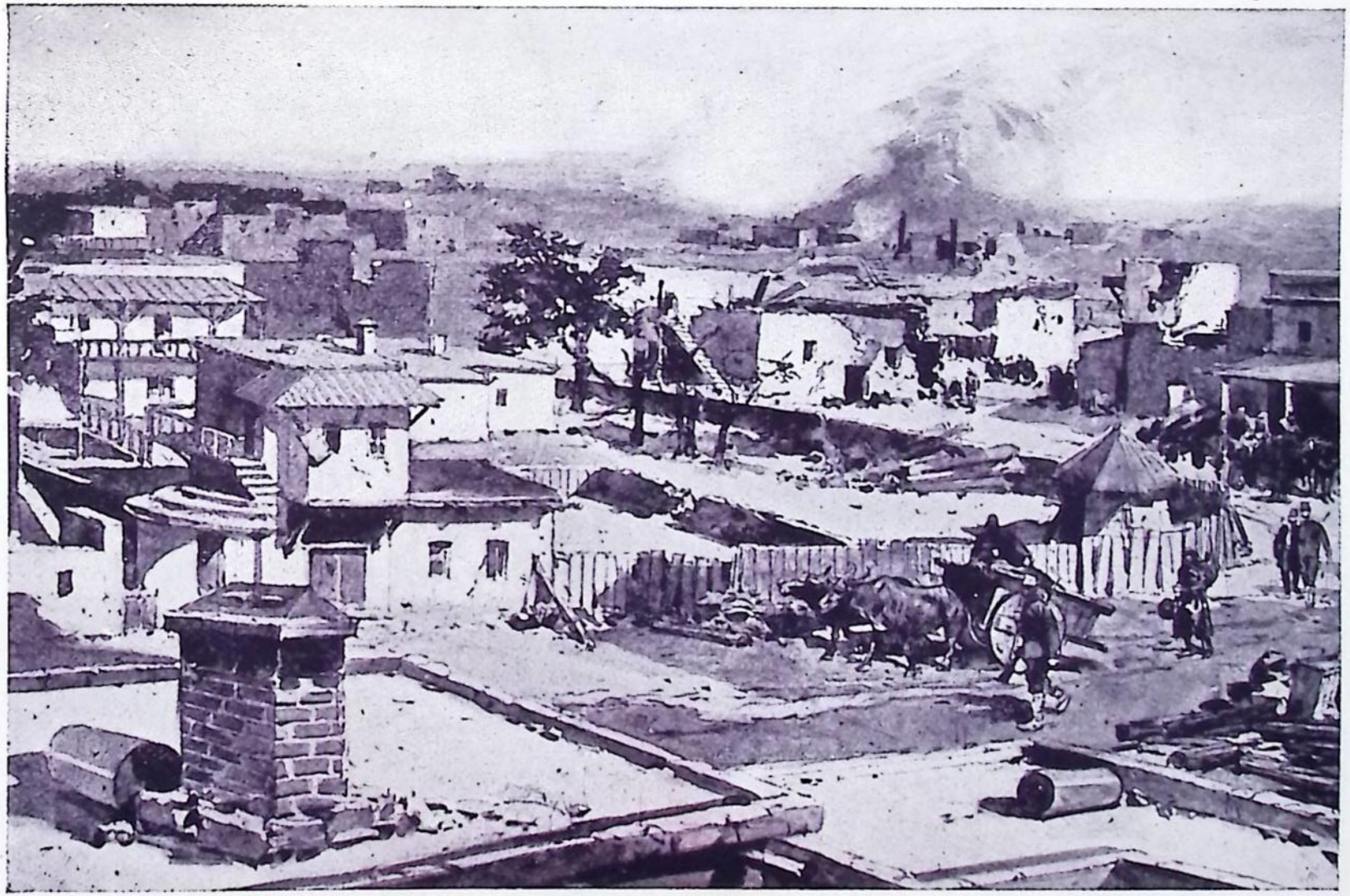
Selim II.	reigned	8	years. (1566-1574 A D.)
Murad III.	"	21	"
Mohammed III.	"	8	"
Ahmed I.	"	14	"
Mustapha I.	"	2	"
Osman II.	"	4	"
Mustapha I.	"	1	" (second time.)
Murad IV.	"	17	"
Ibrahim I.	"	8	"
Mohammed IV.	"	39	"
Suleyman II.	"	4	"
Ahmed II.	"	4	"
Mustapha II.	"	8	"
Ahmed III.	"	27	"
Mahmoud I.	"	24	"
Osman III.	"	3	"
Mustapha III.	"	17	"
Abd-ul-Hamid I.	"	15	"
Selim III.	"	18	"
Mustapha IV.	"	1	"
Mahmoud II.	"	31	"
Abd-ul-Mejid	"	22	"
Abd-ul-Aziz	"	14	"

Murad V., not crowned, only a few months.
Abd-ul-Hamid II., reigned 33 years.
Mohammed V. was proclaimed April 27, 1909.

OBSTACLES.

For about three centuries, from the first Ottoman sultan down to Suleyman the Magnificent, the Grand Lawgiver, the Osmanlis marched from victory to victory. The reign of Sultan Suleyman was the climax of Turkish victorious history. But the pride of Russia and the alliance of Hungary, Poland, and Austria not only put great obstacles in the progressive career of the Ottoman conquerors, but those powers led to the narrowing of the Turkish boundaries; especially by frequent wars with Russia during the present century, which have been very costly indeed to the great Turkish Empire.

"Thus was Turkey gradually reduced to its present restricted dimensions. In its old extent, when the Porte ruled not merely the narrow territory now called Turkey in Europe, but Greece, Bulgaria, and Eastern Rumelia, Rumania, Servia, Bosnia, and Herzegovinia, with the Crimea and a portion of Southern Russia, Asia Minor to the borders of Persia, Egypt, Syria, Tripoli, Tunis, Algiers, and numerous islands in the Mediterranean—not counting the vast but mainly desert tract of Arabia—the total population (at the present time) would be over 50,000,000, and the square mileage over 2,000,000, or nearly twice the size of Europe without Russia. One by one her provinces have been taken away. Algiers and Tunis have been incorporated with France, and thus 175,000 square miles and over 5,000,000 of in-



ADANA SEEN AFTER THE MASSACRE.

habitants have transferred their allegiance. Egypt is practically independent, and this means a loss of 500,000 miles and over 6,000,000 of inhabitants. Asiatic Turkey alone has suffered comparatively little diminution. This forms the bulk of her present dominions, and comprises about 680,000 square miles and over 16,000,000 of population. In Europe her losses have been almost as severe as in Africa, where Tripoli alone remains to her. Servia and Bosnia are 'administered' by Austria, and thereby she lost nearly 40,000 miles and 3,500,000 of people have become Austrian subjects. Wallachia and Moldavia are united in the independent kingdom of Rumania, diminishing the extent of Turkey by 46,000 miles and over 5,000,000 of inhabitants. Bulgaria is now independent, and Eastern Rumelia has lately *de facto* become part of Bulgaria, and the two contain nearly 40,000 square miles and 3,000,000 of inhabitants. The kingdom of Greece, with its 25,000 miles and 2,000,000 of population, has long been separated from its parent. In Europe, where the Turkish territory once extended to 230,000 square miles, with a population of nearly 20,000,000, it now reaches only the total of 66,000 miles and 4,500,000; it has lost nearly three-fourths of its land and about the same proportion of its people."*

Though the limit of the Turkish dominion is narrowed, it is not fair to conclude from this restriction of territory that the Turkish power is destroyed. To-day the Ottoman Empire holds an

* Lane-Poole, "The Story of Turkey."

important position among the European powers. A power which holds the place "where two seas meet" and "two continents touch" can hardly fail to retain its prestige. To-day the Turkish Empire, in many respects, is more systematized and strengthened than she was half a century ago. To-day the Ottoman Empire holds in her grasp a territorial area which is equal to one-fifth that of the United States, and equal to the German and Austro-Hungarian Empires, Italy, Denmark, Switzerland, Belgium, and Japan, embracing about 700,000 square miles.

V.

THE GOVERNMENT.

THE present sultan is the supreme head and absolute monarch of the country. The sultans in ancient times used to lead their armies to the battlefields and superintend the affairs of the land. But at the present time the general affairs are in the hands of the ministers appointed by the sultan, though the imperial signet is absolutely necessary to the enforcement of the work of the ministers.

THE MINISTERS OF THE SUBLIME PORTE.

The ministers of the Sublime Porte are:

1. Grand Vizier, or Prime Minister.
2. Sheikh-ul Islam, or Elder of Islam.
3. The Minister of Interior Affairs.
4. The Minister of Foreign Affairs.
5. The Superintendent of the Cabinet Council.
6. The Generalissimo of the Troops.
7. The Minister of the Navy.
8. The Minister of the Artillery.
9. The Minister of Finance.
10. The Minister of Commerce and Public Buildings.
11. The Minister of Sacred Properties.
12. The Minister of General Education.
13. The Counsellor of the Grand Vizier.

THE IMPERIAL COURT.

The imperial court is composed of the following officers:

1. Grand Admiral.
2. The Chief of the Eunuchs.
3. Agent of the Imperial family expenditures.
4. The First Chamberlain.
5. The First Scribe of the Imperial Court.
6. The Minister of the Imperial Treasury.
7. The First Imperial Chaplain.
8. The First Imperial Body Guard.
9. The Grand Master of Ceremonies and Interpreter of the Imperial Divan (Court).
10. The Chief Physician of the Sultan.
11. The Special Scribe of the Sultan.
12. The Commander of the Palatial Servants and of the Musicians.
13. The Chief Imperial Hostler.

The country is divided into *Vilayets* (provinces), each having its own *Vali* (Governor), appointed and deposed by the Sultan.

THE IDEA OF CITIZENSHIP IS FOREIGN TO THE PEOPLE.

The non-Mohammedan people are not citizens but *tebaa* (subjects). They are born, live, and die subjects. I do not wish to say by this that the people have no privileges. They all have privileges, religious liberty, etc., but they have not the grand idea of citizenship of which every American is very proud and boastful. Such being the fact,

the people naturally have no interest in regard to the political affairs of the country; while to the contrary, in America all men seem to be politicians.

SUPERIORITY OF THE MOHAMMEDANS.

The privileges of the ruling party (Mohammedans) are superior to those of the common people (non-Mohammedans).

All the members of the cabinet, and all the members of the imperial court save two, and all the governors, thirty-two in number, are Osmanlis. There are some inferior officers among the *tebaa*.

There are no non-Mohammedan soldiers in the Turkish army. In case of war only the members of the ruling class will be allowed to enlist in the army. No non-Mohammedan is permitted to take any part in the battles of the country. The Government exacts from all male subjects (including the children) a military capitation tax of $1 25 per annum, which releases them from all military duty. This tax is rigidly collected.

POPULATION.

The population of Turkey is about 20,000,000 and is very far from being homogeneous. They differ greatly in religion. The Mohammedan population form the majority.

IN EUROPEAN TURKEY

there are seven provinces with the following nationalities and religions:

1. Armenians in religion are Gregorian, Catholic, and Protestant.
2. Osmanlis or Turks, Mohammedan.
3. Greeks, Orthodox Church.
4. Bulgarians, Orthodox, Catholic, and Protestant.
5. Albanians, Mohammedan, Orthodox, and Catholic.
6. Wallachians, Greek Orthodox Church.
7. The Jews, Mosaic.
8. Tartars, Mohammedan.
9. Circassians, Mohammedan.
10. Ordinary Gypsies, Mohammedan and Christian.

IN ASIATIC TURKEY

there are twenty-five provinces with the following nationalities and religions:

1. Armenians in religion are Gregorian, Catholic, and Protestant.
2. Osmanlis, Mohammedans.
3. Greeks, Orthodox; a few Protestants.
4. Jews, Mosaic.
5. Arabs, Mohammedans.
6. Maronites, Orthodox and Catholic.
7. Nestorians, Nestorian and Protestant.
8. Kurds, Mohammedan.
9. Druses, mixed of idolatry, Judaism, Mohammedanism, and Christianity.
10. Turkomans, Mohammedan.
11. Circassians, Mohammedan.
12. Persians, Mohammedan.

13. Syrians, mostly Christians, Catholics, Orthodox, and Protestant.

All these nationalities live under the domain of the Turkish Empire, and practise their national customs and follow their religions with great liberty.

RIVALRY BETWEEN THE NATIONALITIES.

The principal nationalities are Moslems, Armenians, Greeks, Bulgarians, and Jews. It is not improper therefore to state a few words concerning them. About Armenians something has already been said.

MOSLEMS.

There are about 15,000,000 Moslems in the Turkish Empire. One of the most distinguishing characteristics of this people is their fatalism. The sentiment of *kader*, predestination, is so strong among them that it creates a humble obedience and surrendering to the will of Allah, a submission which can never be seen among the other races of the Orient. This conception of predestination is so strong that it carries them to the verge somewhat of stoicism, by which they defy and disregard every misfortune and calamity that may fall upon them. The general sorrow, mourning and weeping, and many improper tokens of grief which are manifested by other nations at the loss of their loved ones, hardly can be seen among Moslems. They regard such manifestations as a great sin against the *kader* of Allah, without

whose knowledge "not a sparrow falleth to the ground."

They believe on the one hand that the human will is the faculty of conscious self-determination, but on the other hand their fatalistic idea that a man cannot be or do anything beyond his *kader* gives them a stationary character which is peculiar to them. Being rulers of the country, and having more privileges and opportunities than any other nation, it is remarkable that they are not more progressive than others. On the contrary, while other nations are climbing towards the highest rung of the ladder of civilization, Moslems are lingering on the lower stages of it. While others are getting rich, they are becoming poor. Others speak different languages, they stick to the Turkish. Others, while in their stores, call on men and women, giving them noble titles and inviting them to come and make bargains with them. Moslems, on the contrary, sit cross-legged in their stores indulging in their pipes and coffee, and do not attempt to sell their goods, but wait that their *kader* may bring customers to them. Men of other nations when they meet each other generally talk on business matters, but Moslems on sporting, horsemanship, etc., and enjoy themselves by listening to the proverbs and parables of story-tellers. The numbers of the other Oriental people are increasing in America; some of them have excellent positions; some of them are in universities and colleges where they study theology, medicine, etc. Some are trying to increase their own capital and

business, and many are working in factories. Moslems, on the contrary, are satisfied with their monotonous life and stay at home. A young Moslem who had spent a few months in England told me one day that he was disgusted with the customs and manners of the English people, and as soon as he arrived at Constantinople he kissed the ground and thanked Allah that he was at home! The Moslem people, however, are honest in their dealings, and hard laborers in ploughing their fields and reaping their harvests.

The Moslem is kind and affectionate to his family. After he closes his shop he fills his handkerchief with fruits and sweetmeats and returns home with full hands to meet his wife and children. The Moslems are very cleanly people; their houses in the cities are situated on healthy grounds with gardens around them, and the villages under fine and fruitful trees and beside murmuring streams.

They have a splendid physique, are athletic, and make brave soldiers. Before them Europe trembled for centuries. They are good and kind neighbors, ready to help at any time without regard to nationality or faith. In hospitality they surpass all other nations. They show great kindness to everything around them. They do not worry their horses; they call them kind names, and treat their cattle as if of one family. Even those innumerable dogs, in the capital and in other cities, which lie under their feet are not kicked.

They are devoted people. Five times every day they scrupulously take their ablution, and at the hour of prayer they frequently leave their shop half closed and go to the mosque, or spread their carpet, stand with their faces towards Mecca, and offer their prayers, not giving the least attention to anything else until they have performed their numerous prostrations before the merciful and omnipresent Allah.

GREEKS.

The Greek population of Turkey is about 2,000,000. They are marked by their intelligence, versatility and activity. When they lost their proud capital, Constantinople, and became subject to the Ottoman dominion, the Greeks still proved themselves the second masters of the country, producing governors over the Greek islands, hospodars over the Danubian principalities, and the best tradesmen and artists over all the land. Their patriarch occupies the first chair in the Sublime Porte among the national representatives.

The Greeks are very fond of learning. At present the finest schools of different branches belong to this nation. The *sillogos* of Constantinople is indeed the pride of the Philhellenists in the capital and in the Greek world. While other nations are hesitating in introducing foreign methods of education in their schools, the Greeks have already adopted them. In the university at Athens there are hundreds of Greek scholars from



EX-SULTAN ABDUL HAMID—THE SULTAN DRIVING FROM HIS PALACE TO THE MOSQUE FOR PRAYER.

Turkey. The very rich people send their children to European colleges. This people give more money for educational purposes than any other nation.

The Greeks are a very proud and ambitious people. They recall their ancient philosophers, mighty heroes, and glorious martyrs, and do not hesitate at all to express their idea that the civilized world owes everything to them.

They are a patriotic people. The heroes of Marathon seem still to inspire the nation, which ever and anon displays its readiness to do and suffer in the name of liberty.

They are a bigoted people. Says one of their historians, "The ancient Greeks worshipped a hundred gods, the modern Greeks also as many saints. The ancient Greeks believed in oracles and prodigies, in incantations and spells; the modern Greeks have faith in relics and miracles, in amulets and divinations. The ancient Greeks brought rich offerings and gifts to the shrines of their deities, for the purpose of obtaining success in war and preëminence in peace; the modern Greeks hang up dirty rags round the sanctuaries of their saints to shake off an ague or propitiate a mistress."

While other communities are more or less oppressed, and their villages and fields are ransacked by their cruel neighbors, the property of the Greeks is safe. They are ready to fight and take their revenge for the injuries imposed by their enemies. While other nations are scattered thinly

throughout the country, the Greeks on the contrary are concentrated in large cities, as in Constantinople, Adrianople, Smyrna, etc., and on the shores of the Black and Mediterranean Seas.

BULGARIANS.

Though the majority of the Bulgarian people are not directly under the Turkish Empire, they have lived for centuries under the Ottoman subjection and are tributaries to the Sublime Porte. I feel that it is my duty to speak a few words about this noble people, which during late years has attracted the attention of the diplomatic world more than any other people in the Orient.

There are about 4,000,000 Bulgarians who live between the Danube and the Balkans. The people are distinguished by their industry, sincerity, and virtue, full of respect for their spiritual heads and of zeal for their religion. They occupy a very important position by raising cattle and in farming. It is a remarkable fact that while other nations, after they lost their independence, were scattered over the country, the Bulgarians remained settled in European Turkey, in the Balkan Peninsula, in their ancient home. They were formerly known as a very brave people, extending their conquests over Moldavia and Albania, carrying their banner to the gates of Constantinople. But in 1018 A. D. they were overwhelmed by Basil II.

Bulgaria in her history never had Athens for learning nor Constantinople for civilization; but

in the middle ages her standing was not inferior to that of Germany, England, and France.

Bulgaria, falling between Turkey and Russia (the former being master of southeastern Europe and the latter of the northern), has been the horrible scene of battles between those two great Powers. Consequently the Bulgarian towns and villages were trampled on, their fields and vineyards and their rose-gardens were destroyed. After the expulsion of the Circassians from the Russian territories they were mostly settled in European Turkey, where this savage people added calamity to the already existing calamities of the unfortunate Bulgarians. It may be said without any exaggeration that among the Turkish subjects none suffered so much as this noble Slavonic race, who with their patience in labor, simplicity, and economy offered an inestimable blessing to all the country. Had they a better chance they would have been perhaps the most progressive people among the Ottoman subjects.

The year 1876 forms the darkest page of the Bulgarian history. Thousands of them, men, women, and children, were killed in such a manner that the whole civilized world was horrified, and the columns of the papers in Europe and America were filled with it for months. The cause of this terrible massacre was that the people desired to be an independent nation. They could not obtain this but by their blood. The blood was shed, and the glorious morning of independence dawned upon the nation after one year from the date

of the massacre; and those who were once the most stationary people of the Balkans are now the most prosperous, aggressive, and progressive. They have their own prince, capital, and government. The threatening clouds which had darkened for centuries the horizon of the Balkans have passed away, and showers of blessings fell upon the Bulgarian homes, plains, schools, and churches. Bulgaria is now a kingdom.

Thousands of Bulgarian young men now are studying at home and abroad and are preparing a more brilliant future for the nation. Robert College, on the charming heights of the Bosphorus, is giving the nation able statesmen, and its sister "Home" on the lofty landscape of Scutari is preparing to give the nation intelligent mothers. The American Seminary at Samakov is promising to give the land educated ministers and teachers, and the "*Zornitza*," or "Morning Star," at Constantinople, appears every week with its useful contents, enlightening thousands of minds and souls. Long live Bulgaria!

THE JEWS.

The number of Jews, the remnant of the lost tribes, in Turkey, including Egypt, is about 350,000. They live in large numbers in Constantinople, Adrianople, Smyrna, Jerusalem, and Salonica. They have the same privileges in Turkey as the other nations, more than many of their brethren in Europe.

These people are remarkable for their perse-

verance, patience, and endurance; through severe calamities they have preserved their individuality and cherished an undying hope; and their proud confidence is that the time is not far distant when they shall be a great nation, when God will wipe out their transgressions and send the Messiah who will be their mighty and conquering king.

Though the nation is scattered over every clime on earth's wide surface, they yet have everywhere almost the same zeal and anticipation towards their national and religious future. They are in full expectation of the fulfilment of the old prophecy, "The Lord will yet have mercy upon Jacob, and will yet choose Israel and set them in their own land." It seems that every Jew's mouthpiece is, "If I forget thee, O Jerusalem, may my hand forget her cunning and my tongue cleave to the roof of my mouth." Thousands from every part of the world visit Palestine, the promised land, some anxious to see the historic land of their fathers, and many to lay their bones near the graves of their ancestors.

Their hope is strong as ever. Neither the persecution raised by the Crusades, nor the Spanish Inquisition of the fifteenth century, nor their other afflictions in the past, have deprived this people of their great hope.

The Turkish Jews, being exiled from Spain, speak a vile dialect of Spanish. They live, as in this country, very separate from other nations. Their homes, streets, dresses, etc., are all remarkably distinct. They are subject to more or less

contempt from other people. There are many among the Oriental nominal Christians who believe that the Jews every year kill a Christian during their national Passover, *Pesak*, and mix the blood with their unleavened bread. This superstition sometimes becomes so strong that many Jews are beaten and their houses are attacked.

Few of them have very magnificent houses, but the majority of the people live in narrow streets and in poor houses. Sometimes two or three families live together.

They marry earlier in life than the other nations of Turkey. Therefore they have many children; these swarm in the Jewish quarters like bees in their hives.

The Jews leave all hard manual enterprises to others, and subsist by peddling and trade. They do not give the country either artisans or agriculturists. Physically they are not strong. They look careworn, have sallow complexions and scanty beards.

They observe the claims of their religion quite rigidly. On Saturdays the poorest of them appear in their best suit of clothes. They do not touch fire on that day, and therefore do not smoke. They do not transact any business. They are so strict in their observance of the Sabbath that they do not light their own candles on that day, but send for somebody to do it. And should a conflagration happen, they will not try to quench it or save their property.

There is no harmony or sympathy between

these nationalities; on the contrary it may be said there is rivalry between them, and hatred towards each other is manifested in many ways.

A man after crossing the great Atlantic to America and living several years, will begin to drop his national habits and adopt those of America; if he does not, his children will certainly do it. It is not so in Turkey. Each nation generally speaks its own language, practises its own religion, follows the customs of its fathers, dresses in its national costume, and keeps its national traditions. There is no inter-marriage. It is not possible for a Greek to marry a Moslem girl, except he changes his faith and becomes a Mohammedan. The power of naturalization in America is so great that it attracts the attention of any man who has lived in this country even for a short time.

Since I have been in America I am not able to distinguish between a Jew, German, or Englishman, because all wear the same costume. But if a man goes to Turkey and spends a short time in Constantinople or any other prominent city, and gives himself to the study of the customs and costumes of the people, he can discriminate who is a Turk and who is a Jew and an Armenian.

Let those who accuse the Turkish Government for her mal-administration remember that she contains within her dominion these rival nationalities. A country which nurses in her bosom so many rival religions and antagonistic nationalities cannot be developed easily.

How can these nationalities be brought into

harmony? Here is one of the greatest and most important questions, which many European diplomats seem to ignore.

THE MILITARY SYSTEM.

The method of armament has undergone improvement. The soldier is equipped with European rifles, the artillery with European guns and ammunition, the cavalry is mounted on Arabian and Hungarian horses, and the whole military department is put under the discipline of distinguished German officers. The military force of the empire is about 700,000 men, divided into four departments.

1. *Nizam*, or Active Army, 150,000 men.
2. *Ihtiyat*, or First Reserves, 60,000 men.
3. *Redif*, or Second Reserves, 120,000 men.
4. *Mustahfiz*, or Territorial Militia, 300,000 men.

Every man is subject to military service in some one of these departments for twenty years. There are persons who are not subject to military exercise. These are called *Bashi-Bozooks*.

The army is divided into seven military districts, the headquarters of which are situated at Constantinople, Adrianople, Monastir, Erzingian, Damascus, Baghdad, and Yemen.

NAVAL SYSTEM.

The navy is in excellent condition, having control of the Black Sea, and to some extent of the Lower Danube, which gives very strong advantage against any military attack. The steamboats

are mostly of recent build and of excellent model. The late Admiral Hobart Pasha, an Englishman, was a most brilliant naval officer, and reformed the navy as far as possible. The navy consists of twenty iron-clads, seven of them frigates, eight corvettes, and five gunboats.

FINANCE.

The financial condition is not good. The revenue was in 1889 about $90,000,000, while the expenditure was about $125,000,000. The national debt is not less than $500,000,000. It is believed however that the financial condition is less critical now than it was years ago. It is advancing towards a sound system.

THE RESOURCES OF THE EMPIRE.

I have already given a few remarks about the productions of Turkey, but I wish to give a little further information about the resources of the empire.

Cotton, wool, and the fleece of the Angora goat, which are celebrated throughout the world, are exports. Though the silk worm is not as much cultivated at the present time as it has been in the past, yet it is an important business in many parts of the country. Merchants come from Europe to buy the cocoons, and leave a great deal of money in the country. The tobacco is very celebrated and is exported to all parts of the world. Opium is raised and exported, but not so much as

it was a few years ago. Figs and raisins are very famous, and are found in the markets of Europe and America.

The mineral resources of the land are very rich. Lead, copper, iron, silver, and coal are found in abundance throughout the country. There are many sunless caves and mines which some day will be penetrated and enrich both the Government and the people.

The agriculture is not scientific. The plains are generally unfenced. Though many attempts have been made to introduce agricultural improvements and implements, they have failed. But I am sure that the time will come when the farmers will abandon their patriarchal implements and will adopt cheerfully the new system of farming. One of my esteemed friends, after spending several years in America, returned home to Turkey with American agricultural implements to teach the people the agriculture of the New World. I know other gentlemen who are trying to follow the example of the gentleman above mentioned.

RAILROADS.

The railroad system is not fully introduced into the country. At present there are five railroads in Turkey proper, about 1,800 miles of lines, built chiefly by European capitalists. In 1888 the French capital, Paris, was connected with the Ottoman capital, Constantinople, by rail. So that the long and tiresome journey from Paris to Constan-

tinople is reduced from eight to two and a half days.

The first railroad runs from Constantinople to Adrianople, and on to Sophia.

The second runs in Cilicia, from Mersina to Tarsus, the birthplace of St. Paul, and thence to Adana.

The third runs from Scutari, opposite Constantinople, to Nicomedia, near Nicæa, where the creed of Christendom was established by the Oriental Fathers.

The fourth is called the Aiden Railroad, and runs from Smyrna towards Ephesus.

The fifth is known as the Turko-Servian Junction Railway.

There is great enthusiasm at the present to establish other roads in Turkey. Some European capitalists are trying to obtain the imperial firman for this purpose. Lately an American syndicate asked the permission of the Government to construct a railroad from Sivas to Lake Van, near the Persian frontier, a distance of 1200 miles.

The trains are very far from being comfortable. There are three classes of cars and three grades of tickets. The fare is very high. The first-class cars of Turkey do not equal the regular passenger cars of the Pennsylvania Railroad. The road which runs from Constantinople to Adrianople is about 130 miles; the fare is a little more than ten dollars, about seven cents a mile. If we take into consideration the general poverty of the people, the fare seems to be enormous. Besides,

there are no excursion tickets. There is no competition among the railroad companies, therefore no reduction in tickets. There are no smoking cars, neither is there any water in the cars, no closets, nor even stoves to heat the cars in winter.

As one of the characteristics of the Oriental people is *yavash* (slowness), so the Oriental trains are slow, almost beyond the belief of American people. For instance, the train leaves Constantinople in the morning at about 7 A. M. and reaches Adrianople in the evening at 8 P. M., thus requiring thirteen hours for travelling 130 miles.

TELEGRAPH SYSTEM.

There are about 18,000 miles of telegraph lines in Turkey. All the principal cities of the empire are united thus. Turkey is also in communication with other countries.

POSTAL SYSTEM.

Turkey is in communication with the world by means of the international postal system. We have no free delivery of mail, even in the capital. In most places the people go to get their mail themselves. If the postman brings your letter to your door you are obliged to give him five cents. On letters weighing fifteen grams the postage is five cents. On letters sent to places connected by railroads or the sea, three cents. On letters from Turkey to America, five cents.

The postal system in America and in all the civilized world is under the control of the Govern-

ment; in Turkey it is not so. In Constantinople and other prominent cities European Powers are represented by their postal agents. My mail from Turkey comes generally by English or Austrian stamps.

Nobody is permitted to carry a letter, open or sealed. If the Government finds a letter on a person it requires him to pay double the postage of the letter. But I know that in many places the muleteers carry a large portion of the merchants' mail without interference from the Government.

PASSPORT SYSTEM.

The passport system is used in Turkey to prevent crime, to secure criminals, and to increase the revenue of the Government. The system in itself may be good; but as it is now conducted the evil arising therefrom far outweighs the good of the system. In America a man can travel throughout the country without a passport, while in Turkey, in a sparsely populated country, where many of the policemen do not know how to read or to discriminate a lawful from an unlawful passport, nobody is allowed to move for even a short distance without a passport. The deplorable influence of this system upon travelling and business life is acknowledged by all. To secure a passport demands time. Sometimes after a day of hard labor a man can obtain one by paying a considerable sum of money. While I was writing these lines I remembered that the Rev. Mr. Riggs, of Marsovan, during his missionary tour through

Asia Minor, was confined in Samsoon, not having the inevitable *tezkire* (passport).

PRISONS.

There are no houses of correction in Turkey. No effort is made for the improvement of the condition of prisoners. No preacher is sent to preach to them, and no religious books are distributed among them; so that the prisons, instead of being a benefit to the community, become centres of intrigues and plots. It would require several John Howards at the present time to reform the prisons in Turkey. The cells are filthy and unhealthy. During the winter there is no fire; extreme cold prevails in them. The prisoners guilty of capital crimes are loaded with chains. Generally speaking, all classes of prisoners are kept in the same prison house. There is no prison uniform. Neither bed nor bed-clothing is furnished. The prisoners wear the clothes in which they are arrested. They try to keep themselves warm at night on the cold, damp ground by lying together in heaps and sleeping pell-mell.

There is no separate apartment for women. The women who are arrested for crime are imprisoned in private houses. There is no compulsory labor in the prisons except that of watering and sweeping the streets. Each prisoner is allowed to work at his own trade and earn some money to buy tobacco, etc. The Government distributes daily two loaves to each. This has to serve for breakfast, dinner, and supper.

Privilege is granted to the people to see their imprisoned friends. Wives are permitted to carry meals to their husbands.

While years ago capital crimes were punished by hanging or decapitation, now it is a rare case when a man is hung, this kind of punishment having given place to long imprisonments. It is exceptional that a man is imprisoned for life. It is customary to set free many prisoners on festival days, on the sultan's birthday, or on the day of his ascension to the throne.

There are no patrol wagons to assist the policeman in his work. The criminals are brought to the city from the towns and villages under the escort of mounted police, the prisoners being compelled to walk with their hands bound behind them. But the city criminals walk side by side with the policeman, often struggling and quarrelling on the way. If the policeman is stronger than his prisoner, he kicks and buffets him till he succeeds in dragging him to the door of the prison house.

NEWSPAPERS.

It is not easy to ascertain when the first paper was published in Turkey. It is said that the first was issued some fifty years ago by an Armenian in Constantinople. Constantinople is the mother of newspapers. The papers published in the capital are more than all the others throughout the Turkish Empire. Each nation has its own national paper. In Constantinople papers are

published in the following languages: English, French, Greek, Greco-Turkish, Armenian, Armeno-Turkish, Turkish, Bulgarian, Arabic, Hebrew, and Persian. "*Tarik*" (The Way) is the title of the Turkish official newspaper.

Circulation. The circulation is very small. There is no paper that has more than 5,000 subscribers. The existence of newspapers in Turkey is not regarded as essential to the country, nor are they held as a great and important factor in the administration of the Government, as they are in America. Many people who can read do not care for newspapers. There is no home paper. My father, who could read and write, died in his seventy-third year without reading a single paper in all his life! The poor class of people find it difficult to pay for a newspaper. The rich people are careless about reading, or are not accustomed to give money for a newspaper. There are a great many people who borrow newspapers from their friends, or go to the casinos or barber-shops to read.

Extension of Newspapers. The extent of country over which they are circulated is very limited. The *vilayets* (provinces) have their local papers, which are published under the control of the local Government. There are large cities where there is not a paper published. There are towns and villages which do not see the face of one during the whole year.

Revenue Stamp. All papers published in the capital and in the *vilayets* bear the revenue stamp.

This is an extra expense upon the publishers; but they are obliged to obey the law of the Government.

The Prices of Newspapers. The price is very high. A paper equal in size to the "Philadelphia Times," sold for one cent, in Constantinople is sold for five cents.

Censorship. There is no freedom of the press. The press is strictly under the censorship of the Government. The editors are obliged to send a copy of their papers to the Government, either before or directly after publishing them. The papers are obliged therefore to use conservative language in every respect.

Not very long ago a very curious incident happened in Constantinople which appeared in the columns of the "Independent" of New York: "There is a Greek benevolent society in Constantinople which recently had occasion to publish a pamphlet on its work, and on the title-page there was put a quotation from Paul's Epistle to the Galatians. Very soon after it appeared, a police officer came to the printing office and demanded of the editor that he should give him information as to who this Paul was who had been writing letters to the people of Galata (one of the suburbs of Constantinople), as he had orders to get a copy of these letters and to bring the aforesaid Paul to headquarters. The editor explained that Paul could not be brought to headquarters, he was dead; but the functionary retorted that his orders were to bring Paul, and if he could not bring Paul, to

bring the editor. It was of no use to protest that Paul had been in heaven for eighteen hundred years, and the editor was taken to headquarters and put in prison for several days, until finally the Greek patriarch interfered and presented the bureau of censorship with a copy of the letter of Paul, which he showed to be not to the people of Galata, but a province of the ancient Roman Empire. This having been at last made clear, the editor was released."

Then what the press means in the civilized world must be understood to mean the contrary in Turkey. When I was in Constantinople a message came from the Censorship for the Rev. Mr. Thomson, editor of the Bulgarian missionary paper, "Zornitza." I read the message to Mr. Thor and informed him that the paper was suppressed. What for? It was not mentioned in the message. He was very sorry—I was too. He could not recall anything written against the Government or any of its officers. The suppressing of the paper was a mystery for a long time. The paper was suppressed about six months against the best efforts of its friends.

Do you know what was the crime of the paper? Because it published an article from a reliable correspondent respecting the brigandage about Macedonia!

I write about this at greater length, because I believe that one of the calamities of the country comes out of this, that the press is not authorized to expose criminals, who are a detriment to the

Government. Where there is no free press there cannot be public opinion, and where there is no public opinion there cannot be public justice.

How many times the papers are issued from the press with one or two blank columns, the article being suppressed at the last moment, while there was not time, or anything ready, to supply the place!

The chief journals of Europe, the "Times," the "Standard," the "Koelnische Zeitung," the "Temps," the "Debats," have their correspondents in Constantinople.

The Character of the Papers. The papers are political and national. There are no religious or denominational papers except those published by the missionaries.

Armenian Papers and Periodicals. The oldest paper in the Armenian language was published in Calcutta, 1795 A. D. The name of the paper was "Aztarar" (Advertiser). Since that time about one hundred papers and periodicals have been published, but most of them have now ceased to exist. At the present time about twenty national papers and periodicals are published in Constantinople, and one in Smyrna. Besides these there are papers and periodicals published in the following countries: six in Russia, one in Venice, in Vienna, in Marseilles, and London. If I am not mistaken, there are more Armenian papers published in Constantinople than of any other nationality represented in the Turkish Empire.

The Manner of Newspaper Selling in Constanti-

nople. Both ends of the great bridge over the Golden Horn are occupied by newspaper men, who cry all the time and try to sell their papers. One cries in the Armenian language, giving the name of the paper: "Arevelk!" "Manzumé!" Another cries in Greek, "Neologos!" Another one cries in Turkish, "Tarik!" "Hakikat!" "Saadet!" Another in English, "Levant Herald!" while another one in French, "Phare du Bosphore!" A babel which is rarely ever heard in any other place in the world.

REFORM IN THE GOVERNMENT.

The age in which we live may be regarded as the completion of a century both in Europe and America. Turkey, though surrounded with obstacles both from within and without, yet has not been very far from the influence of modern civilization. The treaty between Turkey and the United States and other Powers, and various commercial treaties and other negotiations with foreign nations, the introduction of telegraphs, international postal arrangements, steam navigation, railroads, street-cars, at least a few lines in the capital, press, military tactics, the education of both sexes, public tribunals, the acceptance of non-Moslems' testimony in the courthouses, the promulgation of the *Tanzimat*, the adoption of many European customs and costumes, the abolition of slavery, the formal abolition of the torture of criminals in the prisons, the repeal of many offensive taxes, the extermination of the Janissaries and the Derebeys,

all these are remarkable changes of the present century. The Government, in order to encourage manufacturers, issued last year a proclamation stating that machinery and tools will be admitted free of any duty during a period of fifteen years. The religious liberty which is given non-Moslem people brings honor to the Government. It was not a very long time ago when in Rome Roman-catholics alone used to enjoy civil and religious privileges. Not long ago the Russian Government exiled some Protestant preachers. Last year in August a cablegram flashed from St. Petersburg over to this side of the Atlantic, stating that "the Minister of Finance intends to tax the Protestant churches in the Baltic provinces. These churches have hitherto been exempt from taxation. This is one of the series of reforms by which the Government intends to thoroughly Russianize the old Baltic-German and to diminish the influence of the German Protestant clergy."

It is true, as it is mentioned in another place, that the children of non-Moslem people are not yet recognized as equal with the Moslem population; that the children of the former are deprived of holding any office in the military department. But of this they do not complain, because they have larger and more prosperous families than the Moslems. During the late Turko-Russian war, while the Moslem children shed their blood by thousands in the battlefield, children of the non-Moslems were safe at home. As soon as the Moslem young men begin to be fit for the army the Gov-

ernment takes them away and condemns their life to military servitude, while on the contrary non-Moslem young men are developed in trade and industry so much as to excite the jealousy of their Moslem neighbors.

There was a time when the distinction between accusation and proof was not very necessary in the courthouses. When Greece revolted against the Turkish Government in 1821, during the reign of Sultan Mahmoud, his indignation fell upon the unfortunate Greeks of Constantinople. On April 22, 1821, on Easter morning, the Greek Patriarch Gregorius, of Constantinople, was seized at the altar while he was offering mass and hung at the door of the church. Other ecclesiastics and laymen of high rank were executed in a similar way, without knowing why they were put to death.

There were two principal powers at the beginning of this century in Turkey which were great obstacles in the way of reform. These were the Derebeys (the lords of the valleys) and the Janissaries (new soldiers), whose power and influence were more firmly fixed at that time than ever. Nearly the whole of Asia Minor was divided among the Derebeys. The holders of this title had under their possession military fiefs, who engaged from time to time in rebellious wars with the troops of the Government, from which the poor people in the vicinity suffered very much. The atrocious authority of those Derebeys weakened the Ottoman power considerably.

But the Janissaries were more formidable than

the former. Sultan Mahmoud II., the grandfather of the present sultan, was a person who resolutely endeavored to reform his dominion. He put down the Derebeys, and thus put an end to feudalism in Asia Minor, and also crushed out the irresistible power of the Janissaries. Sultan Mahmoud knew that his throne was not safe while they existed. They were about 50,000 in all, over the country. He knew very well the fate of many of his predecessors—Bayazid II. in 1512, Murad III. in 1595, Osman II. in 1622, Ibrahim in 1649, Selim III. and Mustapha IV. All these Sultans were either dethroned or strangled by the Janissaries.

Sultan Mahmoud even knew that he was placed on the throne by the power and influence of the Janissaries. He foresaw the danger of his kingdom as well as of his person, therefore he made up his mind to deliver his empire from them.

But there were some other troubles also impending over the Government during this time. For example, some of the most important provinces had passed into the hands of Russia. The Greeks were in a state of rebellion, and not only Lord Byron by his zealous efforts, but the whole West, made the Greek cause important. The Druses also, in Lebanon, Mohammed Ali in Egypt, Ali Pasha in Albania, all threatened the empire. Sultan Mahmoud found the Government falling. But all these calamities passed away under his administration. He gave however more attention to the interior than to the exterior disasters of his throne. The Janissaries, as it is said,

were the most dangerous element in the empire, and like the Prætorian guards in the ancient Roman Empire, dethroned those with whom they were not satisfied and established others in their room.

Sultan Mahmoud in 1826, May 30, issued a *Hatti-sherif* concerning the formation of a new victorious army, and a new military uniform was distributed among the soldiers of the sultan. This proclamation highly excited the Janissaries, who were opposed to any change in their costume. As soon as the proclamation was published they went to see their chieftain and demanded the heads of the ministers who helped the promulgation of the firman. But the sultan's diplomatic eyes foreseeing this, he had already gained the agreement of the chieftain, who stigmatized his associates for their rebellious conduct. The unexpected answer of their chieftain brought the Janissaries into extreme rage. They began to burn the houses of the ministers and destroy everything before them. It is said that the sultan's firmness somewhat gave way before these violent actions of the rebels, and he was about to conciliate them, when the chief in an encouraging tone said to him, "Now or never is the time." Then the *Sanjaki Sherif*, the holy banner, which was last unrolled about half a century before, was displayed at the Hippodrome and summoned the rebels to appear before it, in token of submission to the sultan's decree. They refused to obey. The *ulema*, the expounders of the faith, called on the people to

support their sovereign against the revolters. A grand attack began on the rebels, who after manifesting a heroic valor found themselves surrounded by the mob and new troops, retreated from street to street, and finally took refuge in the Hippodrome in their barracks. Here their career ended by the masked batteries opening upon them. In a few hours the Janissaries, who for centuries were a terror to European kings and the dread of the Ottoman sultans, were annihilated. The same bloody scenes took place through the provinces of the country, wherever they attempted to show resistance to the Imperial *Hatti-sherif*.

Over 10,000 Janissaries were killed throughout the land; their famous barracks in the capital were destroyed, and the columns of smoke from the barracks ascended to the skies over the lofty minarets of Constantinople, congratulating the sultan and the horrified people on the everlasting destruction of this disturbing element of the empire. It may be safely said that the reign of Sultan Mahmoud opened a new page in the history of the Ottoman dominion.

While the friends of Turkey are glad to see such remarkable changes during the present century, on the other hand they are very sorry indeed to see the wretched organization of the department of agriculture, the insufficiency of the means of transportation, the insecurity of the country districts, the *vakuf* system, by which when a man dies childless his property is possessed by the mosque in the neighborhood, the disproportion of

salaries between the superior and inferior officers, the delay of the payment of the salaries to the poor soldiers, the appointment of incompetent men to office, the destructive policy of free trade, and the inevitable duty of two per cent. imposed upon export goods, etc., all of which demand immediate reform.

VI.

MOHAMMEDANISM.

Allah Akbar—"There is no God but God, and Mohammed is his prophet."—THE MOHAMMEDAN CATECHISM.

THE FOUNDER OF MOHAMMEDANISM.

THE founder of Mohammedanism was Mohammed, the great Arabian prophet from the tribe of Koreish, the noblest of Arabia, who was born in Mecca, about 570 A. D., and died in 632. Mohammed not only changed the face of the world, but still continues to exercise a powerful influence in its history.

According to the Moslem traditions, as soon as Mohammed (the praised one) was born, he fell upon his knees, raised his hands and face towards heaven, and pronounced, "Allah is great! There is no god but Allah, and I am His prophet." Upon this solemn declaration the sacred fire which for centuries had burned on the altar of Zoroaster went out, and the *iblis* (Satan) was cast into the depths of the sea, the river Tigris overflowed its banks, and a mighty storm, followed by an earthquake, shook the foundations of the magnificent palace of Chosroes the Great of Persia, and Mohammed himself appeared, surrounded with a light which illumined the country round about.

While Mohammed was still a child his father, Abdallah, died. He lost his mother, Emine, when

he was six years of age, and fell to the care of his relatives. Mohammed, in his twenty-fifth year, entered the service of a rich widow, Hadijé. He was faithful in all his duties, and by his fidelity gained Hadijé's sincere confidence to such a degree that she offered him her hand in marriage, which he accepted.

Mohammed gradually abandoned his commercial business and devoted himself to religious contemplations. Retiring into solitude, he brought forth a religion adapted to his countrymen, a religion which finally reconciled all the rival tribes of Arabia and did much to reform, refine, and elevate their character.

THE KNOWLEDGE OF GOD IN ARABIA.

The first article of faith of Mohammedanism is the unity of the God-head, which was held in Arabia before the appearance of Mohammed by some monotheistic sects, and especially by Judaism and Christianity. "The destruction of Jerusalem by Titus had caused a general migration of Jews from Palestine to Arabia. In the third century there were not a few who accepted the Jewish faith. As to the Christians, it was possible that the first converts made by St. Paul were of Arabic blood (Gal. 1 : 17). Besides this, Theophilus of Diu (an island at the entrance of the Arabian Gulf), sent by his fellow-citizens as a hostage to Constantinople, was there educated and ordained, and returning to his own country, successfully labored as a missionary in the East Indies. He

extended his labors also to Arabia, where, through his preaching, the king of the Homerites in Yemen (an Arabian city) became a convert before the fifth century." *

The Abyssinian conquest also caused a form of Christianity to be the dominant religion there before the Mohammedan era.

THE INFLUENCE OF CHRISTIANITY AT THIS TIME.

The influence of Christianity at that time must be considered. The vital and principal doctrines of Christianity were obscured by the worship of martyrs and by various heresies; relics were regarded as essential to Christian worship. Iconoclastical and other dogmatical controversies divided and subdivided the Christian communities, and destroyed that peace, love, and charity from among them which the gospel was given to promote. Such was the condition of Christianity till another religion came and gained the ascendency.

THE GREAT COMMISSION OF MOHAMMED.

There are not a few persons who think the commission of Mohammed was to erase all traces of Christianity from the face of the earth. But this is presumption. He gave a place in Paradise to the followers of Moses and Christ, although inferior to that which will be possessed by his own. It is true he denounced the doctrine of the Trinity emphatically, declaring, "God is one God, the eternal God. He begetteth not, neither is he be-

* Kurtz, "Church History," Vol. I, p. 250.

gotten, and there is not any one like him." He fought against idolatry, discarding all temptations and persecutions and plots against his life. His desire was to establish a practical religion of which God should be the foundation. He taught the children of his followers to love their parents, and the husbands to love their wives, and sanctioned equal rights between them. He abolished the custom of burying alive the female offspring as soon as born. He instructed his people to pray, to fast, to give alms, to make pilgrimages. He forbade the drinking of intoxicating drinks and gambling and all use of the flesh of swine as an unclean animal. He directed his people to be faithful, just, and kind towards the poor and animals. He declared that all Moslems were brethren.

MOHAMMED ACTS THE PART OF A PROPHET.

Mohammed was about forty years of age when he began to act the part of a prophet. He claimed to have been moved to preach a new faith by a special divine communication that he had received in his solitary cave. When the professed announcement came, "Oh, Mohammed! of a truth thou art the prophet of God and I am His angel Gabriel," like Isaiah he could not believe at first. "Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Isa. 6:5. Mohammed, trembling, told his vision to his devoted Hadijé, who encouraged him by saying, "Fear not, for joyful tidings dost thou bring. I will henceforth regard thee as

the prophet of our nation. Rejoice, Allah will not suffer thee to fall to shame. Hast thou not been loving to thy kinsfolk, kind to thy neighbors, charitable to the poor, faithful to thy word, and ever a defender of the truth?"

HIS FLIGHT FROM MECCA.

The most critical period in the life of Mohammed was when he renounced idolatry and took upon himself the office of prophet.

Upon his declaration of the new faith hostility against its author became decided. He was in danger. He left Mecca for Medina for refuge 622 A. D., from which the Mohammedan era *Hejira* begins. He was accepted joyfully by the citizens as a prophet and king, with great demonstration and pomp. Mohammed proclaimed his doctrine until all the tribes of Arabia had joined in the solemn profession "*La ilah illa Allah, Mohammed Resul-ul-Allah.*" (There is no god but God, and Mohammed is his apostle.)

THE DOCTRINES OF MOHAMMEDANISM.

The greatest and most important doctrine of Mohammedanism, as has been mentioned, is the unity of the God-head. Belief in the existence of angels is absolutely required in the Koran, the Bible of Mohammedans. Satan was once one of the holy angels, but he fell for refusing to pay homage to Adam at the command of God. They believe in the general resurrection. The righteous who fulfil the command of God and break not

their contract, who join what God commanded to be joined, who fear their Lord and dread an ill account, and who sincerely strive to please their Lord, observe the stated times of prayer, and give alms in secret and openly, and who turn away evil with good—the reward of these shall be Paradise, where the inhabitants shall be wholly taken up with joy. They and their wives shall rest in shady groves, reclining on magnificent couches. There shall they have choice fruit, and shall obtain whatever they desire. Dishes of gold shall be carried to them, and cups without handles.

But they who shall disbelieve and distrust the way of God, and hinder men from visiting the holy temple of Mecca, and whosoever shall seek impiously to profane it, will open their eyes in hell, where they shall dwell amid burning winds and in scalding water under the shade of a black smoke, neither cool nor grateful. They shall have garments of fire fitted unto them, boiling waters shall be poured on their heads, their bowels shall be dissolved thereby, and also their skins, and they shall be beaten with maces of iron.

PRACTICAL DUTIES.

The practical duties required by the Koran are as follows: Prayer. Mohammed used to call prayer the pillar of religion. Hence he obliged his followers to pray five times every twenty-four hours. The first hour is at dawn, the second at noon, the third at mid-afternoon, the fourth at sunset, the fifth at 9 o'clock P. M. The mosques are opened at







VICTIMS OF THE RECENT MASSACRE.

(*a*) REV. MR. ROGERS, THE AMERICAN MARTYR MISSIONARY.

(*b*) REV. D. KONDAKJIAN, NATIVE PASTOR OF KESSAB.

(*c*) HON. D. OORFALIAN, THE FIRST CHRISTIAN MARTYR OF ADANA.

all hours during the day for worshippers. The call for prayer from the high as well as low minarets is a very remarkable one. "Most High! There is no God but one God, Mohammed is the Apostle of God! Come to prayer! Come to the Temple of Life!" is the echo which comes from the hundreds of minarets in Constantinople and elsewhere five times every day. Mohammedans are very careful to offer their prayers. Neither business nor journey can keep the devout Mussulman from praying at the appointed time.

A PRAYER.

The first chapter of the Koran may be regarded as a model of a Moslem prayer. "Praise be to God, the Lord of all creatures; the most merciful, the King of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious; not of those against whom thou art incensed, nor those who go astray."

Circumcision is practised by Mohammedans and is attended by great demonstration and feasting. The circumcision takes place when the child is from eight to fifteen years of age. The giving of alms is frequently commanded by the Koran. Fasting is a day of great importance. The believers are obliged by the express command of their Prophet to fast the whole month of Ramazan. Ramazan is the sacred month of commemoration, in which they claim the Koran was sent from heaven.

MOSQUES.

Mosques are generally preceded by a court, surrounded by high walls, planted with trees, and refreshed by fountains of water, where Mohammedans make their ablution before they enter the mosque. The courts of the mosques are used for many occasions. They are crowded during the days of their festivals with children, tart, ice-cream, and toy sellers, and with many Oriental amusements, adapted both for children and adults. The courts contain also the seminaries, where young men get their education to become teachers and preachers. There are other establishments also, for example *Emarethane*, where the students get their daily meals and many poor people resort, and *Timarhane*, where the insane are sent for cure. From this brief statement it may be easily understood that mosques are great establishments in the East. Let us enter the mosque. The external part of a mosque may be gorgeous and magnificent, but internally it is plain, without any picture or any other attractive object. There are no hymn-books, music, chairs, ushers, or any object of comfort such as may be seen in luxuriously Christian churches in this country. Here and there some texts from the Koran are written in large letters, as in our Sunday-school rooms the Biblical texts attract the attention of the children or visitors.

The people usually enter the mosque after taking off their shoes at the door, and silently stay wherever they prefer to pray. If the mosque

is not crowded, one may stand where he pleases; but in the contrary case each man takes his stand at the side of his fellow-believer, whether poor or rich, colored or white, friend or enemy.

The preacher is at the altar. He is without any special garment. He leads the prayer, and each of his movements or prostrations is observed and imitated by hundreds and thousands of worshippers in such a solemn manner as can hardly be seen in any other place of worship.

On Friday, the Mohammedan Sabbath, the people hear a sermon. The preacher has no notes, and does not select any particular text from their Bible. He sometimes speaks on theology, but generally dwells on the practical duties of religion.

The people are wide awake and attentive during the whole time of worship. I never saw a Moslem asleep in the mosque. They do not talk with each other. They neither give a sign of salutation nor of recognition. There they bow their heads before the Creator and nothing in the world can attract their attention. I believe that we Christians have something to learn from them.

THE MOHAMMEDAN WORLD.

There are about 200,000,000 Mohammedans in the world, and they are found chiefly in six distinct sections.

I. The Turkish Empire, Arabia, and Egypt. II. Persia. III. Africa. IV. Central Asia, that is Turkestan, Khiva, Bokhara, Afghanistan. V. India. VI. Java, and certain portions of China,

where Mohammedanism has been introduced in recent times by the Mohammedan missionary efforts.

THE KORAN.

Koran is derived from an Arabic word which signifies to read. The Mohammedans give it other names, as for example, *Kelami Kadim* (Old Word), *Kitabi Aziz* (Holy Book), *Kelami Sherif* (Noble Word).

The Koran is to the Mohammedan what the Bible is to the Christian—a rule of faith and practice.

The Koran has been translated from Arabic principally into the French, Latin, and English languages. The first translation of the Koran was into French, in 1647. The translation of Sale into English, in 1734, is very valuable.

As the majority of Christian people in the East do not understand the language of the Bible, so the majority of Mohammedans in Turkey do not understand the language of the Koran.

There is no prohibition to the Mohammedans to read the Koran. Even their children read it at home as well as at school.

As our Bible is not a book written in a century, so the Koran was compiled by Abubeker and revised by Ottoman; the former the second, and the latter the third caliph (successor) of the prophet.

While our Holy Bible is translated into many civilized and uncivilized languages, and distributed among different classes of men, there exists among the Mohammedans a strong feeling



CONSTANTINOPLE, WHERE THE BATTLE WAS FOUGHT APRIL 13, 1909, BETWEEN THE YOUNG TURKS AND THE REACTIONARISTS.

against the printing, translating, and distributing of the Koran.

MOHAMMEDANS' BELIEF IN THE CHRISTIAN BIBLE.

"Mohammed is believed by his followers to have been the last and greatest of prophets and apostles. Six of these — namely, Adam, Noah, Abraham, Moses, Jesus, and Mohammed—are believed each to have received a revealed law, or system of religion and morality. That, however, which was revealed to Adam was abrogated by the next; and each succeeding law or code of laws abrogated the preceding; therefore those who professed the Jewish religion from the time of Moses to that of Jesus were true believers; and those who professed the Christian religion until the time of Mohammed are held in like manner to have been true believers. But the copies of the Pentateuch, the Psalms of David (which the Mohammedans also hold to be of divine origin), and the Gospels now existing, they believe to have been so much altered as to contain very little of the true Word of God." But there are many passages and narratives in the Koran which are strikingly similar to some in our Bible. Some of these are as follows:

BIBLE.	KORAN.
In the beginning God created the heaven and the earth. And God said,	It is he who hath created the heavens and the earth: and whenever he

Let there be light, and there was light.

sayeth unto a thing, Be, it is.

Dust thou art, and unto dust shalt thou return.

Out of the ground have we created you, and to the same will we cause you to return.

Thou shalt give life for life, tooth for tooth, foot for foot, burning for burning, wound for wound, stripe for stripe.

We have therein commanded them that they should give life for life, and eye for eye, and nose for nose, and ear for ear, and tooth for tooth, and that wounds should be punished by retaliation.

Call ye on the name of your gods, and I will call on the name of the Lord. And they cried aloud. And it came to pass that there was neither voice nor any to answer.

And it shall be said unto the idolaters, Call now upon those whom ye have associated with God: and they shall call upon them, but they shall not answer.

Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs which God did by him.

We gave unto Jesus, the Son of Mary, manifest signs, and strengthened him with the Holy Spirit.

Take heed that ye do not your alms before men to be seen of them; otherwise ye have no reward of your Father which is in heaven.

Make not your alms of none effect by reproaching or mischief; as he that layeth out what he hath, to appear unto men to give alms.

They said therefore unto him, What sign showest thou then, that we may see and believe thee?

The infidels say, Unless some sign be sent down unto him from his Lord, we will not believe.

But of that day and that hour knoweth no man: no, not the angels which are in heaven, neither the Son, but the Father.

They will ask thee concerning the last hour, at what time its coming is fixed. Answer, Verily, the knowledge thereof is with my Lord; none shall declare the fixed time thereof except he.

But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day.

But God will not fail to perform what he hath threatened: and verily one day with the Lord is as a thousand years of those which ye compute.

For behold I create new heavens and a new earth. We look for new heavens and a new earth. I will cause you to come up out of your graves. And every man shall receive his own reward according to his own labor.

The day will come when the earth shall be changed into another earth, and the heavens into other heavens; and men shall come forth from their graves to appear before the only, the mighty God, that God may reward every soul according to what it shall have deserved.

The following passage from the Koran illustrates the correspondence of very notable histori-

cal facts which are found in the first chapter of Luke's Gospel:

"Zacharias called on his Lord and said, Lord, give me from thee a good offspring, for thou art the hearer of prayer. And the angels called to him while he stood praying in the chamber, saying, Verily, God promiseth thee a son, named John, who shall bear witness to the word which cometh from God; an honorable person, chaste, and one of the righteous prophets. He answered, Lord, how shall I have a son, when old age hath overtaken me, and my wife is barren? The angel said, God doth that which he pleaseth. Zacharias answered, Lord, give me a sign. The angel said, Thy sign shall be that thou shalt speak unto no man for three days otherwise than by gesture."

"And when the angels said, O Mary, verily God hath chosen thee above all the women of the world: when the angels said, O Mary, verily God sendeth thee good tidings, that thou shalt bear *the Word* proceeding from himself: his name shall be Christ Jesus, the Son of Mary, honorable in this world and in the world to come, and one of those who approach near to the presence of God. She answered, Lord, how shall I have a son, since a man hath not touched me? The angel said, So God createth that which he pleaseth. When he decreeth a thing, he only saith unto it, Be, and it is. God shall teach him the Scripture and wisdom and the law and the gospel; and he shall appoint him his apostle to the children of Israel."

The Mohammedans in Turkey are orthodox

and regard the Persians as schismatics. According to the former, Abubeker, Omar, and Osman were the lawful successors of Mohammed. According to the latter, Ali, the son-in-law of the prophet, was the next in succession. They show hatred to one another in many respects. For example, the *Sunni*, or orthodox Moslems, honor the green color by elevating it to their turbans; the *Shiahs*, on the contrary, dishonor the same color by putting it on their shoes and trousers. The former cries in the time of need, "O God! O God!" the latter, "O Ali! O Ali!" They do not persecute each other.

VII.

CONSTANTINOPLE.

"To see Rome and die is merely gratuitous suicide when the other Rome, the beautiful city of Constantine, remains to be visited."—LANE-POOLE.

FOUNDATION.

CONSTANTINOPLE, the first Christian capital, was founded about 660 B. C. The first immigrants were some Greek families from Megara, who built the city and called it Byzantium. Like other Greek cities in that region it submitted to the Persian power; but at the defeat of Xerxes it became a member of the Athenian confederacy. The city resisted the attack of Philip of Macedon and others, but finally it was obliged to submit to the dominion of Rome.

A CHRISTIAN CAPITAL.

In 323 A. D. Constantine the Great became sole emperor of Rome. He embraced the Christian faith. Desiring to defend the capital of his empire against the attacks of barbarous tribes, he determined to found a new capital in the east, and made choice of Byzantium as the spot. He called it New Rome, but his court and people called it after his name, the "City of Constantine," Constantinopolis.

A MOHAMMEDAN CAPITAL.

From 330 A. D. to 1453 Constantinople was the capital of Christian kings. Before the final fall of the city it was captured by Latin conquerors, at the beginning of the thirteenth century, during the Fourth Crusade, when Innocent III. was Pope of Rome. The city was taken by storm under the leadership of the old blind Dandolo. Its destruction by the Crusaders was so great that a late visitor to Constantinople asked himself, "What! is this deserted waste all that remains of the Hippodrome, which was the centre of the popular life of New Rome? Was it really on this spot that the great events of Byzantine history were enacted? Where is the famous Forum surrounded on four sides with porticos, enriched with statues, the spoils of ancient Greece? Where is the circular Forum of Constantine, peopled with statues and divinities? Where is the porphyry column on the summit of which Apollo, torn from his temple in Phrygian Heliopolis, his head crowned with golden rays, consented to be renamed and to represent the person of the Christian founder of the city? Where is that imperial palace which was a town of itself, and from whose windows the autocrat could see his fleets sailing forth to the conquest of Italy, Asia, and Africa, and the vessels of his merchants entering the Golden Horn laden with the riches of distant lands? Where are those thousands of statues that were brought from the east and from the west, from Athens and from Sicily, from Chal-

dæa and from Antioch, from Crete and from Rhodes, to augment the splendor of the parade of the Byzantine emperor?"

The Latins ruled over the city about sixty years; after which it again came into possession of the Greeks. But the Latins hastened the final fall of Constantinople, the city being defended by the noble and brave Emperor Constantine with his 6,000 soldiers against the 200,000 of Mohammed II. The emperor fell with his capital, after fifty-three days of siege, in 1453. On that day the Crescent was substituted for the Cross, and the *muezzin* declared that the capital, the pride of Christendom, belonged to another nation and to another creed.

THE SITUATION OF THE CITY.

The geographical position of Constantinople is very peculiar. If you will look at the map you will see what a remarkable position it occupies. The city is on the great highway which connects the Black Sea with the Mediterranean, and separates Europe from Asia. Thus it commands at once two seas and two continents. Its situation seems preëminently to be fitted for the seat of a universal empire. There is no other such site in the world for an imperial capital. Speaking geographically, London, Berlin, Paris, Rome, Vienna are subordinate to Constantinople. No other city can be compared with this for its natural beauty. Says Lamartine about Constantinople, "It is here that God and man, nature and art, have placed or created in concert the most wonderful

view which the human eye can contemplate on earth. I uttered an exclamation of involuntary admiration and forgot for ever the Gulf of Naples and all its enchantments. Comparing anything to this magnificent and superb prospect, taken as a whole, is to outrage the creation."

NATURAL BEAUTY.

The strong language of James Bryce: "Let me try to tell you what nature has done for Constantinople. She has given it the bluest and clearest sea that can be imagined, and vaulted over it the most exquisitely bright yet tender sky, full of delicious light, that would be dazzling if it were not so soft. She has drawn the contour of the shores and hills as if with an artist's hand: the sweeping reaches of the Bosphorus, the graceful curve of the Golden Horn, the soft slope of the olive-clad heights behind Scutari, the sharp, bold outline of the rocky isles that rise from the surface of the Sea of Marmora; and far away on the south-eastern horizon she has raised into heaven the noble summit of the Mysian Olympus, whose snows blush rose-red under the morning sun. The sea seems to pervade everything; turn which way you will, it meets you, till you get confused among its winding arms. Its glittering bosom is covered with vessels of every size and style. The nights, however, are often still and serene, and then, under the brilliant moon, the city seems to lie engirt by a flood of molten silver."

The climate of the city is very healthy. With

rare exceptions there is always a soft wind blowing across it. The city and suburbs are furnished with wholesome water. During the summer many come from Europe, even from America, to spend a few weeks here.

The antiquarians who visit Constantinople from the West are anxious to satisfy their curiosity with the expectation of seeing many antiquities. Indeed the city, having been for centuries the treasury of the East, and having a remarkable history, ought to have the best museums in the civilized world. But it is not so. Many Western explorors and travellers came over during the last half-century and took away quite a number of valuable antiquities, with which they decorated the museums of their own countries. This attracted the attention of the Government, which ordered the collection of antiquities wherever they may be found in the empire and the placing of them in the museum of Constantinople. At present, under the sagacious auspices of Hamdi Bey, there are many fragments which belong to the ancient centuries, but these unfortunately do not satisfy the curiosity of the Western traveller.

There are some ancient relics yet standing, though in a very dilapidated condition: the brazen serpent of Apollo in the Hippodrome, and some obelisks, the burnt column of Constantine, the seven towers, the walls, and the large cistern which was used as a reservoir to supply the people with water during the siege of the city. But there are many things in Constantinople which

give great satisfaction to visitors. The city is not entirely without its ancient and modern splendor: the natural beauty of its site, its trees of different kinds, its mosques with their lofty minarets and noble domes, its churches, palaces, towers, castles, and villas on both sides of the Bosphorus, its fine plantations, gardens, and fanciful Oriental houses and cottages, present a scene of unsurpassed attractiveness.

The city consists of three main divisions. First, Constantinople proper, lying between the Golden Horn and the Sea of Marmora. Secondly, over against Constantinople proper, on the other side of the Golden Horn, is Galata. The third is in Asia, on the further side of the Bosphorus, opposite both Constantinople proper and Galata, called Scutari.

ST. SOPHIA.

The largest and most attractive buildings of the city are the palaces of the sultans, the mosques, the houses of the ambassadors, baths, old khans, Sublime Porte, bazaars, the barracks, and the towers. The mosque of St. Sophia, which was a Christian temple for about ten centuries, is a building which is very interesting and magnificent. St. Sophia is a thousand years older than St. Peter's at Rome — the oldest cathedral on the earth, and one of the oldest monuments of Christianity. It has no cathedral tower, but there are four minarets rising skyward, as sentinels guarding its noble dome, which still remains the wonder and admiration of the world. Many pagan temples

were spoiled to decorate this temple of Christ. When the Emperor Justinian finished the temple, it was opened on Christmas day in the year 548. The emperor, in his great exultation, exclaimed proudly, "Solomon! I have surpassed thee!"

CONSTANTINOPLE A COSMOPOLITAN CITY.

Constantinople is a cosmopolitan city, perhaps the fifth largest city on the earth, embracing nearly 1,000,000 population from every part of the country. The majority are Turks; then come the Armenians, the Greeks, etc. If you stand on the bridge which connects Constantinople proper with Galata, you will see people from every part of the world, speaking different languages, wearing all varieties of costume, and saluting each other in various styles. The city, being admirably located for commercial and business life, attracts people from every part of the world: Europeans, Asiatics, Africans, as well as Americans, meet here.

The city being the seat of the sultan, here may be found the ecclesiastical and national representatives of the empire. The city is the seat of the Cheich ul Islam (the Elder of Islam) of Mohammedans, the Badriarch (Patriarch) of the Armenians, the Patriarch of the Greeks, the Exarch of the Bulgarians, the Azkabéd (the Chief of the Nation) of the Protestant Armenians, the Monsignore of the Catholic Armenians, and the Khahambashi (High-Priest) of the Jews. There are 379 mosques and 145 Christian churches in the city;

of these last, 50 belong to the Greek Orthodox Church, 39 are Armenian, 26 are Roman-catholic, 14 are Protestant chapels, 3 are Greek Catholic, and one Bulgarian church.

The city is also the seat of Oriental culture and civilization. Its influence is felt throughout the country.

THE SULTAN'S PUBLIC PRAYER.

When I was in Washington, in 1887, there were with me one Monday morning about a hundred theological students from different seminaries in the United States. We went all together to the White House to visit the President of the United States. When we entered the East Room I saw some gentlemen and ladies, even babies in the arms of their mothers, who came for the same purpose. The sight was a striking one and beyond the imagination of an Oriental man, who had never dreamed of shaking the hand of his monarch. Oh how proud was I when I shook the hand of the President of the United States of America! There is no such reception-room in Yildiz palace, where the present sultan lives. The reception-room of the palace is not for the common people, but for their representatives, the ministers of the empire and foreign Governments.

Naturally the people of Constantinople, and those who visit the city, desire to see the royal face of the sultan. There is an opportunity once a week, on Fridays, to see the sultan when he is on his way to a mosque to offer his prayers, about

two o'clock P. M. The streets through which he will pass, which are usually filthy, are watered and swept a few hours before the time of his passage, and filled with troops and by multitudes on foot, in carriages, and on horseback. A cordon of troops is drawn around the mosque to keep the multitude from approaching very near. Several thousand soldiers guard the sides of the road from the palace to the mosque, between which the sultan with his staff and body-guard pass on the way to prayer. The sultan comes generally in an elegant open carriage, sometimes on a splendidly-caparisoned horse. The troops, accompanied by bands of music, come from all parts of the city, bearing their regimental flags.

The Sultan enters the mosque. He remains about forty minutes there, then he comes out and returns to the palace. The soldiers shout, "The sultan! let him live for ever!"

Some of the titles of the sultan are as follows: "Refuge of the world," "King of kings," "Pontiff of the Mohammedans," "King of the Sovereigns of the Universe."

THE BAZAAR AT CONSTANTINOPLE.

The bazaar is a place which every traveller must visit. It is covered overhead and in many places arched over with stone in a substantial manner. It is an enormous building, a labyrinth, in which the dealers sit, some in their stalls, some cross-legged with their wares piled up around them so that they can reach them easily without

rising. You will find the riches of the Orient in this labyrinth. Here as far as the eye can reach are seen ranges of shops filled with slippers and shoes of various kinds. Here are exposed the richest of Persian carpets. At one place are second-hand books and clothes, while at another a long line of polished arms flash upon the eye. Each street is exclusively occupied by a particular branch of trade or artisans. So jewelry, furs, caps, dry-goods, blankets, and furniture are separately exposed for sale. Here the old Turkish women stand and try to sell their embroideries, a sight and custom which you cannot see out of the bazaar. The crowds which throng the bazaar are so dense that it is with difficulty that you can get out. There are a great many auctioneers, who run about holding up articles for sale and crying out the price at the top of their voices. The dealers are Turks, Greeks, Armenians, Jews, and Persians. The buyers are of various nationalities. Here the venders of fruits, ice-cream, bread, cheese, ice-water, lemonade, coffee, tea, etc., run about shouting violently. Here you come to a little café where groups of men may be seen sitting cross-legged or on the puny stalls, with their water-pipes, long pipes, and cigarettes, chatting in half a dozen languages. There you see a Turkish barber shaving the crown of a Mussulman. Over yonder the blind beggars clad in their rags are shrieking at the top of their voices.

No dealer sleeps within the walls of the bazaar. It is closed at sunset by more than twenty

large gates, which lead into as many different streets. In the morning the bazaar is opened, the dealers rush in, and every person occupies his seat in his shop.

FIRE IN CONSTANTINOPLE.

If there is anything the people fear at Constantinople more than another it is fire. And indeed the history of the city shows clearly how much damage has been done by fire. There was one at Pera, above Galata, in 1870, at which it is said, two-thirds of the town was destroyed; nine thousand houses were burned and two thousand people were killed.

There is no fire-bell rung on the occasion of a fire. The watchmen in the towers give the signal at night by hanging out a red light and indicate the direction by placing the light on the side of the tower nearest the fire. When this light is seen the alarm is given to the city by the firing of seven cannons. The street watchmen take up the alarm and strike on the rough pavement with their heavy iron-ferruled clubs several times; then they begin to cry at the top of their voices, "Yangun var! yangun var!" (Fire! fire!) If the fire seems very dangerous, the bells of the churches begin to ring, and not only the people of the neighborhood, but the whole city is aroused by these numerous alarms. If you add to these alarms the howling and the barking of innumerable dogs, sleep becomes quite impossible.

There are no elegant fire engines or trained

firemen as in America. The firemen, who are chiefly porters and boatmen, are stout and strong, but their instruments are small and inefficient to quench the flames. The puny pumps are carried on the shoulders of the firemen, who reach the scene of the fire exhausted and hence are unfit to work. It is very curious to see the firemen with their pumps on their shoulders, some of them without hats, others without shoes, running rapidly towards the place of the fire, violently destroying everything before them, and crying, "Make way! Make way! fire! fire!" When they reach the fire they cry, "Soo! Soo!" (Water! Water!) but where is the water? The houses are opened and the people carry water in small buckets and fill the pump, and the firemen begin their work. The slow work seems better adapted to nourish the flames than to quench them.

THE DOGS OF CONSTANTINOPLE.

The dogs of the city attract the special attention of every visitor. I do not believe that there is another city in the world where there is such an immense crowd of dogs. Every street and avenue of Constantinople swarms with them. A man must be careful in walking the street not to stumble over a dog. It is the custom in Constantinople for men and women to give way to dogs and not the dogs to them. The dogs have their own streets and headquarters, which they guard with perfect fidelity, and no dog is allowed to trespass beyond the limit of his quarter. If one of them

attempts to do so, all the dogs of the quarter come together, surround the stranger, and punish him, and by so doing they settle the territorial dispute. If some one happens to pass carelessly swinging a cane, or on horseback, or who is dressed in an old garb, the whole company of dogs rush furiously into the battlefield. Here is one of the greatest panoramas which is always open to European visitors. Large, small, strong, weak, broken-legged, hairless, tailless, earless, toothless, and eyeless dogs all come together at the call of their canine captain. The scene is terrible. A European stranger can forget many things that he has seen in the city, but the fight of the dogs of Constantinople he can never forget.

Rich Mussulmans leave some money before their death to support these poor creatures. One may meet in the mornings a stout Turk carrying a large basket on his back, filled with loaves of bread, to give the regular breakfast to these poor animals, who come by hundreds to satisfy themselves. In the recent number of the "*Avedaper*" appeared the following extract: "Turkish newspapers of the capital announced that recently, near the village of Makri, three persons were bitten by a mad dog; two of them died, and it is said that the third person is dangerously sick." There is no more favorable city for Dr. Pasteur to practise his new cure of hydrophobia than the city of Constantinople.

STREETS OF CONSTANTINOPLE.

The streets are very narrow and zig-zag and badly paved; many streets are without any side-walk. The projecting rocks are dangerous obstacles in the path. There are few streets in Constantinople proper which are in good condition, but the best are found in Pera, above Galata, where the population is composed chiefly of Europeans and the wealthiest of the city. It is not strange to see men, porters, vehicles, carriages, dogs, pack-horses, mules, asses, and bullock-carts jolt and rumble along together in the middle of the road.

There are a few lines of street cars, which are very uncomfortable. The car is divided in the middle by a thick curtain, to prevent the men from looking upon the faces of the Turkish women. The men enter one end of the car, and the women must enter the other. The streets being zig-zag, in order to prevent any danger there are men appointed by the company whose business it is to run before the street cars and give caution to the public by the horn which they blow constantly, thus adding their noise to the babel which already exists.

PORTERS OF CONSTANTINOPLE.

Varda! (Make way!) is one of the most popular cries in Constantinople. You hear it on the land as well as on the waters of the city. It is the porter's watchword as well as the boatman's.

The porters (*hammals*) are the most busy men in the capital. Without them Constantinople could not exist. Their number is about 20,000. They do the work done by horses and strong express wagons in the cities of America. For example, if you go to Constantinople, you will be obliged first to stop at the Custom House. After giving a little *bakshish* (present) to the officers, you are then ready to go to a hotel or to the house of a friend. There are no boarding-houses in Turkey. You wait for an express wagon to come to move your baggage, and when it arrives you find the wagon of Constantinople is a *hammal.* A large hump on his back enables him to move your trunks, no matter how large or how heavy they are. If the burden is very heavy and beyond the power of two or three *hammals* to carry, there come a dozen stout *hammals* wearing knee-breeches, bearing long and strong poles, who carry hogsheads, boxes, trunks, bales, stones, and burdens of all kinds, slung in the middle of the two poles, trotting along through the dense crowd of the city, crying all the way the inevitable *Varda! Varda!*

DERVISHES IN CONSTANTINOPLE.

Among the Mohammedans there is a sect called the Dervishes. Of these some are called Whirling and some Howling Dervishes. They are found generally in large cities and are regarded in the same light that monks are held in Christian countries. Whirling or Dancing Dervishes take their name from their peculiar religious exer-

cises, in which they whirl themselves around a circle. The exercise is exhibited every Friday in their halls. Many persons of every nationality go to see these wonderful dervishes. The hall or place of worship is a large circular room, with an arched roof, and galleries for the spectators extend all around on the same floor. The dervishes are clothed or enveloped in plain cloaks and wear tall, drab colored hats. The pipe and tambourine call the dervishes to worship, and with their heads bowed down they walk slowly, several times, around the hall. The chief gives a signal to begin the service, when all the dervishes arrange themselves around the hall in their respective places, and slowly casting off their cloaks, appear in a dancing costume, that is, a plain suit of white cotton, consisting of petticoats and a kind of roundabouts, fastened at one side by a sash. Slowly and gracefully the dervishes begin to whirl. The arms are extended, the hands thrown out, the feet together, and round and round they go with sweeping petticoats, with their long beards, pale faces, and downcast eyes. There is no noise except the noise of the pipe and tambourine which regulate their dancing movements. They continue this about twenty-five minutes without cessation, in a manner which excites your wonder at their ability to whirl so long. At last the whirling is concluded. The dervishes, after bowing before their chief, slowly retire to their own places.

HOWLING DERVISHES.

The exhibitions of these dervishes are very exciting. Their superior or chief takes his seat on one side; soon a few come and begin their prostrations and prayers. The number is increased to a couple of dozen, then they begin the service. At first their motion is slow, but by-and-by they begin to scream so violently that it is difficult to recognize them as human beings. The name of God is frequently used — "*Allahoo! Allahoo!*" They cry so wildly that their voices lose all semblance of human voices. Streams of sweat roll down their faces, their hands hang from their shoulders, their eyes roll, their tongues hang out while they gasp for breath, their chins fall loosely on their breasts, and all become motionless. After a few minutes of profound silence a low sobbing is heard around the hall of worship; gradually it swells and spreads around till the whole crowd of dervishes are sobbing, and the sobs deepen into a low cry, and the low cry into a wild burst of grief. From every eye the big tears roll down, and the faces and breasts of the sobbing crowd are wet with weeping. Reader, you can imagine no human beings under the whole heavens like these poor ignorant worshippers.

TURKISH BATHS.

If the Western world boasts of her grand and magnificent buildings, such as those in Washington, Philadelphia, and New York, Turkey also

boasts of her baths, which are well known throughout the world. Baths are some of the greatest institutions in the Turkish Empire. In the large cities may be found from twenty to fifty public baths for both sexes. Men spend a few hours, while the women spend the whole day in the baths. Preparations are made by the women to have a good repast in the bath. Men go to the bath in their ordinary dress, while the women go in their best clothes.

The Exterior Bath. Baths are divided into two parts—the cold or exterior, and the warm or interior. The exterior part is paved with marble, ornamented with a bubbling fountain of cold water which stands in the middle of the room, and from which the customers now and then dip up water to quench their thirst. Around this room there are elevated platforms upon which lie the beds of the customers, where they disrobe themselves before entering the interior bath. Upon entering the interior bath, a pair of wooden clogs are put on to avoid the heat of the marble pavement, which is too hot to be touched with bare feet. The women take their towels with them, while towels are supplied for the men in the bath.

The baths which belong to the men are more fashionable and more Oriental than those of the women. There are neither beds nor private dressing-rooms in the baths belonging to the women. Those gentlemen who can give a few cents *bakshish* can procure private dressing-rooms, but

generally the people disrobe themselves in public.

In the exterior everything is calm. Here is a Christian smoking in his bed; there in the corner is a Mohammedan praying on the carpet, a little beyond another, with a beard reaching to his middle, reading the Koran, while near by is a Jew performing his toilet; and another puts his bath money upon the small looking-glass and gives *bakshish* to the half-naked servants who eagerly surround him.

The Interior Bath. The interior is also paved with marble. Here there are fountains attached to the walls around. The fountains furnish cold and hot water. Under these small fountains there are stone basins or caldrons about fifteen inches wide and ten inches deep. The caldrons are filled with water, and the bather sits on the marble floor and washes himself, taking water in a small vessel and pouring it on him. The floor is furrowed with little channels for carrying off the water which has been used. The clouds of steam which arise from the basins hang in the atmosphere. The walls are reeking with a warm sweat. High overhead is a concave ceiling pierced with round holes, which are the only windows of the interior.

Here some scrape with a razor a bald crown; there some rub down the arms and legs of a prostrate bather; some of the bathers are engaged in washing themselves, pouring water from head to foot; and some, not being able to remain in, are carried out in a half-suffocated condition.

VIII.

SOCIAL LIFE.

ENGAGEMENT AND MARRIAGE.

THE custom of engagement and marriage is different among the nationalities in Turkey. A custom which prevails among many of the Mohammedans is that the young man goes to the house of the girl, and the face of the girl is uncovered. Her father is present. She offers to the gentleman coffee and waits for the empty cup. The young man drinks his coffee and returns the cup, saying, "God reward you, beautiful child." She retires without saying a word. If she is pleased with the young man she sends a ring the next day to the father. At the end of eight days the wedding takes place. The friends, neighbors, and relatives bring their gifts, according to their circumstances, and furnish the household of the couple. During the wedding feast the men occupy the ground floor and the women the floor above.

Another custom which is prevalent among the Mussulmans in Turkey is that as soon as the boy attains the marriageable age, not he, but his parents, take care to find for him a wife. The mother is more active and earnest in the matter than the father. She is the one who visits the houses of her neighbors and relatives. When she finds a

suitable one she reports the fact to the father. If they agree among themselves about her, she pays a visit to the mother of the girl and reveals her object, in the absence of the girl. After a few hours' conversation the mother of the girl promises to talk about the proposal to her husband. If the proposition is favorable in the sight of the father, then the terms of the contract and dowry are arranged and the wedding day set.

It may be interesting to state here that the parents may betroth their daughter to whom they please, and give her in marriage without her consent if she be not arrived at the legal age (seventeen years).

The bridegroom can scarcely ever obtain a glance at the features of his bride until marriage, unless she belongs to the lower classes of society, in which case it is not very difficult to see her face.

When a Mohammedan woman is about to marry, she should have a deputy settle the contract with her proposed husband. If she is under legal age this is absolutely necessary. In this case her father, if living—if he is dead, her nearest adult male relative—performs the office of deputy. The contract between her and her proposed husband is her best protection. When I think how meanly many of the Moslem women are treated, this contract deserves admiration. It is a dowry (money), which is promised by her proposed husband to be paid in case he divorces her against her consent, or in case of her husband's death.

A very striking feature of the marriage ceremony is that the bride does not appear in the mosque with the bridegroom. The bride is taken from her home by the relatives and friends of the bridegroom with great pomp. The procession is composed of carriages full of women, and the carriage of the bride, which is closed all around, and of men on their horses and the musicians on foot. The bride waits in the house of the bridegroom, while the latter goes to the mosque to offer the prayer. He returns home with the procession and leaves his friends and goes to see his bride, perhaps for the first time. He returns after a few minutes to his friends, who are anxious to know whether he is satisfied with his bride or not. The bridegroom sits for a considerable time with his friends, talking and smoking with them, and his friends pat him on the shoulder for his good luck and leave him alone.

Perhaps the reader will think that it is time now for the bridegroom to take his bride and go to some place to spend their honeymoon. There is no such custom in the East. The paternal roof is the only recognized place for them to spend their honeymoon.

POLYGAMY AMONG MOHAMMEDANS.

Polygamy is less prevalent among the Mohammedans now than formerly. The number of wives is limited to four, but the number of concubines, not being limited, is left to the pecuniary resources of the head of the family. At present many of

the Mohammedans in Turkey have but one wife, but it is also true that many of them have more than one. A Mohammedan in the East not only looks upon polygamy as right and proper, but he considers it a religious duty. He has the records and examples of Oriental patriarchs before him as well as the passage of the Koran, "Take in marriage of such other women as please you two or three or four, and not more." A Mussulman can keep several wives, either under the same roof of his house or at another place. A few years ago a rich Mussulman died. It is not known how many wives he used to keep, but the papers at Constantinople announced that he left forty children. There are exceptional cases however, in which even poor men have more than one wife. "Years ago," says Charles MacFarland, Esq., the author of "Turkey and its Destiny," "there was an old Murekebji who got his living by selling Turkish ink, which he peddled about the city of Constantinople, at Scutari, Pera, Galata, Tophana, and the large villages up the Bosphorus. He would be for three or four days in one place and three or four days in another; and although his whole circuit was limited, he was always moving about. He had a wife at Constantinople proper, another over in Asia, at Scutari, one at Tophana, and still another up the Bosphorus. One day he was asked how, with such a very little trade, he could keep so many wives. The old ink-seller replied, 'Maeshallah, I am but a poor little man, but God is great! I am always with one wife or the other. When I go home to

one I take my dinner and something more with me, and some paras (cents) are not wanting; each of my other wives is at the same time sure of her lodgings, her loaf of bread, and her candle; in each of the four quarters where my wives live I have credit with a grocer, who furnishes a loaf and a candle daily. As I go my rounds I pay the grocers in turn, so that the credit is always good. Inshallah! I shall sleep at Tophana to-night, but every one of my three wives over the water will have her loaf of bread and her candle. As they fare better when I am with them, every one of them is always glad to see me.'"

There are many who suppose that Mohammedanism is an easy and sensual religion, because it sanctions polygamy. But it may be asked, Was slavery in America thirty years ago a part of Christianity? Are Christian Europe and America to-day less sensual than the Mohammedan world? Saloons, theatres, prize-fighting, gambling, duels, and suicides are found not in the bosom of the Mohammedan but of the Christian world. An eminent minister of the gospel said in his stirring appeal for temperance (referring to a late prize-fight), "No pure-minded woman has been able to read the daily papers for a week without a blush of shame." But does any fair-minded man think that these indulgences are the fruit of Christianity? God forbid! We are too prone to judge Mohammedanism by our Christian standard, forgetting that Mohammed was born in Arabia, and polygamy was rooted in its soil before he was born.

Says Bishop H. Southgate, who lived many years in the Orient, concerning polygamy, "He (Mohammed) undertook its reform. He raised the Arab female from her degradation. He made distinct provision for her relief from the wicked prejudices to which she had been subjected. The evils which he could not remove he suffered to remain..... He tolerated but he did not create them. On the contrary, in most instances he impliedly condemns while he allows them..... Husbands are forbidden (in the Koran) to maltreat their wives in order to compel them to take the first step towards a divorce, and they are required to cherish them with kindness." You can find a multitude of Mohammedans who will say as one of them said, "I have one wife whom I have loved many years, and I will not take another."

A distinguished Christian traveller in the Orient says, "How can a man who has more than one wife love very much either wife or children?" He answers, "Of course, as their interiors are screened from observation, we cannot see whether there is love or hatred within, but those who have lived among the Turks say that no people are more fond of their children."

The general tendency of Mohammedans in Turkey at the present time is rather towards monogamy than polygamy.

ARMENIAN ENGAGEMENTS AND WEDDINGS.

Among the Protestant Armenians the ceremony of engagement is as follows: The friends and

immediate relatives of both sides assemble in a room. The minister reads a portion from the Scriptures and addresses briefly the young man and woman. After the prayer of the minister the whole congregation begin to sing. The young man presents a Bible to the girl as a token of his engagement to her, and she accepts it thankfully. After this come refreshments, which are shared by all. The congregation, after heaping congratulations on the heads of the immediate relatives, depart.

Among the Armenians the ceremony is very simple but impressive. A little golden cross is sent from the party of the young man to the house of the girl. There a priest hangs the cross around the neck of the girl, and from that time the young man and young woman consider themselves engaged to each other. Afterwards the young man has liberty from time to time to send the girl jewelry or other tokens of love.

The marriage ceremonies among the Armenian people are more or less brilliant according to the wealth of the parties. The wedding invitations are sent from both parties. The marriage ceremonies begin on Friday, when the bride's friends accompany her to the public bath, where the day is spent in bathing and feasting. The bridegroom, also accompanied by his friends, goes to another bath. On Saturday evening all the invited guests, in their best clothes, go to the house to which they were invited. Preparations for the supper are great. All guests sit on the floor

(if the people are rich, on chairs) and the wedding *pilaf* and other Oriental best dishes are arranged on the large, low table. During the supper the use of wine is customary, and musicians entertain the guests throughout the repast. Next day, Sunday, the house of each party is a scene of gayety and festivity; laughing, chatting, singing, and dancing are the order of the day. The groom is shaved before the guests in a very showy manner.

About nine o'clock P. M. the priest comes to the house of the bridegroom and offers prayers over some of his garments. Then he is arrayed in them, and about ten o'clock P. M. all start off for the bride. The party, with small torches in their hands, are accompanied by the priest and musicians. When the music is heard in the house where the bridal party are waiting, the cry is heard in all the rooms, "Behold, the bridegroom cometh; go ye out to meet him," Matt. 25:6. The party of the bridegroom is welcomed by the sprinkling of rose-water. The reception is magnificent. Coffee, sweetmeats, and cigarettes are offered to the party of the groom. The bride's friends having assisted her in the arrangement of the bridal garments, the bridegroom enters the reception-room and kisses the hands of all guests, beginning with his father-in-law and mother-in-law. After this the priest takes the bridegroom and says to the guests in the reception-room, "Bring forth the bride!" who stands extremely bashful at the corner of the room in her bridal garment and is covered from head to foot with scarlet silk. She seems reluc-

tant to depart from her corner to take her stand by the bridegroom. After a few minutes the priest calls out again, "Bring forth the bride!" Then the bride, accompanied by some ladies, moves forward. It is now time to start for the church where the marriage will take place. The bridegroom is surrounded by men, and the bride by women with torches in their hands. The musicians, accompanying their instruments with their lamentable and heart-rending voices, go ahead. Two boys carry large torches before the bridegroom and his party, and after him comes the bride with her party. The church is brilliantly illuminated. The bride and groom enter the church and kneel down side by side, and after a short prayer they go forward to the altar. The ceremony lasts more than an hour, and is performed in the old Armenian language, which, alas, is unintelligible either to the bride or to the groom. Then their heads come in contact and are tied together with a string, showing the unity of the couple. After the marriage ceremony most of the guests retire to their homes. The bride follows her groom. The musicians precede them, accompanying their instruments with their monotonous voices, and in a few minutes the bride is in her new home.

THE BRIDE AT HER NEW HOME.

She is very bashful. She does not smile and talk as brides in America do. She is obliged to stand all the time. She sits down only at the command of her mother-in-law; she is obliged

to kiss the hands of the guests, of the groom, of her father-in-law and mother-in-law, even the hands of the children. The dancing of the groom with his bride is an inevitable custom. The guests form a circle, the bride and groom taking a part with them; then they begin to dance in a circle. During the dancing the bridegroom scatters small coins around the room, and the children pick them up as quickly as they can. There is no sleep that night.

On Monday and the following days during the week congratulatory visits are made to the bridal couple. In some places the veil of the bride covers her face for several days, and often the bridegroom does not see the face of his bride for some days after the marriage.

The last ceremony is ended on Saturday night of that week, when the bridegroom with his bride, accompanied by his friends and some of his relatives, goes to the house of his father-in-law and mother-in-law and kisses their hands.

THE CUSTOM OF DOWRY.

The custom of dowry differs in different sections of the country, so that, instead of the bride and her party giving the dowry, it is given by the bridegroom or his party to his bride before his marriage. Gen. 24:53.

A few years ago two Armenian girls were married in the interior. The father of one of the girls was debtor to a priest about $30. The priest demanded the money. The man, unable to pay, said

to the priest, "I have no money; let me give my daughter to your son, and let us call the debt cancelled." The priest accepted the proposition and said to the man, "We have seen your daughter; bring her and let me marry her to my son." The man brought his daughter. The priest began to make preparation for the marriage of his son, perfectly satisfied that the dowry matter was settled. But the father of the girl said to the priest, "I want $25 dowry; then I will give my daughter to your son." The priest, not having the money, said to the man, "I have no ready money; after the marriage I will give it to you." "No," said the man, "I do not give my daughter on credit." The priest finally found the money demanded and gave it to the girl's father and married her to his son.

The other case is as follows: A young man came to a village to be married to a girl to whom he was engaged, but he was unable to pay all the money (dowry), which was about $12, to the father of the girl. The young man was unable to borrow the money in the village, and if he had gone to bring money from his village the time of marriage would have passed, it being the last week of the Carnival. (Armenians do not marry during the Fast weeks.) The young man finally secured an ox from one of his friends and gave it as a pledge to the girl's father, provided that he should bring the money after his marriage. The girl's father consented to this and gave his daughter to him in marriage. When the bride and groom left the

church the father of the bride took his daughter and son-in-law to his house and said to him, "Now you are married; go, then, bring the $12 and take my daughter." The young man said, "Did I not leave with you an ox as a pledge? Wait; let me take my wife home and return your money." "No," said the father-in-law, "I have kept the ox as a pledge until now, but hereafter I will keep my daughter as a pledge, until you bring my money." The poor bridegroom was obliged to leave his bride and return to his village, where he finally succeeded in borrowing the money and returned in three weeks to redeem his pledge!

BRIDAL SLAVES.

One of my friends, a pastor not far from Constantinople, recently wrote an article in the "*Avedaper*" concerning the position of the girls after they become brides. He says, "There are women in the village who have brought up children unto adult age who do not speak with their brother-in-law. Why? Because they are under command. At the command of their commander their tongues are loosed. A girl may be free and honorable in her father's home, but when she becomes a bride she is no longer free; she is a new servant of the house, and obliged to do promptly what she is commanded to do. She becomes the humble servant of all who are in the house. At nights, when she is sleepy, she cannot retire. She is obliged to wait till she puts to bed her father-in-law and mother-in-law and the other members of

the house. She takes off their clothes, kisses their hands (which is to say good-night), and then she may retire, provided that she will get up earlier than any member of the family; then she is obliged to put on their clothes, to pour water on their hands, and hand them the towels. The bride is obliged to do all these in such a slavish manner that it cannot be equalled even among the African people. Africans are sold, but their tongues are free, they can talk; but the tongues of these bridal slaves are sold. They are obliged to make known their wants by signs."

FASTS AND FESTIVALS.

The three great Oriental religions, viz., Judaism, Christianity, and Mohammedanism have their own great national fasts and festivals. The Jews have their Purim and Pesak, Christians their Christmas and Easter, Mohammedans their Bayram and Ramazan, and Persians their Nev-Rooz. Besides the great festivals, the Mohammedans keep Friday, Jews Saturday, and Christians Sunday. As the ruling party are Mohammedans, their fasts and festivals surpass those of other nations and are celebrated in a more pompous manner.

Bayram, the Mohammedan festival, is preceded by Ramazan, the month of fasting. Fasting is observed in the daytime, that is, from four A. M. to six P. M. Before the day of Ramazan, after the noon prayer, seven cannons announce that all believers are to prepare for the fast which begins next

morning at daybreak. The fast is obligatory. The law prohibits eating, drinking, and smoking. The daily fast is broken at sunset, and a cannon announces its end every day during the month of Ramazan. After taking a good supper the people go to the mosques to pray, and after that they go to the coffee-houses to smoke and take their coffee.

In those places where the majority of the population consists of Mohammedans, little work is done during Ramazan. The market-places are deserted, and nothing is done in the Government except during a few hours of the night. Travelling is also dull. There is difficulty in finding muleteers, and even if they consent, they are very cross and move very slowly. During the day the market-places and streets are deserted, but at night they are densely crowded with people of both sexes. The story-tellers have their audiences of hundreds, the mosques show a blaze of light through their windows, the minarets are illuminated until midnight, when people begin to retire. After a few hours a cannon awakes the believers to take their breakfast, and about four o'clock A. M. a second cannon announces the moment after which no one may eat or drink. It is true that for the rich Moslems to fast during the long days of Ramazan is not difficult, since they can eat heartily during the night and sleep all the day, so as to change the night into day and the day into night. But for the poor class Ramazan has an entirely different meaning. They are obliged to labor for their daily bread in the scorching sun,

without even a cup of fresh water, during the long hours of summer, an abnegation which hardly can be seen in any other religious creed. The month of fasting (Ramazan) begins with the new moon and lasts till the second new moon. It being the month of fasting, more attention is given to the calendar than during any other month of the year. The sooner the new moon arrives, the greater is the joy of the fasters. The proclamation by the seven cannons is a relief to the fasters. The new moon has appeared. Ramazan is over, and the three days of Bayram begin next day.

During Bayram everybody visits everybody. The believers salute each other at home, as well as in the markets and coffee-houses, by embracing each other and saying, "May you be in peace all the year!" The servants kiss the hands of their masters, the children those of their parents. Everybody wears new clothes. The markets and bazaars are again crowded. Music pervades the street and is played at the doors of the houses, and rewarded with *bakshish*. The officers of the Government wear their best clothes and the soldiers their new uniforms. Turkish flags are seen on every hand. After the public prayer of the sultan he gives a reception to the royal princes, ministers, and other high officers of the Government and to the representatives of various nationalities, to the ambassadors and ministers of different Governments who reside in the capital. All these, attired elegantly in their official apparel, go to the palace and congratulate the sultan.

DRESSES AND ORNAMENTS.

The dress of Oriental people is far from being uniform. Each nation tries to show its nationality in its costume. The red *fez* (cap), with a black silky fringe behind it, is the inevitable sign of the Turkish men.

The more the people come in contact with the Europeans in the Levant, the more the natives drop their national costume and follow European styles. During the past twenty years there has been a great change in this respect. When I was a little boy there were many Armenian ladies who used the *feridje* and the *yashmak* (the *feridje* is a large over-wrap, and the *yashmak* is a head covering) to cover themselves from head to foot. At the present time there is not an Armenian lady in Adrianople who uses these. Armenians have exchanged the large black cap for the red *fez*. Many Turks have abandoned their turbans and pharisaic flowing garment, and have adopted the European coat. Many Turkish ladies have left their yellow morocco slippers and adopted boots or shoes. Within twenty or thirty years it will be very difficult to find a man in his old Oriental costume in the large cities of the Levant.

But there is a class of people for whom any reform is impossible. That class is Mohammedan ladies; they cannot abandon their eternal *feridje* and *yashmak*. They can change their thick cotton *yashmak* into fine silky muslin, or the sacred green color of the *feridje* into the polite black one, but



THE ORIENTAL AUTOMOBILE.

they are not, and will not be able to put them aside entirely. The influence of modern civilization cannot affect their old costume. They will not be able to wear the beautiful hat of European ladies. They are under the obligation of sacred law not to show their beauty to any man save their husbands! If one attempts to do so, her husband will divorce her immediately.

It is not easy to form an idea of the beauty of Turkish ladies. They may be regarded as the prototype of female beauty, but under their veils and unenviable dresses their glowing complexions, immense black eyes, well turned chins, perfect outline of face, slender waist, and straight figure are deformed.

Necklaces, bracelets, ear-rings and finger-rings, and all kinds of jewelry are used by Oriental women. There are women in Asiatic Turkey who adorn their heads with small gold coins, and hang them about their necks also.

HOUSES.

For the most part the houses are very poor in timber, and are far from being comfortable and commodious. The houses of the poor classes are generally built of dried clay bricks, which are not at all durable. The sun-dried bricks are nothing more than masses of mud intermixed with straw, pressed by hand into a wooden mould and then left to dry in the sun. Burnt bricks are unknown in many places. The better class of houses are

built of wood, and the best kind of houses, courts, or palaces are built of stone or marble.

City buildings of the better class are two stories high. Oriental houses have no front-yards like American houses, but they have a roofless space in the centre of the house containing frequently a flower garden. The children play in this yard, and it is used for washing and bleaching purposes.

Haremlik and Selamlik. The houses of Mohammedans have two departments, haremlik and selamlik. The first is for women, and the second part is alloted to the men. The selamlik is an apartment where the master of the house receives his friends. During that time none of his female domestics or wives are allowed to appear, but only male servants. The haremlik is generally a long room communicating with some others, and is the ordinary living apartment of the women and female domestics. In this room nearly all the household operations, such as sewing, spinning, and weaving, etc., are performed, and because there is no particular dining-room they take their meals in this room. Around this room is a range of closets a couple of feet above the ground which contain domestic utensils, clothes, dishes, cups, and other articles appertaining to a household.

Ladies here spend their time in singing, dancing and smoking; but at the appearance of the *efendi* (master) all immediately keep silence. One of his wives draws off his boots, another puts on

his slippers; one of his concubines brings him his home clothes, and another offers him coffee and a pipe.

Many in this country ask me, "Do the Moslem ladies get out of the harem?" I reply that they have perfect liberty to leave their houses and go wherever they please. You can meet in the streets more Moslem than Christian women. It is customary to see hundreds of Turkish women, veiled in their white laces, walking on the beach of the Bosphorus, chatting, laughing, and smoking, a liberty which is not common among the Christian women. The *yashmak* is the woman's protection against the jealousy of her husband and the insult of others.

Parlor. If the house has a gallery, the parlor must be there. The parlor or guest chamber is a square room with sofas which run around the sides of the room, with cushions leaning against the wall and rising to the sill of the windows, so that as you lean on them you command the view all around. Chairs and tables are not inevitable articles of a genuine Oriental parlor, but a large looking-glass hanging on the wall is necessary.

The windows are many and very small, and these ought to be in pairs, one on each side. The parlors of the rich are very lavishly ornamented with Turkish and Persian carpets, both on the floor and sofas. An Oriental gentleman cannot express higher respect for his guest or friend than to give him his parlor for a sleeping-room.

House-cleaning. House-cleaning is entirely different from the custom in America. The operation of house-cleaning is performed by deluging the floor with water, and then the cleaners step on a brush or rag and move it forward and backward with their feet. In many places the house-cleaning, like that above described, is necessary every Saturday. The reason of such frequent cleaning is that the rooms are not matted or carpeted during the summer, therefore they are liable to become dirty.

How the Houses are Heated. Wood and charcoal are the heating materials in Turkey. Coal is never used. In many places stoves are put in the rooms and wood is burned in them. But generally the houses or rooms are heated by charcoal. The charcoal is put into a fire-pan, then a little piece of fire is dropped into it, the pan is taken to the door and the fire fanned into a flame; it is then brought in and placed in the centre of the room.

In Asiatic Turkey the people use a *tandour* during the winter. This is a table about three to five feet square, under which they put a brass or earthen *mangal*, or fire-pan, filled with charcoal. A thick cover of cloth is laid over the table, reaching down to the floor. The people sit around the table, lifting up the cloth upon their laps and putting their feet under the table, while their backs and shoulders take care of themselves!

In some places, where charcoal and wood are scarce, the women during the summer gather horse-dung and cow-dung, dry it in the sun, and keep it for winter fuel.

Eating. A strictly Oriental family follows the patriarchal example and custom in eating and drinking.* Mohammedans in this respect surpass all other nations. The food, bread, etc., is arranged on a large copper or a round board table, set upon a wooden or iron support about two feet above the ground. This is usually covered with a coarse cloth. The family surround the table, sitting cross-legged. Each member of the family is provided with a napkin which is a couple of yards long. There is a wooden spoon for each person; if the family is rich, a metal or silver spoon is used. Mohammedans do not generally use either forks or knives at the table; the fingers do their work instead.

If a chicken is placed upon the table it is severed with the hands, first the legs, then the wings being parted from the body. The meal is arranged on a large tray and is placed in the centre of the table. A large cup of water is also placed on the table, all persons drinking from the same cup. The salt and pepper are taken out of the same dish with the fingers. At the end of the repast the ewer is passed around, each member of the family washing his hands and drying them on the linen. After this come coffee and cigarettes.

The table of a noted person is extravagantly furnished. Soup comes first, and then various

* In Constantinople and other prominent cities there are a good many people who use high tables, chairs, forks and knives, etc, during the eating.

kinds of vegetables cooked with mutton or goat. Balls of pounded mutton or rice seasoned with parsley, onions, black pepper, and salt, and enveloped in fresh vine leaves, come next. The *pilaf* is an essential article of an Oriental table. Then come pastries of different kinds, and if it is summer, all kinds of fruits. Thus the Oriental table of a grandee is able to satisfy the most greedy eye and the most vigorous appetite.

VISITING.

Visiting is usually done on festival days, at the birth of a child, after marriage, after the death of a friend or a relative, and after the arrival of friends and neighbors. Generally only people of the same nationality visit each other. It is exceptional to see Greek visitors in an Armenian home or Armenian visitors in a Mohammedan home. Visiting is regarded as one of the most important features of social life. Oriental people are very fond of it. In America people may be neighbors for years without paying a visit to one another. In Turkey this is not so. The neighbors visit each other often. It is not an exceptional thing for a family to carry their supper and eat it with their neighbors.

Visiting among the Christian population is entirely different from that which prevails among the Mohammedans. When Christian families visit each other they sit together in the same room. Then the children and young folks come and kiss the hands of all the guests. The ladies generally

do not sit by their husbands. The men and women form separate groups or circles. The men talk among themselves, and the women among themselves, though the ladies and gentlemen occasionally talk with each other from corner to corner. But the visiting of Mohammedan people differs in this respect, that the men and women do not sit in the same room. If a man enters a Mohammedan home, the women and girls fly one to this and another to that room; one catches up a veil, another covers herself with her cloak.

The winter is regarded as the best season for evening visiting. Visits are usually long. Generally the guests sit till long after midnight without regard to circumstances; e. g., perhaps the children cry and the boys and little girls go to sleep in one corner of the room, but nobody takes them into consideration.

The first duty of the master of the house is to open the street-door and welcome his guests with various gestures and salutations. The guests take off their shoes and enter the parlor. After a while cigarettes are offered to both sexes. (The offering of cigarettes does not prevail in the interior of the country.)

During the day no one calls but ladies. If the ladies are older than their hostess, she kisses their hands; if younger, they kiss her hand. But if the ladies are of equal rank, they are satisfied with putting their hands on their lips and then on their foreheads. After this first ceremony the hostess takes off the shawls of the ladies and puts them in

another room, and frequently after a few moments she will leave them without excusing herself, and run down stairs to arrange the shoes in pairs, that the guests may have no difficulty in finding them upon their departure. After the arrangement of the shoes she returns to the parlor, and if she has any servants or daughters, she orders them to bring coffee and sweetmeats; if she has neither of these, she leaves her guests again and engages herself in boiling the coffee and arranging the sweetmeats, which consumes considerable time. If the guests are very familiar, she boils the coffee before them and prepares it in the following way: First she puts water in the coffee-pot, and allows the water to boil, then she puts in the sugar; the water and sugar are allowed to boil a short time, when she adds the coffee; if she has milk, she pours it into the pot; then the water, sugar, coffee, and milk are allowed to boil a while. She then puts the prepared coffee in small cups which are placed in metal or silver holders, arranges them on the waiter, presents them to her guests, and retires to the end of the room, where she stands with her hands crossed watching the cups she has presented and has to carry away.

It is customary upon the departure of the guests for them to ask their host, "May we take our leave?" "Will you excuse us, please?" If they are of equal or of higher rank than the host, he accompanies them to the door while his wife goes before and opens the door for their departure. But if the guests are beneath him in rank,

he follows them to the door, taking care to keep a few steps behind. The guests then say with a profound *salam* (salutation), "May God keep you! May the Lord reward you!" The host replies very politely, "With good fortune, with health." This closes the ceremony of visiting.

HOSPITALITY.

Modern civilization has destroyed hospitality and organized asylums and hospitals for aged and sick persons. Oriental people, being behind modern civilization, retain many patriarchal customs and manners. One of them is hospitality. The Mohammedans especially surpass all nations in this respect. During their travels many European people find in the East a warm hospitality. What would those Mohammedans think, who are always ready to open their doors to all strangers, if they should come to America and be required to put up at a hotel and pay their board!

In the villages there are some men who are called *Oda-Bashi* (Chief of Room), whose duty or business it is to entertain the travellers without regard to their nationality or religion. The room where the guests are entertained is without chairs or tables, as are many Oriental houses.

The *Oda-Bashi* tries to entertain his guests so as to satisfy them. He prepares a good Oriental supper. He himself lives on bread, salt, and vegetables, but he keeps eggs, chickens, and butter and brings them before his guests. After the evening repast the village men, according to their

custom, come to the *Oda-Bashi's* room and surround the guests and express great desire to hear news from them concerning their country, Government, customs, and manners. If the traveller is from Europe or America, his dragoman, if he has one, interprets all the words which proceed from the lips of his master, while the people listen to them with great satisfaction and admiration; not infrequently, however, they show their displeasure.

The peasants often relate their complaints to the stranger. One complains how he was badly cheated by the tax-gatherers, another tells his story, and still another his, till the time of departure arrives. The *Oda-Bashi* spreads a soft bed on the floor and bids good-night to his guest. The village cocks, at their first crowing, arouse the traveller early in the morning, and he takes his breakfast. At his departure the traveller puts a small *bakshish* in the hand of the *Oda-Bashi*, who receives it thankfully. If the stranger is poor and unable to give *bakshish*, it will not be asked. Indeed, no poverty can affect the gentlemanly demeanor of the *Oda-Bashi*. If the stranger is without escort, the *Oda-Bashi* furnishes him a guide who conducts him until he puts the stranger fairly under way, when the guide receives his *bakshish* and returns.

EDUCATION.

Education is not compulsory. It is not yet regarded as very essential to the public well-being. There are no public schools. The Government

does not give help to non-Mohammedan schools. Each nation has its own, which are called national schools. Armenian children attend the Armenian, and Greek children the Greek schools. The schools of all nationalities are in a better condition now than they were twenty years ago, and there are more readers and writers than before. There is no university in Turkey, and but few colleges, academies, or high schools. The best educational institutions are in Constantinople. The Greeks spend more money for educational purposes than any other nation in Turkey. The Armenian population in Constantinople is not less than 200,000. They have fifty-one schools for both sexes (some of them are equal to the high schools of America), with 6,000 pupils. The annual expenses of these schools are about $50,000.

While the great cities and towns are provided with national schools, many villages and small towns are deprived of this privilege. If there are some schools in the small towns they are in a very miserable condition. The village people are generally poor and are not able to assist in the education of their children. Many children in these places do not attend school, having no lesson books and being unable to pay a few cents weekly for their education. To illustrate: A few years ago a gentleman met an Armenian boy in a small town in Asiatic Turkey. The following conversation took place between them:

GENTLEMAN.—My boy, why do you not go to the school?

BOY.—I have no lesson books, sir.

G.—Why does not your father buy lesson books for you?

B.—Father has no money; if he has, he is obliged to give it to the tax-gatherer.

G.—Well, let him give part of his money to the tax-gatherer, and with part buy lesson books for you.

G.—But the tax-gatherer wont allow father to do so. If the tax-gatherer knew that father had money he would fasten him to a column and beat him.

How mean are the privileges and opportunities of Oriental boys, and how grand are the privileges of American children! Let the American children give a thousand thanks to God for living in such a great country, which is full of grand opportunities.

In Constantinople there are Armenian societies of both sexes whose purpose it is to educate the poor children. Under the auspices of these societies there are forty schools, 140 teachers, and 2,500 pupils. All these schools are in Asiatic Turkey.

THE CEREMONY OF A TURKISH BOY'S RECEPTION AT SCHOOL.

When a Mohammedan boy reaches his seventh year, his first day at school is celebrated with ceremonies. The new pupil sits sometimes on a pony and sometimes on a donkey caparisoned for the occasion, and is met at his father's home by all

the school, dressed in holiday clothes. The priest makes a short prayer, the child is placed on the donkey, and the pupils, boys and girls, are formed in a double line.

The procession moves towards the schoolhouse, the children singing hymns loudly as they go. Another such ostentatious ceremony and procession is made when the pupil graduates from the school.

A Mohammedan primary school is composed of one or two large rooms, the boys and the girls being educated together. There are no benches in many of the schools, so the pupils sit cross-legged, holding their books on their knees, and reciting all at the same time in a loud and shrill voice. When the pupils are able to read a little they are taught grammar and the four rules of arithmetic. Then they take up writing, and as there are no writing tables or desks, the pupil holds his copy book in his left hand and writes from right to left, not moving his hand, but the paper from left to right.

A TURKISH LADY AT THE FEET OF A KIATIB.

There is great enthusiasm now for the education of girls as compared with former years, yet the education of girls is regarded as subordinate to that given to the boys. There are not a few who regard the education of girls as unnecessary. This view is especially general among the Mohammedan people. There are many Christian ladies who can read and write, while among the

Mohammedan ladies there are but few. If one receives a letter from her husband, she is obliged to go from door to door, or to a *kiatib* (scribe), and hand him the letter and ask him to read it. If she desires to reply to the letter she sits on the mat at the feet of the *kiatib* and tells him what she wishes to say. The *kiatib* writes the words as they fall from her lips. It is not strange to see, here and there, a Christian female teacher; while among the Mohammedans a female teacher can hardly be found.

In America a lady can buy a newspaper and read it before thousands without shame. It is not so in Turkey. I have never seen a lady, Christian or Mohammedan, buy a paper and read it. Nothing can be stranger than the sight of an Oriental lady reading a newspaper.

VINTAGE AND WINE-PRESS IN EUROPEAN TURKEY.

Adrianople is one of the most celebrated cities in European Turkey for its vineyards. The wine of Adrianople, which is made of grapes, is very excellent. The people are very much interested in the cultivation of the vine. The vineyards are at a considerable distance from the city.

The custom at vintage is a very interesting one. I remember how glad and happy I was in my younger years at the vintage-time. Before the day of vintage many relatives and young girls are invited by the master of the vineyard; and if the vineyard is a large one, men and women are hired to collect the grapes. The best dinner of

the people of European Turkey is prepared and spread on the soil of the vineyard. The people, after spending half a day in collecting the grapes, and feeling exhausted and hungry, sit on the ground cross-legged and take their dinner with great pleasure and satisfaction, which can only be appreciated on the day of vintage. Each person is provided with a knife and little basket. The grapes are cut off by the collectors, who sing merrily and chat with each other during their work. There are large baskets near the collectors into which the little baskets are poured, and strong men carry these large baskets on their backs to large barrels which hold three thousand pints of grapes, and which are on the wagons outside the vineyard, where others meet them to take the baskets and pour the grapes into the barrel, which afterward is used as the wine-press. A person who is called the wine-press-man, with his bare feet and legs descends into the barrel, where he jumps up and down and crushes the grapes and prepares a place for more grapes, which will come by-and-by on the backs of the strong basket-carriers.

The season of vintage is during September and October, the most joyous and happy months of the people, when they sit under the shadowy leaves of their fruitful vines.

At sunset vintage is over, and men, women, and children return home fatigued. The barrel full of grapes is carried on a wagon drawn by strong buffaloes.

The juice of the grapes is used for two pur-

poses, viz., for making *pekmez* and various kinds of preserves and wines. *Pekmez* is Oriental molasses. As soon as the barrel reaches home the juice of the grapes is squeezed out and taken to be boiled in large copper caldrons, until the juice becomes so thick as to preserve it during the whole year. Then the caldron is taken down, and its contents left to cool and then put in earthen jars. The way of preparing wine is as follows: after the barrel reaches home, a man with bare feet and legs descends into it and treads on the grapes, and filling a bucket from the barrel, hands it to a man who carries it to another barrel, where it is emptied. This is repeated till all the grapes are removed to the second barrel. Each day for a month a man with bare feet descends into the barrel, where he jumps up and down until all the grapes break or burst with explosive noise, and the man goes out bespattered from head to foot with the blood-red juice.

There are passages in the Scripture which are more easily understood by Orientals than by Western people. The following is a good example: "Wherefore art thou red in thine apparel, and thy garments like unto him that treadeth in the wine-fat? I have trodden the wine-press alone, and of the people there was no man with me. Yea, I trod them in my anger and trampled them in my fury; lo, and their life-blood is sprinkled upon my garments and I have stained all my raiment." Isa. 63:2, 3 (New Version).

After the grapes are pressed as above de-

scribed, the juice is ready to be transferred to another barrel. There it is kept till the process of fermentation is completed, when it is ready for use.

SALOONS.

I am frequently asked about the saloons and the kinds of liquors used in Turkey. There are two kinds of saloons, native and foreign. The native saloons sell native drinks; the foreign saloons generally sell foreign liquors. Native drinks are chiefly of two kinds, *sharab* and *raki*—wine and alcohol. Wine (one quart of which costs about five cents) is made from excellent pressed grapes, and is very pure and without mixture. To drink wine mixed with water is customary in Turkey.

Alcohol is very intoxicating and is full of the spirit of Satan. Fortunately there are not many who use *raki*, which is very dangerous to health.

The liquors sold in the European saloons are more dangerous than those of the natives. Usually the natives go to the native saloons and foreigners to the European saloons. The most of the native saloon-keepers in Constantinople and Adrianople are Greeks and Armenians. In the interior parts of the country there are few saloons. In Marsovan, with 20,000 population and fifty miles from the Black Sea, there are no saloons. This is the case with many large and small towns in the interior. I do not wish to say that in those cities there is no wine and alcohol used. You can find these articles in almost every city and town. In Marsovan and elsewhere vineyards are culti-

vated by the people and wine and alcohol are made and used by them during the whole year. Saloons are licensed by the Government upon the payment of from ten to twenty dollars.

If we compare America with Turkey we shall find that the latter is more temperate than the former. Mohammedans are generally regarded as the Prohibitionists of the Orient. It is unquestionably true, as Dr. Long, of Robert College in Constantinople, says, that among the victims of the demon of drink are to be found some mechanics and porters, some day-laborers, some lawyers, judges, doctors, and scribes, and fast young men by the score, all claiming to be good Moslems. But it may be asked, Where do they obtain liquor, and who makes them drunk? for there is not a single Moslem saloon-keeper in Turkey. They become drunkards at the saloons of so-called Christian people. When several years ago the sultan ordered that all the European saloons in the capital should be closed, the protest against it arose from the representatives of Christian Europe! There may be found more saloons in New York State and more money spent for intoxicating drinks than in all the Turkish Empire. You may see more drunkards in the streets of the Empire city than in the streets of the Turkish capital. A man in America can open a saloon just near a church, while in Turkey the saloons must be removed at least two hundred yards from a Mohammedan temple or a cemetery.

IX.

MANNERS AND CUSTOMS.

CONTRARIETIES.

THERE are many customs in the Orient which are the reverse of those in America. The following serve to illustrate what is meant: In America a refusal is expressed by shaking the head; in Turkey by throwing it backwards. With many Mohammedans the shaving of the crown of the head is generally adopted as a useful custom, while with American people it is done only as a punishment. In Turkey there cannot be a more shameful punishment to a man than to shave his beard or moustache, while in America it is not regarded so. The Oriental people are very proud of their moustaches; in America it is not strange to see a man to-day with a big moustache and to-morrow without any. In America the people uncover their heads and take off their gloves before a superior, and walk into his presence with their best shoes upon their feet; while in Turkey the common people take off their shoes, cover their hands, and put on their turbans or caps. In America women bare their necks and arms, while in Turkey the men do it. In America the shepherd drives his sheep, in Turkey he leads them. In America ladies sometimes paint their cheeks; Turkish ladies paint their nails. In Turkey many

ladies wear trousers and many gentlemen petticoats; but in America such an exchange of garments would be considered a moral outrage.

American gentlemen wait upon the ladies and offer their places to them, while Oriental ladies on the contrary wait upon the gentlemen and offer their places to them. The American people lie in bed with their feet well tucked up and their heads bare; the Oriental people cannot sleep unless their heads are covered, while their bare feet stick out at the other end. The American people sleep on bedsteads, which are very comfortable indeed, while the majority of the Oriental people do not use bedsteads. The lady of the house spreads a very soft bed on the floor immediately before retiring, and the folks go to sleep without hesitancy and have no fears about rolling out of bed. In the morning she wraps the bed up and puts it in the corner of the room or in its proper place; and so on every morning and evening. It is the custom with many to carry their beds when travelling. In America after the marriage of a couple, they generally leave the house of their fathers and live by themselves; in Turkey, generally, they live under the paternal roof. It is not unusual to see several generations in one family living under the same roof. In America the time is regulated by the sun, that is, the people call it twelve o'clock A. M. when the sun is in the zenith; in Turkey it is twelve o'clock at sunset. In Turkey a man saws by drawing the saw towards him, while in America the heavy stroke is made

by shoving the saw from him. In America people beckon to a person to come to them by drawing their hands towards themselves; in Turkey by waving their hands from them. In America the gentlemen have many pockets in their clothes for their pocket-books, watches, etc.; in Turkey many people, instead of having pockets in different parts of their clothes, have a very large girdle around their body in which they put their watches, knives, pistols, handkerchiefs, pocket-books, tobacco, and pipes. In America a girl after her marriage is called after the name of her husband; in Turkey she keeps her former name and is called after her father. In America a gentleman and his wife go arm in arm or side by side; in Turkey this would be considered shameful. The wife is obliged to follow her husband at a respectful distance.

TAKING OFF THE SHOES.

Moses, the prophet, when he saw the burning bush in which Jehovah appeared to him, was directed to take off his shoes from his feet, because the ground on which he stood was holy. This mark of respect was regarded in those times as due to a superior, as the custom of removing the hat is in America. Oriental people very seldom enter the sacred places without taking off their shoes. Gentlemen who come from Europe and America to Constantinople, when they visit the great mosque, St. Sophia, are obliged to take off their shoes and put on their slippers, if they have them with them; if they do not have them

they are supplied with slippers by the janitor of the mosque. The Oriental people often say, "What strange people these Europeans are! Instead of taking off their shoes they remove their hats!"

PROVERBS.

Proverbs are usually considered as the condensed wisdom of a nation. The following may serve as specimens prevailing among the Turkish people:

The heart is a child, it hopes for what it wishes.

A little stone can upset a large cart.

A foolish friend does more harm than a wise enemy.

Eat and drink with your friend, but transact no business with him.

A man deceives another but once.

The horn of the goat is not heavy for him.

You cannot carry two melons under one arm.

Who gives to the poor gives to God.

All that you give you will carry with you.

An egg to-day is better than a hen to-morrow.

Do good and throw it into the sea; if the fishes do not know it, God will.

He who fears God does not fear man.

The fruitful tree is stoned by everybody.

He who thinks that he knows everything is often mistaken.

The candle does not give light to its bottom.

He who weeps for everybody soon loses his own sight.

A good neighbor is better than a relative.

Death is a black camel which kneels at every door.

He who rides a borrowed horse or donkey does not ride often.

The tongue has no bones; it speaks whatever it listeth.

SALUTATION.

The Oriental salutation corresponds to the general character of the people. While in America salutation is quick, in the East it is slow. The Moslems incline their heads almost to the ground and touch the lips and forehead with their right hand. To kiss the hem of the garment and put it upon their forehead is not a strange sight among the people. If a pasha or a learned and very rich person passes through the streets on foot or on horseback, most of the shopmen rise and pay their respects to him.

THE MANNER OF ADVERTISING.

If a man desires to sell his property, instead of going to a newspaper office, he finds a *dellal* (auctioneer) and describes to him minutely what kind of property it is he has to sell and also tells him its lowest price. Next day the auctioneer stands in one of the most popular places of the city and begins to cry in his deep, sonorous voice describing the property. Then he leaves that place and goes two or three squares away, where he repeats the same thing. He keeps shifting

from street to street describing the property, till he arouses the attention not only of the business men in the market, but also that of women and children at home. If a man desires to purchase the property he calls the auctioneer and makes him a bid. The auctioneer continues his monotonous shouting for weeks and months, repeating the bids and receiving new ones from time to time, until he is satisfied with an offer made and effects a sale of the property.

SUPERSTITIONS OF TURKISH PEOPLE.

Perhaps no nation exists in the world but that has its own superstitions. But as soon as civilization is established in a country the superstitions of the people begin to vanish. I cannot forget my first impression when I saw a man on Market Street in Philadelphia, Pa., with a cage full of birds which used to pick up one of the papers in the case to foretell the future destiny of those who were willing to drop five cents in the box of its master. I said to myself, "Is it possible to see in America, one of the most civilized countries in the world, men and women so superstitious as to seek to know their destiny from a bird?"

The Turkish people being behind in civilization, they consequently have many superstitions.

When the people see that the rain does not come in season, instead of planting trees and undertaking other means which are necessary to bring about a moist atmosphere, all nationalities of the city with great religious demonstrations and

processions, go out to a high place and pray, each according to their special religious manner. To pray to God for rain or other temporal blessings is not superstition; but to disregard all necessary human means and rely only upon God for rain is presumptuous.

There is a very curious superstition in Marsovan, Asia Minor. The Turks dress a donkey in bridal robes, tying its ears together and setting a fine headdress on them, throw a nice lady's veil over these, and hang long chains of gold coin, such as rich ladies wear, about its neck. Then they parade the donkey, dressed in this way, through the streets, calling out, "Can a donkey be a bride? Can the earth get on without rain?" As if to say, "We have done a foolish thing, but how much more foolish, O God, if you leave the earth without rain."

If a little boy or a little girl is very beautiful, no woman may praise its beauty, saying, "What a fine-looking boy! What a fine-looking girl!" If a lady desires to praise the beauty of the child, she must first spit upon it slightly several times, and say, "Oh, what an ugly-looking boy!" The idea being that if she should praise the child's beauty without doing this, calamities and misfortunes would overtake it.

In some places at the birth of a child it is necessary for a sister, a friend, or servant, to remain several days with the mother. If the attendant is obliged to leave her alone for a few minutes, she puts a broom in the corner of the

room for her company. The mothers hang blue glasses over the caps of their new-born children, the architects puts garlics on the top of new buildings against the evil eye. Turkish women go to dervishes and scribes to procure spells against the jealousy of their husbands, and the soldiers bear a talisman for their protection during war.

BAPTIZING OF THE CROSS.

"The Baptizing of the Cross" on the day of Epiphany is a religious superstition prevailing among the Greek population in Turkey. The ceremony is performed at the places where there is plenty of water, viz., at a river or sea-shore. When I was at the Dardanelles, being in the market one morning, I saw a great crowd running towards the sea-shore. I asked the reason, and was told that there would be a "Baptizing of the Cross." Mingling with the running multitude, in a few minutes I was at the shore. The bishop and a dozen priests in procession were chanting, and the people talking and laughing. There was no solemnity in the ceremony. The bishop and the priests advanced to the shore. Some of the men got into boats and shoved out a few yards from the shore. Then the bishop, after saying a prayer, threw a crucifix into the sea. Instantly several of the men who were in the boats plunged into the water. It must have been a chilling immersion, as it was a very cold morning on the 18th of January. After about five minutes one of the

divers succeeded in finding the cross, and raising it up from the bottom of the sea, was hailed with loud shouts by the people on the shore. The recoverer of the cross was conducted to the shore, and then to the church in the neighborhood. On the way some persons gave money for the benefit of the man. The priests began to chant, the rest of the men to halloo, the women and children to scream. The recoverer of the cross was the hero of the day. There have been times, it is said, when the mariners of Constantinople, mad with the excitement, have grappled with one another under the water and fought for the possession of the cross; and the man who secured it, half drowned, had come to the surface of the water with the cross in his hand, with a blackened face and with blood streaming from his body. I am very glad to say that all well-educated Greeks are now ashamed of this superstitious ceremony, but it is still performed with great ostentation at all the watering-places, to the great dishonor of Him who died on the cross.

BUSINESS LIFE IN TURKEY.

The business life in Turkey is very inferior to that in Europe and America. In America great and small manufactories and thousands of works of industry give employment to every man, and even to women, and keep the whole country in business; but in Turkey there are but few factories. Steam power and machinery are not recognized as essential to humanity and civilization.

The girls of poor parents, as well as the girls of rich people, have nothing to do in business life. The women are strictly secluded in their homes. The best business in the Levant is in the hands of Europeans. They come to buy silk, cotton, and wool, and then take them to their own country and give work to many thousands of families in their manufactories; while many young men and women in Turkey spend their lives in perfect idleness and uselessness. The richest capitalists and merchants are found among the European people. The best part of Constantinople is occupied by them.

About thirty or forty years ago the Turkish people were more happy concerning their business life than at the present. The people had their native arts and businesses, which they used to practise from generation to generation; but since the doors of Turkey were opened to Europe their business has been destroyed. There are no high duties on imported goods and there is no idea of home protection. The Turkish market is wide open to European merchants and almost monopolized by them. The country is not able to compete with Europe. It is a fact that while the foreign population is getting rich, the natives are becoming poor. The letters written to me from Constantinople and Adrianople show the degradation of the business life and the miserable poverty of the common people. There is no ambition in inventions. There are no capitalists to encourage the gifted mind and the skilful hand.

There is no patent system. The patents of Europe are enough! Because of the lack of banks interest is very high, especially in small towns. It often is as high as thirty or forty per cent.

Wages of working men are very low. The daily pay of a girl who works in the mill is less than twenty cents. The daily wages of a carpenter or tailor are less than one dollar. The daily wages of those who labor in the vineyards and pave the streets are about half a dollar. The living is therefore cheap. Meat, though cheaper than in America, is dearer than other articles of food, so it is limited to the rich class of people, and hence is regarded as a luxury. The people generally live on vegetables.

The large cities are the centres of business life, as Constantinople, Adrianople, Smyrna, Beirût, etc. In these places merchants and tradesmen are found as follows: architects, carpenters; cabinet, watch, shoe, harness, and box makers; tailors, confectioners, dry-goods dealers, fruit-sellers, grocers, druggists, butchers, saloon-keepers, lumber and charcoal dealers, and barbers. In the towns and villages are found, farmers, shepherds, gardeners; charcoal, mat, casket, sun-dried-brick, and basket makers; fishers, potters, and wood-cutters.

BARGAINS.

A great deal of time is consumed in making bargains. There is more safety in some respects in making bargains with Mohammedans than with other nations. If a man wants to buy something,

in order not to be cheated he visits half a dozen stores to ascertain the price at which he is willing to buy it. For example, if you wish to buy a carpet you ask, "What is the price per yard?"

DEALER. Half a dollar.

BUYER. It is too dear.

D. Then what is your offer?

B. Thirty cents.

D. I lose money.

B. I cannot help it.

He begins now to persuade you by his Oriental gestures; he calls heaven and hell, God and Satan to his assistance, but in vain. You start to leave the store, but he follows you. He calls after you, and if he is a little shameless he takes you by the coat-collar and brings you back, and offers you coffee and a cigarette and renews his bargain.

DEALER. Give forty-five cents.

BUYER. I cannot give more than thirty-five cents.

D. Be assured that it costs me more than that, but I wish to make you my regular customer. "The summer does not come by a single flower." I hope that we shall make more bargains hereafter, and I hope also that you will not give me such trouble another time. The carpet is yours.

The most exorbitant dealers are the Jews, who do not hesitate to ask three or four times the price of the goods. They train their children for business life in their youth, contrary to the general custom of other nationalities. The Jews, who

were years ago the poorest, now may be classed among the richest people.

WOMEN GRINDING AT A MILL.

The Turkish mill consists of two circular stones about two feet in diameter and half a foot thick. The upper stone has a hole through which the grain is dropped. The upper stone has also a convex lower surface, fitting the concave of the under stone. There is an upright stick fixed in the upper stone which is used as a handle in revolving it. The grain is ground and the flour comes out at the edges between the stones.

Two women sit upon a large piece of cloth facing each other. Both take hold of the handle by which the upper stone is turned round on the lower stone. They occasionally throw the grain in with one hand, and with the other they constantly retain their hold of the handle, pulling towards and pushing from them until all the grain is ground.

THE BIRTH OF A CHILD AND ITS BAPTISM.

It is a general feeling that the birth of a son is hailed with much more interest than that of a daughter. The name of the child is not given until its baptism, when the sponsor names it. Therefore, after the birth of a child, its parents do not think of anything but of the day when the child will be christened.

The baptism of infants is always observed on

the eighth day after birth. Even those persons who are infidels do not object to the baptism of their children. Nobody kisses an unbaptized child. If a child dies before it is baptized it cannot be saved; there is no heaven for it, and the child is buried beyond the limits of the graveyard.

The children are carried to the church for baptism on the lap of the midwife, and the female relatives are invited to be present at the ceremony of baptism. Baptism is generally performed on week-days, and no man is present but the sponsor. Even the father of the child is absent, and the mother is prohibited from entering the church till forty days have expired after the birth of a child. The ceremony of baptism in the Armenian Church is as follows: A large marble font is filled with water. The water is slightly warmed. The priest holds the arms and feet of the infant, which is in a state of nudity, and immerses it three times. Then the child is clothed carefully and placed in the lap of the sponsor or midwife, and the crowd proceeds to the child's home to congratulate the mother, where she, in her bed, meets and embraces her child with religious devotions and prostrations. It is customary to give a small stipend as compensation to the priest who officiates.

Names. Armenian Christian names are generally Scriptural. There are persons also who give the names of the national heroes, martyrs, philosophers, and kings. While the children in America bear the names of their fathers, in Turkey it is not

so; but children assume the names or surnames of their fathers when they arrive at adult age. There are persons who have their proper names, but they are often called after the business or nature of their fathers. For example:

Papaz oghlu or Papazian . . . The son of a priest.
Kitabji oghlu or Kitabjian . . The son of a bookseller.
Balikji oghlu or Balikjian . . . The son of a fisher.
Karagoz oghlu or Karagozian . The son of blackeye.
Basmaji oghlu or Basmajian . . The son of a printer.

Many names, both of Christians and Mohammedans, are but adjectives. Antaram (female) means unfading. Aziz (male) means holy. The name of the present sultan, Hamid, means praiser.

MEDICINE.

The following article is the translation of a letter published a few years ago in Constantinople, in the "*Avedaper*," the missionary paper, written by an Armenian physician in Asia Minor:

"The beginning of medicine in Turkey was 3,000 years ago, and there are here and there several medical schools; but unfortunately those who use medicines are very few, and many persons cure their sick by the old method, that is, by extraordinary means. If a person gets sick, all his friends become physicians; one says use this medicine and others that. Each friend of the invalid suggests several medicines, and consequently the condition of the sick becomes worse. A sick man using several medicines, according to the advice

of his friends, but without recovering from his sickness, said, 'I have used many medicines, but alas! none of them cured me. Afterwards the priest read the Bible over my head, and I was cured.' Another one said, 'I sent a string to the priest and he blessed it, so I bound it around my arm in order to be cured.' There is an old custom in many parts of our country that if a man has a fever, he takes a piece of paper written over by a priest or Turkish *Hoja*, and puts it in water and drinks it in order to be cured. Besides these, numerous persons when feeling sick call a barber to bleed them (for in our country the barbers do the bleeding); and many persons go to the bath and hope for recovery thereby. There are not a few persons, also, who in order to be cured go to the various brooks, lakes, and springs; many persons in order to regain their health take pieces of sackcloth and bind them around the branches of trees and bushes, etc.

"Now in regard to the recovery of the eyes, this is performed generally by old women. These women have some powders composed of several inflammatory medicines, which are very dangerous to be used. It is often said, 'My eyes were very bad; I put some salt in them and they became well.' For the recovery of the eyes one recommends the juice of onions, and others garlic, and others snuff.

"Our people," says the doctor, "now began to learn to take the advice of the physician. There are many persons who are very ignorant as to the

way to take our pills, so that instead of swallowing them whole, they chew them first and then swallow them.

"The most of our people call the physician only when the disease has reached its crisis. Knowing this, the doctor usually asks those who call him at what time the sickness began. The answer is that it was five, ten, fifteen, or twenty days before. A sad case is recorded in which the doctor was not called till it was too late. When he arrived he found the patient dead. While he was going he asked the man who called him the condition of the sick man. He answered the doctor, 'Some persons say that he is nearly dead and others say that he is dead.' When the doctor heard this he said to the man, 'Brother, I think you are mistaken; perhaps they said to you, "Go and call the undertaker," but instead of calling him you called me.' Finally they reached the house and the doctor saw that the sick man was already dead! Seeing this, the doctor said to the friends of the deceased, 'Why did you not call me earlier?' They replied, 'We did not know that the man would die so soon.' One of them said, 'If you were a good physician, immediately after the death of the sick man you could cause him to recover.'"

In Constantinople, Adrianople, Smyrna, and in other great cities of the empire there are some good physicians who were educated in America and Europe, but there are a great many towns and large villages where there is not a single phy-

sician or drug-store. Men live and die without seeing the face of a physician.

How the Village People Treat the Sick. The following conversation took place in a village in Asiatic Turkey between two friends. One asked the other, whose son was sick,

"I want to know what you give your sick son to eat."

"The boy eats nothing."

"Nothing at all?"

"He eats, but not enough to mention it. He eats daily ten apples, two or three pomegranates, a few raisins, and sometimes drinks inspissated juice and eats turnip."

"I think he eats something else."

"Yes, sometimes he eats bread, egg, cheese, fish, unripe and sour fruits. We give him whatever he wants to eat. Our neighbors often bring him something, and he eats it all."

"My friend, why then do you expect him to recover? Because if a healthy man ate so many articles he would die!"

"It is a gross mistake; the sick recover by eating."

"That is an old idea. Men in old times did not know about the constitution of man. They did not know that the stomach of a sick man cannot digest the food easily."

"Oh nonsense! What is a stomach?"

"My friend, listen to me. If you cease to give such articles of food to your sick son, he will gain his recovery soon."



ORIENTAL GREEK FUNERAL PROCESSION.

"What do you mean? Shall we leave him to die hungry?"

"Oh no; give him a little soup and keep his clothes clean."

"His clothes are clean. Last year on the Great Easter they were washed."

This dialogue shows the prevailing custom of treating the sick by peasants and sometimes by citizens in Turkey.

FUNERALS.

It is a prevailing custom scrupulously to wash and cleanse the body of the deceased. The body is sewed up in a white cotton sheet, over which are put the best clothes of the deceased. Great grief is manifested over the corpse of the dead. The relatives, friends, and neighbors, all women, surround the body forming a mourning circle, and by their vehement sobs and gesticulations and by their doleful lamentations begin to eulogize the personal qualities, virtues, and benevolent actions of the deceased (Acts 9:39), which tends to move to tears and gives fresh impulse to the grief of the afflicted family. It is the custom to bury the corpse within a few hours after death. To bury with a coffin is very exceptional. The dead body is placed upon a bier, which has four poles, and these are borne upon the shoulders of the deceased's friends and relatives.

The ceremony of carrying the corpse to the grave is different among the various nationalities. If the deceased is a Mohammedan, the body is put

into a closed bier or coffin; the turban or lady's hat is placed on the top of the bier, which declares to which sex the deceased belongs. If the deceased is a Christian, the face is entirely exposed to view. If the deceased is a young man or woman, the bier is surrounded by beautiful flowers. If it is an old person, a black cashmere shawl tastefully surrounds the bier. Mohammedan or Christian ecclesiastics walk before the procession; but while the former is in his usual costume and keeps profound silence, the latter is in his sacerdotal robes chanting a funeral dirge. If the deceased belongs to the rich class and has left some money to the national church or school, the procession and all the ceremony is performed in a very showy and pompous manner. The bishops in their costly robes, and many priests and schoolboys in their ecclesiastical garb, chant at the top of their shrill voices while they proceed to the church or to the grave. Lighted candles and torches are displayed along the route, incense is burned, and a large crucifix is carried at the head of the procession.

The Corpse at the Church. The candles are lighted and the church bell invites the people, whether friends of the deceased or not, to the funeral service. The services are performed in an unintelligible language. The ceremony at the church lasts about forty minutes. The bier is surrounded by old ladies, friends and relatives of the deceased. The priest reads from the Gospel of John 12:42–50, and from the Epistles; then fol-

low prayers and hymns relating to the vanity of human life. After the ceremony at the church, the bier is again taken upon the shoulders of the friends and carried to the graveyard, where, after a short burial ceremony, the clothes of the deceased are stripped off (though sometimes they remain and are buried also) and the body, sewed up in cotton, is let down into the grave, which is then filled up.

Cemeteries. The graveyards are without chapels. The graves are shallow as compared with those in America. The lots are without any fence. Regularity and proper arrangement cannot be seen in an Oriental cemetery. The people do not take care to keep them clean, beautiful, and attractive. There is no general cemetery; each nation has its own.

Rivalry is shown as much at burials as at other times. No Jew is buried in a Mohammedan, nor a Mohammedan in an Armenian cemetery. Mohammedan cemeteries are generally within the city, shadowed by cypress-trees, while those of other nations are out of the city and sometimes a few miles away from it. The Armenian cemeteries are the best recreation parks in Turkey. The Armenian cemetery at Adrianople is about three miles from the centre of the city, and is on a beautiful slope from which the city and its charming environment may be seen to better advantage than from any other point. There are small trees that spread their shadows over the graves.

There is a very old custom which prevails in Adrianople among the Armenian people. The family of the deceased is obliged to prepare a good dinner for the friends, to be eaten at the cemetery. This custom is very disagreeable to the afflicted family; but they obey it without murmuring. If we consider the circumstances—for example, that the corpse has been carried for miles upon the shoulders, and a considerable time has been consumed in the funeral ceremonies at home, at the church, and at the grave, and the people who have followed are hungry and exhausted—the custom does not seem to be out of the bounds of reason. After the burial, mats are spread and a very long and low table is brought, and the people sit cross-legged to take the eternal *pilav* (rice boiled with mutton) with great appetite. Wine is an inevitable article at the table. The people who had come hungry and tired and doleful, now return satisfied and cheerful.

Those who are wealthy put a marble slab on the grave of their beloved ones. The date of the birth and death of the deceased are engraved upon it. Sometimes the best Oriental imagery or epitaph is found upon the gravestones. For example, if the deceased is a young man or woman, it is written, "The chilling blast of fate caused this bird to wing its course to heaven."

Here is a mother's lament for her daughter: "The bird of my heart has flown from my soul to Paradise."

Another epitaph: "Oh, reader, I ask of thee

a prayer; if to-day it is needed for myself, to-morrow it will be required for you."

Mohammedan tombstones are distinguished from the Christian by a head or representation of the gilded turban carved in the stone. The Mohammedan cemeteries as compared with the Christian are in a very desolate condition. There is no order or arrangement; the headstones seem to be scattered over the ground at random; the ground is full of all sorts of weeds and undergrowth.

PILGRIMAGE.

Among all the sacred places in the East, Jerusalem and Mecca are two places which are most important. The first belongs to the Christians and the second to the Mohammedans. Jerusalem is the only city in the world which has attracted so many pilgrims of every nationality and creed—a city which is visited by all classes of men, by rich and by poor, by learned and by ignorant, by civilized and uncivilized, by educated Christian and gross skeptic. Though the city (population 40,000) has lost its former beauty and glory, yet there is no other city in the world at the present time which attracts such crowds of people from every part of the globe. Neither the expense nor the difficulties of long journeys prevent the people from going to pay a visit to the reputed place of the Holy Sepulchre of the risen Christ. During Easter and Christmas the streets of the city are full of people. The pilgrims, who are from every part of Turkey, Europe, India, and

America, swarm in the streets of the holy city dressed in their festival costumes. What a babel of tongues!

Armenian pilgrims at their departure for Jerusalem are always accompanied by their friends and relatives and ecclesiastical corps a short distance. On their return they are welcomed by the same company. The pilgrims go first to the church and then to their homes in a religious procession. And they do not return empty handed. They bring with them relics from Jerusalem and its neighborhood—crosses, small looking-glasses, bracelets, soaps, rosaries, etc., to distribute among their friends.

Rodosto, on the Sea of Marmora, is second to Jerusalem among the Armenians in the Levant. Thousands go there and spend a week every year. It is said that one of the nails of the cross is preserved in the Armenian church. The people go to Rodosto not only to see the nail of crucifixion, but to receive a supernatural and miraculous power from it upon their diseased friends.

MONASTERIES.

To have educated ministers was desired by the church in the early ages. There were a few theological seminaries in Cæsarea, in Antioch, Alexandria, and Edessa, yet these were not sufficient to meet the requirements of the church.

But when during the fifth and sixth centuries most of these schools went down during the political and ecclesiastical conflicts, then another insti-

tution, the monastic community, was established. At first not only those who desired to be ministers, but common people, used to seek a religious training and the peace which the world could not give. Thousands came because of persecution, and others simply to attain the highest spiritual consolation; some also who wished to spend an idle life filled the monasteries.

Monasticism was, however, considered a preparation for the clerical office.

At present the monasteries in the East are not crowded as they were in the past. There are about thirty Armenian monasteries under the supervision of bishops or high church officers. The largest number of monks is in the monastery at Jerusalem, under the auspices of Patriarch Vehabedian, whose picture is on page 48 of this book. There are about forty bishops and vartabeds who are without any charge. They retire to this or other monasteries until they get a call from some congregation or church. Those who are not able to fill any office because they are old have the privilege of spending their life in one of the monasteries. So we may call the monasteries in this respect "the home of the aged ministers."

Again, many of these monasteries are crowded from time to time by pilgrims, who during their visits find quite comfortable homes there. On their departure they remember the inmates of the monastery and with their liberal donations gladden their hearts.

Some of these monasteries are very rich in

gold, silver, silk, crosiers, costly metals, and precious stones.

Monasteries are comfortable transient abodes of stranger travellers. These are treated very kindly by the superintendents, who show them every apartment of the monastery, and give them exact information in regard to the roads and the character of those lands where the traveller intends to go. The monasteries at present have the same object as they had when first established. Not a few of the inmates spend their time in writing or translating books. There is a religious and scientific periodical, by name "Ararat," which is published monthly at the monastery at Echmiadzin, in Russia, where the Armenian gathoghigos resides.

Every branch of the Eastern Church has its own monastery. But the Greek monasteries are much more numerous than all the others put together. The monasteries at Mt. Athos perhaps are the most distinguished. The number of the monasteries at this mountain is about twenty, which have been the stronghold of monasticism in the Orient over ten centuries, and it is venerated by the Greek Church as a holy mountain and place of pilgrimage. Mt. Athos among the Greeks is regarded as second only to Jerusalem. On the 6th of August, the day of Transfiguration, from every part of the world, Turkey, Greece, Russia, many devotees attend the festival on this memorable and venerated mountain.

The monasteries have been depositories of

many valuable ancient manuscripts and books. The museums and libraries of the civilized West would have been less valuable had not these monasteries furnished them with their precious treasures. These volumes and manuscripts which are the best ornaments of the Western libraries, have been brought from different monasteries, where by the fidelity of the monks they have been preserved from generation to generation.

X.

AMUSEMENTS.

STORY-TELLERS IN TURKEY.

WHEN people read but little, in the absence of a general circulation of newspapers, of printed histories of war, philosophical essays, and lectures by different travellers and professional men, they must have something for their amusement and instruction. The story-teller is a man who comes to amuse and instruct by his anecdotes the Oriental people.

A story-teller is a walking newspaper, a living history, a personified book of travels. He is the humorist and lecturer of the Orient. And indeed the professed story-tellers in the East are almost everything; they generally attract larger crowds than anybody else. Many of their tales are commonplace, but some of them are highly interesting and instructive. The story-tellers go to the coffee-houses and bazaars, where they are surrounded by an immense crowd of people of every nation and rank, some well clad, others in rags, attending with the most lively interest to tales they have heard perhaps a hundred times before. The story-teller recounts his tales with the utmost energy and much gesticulation, and with a varied tone of voice according to his subject. He attracts the close attention and high admiration of his audi-

ence for hours. Those who are familiar with the book "Arabian Nights" can get a good idea of the style and character of Oriental stories.

Those most interested in the story-tellers are the Turks. A Turk, with his long pipe or water pipe, will listen for hours to the story-teller with wonder and deep interest without once interrupting the speaker.

ORIENTAL STORIES.

Nousreddin Hoja, of Asia Minor, was one of the most distinguished humorists of the Turkish people. He is dead, but his stories yet live. For the translation of the following stories I am indebted to Hon. S. S. Cox's book, "Diversions of a Diplomat in Turkey."

"Hoja used to teach in the parish school. He had taught his pupils that whenever he happened to sneeze they should all stand up and clapping their hands together should cry out, 'God grant you long life, Hoja!'

"This the pupils regularly did whenever Hoja sneezed. One day the bucket gets loose and falls into the well of the schoolhouse. As the pupils are afraid to go down into the well to fetch up the bucket, Hoja undertakes the task. He accordingly strips, and tying a rope around his waist, asks his pupils to lower him carefully into the well and pull him up again when he gives the signal. Hoja goes down, and having caught the bucket, shouts to his pupils to pull him up again. This they do. Hoja is nearly out of the well when he suddenly

sneezes. Upon this his pupils immediately let go the rope, begin to clap their hands together and shout down the well, 'God grant you long life, Hoja!'"

"One day Hoja is too lazy to preach his usual sermon at the mosque. He simply addresses himself to his congregation, saying, 'Of course you know, O faithful Mussulmans, what I am going to say to you.'

"The congregation cries out with one voice, 'No, Hoja, we do not know.'

"'Then if you do not know I have nothing to say to you,' replies Hoja, and leaves the pulpit.

"Next time he addresses his congregation saying, 'Know ye, O faithful Mussulmans, what I am going to say to you?'

"Fearing that if, as on the previous time, they say No, Hoja would leave them again without a sermon, all cried, 'Yes, Hoja, we do know.'

"'Then if you know what I am going to say,' quietly said Hoja, 'of course there is no need of my saying it.' He again steps down from the pulpit.

"On the third time Hoja again puts his question: 'Know ye, O faithful brethren, what I am going to preach to you?'

"The congregation, determined not to be disappointed again, take counsel on the question. Accordingly some of them reply, 'No, Hoja, we do not know,' while others cry, 'Yes, Hoja, we do know.'

"'Very well then,' says Hoja, 'as there are some of you who do know and others who do not know what I am going to preach, let those who do know tell it to those who do not know,' and quickly leaves the pulpit again."

"A friend calls on Hoja to borrow his donkey. 'Very sorry,' says Hoja, who does not want to lend the animal, 'but the donkey is not here; I have hired him out for the day.'

"Unfortunately just at that moment the donkey begins to bray loudly, thus giving the direct lie to Hoja.

"'How is this, Hoja?' says his friend. 'You say the donkey is away, and here he is braying in the stable.'

"Hoja, nothing daunted, replies in a grave manner, 'My dear sir, please do not demean yourself so low as to believe the donkey rather than myself—a fellow-man and a venerable Hoja with a long gray beard.'"

"Hoja borrows from a friend a large copper vessel in which to do his washing. A few days afterwards the vessel is returned cleaned, washed, and polished. Inside of it is another but much smaller copper vessel.

"'What is this, Hoja?' asks his friend; 'I lend you one vessel and you bring me back two!'

"'It is very curious,' says Hoja. 'It appears that your vessel while in my possession must have given birth to a baby vessel. Of course, both belong equally to you.'

"'Oh thank you, good Hoja,' says the man,

laughing, and without more parley agrees to receive back both vessels.

"Some time after this Hoja again applies for the loan of the large vessel—the 'mother vessel,' as he describes it. The demand is readily granted. Before leaving Hoja inquires after the health of the 'baby vessel.' He expresses his pleasure at hearing that it is doing extremely well.

"A week, then a month elapses, but no Hoja appears to bring back the borrowed vessel. The proprietor, at length losing patience, goes himself to obtain it.

"'Very sorry,' says Hoja, 'but your copper vessel is dead.'

"'Dead, Hoja!' cries the other in surprise. 'What do you mean?'

"'Just what I say,' replies Hoja, 'your vessel is dead.'

"'Nonsense, Hoja!' says the man, irritated at Hoja's quiet manner. 'How can a copper vessel die?'

"'Read up your natural history, my good friend,' answers the imperturbable, puffing quietly at his long pipe, 'and you will see that everything that gives birth to a child must inevitably succumb in due course to the fate of all mortals. You were willing enough to believe that your vessel had given birth to a "baby vessel:" I do not see, therefore, why you should now doubt my word as to its being dead.'"

"One night before retiring to rest Hoja said to his wife, 'If it rain to-morrow I shall go to



TURKISH BEAUTIES.

my field; if it do not rain I shall go to my vineyard.'

"'Say, "If it please God," Hoja,' suggests his wife.

"'Whether it please God or not,' replies Hoja, 'I shall go to one or the other.'

"'Hoja,' says his wife, 'say "If it please God."'

"'Nothing of the kind,' says Hoja. 'I shall go.'

"Next day it is not raining, and Hoja starts to go to his vineyard. He has not gone far, however, when he is stopped by the king's troopers. They compel him to work all day to repair the roads. It is quite late at night when he is set free. By the time he arrives at his house every one is fast asleep. His wife, putting her head out of the window, asks who it is.

"'Wife,' replies Hoja, 'if it please God, it is I.'"

GAMES AND AMUSEMENTS.

Hunting. The Osmanlis are the best horsemen as well as the best hunters in Turkey. They keep hunting dogs and horses and all necessary equipments for sporting. The chief game is deer, jackal, gazelle, fox, swine, and many kinds of birds.

Sleighing. Sleighing on the ice is a great amusement for children as well as adult Turks in some parts of the country. It is sometimes dangerous, but this does not hinder anybody from sleighing.

Kite-flying. Kite-flying is a general amusement

of young men as well as of children. The Turkish kite may be regarded as professional. Many people look up with earnest interest to see the paper kite floating and soaring gracefully towards the sky.

Djïreed. *Djïreed* is Arabic, meaning stick; it is a Turkish game, and shows that the Turks are superior in horsemanship to the other inhabitants of the country. The game is very interesting and is played by several men on their horses. They fling up their *djïreeds* in the air to a prodigious height, and as soon as they strike the ground the players are on the spot, hanging over in their saddles till their hands reach the earth, when they grasp the *djïreeds* firmly, lift them up, whirl them over their heads, and ride on.

Music. Turkish music is played upon the following instruments: violin, guitar, pipe, big drum, kettle-drum, tambourine, lute, sackbut, bagpipe, cymbal, cornet, shepherd's pipe, trumpet. The organ and piano are not Oriental instruments. It is a great mistake to suppose that Oriental music is deficient in tones and time. It is monotonous in some respects, but it is not without harmony and melody. The musicians play in coffee-houses or casinos, as well as at weddings. They take up a collection, and some people, in order to manifest their great satisfaction, stick money upon the foreheads of the musicians.

Dancing. Dancing is one of the most fashionable amusements. The dancers form a circle, holding each other's hands. The musicians, sit-

ting usually on their heels at the lower end of the room, regulate the dance. I have seen many times in Adrianople Greek and Bulgarian girls mingling with young men, dancing in the streets and forming a large circle, while the bag-piper at the centre of the party regulated their movements.

Horse-racing. Horse-racing is one of the most popular games among the people. There are no special driving parks as in America.

Singing. Singing is universal among the Oriental nations. The people sing during their business, travelling, walking, dancing, and even during their meals. The singing is monotonous, no parts being sung but the air. All songs are either national or secular. Very few sing religious songs.

Boat-racing. Boat-racing is a sport which belongs to the Capital.

Wrestling. Wrestling is a very barbarous game (but not brutal, like prize-fighting) which is taken from the ancient Greeks and Romans. The wrestling is generally performed on festival days. A sloping place or valley is selected for the purpose, and people stand on the slope, which gives a good view of the wrestlers. The wrestlers have their proper costume. The upper part of their body is stripped. They anoint themselves and begin to wrestle. The Turkish people look upon wrestling with as much interest as the Americans look upon the baseball game. There are rich Turks who have their wrestlers whom they keep

for such occasions. If one of the wrestlers can bring his rival's back to the ground or lift him up a little, he is regarded as the victor. Thousands of spectators manifest their joy and enthusiasm by their violent shouts. Then the two wrestlers come together holding each other's hand, walk among the crowd and take a collection.

Karagoz. *Karagoz* is the name given to Oriental theatricals, or more properly speaking, Oriental pantomime. The pantomime is shown during *Ramazan*, the Mohammedans' fasting month. Women are rigidly excluded. I do not know anything which so much demoralizes the character of children and young men as this game of Karagoz. Yet how many parents, of all nationalities, give their children five cents for admission and send them to such a diabolical place! Here many children learn the first lesson of immorality.

Card-playing, backgammon, draughts, and dominoes are the general games. Gambling is prohibited by the Government, but there are not a few gamblers. Sometimes gamblers play in the streets of Constantinople.

Beside these games, pigeon-flying, cock-fighting, goose-fighting, camel-fighting, and sheep-coaxing are prevailing amusements among the Turkish people.

XI.

*PRESENT STATE OF THE EASTERN CHURCH.**

"Come over . . . and help us." ACTS 16:9.

THE Eastern Church at the present time is stationary. So fixed and so lethargic is her position that she is forgotten by the more active, aggressive and progressive Christian nations. Yet she is still a representative of the primitive faith and a standard bearer of Christendom.

It was in the East that the divine breath fell on a virgin who gave birth to the Saviour of the world. It was the East that became the theatre of Christ's wonderful career. From the East Christianity has flowed like a mighty stream, filling up many abysses of the earth.

I. ORIGINAL ADVANTAGES OF THE EASTERN CHURCH.

The Eastern Church has lost in some respects its historical significance, but it retains and will retain its geographical importance. Jerusalem, Antioch, Alexandria, Athens, and Constantinople are associated with the history and geography of the Eastern Church. Not only cities, but mountains, valleys, hills, gardens, seas, rivers, caves, and dens are associated with the period of the

* For the denominations of the Eastern Church, see page 244.

Theocracy as well as Eastern Christianity. The magnificent Ararat of Armenia, majestic Sinai of Arabia, the lofty cedars of Lebanon, the Sea of Galilee, the Jordan River, and many Christian geographical antiquities may be found not in the Western but in the bosom of Eastern Christianity. Behold, how grand is her geographical situation! Before the time of Christ the sceptre of Rome swayed Asia and Europe with mighty power, and prepared the nations for Christianity. The pious Jews, scattered throughout the empire, propagated the doctrine of the unity of God and diffused a practical knowledge of the Old Testament among the Gentiles. As the starting-point of Christianity was Palestine, it was expected that the lands which lie about Palestine would be converted to Christianity.

The influence of the Greek language. The Eastern Church besides had an advantage in the possession of the Greek language, which was at that time popular and almost universal throughout the civilized world. The Gospels were written in Greek, a language which, by the flexibility and richness of its vocabulary, was an admirable instrument for conveying the thoughts of the new religion. Indeed in the first period of Christianity the gospel was preached in Greek, in Greek form it was apprehended, and by Greek methods it was organized and propagated.

The geographical position of the Eastern Church, together with the influence of the Greek language, inspired that church to evangelize the

nations. The first Missionary Conference was held in the East. There the first revival took place and the missionaries of the cross went forth to fulfil Christ's last command, which was given on the sacred summit of an Oriental mountain.

The Eastern Church the parent of Theology. The Eastern Church, though without a systematic theology at the present time, is yet the parent of theology. Christianity came in contact with Judaism, Platonism, and many "isms" of the East. There it was that many heretical teachings revealed the necessity of a systematic gospel. There it was that the science of Christian theology arose and the doctrines of the gospel were discussed and systematized. The first seven general councils, with all their leading members, were Eastern. All were held in or about the walls of the capital of the first Christian Cæsar. When Arius, the paragon of Unitarianism, forced his obnoxious doctrines on the Christian world, 318 bishops came to settle the question; but of these 318 bishops only eight came from the west. Nevertheless, the decrees of the council were accepted throughout Christendom.

Its influence upon Reformation. Again the power of the Eastern Church was manifested in its influence upon the far-distant German Reformation. It is true that there is no period of Reformation in the Eastern Church. One reason is that the Eastern Church has not become so corrupt as the Western. No patriarch in the East claimed to be the successor of Peter, or to be the head of the

universal church. No kings came to kiss the feet of an Oriental patriarch. No sale of indulgences, no period of Crusades, no records of the Inquisition, no prohibition of the Scriptures, and finally, no such caricature as the employment of armed forces by popes, soiled the fair record of the Eastern Church. Constantinople had been for centuries the capital of the Eastern Empire. The city, as the seat of the most important patriarchate, had been for a long period the residence of scholars, Greek philosophy, and literature. It was the Greek gospel and Greek divines and scholars that, at the fall of Constantinople, stimulated that growth of learning in the West which so magnificently freed the human mind from the intellectual bondage of Rome.

Immortal Names of the Eastern Church. When I look back to the first centuries of Eastern Christianity I find immortal names which hover like a cloud over all Christendom.

Justin, the philosopher and martyr; Melito, the voluminous writer; Athenagoras, the profuse scholar; Gregory Nazianzen, the powerful orator; Cyril of Alexandria, the strong apologist; Gregory of Nyssa, the deep thinker; John Chrysostom, the mighty preacher; Origen, the wonderful theologian; Athanasius, the great trinitarian; Eusebius, the father of church history, all of these and others claim and will claim the grateful respect of all Christ's followers.

In regard to the present condition of the Eastern Church, it may be said that her horizon is

dark and cloudy, but the time will come when her darkness and slumber shall have passed away and she will appear fairer than the moon and brighter than the sun.

II. RESULTS WHICH FLOW FROM THE SEPARATION.

The mere fact of the separation of the Eastern from the Western Church is foreign to my subject, yet it seems to me reasonable to say a few words in regard to the *results* which flowed from the dissolution.

After consecutive tyrannical persecutions raised by the Roman Government and by other united powers against Christianity, Constantine the Great embraced the Christian faith in 323 A. D. Christians were perfectly safe under the first Christian Cæsar. He was Emperor of the East and West. The Church was one. There were no distinctively Eastern and Western Churches. The majority of theological seminaries existed in the East, but no distinction as to territory was observed in the reception of students.

The prevailing sentiment of the Church was that Christianity should become the religion of the world, should take possession of nationalities, and that the Church should be *one* and universal. But this purpose was threatened both by heretical teachings of that time and by hierarchical tendencies of the clergy.

Old Rome claimed supremacy over the New Rome (Constantinople) and indeed over the whole Church. By the misapplication of Matt. 16:18, 19,

Rome claimed supremacy as the metropolis of the Christian world, for it claimed that there Peter, the great apostle, had lived, taught, witnessed, and suffered. More than this, Rome claimed that, "Peter, whom the Lord himself had made primate among the apostles, had been the first occupant of the See of Rome, and the Roman bishops were his successors and the heirs of his privileges."

On the other hand, the bishops of New Rome claimed that, "Because Constantinople, not Rome, was the capital of the Christian Emperor, the Patriarch of the metropolis of the East was likewise held to be on a footing of perfect equality with his colleague of Rome." These selfish sentiments of primacy and equality may be regarded as the first great rupture of church unity. In addition, there were other political, ecclesiastical, and doctrinal differences between Rome and Constantinople, which finally culminated in the division of the Church. Before the final separation, which took place in 1054, and during these fierce controversies, the Pope of Rome excommunicated the Patriarch of Constantinople, and the same Patriarch thundered edicts of excommunication against the Pope of Rome.

Separation hastened the Fall of the Eastern Christian Empire. After their formal separation intense bitterness existed between the two factions. The rivalry between the Eastern and Western Churches was so great during the siege of Constantinople in the fifteenth century that in that most critical hour, when the last opportunity was offered to unite the

two churches, the Greeks exclaimed, "Give us the Turk's turban rather than a cardinal's hat!' The results which flowed from this antagonism had a most important bearing upon the future history of the Eastern Church.

First. It hastened the downfall of Constantinople. This city, until weakened by the plunderings and misdeeds of the Crusaders and Venetians in 1204, was a comparatively strong defence to the West against the Asiatic nations. The actions of these papal emissaries however disheartened and weakened the spirits of the inhabitants of Constantinople. To get a clear idea of the destruction accomplished, we quote an extract from "The Fall of Constantinople," by Edwin Pears, pp. 354, 355.

"Never in Europe was a work of pillage more systematically and shamelessly carried out. Never by the army of a Christian state was there a more barbarous sack of a city than that perpetrated by these soldiers of Christ, sworn to chastity, pledged before God not to shed Christian blood, and bearing upon them the emblem of the Prince of Peace. . . The city was in wild confusion. Nobles, old men, women and children ran to and fro trying to save their wealth, their honor, and their lives.

"Sword in hand, houses and churches were pillaged. . . Monks and priests were selected for insult. The priests' robes were placed by the Crusaders on their horses. . . The chalices were stripped of their precious stones and converted into drinking cups. . . The altar of St. Sophia, which had been the admiration of all men, was

broken for the sake of the material of which it was made. Horses and mules were taken to the church in order to carry off the loads of sacred vessels, the gold and silver plates of the throne, the pulpits, and the doors, and the beautiful ornaments of the church. The soldiers made the chief place of Christendom the scene of their profanity. A prostitute was seated in the patriarchal chair, who danced and sang a ribald song for the amusement of the soldiers."

In 1453 Mohammed II. captured Constantinople, the city which for centuries had bestowed inestimable blessings upon the West through its successful resistance to the onward march of the Eastern marauders. Yet, notwithstanding this, the empty sepulchre of Christ in Jerusalem was far more valuable in the sight of Western Christianity than the Eastern capital full of a Christian population. While thousands of Crusaders died in the effort to obtain the Holy Sepulchre from the hands of Mohammedans, the capture of Constantinople was hailed with delight by Rome.

Secondly. Through her forced isolation from the activity of the Western civilization the Eastern Church developed a religious character peculiar to herself. Let us for a moment contemplate this character. What is the nature of her public worship? In this respect she stands in distinct contrast to the Western Church. Before giving a brief description of the Eastern Churches, let us consider some of the more salient points of difference between the Eastern and Western Churches.



BULGARIAN GIRLS.

The Eastern Church believes that the Holy Spirit proceeds only from the Father; the Western Church teaches that the Spirit proceeds from the Son and from the Father.

The Eastern Church adopted the title of *Orthodox*, the Western preferred the title of *Catholic*: both titles illustrating their peculiar character, the former enacting creeds and the latter discipline.

The theology of the Eastern Church is speculative, while that of the Western Church is practical.

In the administration of the communion the laity as well as clergy participate in both kinds contrary to the practice of the Western Church.

The Eastern Church is conservative while the Western Church is flexible and progressive.

The Eastern Church is more considerate both to the laity and clergy; the Western Church is exacting.

In the Eastern Church the reading of the Scriptures by the common people has never been forbidden; the Western Church denied this privilege to her children.

The Eastern Church discriminates between the graven image and the painted picture of a saint, and uses only the latter, while the Western Church does not regard any distinction.

The Eastern Church has never claimed a direct apostolic succession, an absolute power, or infallibility, as claimed by the popes of Rome.

In the Eastern Church the Eucharist is per-

formed secretly, while in the Western Church it is celebrated openly.

In the Eastern Church the clergy hold an inferior position to the Government, while the Western Church claims superiority over the Government and many times has secured its assistance for the promotion of the church.

In the Eastern Church many of the doctrines and usages are not sanctioned by general councils, while in the Roman-catholic Church every doctrine is sanctioned and prescribed by the general councils and made a necessary article of faith.

Description of the Greek Church. The Rev. George Constantine, D. D., of Smyrna, a Greek Protestant divine, writes on this point to the "Missionary Herald:"

"The worship of the Greek Church consists chiefly in the use of the liturgy, with many forms and ceremonies, and with much chanting of prayers and hymns. The interior of the church edifice is divided into two sections: the Holy Place, where the altar stands, reserved for the priests, and the other portion occupied by the people. There is on the people's side a double chorus who sing and chant responsively. There are no seats and there is no instrumental music, and that because the Latin Church has both. The priest from the day of his consecration is denied the privilege of cutting his hair or his beard, while the priests of the Latin Church do both. The people during the chanting of the liturgy express their assent to the prayers of the priests and to the

hymns of the choristers by crossing themselves, but in a manner wholly different from that practised in the Latin Church, in order that they may be seen to differ. The people, through the liturgy, are called by officiating clergymen every Sunday to come forward and partake of the communion; but no one presents himself, nor do the priests expect any one. The people generally commune three times a year, at the close of the three general fasts. One ends with the Nativity, another with Easter, and a third with the commemoration of the Virgin."

Description of the Armenian Church. The public worship of the Armenian Church, another branch of the Eastern Church, is worthy of our attention. These churches in the cities have generally a chapel on each side of the main building. Each of the chapels contains a small altar. The Holy Eucharist is generally celebrated on the large altar, which is in the main building. A large curtain hanging to the floor conceals the great altar. The altar is divided into two parts by curtains. The bishop or priest, who celebrates the Eucharist, stands inside the small curtain.

The Armenian Church worship, as compared with that of the Greek Church, is simple. While in the former the pictures of the apostles and other saints are very few and hung high, so as to prevent the people from worshipping or kissing them, in the latter the churches are full of pictures. The Greeks enter the church kissing one or more pictures, while in the Armenian churches

many enter and depart without kissing any picture. During the winter there is no fire, no pews or chairs, and no music. The church is matted or carpeted, and the people bring their small rugs for seats. As a prevailing, or rather Oriental custom, men and women do not worship together. The women's department is separate. There is a gallery for them. Because the services begin before sunrise and last a couple of hours on Sunday, and because the congregation come to the church without taking any breakfast, therefore the people come and depart at any time, without waiting for the services to close at the church. Very few remain at the church to receive the benediction. The people do not join in singing during the worship. The Nicene creed is, however, participated in by all the worshippers. The people keep their caps on in the church, but upon rising for the reading of the Gospels they are removed.

MANNER OF PREACHING BY THE ARMENIAN BISHOP.

Generally speaking, preaching is regarded as subordinate to the church service. It is not therefore strange to see, during the preaching, not a few of the people leave the church. Very few congregations have a sermon every Sabbath. There are people also in towns and small cities who do not hear any sermon during the whole year. In Constantinople there are forty Armenian churches, but half of them are without proper preachers. Though the church services are carried on in the ancient, now unintelligible language, the sermons



SHEFKET PASHA, THE MILITARY DICTATOR OF CONSTANTINOPLE, AND HIS LIEUTENANTS.

are delivered in modern Armenian and Turkish, and are easily understood. The bishop preaches in his sacerdotal robes. A majestic staff, an emblem of the shepherd's staff, is in his hand. He preaches with great solemnity, and by his Oriental gesticulation attracts the close attention and admiration of the congregation. He does not use manuscript or notes. His text is selected from the Scriptures, and the sermon is elaborately illustrated by the history and biography of the prophets, apostles, and church fathers. The sermons are long, especially on Holy Days. The bishop preaches at the main altar, and he sits occasionally, during the sermon, in his chair. This is surrounded by a certain number of priests, ready always to serve him during his sitting down and rising up.

EXTRACTS FROM AN ARMENIAN BISHOP'S SERMON.

One of my friends at Rodosto sent to me the following extracts, which I translated. I hope that these will serve to show the character and style of the preaching of the Armenian bishops.

The bishop upon the occasion of a national feast said, "Our Church Fathers, St. Gregory Illuminator, his sons and grandsons, and Saints Sahag and Mesrob, were all married men. These latter translated the Bible into the Armenian language and instructed their children in the Word of God. When the celibacy of clergymen was introduced in the Armenian Church the religious life declined . . . . The Bible was translated into the Armenian language by our fathers, but the price

being five dollars, it is not accessible to the people. Why then do we not have a society to publish the Bible and sell it cheaply, so that every one may read it?"

On another occasion the bishop spoke of the superiority and the necessity of the Bible: "If I had been rich I would have brought the Gospel from Constantinople and have presented it to each one of you. If you or your friends go to Constantinople, bring back with you the Gospel, which can be purchased for twenty cents (the Gospel here referred to is published by the American Bible Society), and read often the Word of God, for our power and life depend upon it."

THE ABYSSINIAN CHURCH, HER HISTORY, ETC.

Abyssinia, known to the ancients as Ethiopia, is a rich, mountainous district of eastern Africa, its population being about five millions. The people were converted to Christianity in the fourth century, when Athanasius was Bishop of Alexandria. The church had been for centuries in oblivion when discovered in the fourteenth century by John II., king of Portugal. Ignatius Loyola tried to convert the church to the Catholic faith. He sent bishops and Jesuits to Abyssinia, but without success. A second Catholic mission started near the end of the sixteenth century, but the missionaries were driven out of the country after they caused a civil war. Pope Clement XI. sent out German missionaries in the beginning of the eighteenth century, who enjoyed the favor of the king; but as

soon as the native priests understood, they raised a rebellion, dethroned the king, and condemned the missionaries to be stoned. So the Abyssinian Church preserved her religious tenets against the Roman-catholic Church.

The church believes in infant baptism, administered to their sons on the fourteenth day after birth, and to their daughters on the eighteenth day. The priests partake of the communion every day, the laity either on the Sabbath or from time to time. Five deacons (who are very young, almost children) are to be present during the administration of the communion.

They do not trust in purgatory, but believe that all go to hell, and the archangel Michael descends to hell and looses the chains and sends believers to heaven. Fasting is regarded as the essence of religion, therefore their fasts are very long and numerous. About nine months of the year they abstain from every species of animal food with the exception of fish, though not a few abstain from that too.

The candidate for priesthood is ordained by the bishop, if he merely knows the alphabet or if he can repeat a few prayers, so ignorant are the clergy. The priests are allowed to marry previous to receiving the rite of ordination. Public preaching is unknown in the churches.

The religion of Abyssinia, it may be said, is derived from the Jewish dispensation. In their form of worship Judaism seems to predominate. Some of the rites of the Mosaic law are rigidly observed.

Meats prohibited by Moses are abstained from. Brothers marry the wives of their deceased brothers. Saturday and Sunday both are held sacred.

The first Protestant missionaries were sent to Abyssinia in 1826 by the Church Missionary Society.

Rev. Messrs. Gobat, Isenberg, and others were the pioneers of this mission, but were obliged to leave the field by tyrannical persecutions. It was under the persecution of King Theodorus that some of the missionaries were imprisoned several years, who were released by the expedition from England under Lord Napier in 1869. Kings Theodorus and John are dead now, and it is hoped that under the present political circumstances Abyssinia will be more accessible to the missionaries, and that the re-opening of missions among these degenerated people of Ethiopia is not very far off.

THE NESTORIAN CHURCH.

The Nestorian Christians live within the inaccessible mountains and glens of the Province of Kurdistan. Nestorius, the founder of this sect, was a native of Syria and a presbyter at Antioch. "He was esteemed," says Neander, "and was celebrated on account of his life and the impressive fervor of his preaching." He became Patriarch of Constantinople in 428. After three years his antagonists accused him of heresy, first in denying that Mary was the mother of God, and second in holding that there were two persons as well as two natures of Christ. Nestorius denied emphati-

cally both charges against him, but his jealous antagonists succeeded in deposing him from the patriarchate, and banished him first to Arabia and then to Lybia. He died in Egypt.

He left many friends behind him who denied the fairness of his treatment and remained attached to him. Being subject to severe persecutions within the limits of the Roman Empire, their number diminished rapidly. But "after they had obtained a fixed residence in Persia in the sixth century, and had located the head of the sect at Seleucia, they were as successful as they were industrious in disseminating their doctrines in the countries lying without the Roman Empire." *

The Nestorians had schools in Edessa, Nisibis, Seleucia, and other places, in a very flourishing state. In the sixth century the church was more aggressive in mission work than any other church in Christendom. They diffused Christianity from the Persian Gulf to the Caspian Sea, and with great zeal preached the gospel to the Medes, Arabians, Indians, and Tartars. These self-denying Christians went to give the gospel to the people of China, where many became Christians.

"In the ninth century they were so numerous," says Dr. Neale, "it may be doubted whether Innocent III. possessed more spiritual power than the (Nestorian) Patriarch of the city of the Caliphs."

At present the Nestorians do not number more than a hundred thousand, who are settled in the

* Mosheim's "Church History."

plain of Oroomiah, in the western part of Persia. The persecution raised against them by Tamerlane and others reduced their numbers and crushed the power of their churches. In 1842 several thousands of them, men, women, and children, were massacred by the Kurds.

Their religious belief and practices are more simple and Scriptural than those of the other branches of the Eastern Church. They do not practise auricular confession nor hold to the doctrine of purgatory. They do not call Mary "the mother of God." They have neither relics of saints nor pictures in their churches. The sign of the cross is used in baptism and in prayer. The cross which is engraved over the low entrance of each church is kissed by the people who enter it. Their priests carry with them a small silver cross, which is kissed by the people. They have many days of fasting. The language which is used in their service is ancient Syriac, which is not intelligible to the congregation. The priests marry, but the bishops cannot.

The Rev. Asahel Grant, M. D., one of the pioneer missionaries to the Nestorians, says, "God had in great mercy preserved me through many perils, and brought me among a people who had received the gospel from the apostles and immediate disciples of our Saviour and had preserved its doctrines with a great degree of purity; and though there was painful evidence of a great want of spiritual life, I was encouraged to hope that some almost smothered sparks of vital piety were

still burning upon those altars. I could not but regard it as a branch of the true church of God, though immersed in the darkness of gross ignorance, superstition, and spiritual torpor, yet not of death. But there was still much in their character and circumstances of deep and lively interest. My heart was drawn towards them in warm affection, and seldom have I commemorated the dying love of Christ under circumstances more deeply interesting than among these primitive Christians in the wild mountains of ancient Assyria."

MARONITE, JACOBITE, AND COPTIC CHURCHES.

Maronites are called after one of their bishops, Maron. This people are subject to the Pope of Rome, though a good many of them regard that church with aversion and abhorrence. Their principal habitation is on Mt. Lebanon. They elect their Patriarch. Their priests marry but once. The communion is administered in both kinds.

The *Jacobites*, whose number is about two hundred thousand, live in the neighborhood of the Euphrates and Tigris. They have a Patriarch. A monk named Jacobus, during the persecution of Justinian, with great zeal and activity became the leader of the Monophysites. The sect therefore is called after his name, Jacobites.

Coptics. The Coptic or Egyptian Church is very primitive. They give the kiss of peace to one another, and practise, at conferring ordination, the act of breathing. Their Patriarch resides at Cairo, and has about fifteen bishops under his

control. The church is Monophysite. The church government is Episcopal. They reject the use of images in their churches, but are very fond of pictures. The church service is Egyptian, a language which is seldom understood by the priests and never by the congregation. They have numerous convents and practise long and rigid fastings. There are Catholic and Protestant missionaries laboring among these sects of the Eastern Church.

Thirdly. The theology and literature of the Eastern Church are influenced by her position. The first five centuries were the golden period of Eastern Christianity. It was during this time that Christian literature developed and the great theologians appeared whose writings are magnificent and immortal monuments of Eastern Christianity. But after that glorious period there are but few names which attract attention. It is almost impossible to find such names as Anselm, Abelard, Thomas Aquinas, Bacon, Pascal, Descartes, or the equally honored names of the present century. Consequently the Oriental Church is not able to defend Christianity against infidelity, her theologians are so inferior. It is a sorrowful fact that the Oriental Church is too proud to accept aid from the scholarship of the West. The pride of the Greek Church especially surpasses the other branches of the Eastern Church. The Greek Church hates the Western Church. She regards herself as *the Orthodox* Church; all other churches are heretical. The Greek

Church imagines, because of her wonderful language, her glorious philosophers and immortal Christian Fathers, that she is superior to the Western Church. This misconception by the Greek Church is a great obstacle to her development. As a fact it may be said that while the Western Church always delights in receiving benefits from the Eastern Church, the latter keeps herself aloof, disdaining all proffered aid from whatever source. An example of the former statement is familiar to all. Several years ago when Bryennios, the Bishop of Nicomedia, Asia Minor, found the "Teaching of the Twelve Apostles," it was translated and circulated both in Europe and America. (The Bishop is called "Doctor of Divinity" by the West.) And because of this breadth and liberality of her scholarship I do not make any mistake in saying that to-day there are a great many scholars in the West who are better acquainted with the history and literature of Eastern Christianity than the Eastern scholars and divines themselves. While the immortal names of Chrysostom, Origin, Athanasius, and other Eastern Church Fathers are perfectly known among Western scholars, on the contrary ancient names and famous modern works of the West are strange to the students in the Eastern seminaries. The progressive spirit which so eminently characterizes the investigations of the theologians in the West is sadly lacking in the East.

Before the final separation there was a time when all the learned men in the East might be

found among the clergymen; now the people surpass the clergymen in intellectual power. If there are some distinguished bishops, they are the fruits of the West. The seminaries lack the depth of learning and zeal of the West. They are indeed lacking in the spirit of the times.

The Eastern Church Unable to Defend Herself. On account of these various causes, the Eastern Church became unable to defend Christianity from the shower of arrows from modern skepticism. I recall an illustration of this.

When fifteen years ago an Armenian from Smyrna, in Asia Minor, wrote an infidel book called "Method," the first of its kind written in the Armenian language, it shook the pillars of the Armenian Church to its foundation. The clergy, with rare exceptions, had never seen a skeptical work. The infidel thoughts and arguments against Christianity were new to them. Therefore the "Method" was unanswered. Hundreds and perhaps thousands read this work. Oh! who can tell how many young men became infidels! Thanks be to the late Dr. G. W. Wood, the veteran missionary of the American Board, who replied with *his* Christian "Method." The whole nation felt and acknowledged their indebtedness to the venerable missionary.

Oriental nations as well as the churches about thirty or forty years ago were free from foreign influence. The door of Turkey was not so widely open to Europeans as it is now. Since that time the people of the larger and maritime cities have

come in contact with European civilization and customs. Now the French language is more general among the young men than any other European language. There are thousands of young men, Greek and Armenian, whose libraries are full of infidel books. Renan's "Vie de Jesus" is read more earnestly than the Gospel of Jesus Christ. Oh! when I think about the present condition of young men, my heart fails me. Infidelity and carelessness increase among them. Few attend the church services. Who can foretell what will be the condition of the Eastern churches after one or two generations? The clergy are not ready to take an aggressive position. Who will?

Fourthly. Another feature of the Eastern Church is the stationary attitude of her mission work. That the Eastern Church was the first missionary power was shown at the beginning of this chapter. Now her condition is entirely different from her former zeal and enthusiasm in the work of evangelization. The Church is strictly conservative. There is no Propaganda, Dominican order, Jesuit missionary, or missionary board in the bosom of the Eastern Church. During the past two centuries the Roman-catholic Church, and during the present century the Protestant churches, both in Europe and America, have sent their sons and daughters throughout the world for its evangelization. Alas! neither the zeal of the Roman-catholic Church nor the enthusiasm of the Protestant churches has aroused the Eastern Church from her lethargy.

The last commission of our Saviour in the Armenian and Greek Churches is indeed observed *literally*, that is certain. I always look with great admiration upon the procession of the Armenian bishops, priests, and deacons, who, in their sacerdotal robes, turn to the East, West, North, and South to bless the world with the gospel. I was one Easter morning in the Greek Metropolitan Church in Adrianople. Several priests stood at the different corners of the church and chanted the twenty-eighth chapter of Matthew in Greek, Armenian, Turkish, etc., thus proclaiming the resurrection of Jesus Christ through all the nationalities and tongues; and this is what they understand by preaching the gospel to every creature. Do they not need instruction?

III. RIVAL DENOMINATIONS OF THE EASTERN CHURCH.

Present Relation. The denominations of the Eastern Church, as some of them have been briefly described, may be classified as follows:

The Greek, Russian, Bulgarian, Servian, Wallachian, and Moldavian Churches, which are called Orthodox. The Armenian or Illuminitarian, Abyssinian, Nestorian, Maronite, Jacobite, and Coptic Churches, which are called schismatics by the Orthodox Church.

Rivalry Among the Denominations. The two great denominations of the Eastern Church have over 90,000,000 membership. All baptized children are legal members of the Eastern Church.

The Russian Church has a larger membership than all the other denominations combined. There is no Christian harmony and sympathy among these denominations and nationalities; and it may be said that rivalry and enmity exist between them. There are more divisions or denominations in the bosom of the Western Protestants than in the Eastern Church; but how great is the difference in the spirit of the two churches! Several years ago, in the London Missionary Conference, the representatives of different denominations, both in America and in Europe, came together to consult and to pray for the great cause. Every year about 600 seminary students of different denominations come as delegates to our Inter-Seminary Missionary Alliance for mutual inspiration and help. There were about thirty denominations represented in Philadelphia at the National Convention of the Young People's Christian Endeavor Society. In America a Baptist minister exchanges with a Presbyterian minister, and a Presbyterian with a Methodist. Such denominational comity does not exist between the denominations of the Eastern Church. There is only one place, the Holy Sepulchre in Jerusalem, where the representatives of different denominations come together to worship. The Greek, Armenian, and Syrian Churches have each a share in it; but, alas! this union of proprietorship, instead of producing a corresponding unity of Christian feeling and bringing them into Christian harmony and sympathy, animates and inspires every year

greater hatred and enmity between them. How great was my joy, when preaching in Adrianople, to look upon the faces of Armenian, Greek, and Bulgarian brethren who came to worship the Lord under the same roof in Christian love! I continually lament the rivalry which exists between the denominations of the Eastern Church. Their animosities are a reproach to Christianity. Their enmity is old and deep-rooted. It is the enmity of centuries. What power can reconcile them? There is but one way: through the pure doctrines of the gospel.

Future Relation. Come, oh come that glorious day when all the denominations of the Eastern Church shall come under the influence of the great Reformation, when all enmity shall disappear and Christian harmony be established among them. Oh! come that glorious day when not only the Eastern rival churches will be reconciled, but the two great branches of Christendom will be united in Christian bonds of love, so that the East will stretch forth her hand to the West, and the West to the East, in brotherly love. Then will the united Church move forward, singing,

Onward, Christian soldiers,
  Marching as to war,
With the cross of Jesus
  Going on before.
Christ, the royal Master,
  Leads against the foe;
Forward into battle,
  See, his banners go.

Like a mighty army
  Moves the church of God;
Brothers, we are treading
  Where the saints have trod;
We are not divided,
  All one body we—
One in hope and doctrine,
  One in charity.

Crowns and thrones may perish,
  Kingdoms rise and wane,
But the church of Jesus
  Constant will remain;
Gates of hell can never
  'Gainst that church prevail;
We have Christ's own promise,
  And that cannot fail.

Onward, then, ye people,
  Join our happy throng,
Blend with ours your voices
  In the triumph-song;
Glory, laud, and honor
  Unto Christ the King;
This through countless ages
  Men and angels sing.

S. BARING-GOULD.

XII.

CRESCENT AGAINST THE CROSS.

THE TRUTH ABOUT THE MASSACRES.

The recent massacres in Adana and vicinity cannot be described adequately either by pen or by tongue. But in order to give some faint idea about the affair I will say nothing, but let the eye-witnesses tell the awful story as they know how. I will ask the reader only to remember that the revolution in Constantinople by the reactionarists and the terrible human butchery in Adana and vicinity occurred about the same time.

The Rev. Mr. Trowbridge, for many years a missionary of the American Board, writing from Adana April 15, 1909, gives the accurate facts and full accounts concerning the massacres and the shooting of two American missionaries. He says:

"Fighting had begun the previous day between the Moslems and Armenians, with many casualties on both sides, and at night incendiaries began their work. During the long hours of darkness there were frequent fusillades from roofs, parapets, minarets, and windows. The sky was lighted up by the flames of burning houses, which were reflected far out into the country. At daylight it became evident that the Girls' School of the Adana Mission was in danger from fire.

Flames from other buildings began to lick the windows and doors, and the missionaries carried pails of water and splashed the walls. It was while they were at this work that Maurer and Rogers were shot down by Moslem looters. They only lived a few minutes after the shooting. The bodies of the slain missionaries lay where they fell in the street until the British Vice-Consul rode up, with a squad of Turkish soldiers, and brought them into the mission school building. They died at their post as good soldiers of Jesus Christ. . . .

"The Armenians fought desperately in self-defence. . . . The Adana Government acquiesced, if not actually participated, in the cruel and indiscriminating assault by fire and rifle and sword upon the whole Armenian community, including our Protestant congregation, which as a body had been wholly loyal to the Government. . . . Horsemen (Turkish troops) were coming in at intervals from the outlying towns and villages to report to the military authorities as follows: 'Hamidieh is finished,' 'Osmanieh is finished,' meaning that the Armenian population there had been put to the sword. The Moslem minarets in Adana were occupied early on the first day of the massacres by regular Turkish troops, who kept up a regular fusillade of the Armenian quarters with their death-dealing Mauser and Martini rifles. No protection was furnished to the mission from the Turkish mob, which was now parading the streets. When the fanatical crowd reached

the Mission Girls' School the leaders were demanding the surrender of all Armenian men, promising safety to the women and children; but it was too evident that a general massacre was intended.

"Meanwhile all the shops in the market-place had been looted. The mob continued to grow, and its members were brandishing their weapons. A large wooden house adjoining the Girls' School was in flames, and the missionaries had to expose themselves to deadly peril to save the school. The butchery in other sections of the city went on for four days. One party of Armenians, men and women, had been promised safe conduct to the railway station. On the way the Turks cried out, 'Let the men stand apart from the women and children.' They then shot down the men in cold blood. Other Armenians, begging refuge were taken to the market-place and slain. Some Moslems brought in Christian prisoners from near-by villages, and were reprimanded sharply with the words: 'Why did you not finish these giaours [unbelievers] in the villages? Why have you brought them here?' Fifty Christian villagers were thrown into the river above Adana and drowned. One thousand refugees were housed in the Protestant church. They had lost everything. Little babies were born in that helpless crowd amid all the dirt and squalor and the suffering."

"The massacres all began on the same day, Wednesday, April 14," wrote Rev. Dr. Christie, of Tarsus, "showing, even were there no other proof,

that they were inaugurated by telegraphic orders from Adana, probably from Constantinople. The only places where the Christians took up arms for a short time to defend themselves were Adana, Hadjin, and near the battlefield of Issus. The statement by Turkish officials that there was an Armenian insurrection, that the Turks were massacred and houses burned by the Christians, are simply lies."

Dr. Trowbridge wrote on April 21: "Our hearts are sad indeed to-night! We have received news of the massacre of twenty preachers and pastors of our Cilicia Union, who were on their journey to annual meeting. Professor Levonian was also shot to death in Osmanieh, where, with eight of the pastors, he tried to escape from the burning church, which had been set on fire by the Turkish mob, and all those pastors—the chosen leaders of our field work and our dearest friends—perished! Twenty of our churches are now orphans! We must have good surgeons and trained nurses—not one or two, but a score. There are already over 300 wounded on our lists, and an average of four wounds to each sufferer. The best doctors here have lost all their instruments and supplies in the plundered homes and shops."

"It is impossible to say how many have been killed, but I would think that 25,000 to 30,000 may be stated as a probability for the province. The authenticated stories that come in show that the tornado was fierce and bloody and fiery. There are a great many Armenians remaining, but

they form a prostrate, penniless, perishing nation. I think that 15,000 hungry people in this city is not a large estimate, with numbers increasing day by day by refugees from the district. For these 15,000 people, if we issue 100 drams of flour a day, we will need $500 a day. Taking that as a basis of calculation, you will see that $1,000 a day is a small estimate. It is barley harvest, and the Christians can't reap their fields."

On April 24 Dr. Christie, president of St. Paul's Institute, Tarsus, wrote: "I doubt if ever a massacre equal in atrocities to this has been known in history. . . . Among the wounded there are multitudes of them (women and children); we hear of a pastor and his family, seven people, burned together in their house; hosts of younger women have been assaulted and carried away to harems, and their names changed to Moslem ones. Christian villages like Osmanieh, Baghche, Hamidieh, Kara Tash, Kristian Keoy, Kozolook have been literally wiped out; of five or six hundred people in each, only eighty or so are left, nearly all women and children. It is the same in the cliftliks (farms); there are hundreds of these on this wide and fertile plain; in every one that we have heard of in the neighborhood of Tarsus or Adana there has been unsparing slaughter of the Christian workers, even the Greeks and Syrians dying as martyrs with the Armenians.

"The annual meeting was to have been held in Adana, so the pastors and delegates of the churches were on the roads to the north and the



THE TURKISH GOVERNOR WHO PERMITTED THE MASSACRE AT ADANA, AND THE ORPHANS MADE BY THE MASSACRE.

east of that city when the trouble began. We have now the names of twenty-seven killed, with the particulars of their deaths. Twenty-two churches are left pastorless; it is a fearful blow! Our two missionaries, Maurer and Rogers, bring the number up to twenty-nine. Here are the names:

"Henry Maurer of Hadjin, Daniel M. Rogers of Tarsus and Hadjin, Professor Sarkis Levonian of Aintab, Rev. Hagop Sinijian of Aintab, Rev. Setrak Ekmekjian of Oorfa, Rev. George Shammas of Oorfa, Rev. Zechariah Bedrossian of Garmoosh, Rev. Giragos Jamgotchian of Severek, Rev. Nerses Kooyoomjian of Adiaman, Rev. Nazaret Heshenian of Marash; delegates Nooskhajian, Hagop Ashjian and Salatian of Marash; Rev. Hagop Koondakjian of Hasan Beyli, Rev. Sdepan Hohannesian of Kharné, Preacher Takvoor of Baghche; also the following acting pastors: Keupelian of Osmanieh, Boyajian of Shar, Seferian of Yeré Bakan, Topalian of Fekė, Malian of Sis, Kayayan of Elbistan, Siyahian of Kars, Markar of Hamidieh, Albarian of Gehen, Kharsian of Cucucus (to which Chrysostom was banished), Soghemonian of Hadjin, Rev. Istilion of Hadjin, and Rev. Kevork Kassarjian of Fundajak. Thirteen ordained men, eleven preachers (acting pastors) not ordained, five delegates.

"Some of the soldiers afterward told us they had orders to kill the Armenians. We saw them firing from minarets and in the street at Christian houses. They persuaded nearly a hundred Arme-

nians at one place to put themselves under their protection; they took them along the street to an open place, then ordered the women to stand apart from the men and shot down every one of the latter. Some of the women were killed, and many wounded, while trying to protect their loved ones.

"In the Keupeli Khan were gathered over sixty men from Hadjin. The soldiers made them come out one by one, and killed them, the bystanders clapping their hands as each one fell. In this way also our martyred pastors were slain at Osmanieh. If no retribution is dealt out for all this—if no sufficient security is given that things like these shall never again occur—then every Christian ought to get out of this country just as soon as possible. There will be many a death from famine unless my funds are increased. Our yard looks like the prison-pen at Andersonville. When the captain of the French ship came in with his officers and saw the crowd, he held up his hands and said, 'My God! This is terrible! Where do all these people sleep?' 'The men wander around all night, captain,' we replied, 'trying to keep warm, while the women and children sleep, many of them without beds, in the rooms belonging to the school. In the daytime the men have their turn, but most of them simply curl up somewhere in the sunshine outside.' Five of our boys, home for the Easter vacation, have been killed. All the teachers and students have proved themselves capable Christian men during these troubles.

"Adana, April 24. Word has come that the entire Armenian quarter of Tarsus has been burned. Eight hundred houses destroyed! Misses Elizabeth and Mary Webb have purchased cloth, so that all the schoolgirls and teachers are busy making up clothing and bandages for the sufferers. The calmness and faith of these two American women in the midst of threatening perils has had a wonderful effect upon the schoolgirls. There has been no screaming and no panic even when rifle bullets tore into the building and the glare of the conflagrations made the night lurid. Miss Wallis has charge of one of the emergency hospitals and Miss Elizabeth is superintending another. The Sisters of Charity are serving in the other two. Mr. W. Nesbitt Chambers is recognized by every one as the head of the relief work. The two gifts already received for relief have been exhausted and thousands of the poor are suffering from hunger. We earnestly pray that large funds may soon arrive."

A shocking incident of the persecution is related in a letter from Sis, dated April 28:

"Seven Protestant Armenian preachers, two delegates and three Armenian ladies, while on their way to the yearly Synodical meeting, coming from Hadjin for Adana, passed through Sis on the morning of April 15. Shortly after their departure, word reached Sis of the massacre at Adana the previous day, and a horseman was sent to call the party back, but he reached them only when they had arrived at the village called Sagh

Gechid. Here they went to the house of the governor (Mudir) and of another principal man called Haji Bey, who promised to protect them. On the following day, however, these treacherous men and other Moslems fell upon the party from Hadjin and Sis, and upon seventy-eight other Armenians found in the place, in all ninety-two. Stripping them of all valuables, they led them out one by one and butchered them like sheep, adding abuse to death in the case of the poor women. The wife of the governor, looking from the balcony of her house, smiled upon those who perpetrated these dreadful deeds! The bodies of the victims were carted away and thrown over a precipice. The wife of the pastor of the Tekke church, however, and one of the travelers from Hadjin, in spite of wounds, recovered their senses in the night and, crawling through the fields and woods, reached Sis next day. Thus there are two living witnesses of the massacre. For treachery, savagery and bestiality this massacre passes belief."

Another missionary, writing under date of April 28, supplies some later details of the massacre of Armenian pastors. He says:

"The pastors and delegates, coming from Marash, reached Osmanieh, one day from Adana, on the evening of April 14. The next morning they went to the pastor's house, and soon soldiers came and took away the women and girls by force. The preachers and delegates, seeing that fire had been set to the parsonage, tried to flee, but were all shot dead. With one exception, all

were married and had children. The destruction of life and property throughout that region is dreadful in the extreme. In Osmanieh, Baghche, Hasan Beyli, Kuruk Han, Antioch and other places, the Turks have killed all the Armenian men and boys they could catch, have divided up the women and girls among themselves and have burned their houses, gardens and vineyards. Had the mutiny in Constantinople succeeded, the wave of destruction might have swept all over Asia Minor. It seems like the last stroke of the dying monster."

HOW THE KHARNE MARTYRS DIED.

Let us read the letter written by an Armenian woman in Kharne, the widow of the martyred pastor of that place. She writes:

"On Tuesday, April 13, my dear husband started for Adana and the annual meeting. On Thursday we had gone to visit some friends in our village, when suddenly a boy came running in, crying out, 'Oh, mother, they say all we Christians will be massacred!' His mother fainted. When she recovered, we went home. We saw large parties of Turks in the streets, apparently holding counsel with each other. Half an hour afterward the attack began; one house was set on fire. Then they rushed to the house of Ekiz Oghloo, took away the women and girls, and brutally murdered the father and his two sons and his brother-in-law; the house was plundered and given to the flames, with the dead in it. All over

the village the same things were being done. We had hidden ourselves in a stable; and as we looked through a chink what a scene! The Turks were acting like wild beasts; women and children were screaming, our men were fleeing, as if the end of the world were come, but in vain; they were shot down by scores in the streets; the houses were on fire; the sheep were bleating, the cattle lowing, as if they sympathized with their masters. While some of the Turks were killing our men, others were breaking into the houses and shops for plunder, others were busy setting the empty houses on fire. I looked on while eight horse-loads of our belongings were taken from the house; but I thought my husband was still living, and so had comfort, praying as I was all the time. That night the Turks found us, and killed a man who had taken refuge in the stable. They ordered us to give up our money, but we had none to give. Then they tried to make us accept Islam; in this also they failed. Until morning we were in great danger. At dawn we escaped to the house of a Turk. From there we looked on while they killed all the men and boys of the Poladian family and burned the house. Only one woman was slain in the village. They kept us, as they said, to be divided up among themselves.

"Tozjian (an Armenian) and his son offered a Turk named Hadji Bey eighty pounds to save them; he took the money, protected them for two days, then insisted they should become Moslems, and on their refusal killed them. The poor boy

and his father, in the face of death, witnessed a good confession. 'How can we deny our Saviour, whom we have loved so long?' they said. Both of them now belong to the Church on high. Hagopjan Agha and his son Avedis became martyrs after a like refusal to deny Christ; these were not the only ones. Oh, my friend, the Turks committed many outrages which I must not recount. Once or twice every day the Turks would come and carry away some of the younger women and girls. With all our efforts, our crying, our imploring, we could not save them."

The second letter was written by a young lady of Kharne to a friend in Tarsus:

"There were fifty people gathered together in our house. While we were still singing and praying the Turks first threw hundreds of stones against the house, and at last set it on fire. Then we women and children scattered and fled. The men were all killed, either then or soon afterward. As we ran away we could scarcely get through the crowds of Turks in the streets that were shooting and looting and burning the houses and shops. To save our own lives we threw ourselves into the houses of some Turkish aghas; but their women thrust us out. At last some had pity on us as we were wailing beside their walls and took us in for three days. According to what we heard from the Turks, Hohannes Tozjian and his son Samuel (my fiancé) remained in hiding three days; then they were found and killed, having refused to accept Islam. The last words of

Samuel were: 'I cannot deny my Saviour; O Lord Jesus, into Thy hands I commend my spirit.' Then the cruel men shot him and his father. My own dear father witnessed and died in the same way. I looked in vain for the body of my brother Manoog; his head was all that I could find. Without the help that comes through prayer, the remembrance of these horrors would drive me crazy. My once happy family has been smitten to the ground. All our property is in the hands of the Turks. I have not even a cup from which to take a drink of water; no bread to eat, no bed to lie on, no quilt to cover me these cold nights in the mountains. The German friends rescued us from that intolerable situation. May God reward these kind friends of the unfortunate."

WHO IS RESPONSIBLE?

The Outlook, of New York, May, 1909, under the above caption published the following:

"During the past month many thousands of Armenian Christians have been killed and maltreated in Asia Minor, their houses and shops burned, their farm crops destroyed. In 1894–5 other thousands of Armenians were likewise maltreated. The massacres and outrages fifteen years ago occurred in the region near Van, not far from the Persian frontier. Last month's massacres occurred in the region about Adana not far from the Mediterranean, and that particular corner of the Mediterranean where the traveler leaves Syria and enters Asia Minor.

"As an excuse for the massacres of 1894–5 the Turkish Government pointed out the wild, untamed character of the hordes of Kurds who dwell in the mountains on the Turko-Persian frontier and on the high ridges of Armenia. . . .

"The Mohammedans of Armenia and of Asia Minor may be divided into Turks and Kurds. The danger to orderly government has largely been from the latter. The Kurds are naturally brave and hospitable, with rude feelings of honor; but in general they seem now to have degenerated into lawless and treacherous brigands. About seventeen years ago, the Turkish Sultan, Abdul Hamid, summoned certain Kurdish chiefs to Constantinople, presented them with decorations, banners, uniforms, and military titles, and then sent them back to organize their tribes into cavalry regiments. These exclusively Kurdish troops have been an instrument in Abdul Hamid's hands of a cruelty and vengeance which he could not obtain from the Regulars. In especial, he used them in 1894–5 to crush Armenia. In last month's massacres the Kurds, doubtless inspired ultimately by Abdul Hamid, also played a peculiarly sinister role, because they were farther from their homes in the hills and had proportionately less excuse for harrying the unoffending dwellers of the plains.

"Thus the fact stands forth all the more significantly to us that the killing of the Armenians last month exactly coincided with the Sultan's revolt at Constantinople in favor of reaction.

"Abdul Hamid is now deposed. More than any one, we believe, he is responsible for what has happened in Armenia. Of course history shows that there has always been some apparent necessity for foreign intervention in Armenia and among the Armenians in Asia Minor. We have but to remember the interventions of Nebuchadnezzar, of Xerxes and Alexander, of the Romans, Parthians, Byzantines, and Saracens, to realize that the Turks themselves had a pretext for their own intervention. Doubtless there have always been among the inhabitants of Armenia and the rest of Asia Minor, as at present, a few reckless, irresponsible revolutionists, who are without resources and whose spirit is foreign to the real objects and methods of the Armenians as a whole. The revolutionists are reported to number not more than one in every forty Armenians, and the one hot-head has brought destruction upon the vast majority of his innocent compatriots by becoming just the tool desired by Abdul Hamid, namely, an incitement to revolt which could serve as a pretext for swift and terrible repression.

"If Abdul Hamid is primarily responsible for the massacres, it is none the less true, we think, that the European Powers, especially England, are also responsible to a greater degree than is generally supposed. The misgovernment of Armenia and Asia Minor has long demanded foreign intervention. Indeed, Abdul Hamid himself was forced to recognize this, as is shown by the Russo-Turkish treaty of 1877, by which he bound

himself to execute effectual reforms in Armenia, the Russian troops to remain in the country until the reforms were in fair working order. But England, suspecting Russian territorial ambitions, insisted that this treaty be submitted to a European congress for revision. The other Powers agreed. The Congress met the following year at Berlin and expunged the Russo-Turkish effectual provision for Armenian reforms in favor of the sixty-first article of the Treaty of Berlin, signed by the Powers, including Turkey, in 1878. This article stipulates that—'The Sublime Porte undertakes to carry out, without further delay, the improvements and reforms demanded by local requirements in the provinces inhabited by the Armenians, and to guarantee their security against the Circassians and Kurds. It will periodically make known the steps taken to this effect to the Powers, who will superintend their application.' In addition, the Anglo-Turkish Convention, entered into at the same time; included these words in its first article: 'His Imperial Majesty, the Sultan, promises to England to introduce necessary reforms, to be agreed upon later between the two Powers, into the Government, and for the protection of the Christian and other subjects of the Porte in these territories [the Armenian provinces]; and in order to enable England to make necessary provision for executing her engagement, his Imperial Majesty, the Sultan, further consents to assign the Island of Cyprus to be occupied and administered by England.' Thus England is trebly

bound to see that there is no misgovernment in the Turkish provinces inhabited by the Armenians.

"The Armenians themselves were disillusionized in their expectation of *effectual* protection pending the execution of reforms. For a time they were held in check, however, by English ministerial assurances that their interests would not suffer by substituting the collective guaranty of six Powers for one Power's guaranty of reforms.

"But, so far as we know, the collective guaranty has never assured a single reform among the Armenians. This does not mean that the Sultan has not made some seductive promises of reform, forced thereto by the many reports to their Governments by foreign consuls of Turkish atrocities. He has. The promises have generally been received by the Powers, and by the British in particular, with 'a hope that the Porte will lose no time in bringing to justice the perpetrators of the outrage.' Little, if any, definite action by the Powers has followed. England's particular inaction has not unnaturally caused the bitter Armenian complaint that she had received Cyprus as the price of such inaction.

"From time to time in England a brave voice has been lifted in protest. Lord Sherbrooke declared that English policy 'had turned the keys of hell' upon the Christians of Turkey, and Gladstone thus replied to a specious statement: 'Do not let me be told that one nation has no authority over another. Every nation and, if need be,

every human being has authority on behalf of humanity and justice.' Had the English Government heeded this warning, the Armenian massacres might have been prevented.

"England's inertness in compelling good government in place of bad in the regions which she had sworn to protect was gratifyingly changed a fortnight ago. The British battleship Triumph appeared off Suadia, not far from Beirut, where outrages had been recurring, and the situation was immediately relieved. Why was not similar action taken whenever outrages have been reported in the provinces inhabited by the Armenians? And what would happen if England seized the principal Turkish ports and customs pending the introduction of reforms in those provinces? In other words, what would happen if England did her duty?"

It is noteworthy that the new administration has already started the crusade against several leading miscreants, criminals, and conspirators in the massacres. Indeed, without a severe punishment for the perpetrators and full justice to the victims, the lives of the Christians will be in danger in the future, as they have been in the past.

XIII.

THE DAWN OF A NEW ERA.

SINCE the last publication of this work many changes, both social and political, have taken place in Turkey. To make a list of them would require a long chapter. The first Armenian massacre, the Cretan uprising, the Macedonian revolution and atrocities, the Bulgarian independence, the general dissatisfaction among the native Christians and even among the Moslems, the formation of the Young Turkey Party and their activities, the deposition of Abdul Hamid and the ascension of Mohammed the Fifth, the Cilician massacres, are the most interesting and memorable events which have taken place within the period of our recollection. "What shall the destiny of Turkey be?" is a momentous question, about which opinions may be at variance, from pessimistic as well as optimistic standpoints. I see in all these changes, developments, and revolutions the invisible hand of the Ruler of the Universe who caused the rise and fall of the nations in the past, and who will guide the destiny of Turkey for the happiness of His own people and for His glory.

THE YOUNG TURKEY PARTY.

Before I write on this subject I will give a very concise view of the "Young Turkey Party," of

which lately so much has been written in the newspapers.

The founding of the Young Turkey Party dates back to 1866, when several well-educated and liberal-minded young men and Turkish officials of high rank fled the country and found refuge in London. Some of the young men entered the colleges and some of them published a paper named "*Hurreyet*," which in Arabic means Freedom. Here the Young Turkey Party had its birth.

England and other European Powers did not give much encouragement to these patriotic refugees. Later these enthusiastic Turks left London for a more congenial atmosphere for their operations and settled in Paris. Here they continued their work with unabated zeal.

Abdul Hamid employed many spies to search out these Reformers and to report to him their activities from time to time, but they were clever enough to evade these spies and carry on their reform ideas.

Now in order that the subject of this chapter may be fully understood, let us glance back to the Russo-Turkish war in 1876, when at the close of the bloody engagement and after the Berlin Conference, the integrity of the Ottoman Empire was voiced by Great Britain, and encored by the Powers of Europe. This was rather fictitious, as the later developments proved the fallacy of such a declaration. The Young Turkey Party saw it. They undertook, therefore, to preserve the unity

and integrity of the country without any intervention from the outside world. Though they were in the minority, they succeeded then in persuading the young Sultan Abdul Hamid to grant a Constitutional Government.

Midhat Pasha, then in the zenith of his power, was the champion of the new movement. The Sultan at first hesitated between the Old and Young Turks, but finally yielded to the latter's demand and promised the Constitution.

Later, Abdul Hamid, being influenced by the Anti-Constitutionalists, changed his mind and revoked his promise. In consequence, Midhat Pasha died in exile, and many strong friends of the new movement found refuge in Europe. There they became better acquainted with the political affairs of Europe. They saw the situation perfectly well, and were fully persuaded that the unity, safety, and stability of the Turkish Empire lay entirely in the transformation and regeneration of the Government. They used their patriotic paper and wrote articles upon articles to their compatriots at home, and enlightened them on the supreme subject. And as the affairs of the Empire meanwhile went from bad to worse, they were very successful in gaining new friends, not only among the Turks, but among all classes and races of their native land.

Depending upon the well-drilled and disciplined Albanian army, that were in sympathy with the new movement, the young Turks tried about a year ago to push their claim, and urged the Sul-

tan, now an old man, to grant the Constitution which he had promised when he had ascended the throne. Abdul Hamid hesitated again. This time he was rather compelled to sign the Constitution, but with the intention of destroying it at the first opportunity.

The opening of Parliament was indeed magnificent in its simplicity. The representatives of the peoples were there. Eloquent speeches were made in various languages. Songs and patriotic airs were sung, among which Midhat's famous Liberty song was cheered by thousands. It was a day of rejoicing everywhere. It was a day of jubilee. The country was congratulated by foreign nations, and cheerful letters came even from the other parts of the Moslem world. Our President Roosevelt was not slow to encore heartily the greetings of the civilized world.

The most striking fact in connection with the opening of Parliament was that a great change like this—from fossilified autocracy to a Constitutional Government—passed without any disturbance. It was thought by many that such a radical change in government would cause a great outbreak, would inflame Moslem fanaticism, and bring their religious frenzy to such a high pitch that a general bloodshed would follow. Fortunately nothing happened. All was quiet. People from every section of the country joined the leaders, who styled themselves "The Ottoman Committee of Union and Progress."

The Sultan, Abdul Hamid, however, was not

satisfied with the whole affair. He indeed did not expect such a peaceful transformation of the Government. He saw and realized that he was shorn of his power and autocracy. He thought something must be done. He was quite sure still that there was a faint hope of reclaiming his prestige. He knew well that still the Moslem clergy, and a great multitude of the Moslem population in Asia, and a part of his soldiers were loyal to him. Besides, he was aware that the "Liberal Party" was not altogether in harmony with "The Committee of Union and Progress." Yes! the old Sultan saw the chance and grasped his opportunity to kill the Constitution in its cradle, which brought about that memorable and lamentable day in Constantinople, April 13, 1909.

It will be easily observed that the outbreak in the capital was nothing more than a counter-revolution planned and headed by Abdul Hamid. During the revolution, which almost took the aspect of a civil war, a number of staunch friends of the Constitution were slain and others fled the capital. For a while it looked very dark for the Constitutionalists. The Sultan was very jubilant; his plans worked apparently well, his triumph seemed complete, and the new *régime* to be once more crushed.

Alas! he was mistaken. The political affairs of the Empire were now quite different from what they were thirty years before. His and his conspirators' triumph was indeed of short duration. Yet even in that little time how terrible was the

fighting! It was a fight such as had never occurred before, a fight extraordinary. Yes! it was the fight of Turk against Turk, Mohammedan against Mohammedan, brother against brother, the Crescent against the Crescent. While this fight was going on in Constantinople, several hundred miles away in Cilicia there was another struggle and another fight. Over there the Turk was against the Armenian, the Moslem against the Christian, the Crescent against the Cross. As the nineteenth century closed with the Turko-Armeno tragedy, the twentieth century opened with a similar fatality.

The hero in Constantinople was not the old Sultan, but the comparatively young General Shefket Pasha. He arrived at the head of his Albanian regiment to redeem the hour and restore the Constitution. He occupied both banks of the Golden Horn, almost opposite the barracks of the Sultan's soldiers.

When the *fetva* of Sheikh-ul-Islam declared that "Abdul Hamid has forfeited the throne by perfidy and bloodguiltiness," he was doomed. He begged for his life.

He whose reign was perhaps the bloodiest of all the Ottoman sovereigns, which began by the atrocities in Bulgaria and ended by the massacres in Armenia—he who sat on his bloody throne more years than any Sultan except one—now saw the end of his tyranny, now realized the end of his career. So the sun of "the most astute diplomat of Europe" sank to rise no more!

The ex-Sultan was succeeded by his brother

Reshad Effendi, who was proclaimed Sultan Mohammed the Fifth. He soon won popularity by his democratic disposition. His coronation took place as usual at the Mosque of Eyoub. The coronation consists of investment with the Sword of Othman, the first Sultan of the dynasty.

Now the paramount question is, "How long will the Turkish Constitution live?" It is too soon to reply. Time will answer that. There are at present some oppositions, obstructions, and obstacles, which first ought to be removed before there can be the establishment of a real Constitutional Government.

For example:

1. The general illiteracy of the masses.

2. The general passiveness of the majority of the people, they having no political ambition, experience, and discipline.

3. The racial prejudices of long standing.

4. The religious rivalry and fanaticism of a chronic nature.

5. The antagonism of a great majority of the Moslem population, who stand by the "Mohammedan League" and for *Sheriat* against the Constitution.

There may be some more impediments in the way of a successful Constitutional Government, but the above is sufficient to show that the fight of the friends of the new *régime* is just begun.

It is sincerely hoped that the present administration will be so successful that the people will enjoy even a rudimental Constitution, and that life,



THE PRESENT SULTAN AND DOLMA BAGHTCHE PALACE.

honor, and property will be safe-guarded. It is very gratifying to notice that since the new *régime* was inaugurated there is marked activity in the industrial circles of the country. According to the despatches from Constantinople to Washington, to the State Department, several American corporations are trying to obtain concessions from the Turkish authorities to invest a considerable amount of capital in various improvements. It is earnestly hoped that the Parliamentary Government, considering the lack of adequate facilities of communication and transit, of lighting and telephone plants, harbor and irrigation works, will readily grant the desired concessions for the benefit of the commonwealth.

Let us sincerely hope that a new era has dawned upon the country, and that the old system of government has practically given way to the new, and that under the present administration the country will develop in all its mineral, agricultural, commercial, industrial, and educational departments, so the true civilization which was dreamed of by few, hoped for by many, will be realized by all.

The Turkish Constitution, which they call "Kanoone Esasi," has 119 articles. I present here a rough translation of several extracts:

Art. 1. The Ottoman Empire in all her present lands or countries, ports, and privileged provinces forms an entirety. They cannot be at any time or by any cause separated or disintegrated.

Art. 8. All those who are subjects of the

Turkish Empire, of whatever religion or denomination, without exception are called *Osmanlis*.

Art. 11. The religion of the Ottoman Empire is Mohammedanism; at the same time all religions that are not against the morality and tranquillity of the public are free, and, as formerly, all these religions, their rights and privileges, are under the protection of the Ottoman Government.

Art. 12. The Press is free.

Art. 13. The Turkish subjects have the privilege by law to form commercial, agricultural, and other societies or companies.

Art. 15. Education is free.

Art. 16. All schools are under the care of the Government, and in order to have a uniform education of the Turkish subjects, various methods will be undertaken. There will be no hindrance to the religious education of different nations.

Art. 19. All the employes of the government are called to various offices according to their ability.

Art. 26. All kinds of torments or tortures are forbidden.

Art. 83. Every individual has the right to protect himself by any means within the sphere of law.

THE NEW SULTAN.

According to the latest despatches from Constantinople, when the present Sultan was notified of his succession to the throne of his deposed brother, his first words were, "I will sacrifice my

whole life to the people and the Constitution." He declared also that he will not live in Yildiz Kiosk, where his imperial brother lived, that he prefers to live in Dolma Baghtché Palace, where he used to live for years as a prisoner, being forbidden even to use the rooms looking out on the Bosphorus. He also said that the Yildiz Kiosk should be given to the nation and turned into a museum, and the people be allowed to visit it. When the Grand Vizier suggested that a new palace might be built for his Majesty, he would not entertain such an idea, but he declared that Dolma-Baghtché should be modernized. He said that he had heard and read that there were machines which the people put into the houses by means of which they can talk to others at great distances without seeing them. The Sultan of course meant the telephone, which he had never seen in his life, as the use of it was generally forbidden by the ex-Sultan.

The Sultan Mohammed V. is very economical. Instead of buying new furniture for his palace he ordered that the furniture at Yildiz should be transferred to furnish Dolma-Baghtché. By doing so he gave a very sound and good example to the Pashas and other officials of the country to live the simple life and not in prodigality and extravagance.

The Sultan while prisoner was surrounded by many spies, who reported minutely his every motion to the ex-Sultan, consequently he never spoke above a whisper. When he became Sultan

he still kept the same way of speaking for some time.

When Ahmid Rija Bey announced his ascension to the Ottoman throne, the new Sultan desired to give him some present, but the Bey very politely refused the offer, but asked his Majesty to give him the pen which the chukt-uleslam used for the deposition of his predecessor. At this the Sultan expressed his sorrow that his brother was hated so. But Rija Bey immediately replied that the same pen which was used for the deposition of his brother was used also for his own ascension.

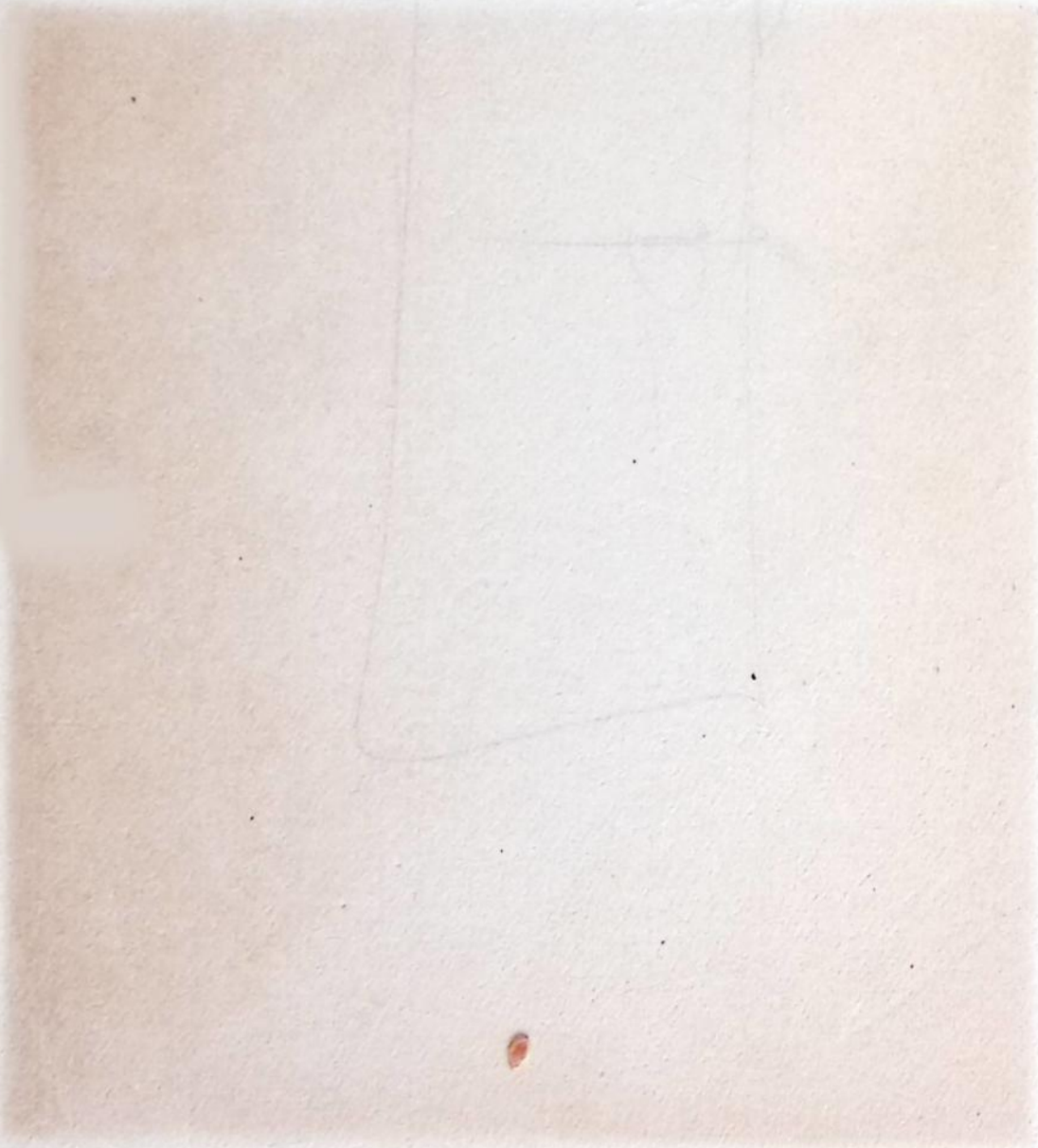
Indeed, one of the most charming characteristics of Mohammed V. is his forgetfulness and forgiveness of the wrongs he had suffered. When General Shefket Pasha arrived at the capital at the head of his army, the first question of the Sultan was about the fate of his deposed brother. He asked that his life should be spared, and that instead of being sent to Salonica as an exile he should be allowed to live in one of the palaces in Constantinople. He was assured that the life of his brother would not be touched, but that his living in the capital was impossible.

Mohammed V. at his accession was sixty-four years old, two years younger than his exiled brother Hamid.

He has three wives and four children, three of them being sons. His daughter, Princess Refia, has been married for several years. The names of his sons are Zia-Eddin, Medin-Eddin, and Omar Hilmi. If the reactionarists had succeeded in

their plots, they were going to attempt to raise the eldest son of the ex-Sultan to the throne. Abdul Hamid was very anxious that his eldest son should be his successor. That being his purpose, he imprisoned his brother that he might accomplish his design.

The present Sultan with all his amiable characteristics is an embodiment of sincerity. We have every reason to believe that he will keep his promise to hold up the new *régime*, to guarantee the constitution and enforce the administration. This done, there is no shadow of a doubt that under such brilliant auspices the country's prospects are bright and its destiny is safe, sure, and secure.



The Jerusalem Young Men's Christian Association.

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