

K. H. Basmajian & Family

A. Z. Basmajian & Family

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RELIGIOUS AND SOCIAL LIFE

IN THE ORIENT.

WITH NUMEROUS ILLUSTRATIONS.

BY

K. H. BASMAJIAN.

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TO THE

CHRISTIAN PUBLIC OF AMERICA,

AND TO ALL WHO DESIRE THE

ESTABLISHMENT OF SUNDAY-SCHOOLS,

AND OTHER CHRISTIAN INSTITUTIONS,

IN THE EAST,

THIS VOLUME IS RESPECTFULLY

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PREFACE.

THERE are quite a number of books written on the East by Western travellers. This little volume is not a book of travels. The book is written from personal experience and careful study. It is not coming to fill a vacant place in literature, but may be useful to those who have no time to read large volumes written concerning like subjects.

Special care has been taken in regard to the quantity and variety of topics and illustrations. Particular observation has been given also to the style of the book, so that it may be useful to all, adults and children alike.

The book is written for two purposes:

First. To give general information concerning the Religious and Social life in the Orient. Not a few persons ask me, "Do the Mohammedans believe in God?" "Are the Armenians Christians?" "Is the Armenian the same as

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the Greek Church?" etc. Such questions are here briefly considered.

Second. To facilitate my steps homeward. I want to go to Turkey, not because that I love her more or America less, but because I can do a much better work there than here, in benefitting the children of my beloved Armenian Nation. They have no Sunday-schools; their value is not realized by the Nation. How great will be my joy when I shall gather together many boys and girls to teach them the Word of God, and help them to live better and useful lives for God and their country (Turkey).

My purpose is so pure and simple, and my cause so great and noble, that I am not ashamed to put it before the Christian public of this great country.

The kind reception which was given by many Christians to me and my family encouraged me to publish this little volume. I have reason to hope that those who know us, and those who come in contact with us, will help us by taking a copy of my work, and remember

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us in their prayers, that the Lord will hasten the hour when we shall sail home to accomplish that great work for which I have earnest interest.

To those whose kindness and friendship we have enjoyed in the past, and to those whose Christian sympathy we may gain in the future, I express our sincere thanks. Such names shall be precious to our memory here in America and beyond the great Atlantic.

The writer also takes occasion to acknowledge his indebtedness to the kindness and courtesy of those friends who, by their subscriptions, made the publication of this book an assured success ; and to the American Baptist Publication Society and Messrs. Hubbard Bros., of Philadelphia, for many of the illustrations used herein, and to Messrs. Chas. L. Webster & Co., of New York, for fifteen of the engravings taken from their valuable book "Diversions of a Diplomat in Turkey."

KRIKOR HAGOP BASMAJIAN.

Crozer Theological Seminary,
Upland, Pa., May, 1889.

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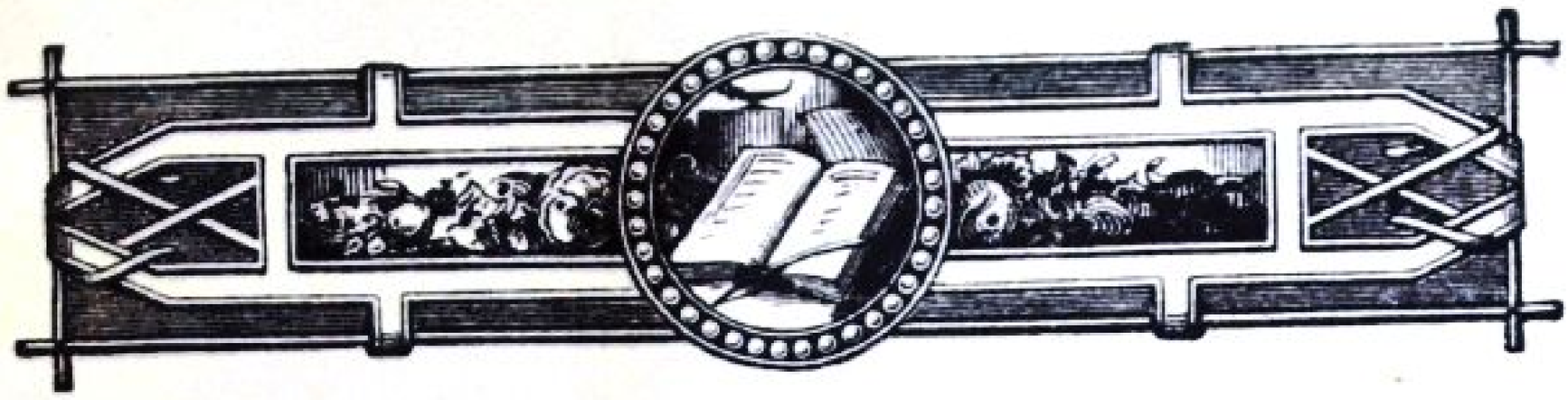
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RELIGIOUS AND SOCIAL LIFE IN THE ORIENT.

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 eight days old, I was christened, according to the rites of the Armenian Church. 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

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youngest of my father's sons, he was very anxious to give me a better education. He therefore put me under a Turk *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 Rev. Rosenberg, the Missionary to the Jews. I was very much delighted with the sermon of the Missionary. The prayers and the singing made an 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

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he, "I was born in the bosom of the Armenian church, I was baptized in her font, 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

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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 every thing for Him, who hath sacrificed Himself for me. Oh! mother, dear mother, good bye,—good bye; God be with you and with 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. The persecution inspired my zeal, and increased my faith. I was 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

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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.

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

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

After my connection with the Congregational church, I expressed my desire to be 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 MISSION SCHOOLS AND MARRIAGE.

At the close of 1873, I went to Broosa, to the preparatory school, under the auspices of Rev. Richardson, the Missionary of the American Board. After eleven

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months 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, where I remained for eight months. At the close of the term, I returned home, and was married to Miss Antaram Bedros Vootian, in Rodosto, a city in European Turkey, March 3, 1879. Mrs. Basmajian is a graduate of the girls' Seminary at Marsovan.

FIRST PREACHING AT THE DARDANELLES.

After our marriage we went to the Dardanelles, and spent more than one 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, where the arm of the sea 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

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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. 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

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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 windows after sunset every day.

It was 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.

It was about six o'clock P. M. when 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 our 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

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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 we prepared ourselves to go to Marsovan, to finish the 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 immediate 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

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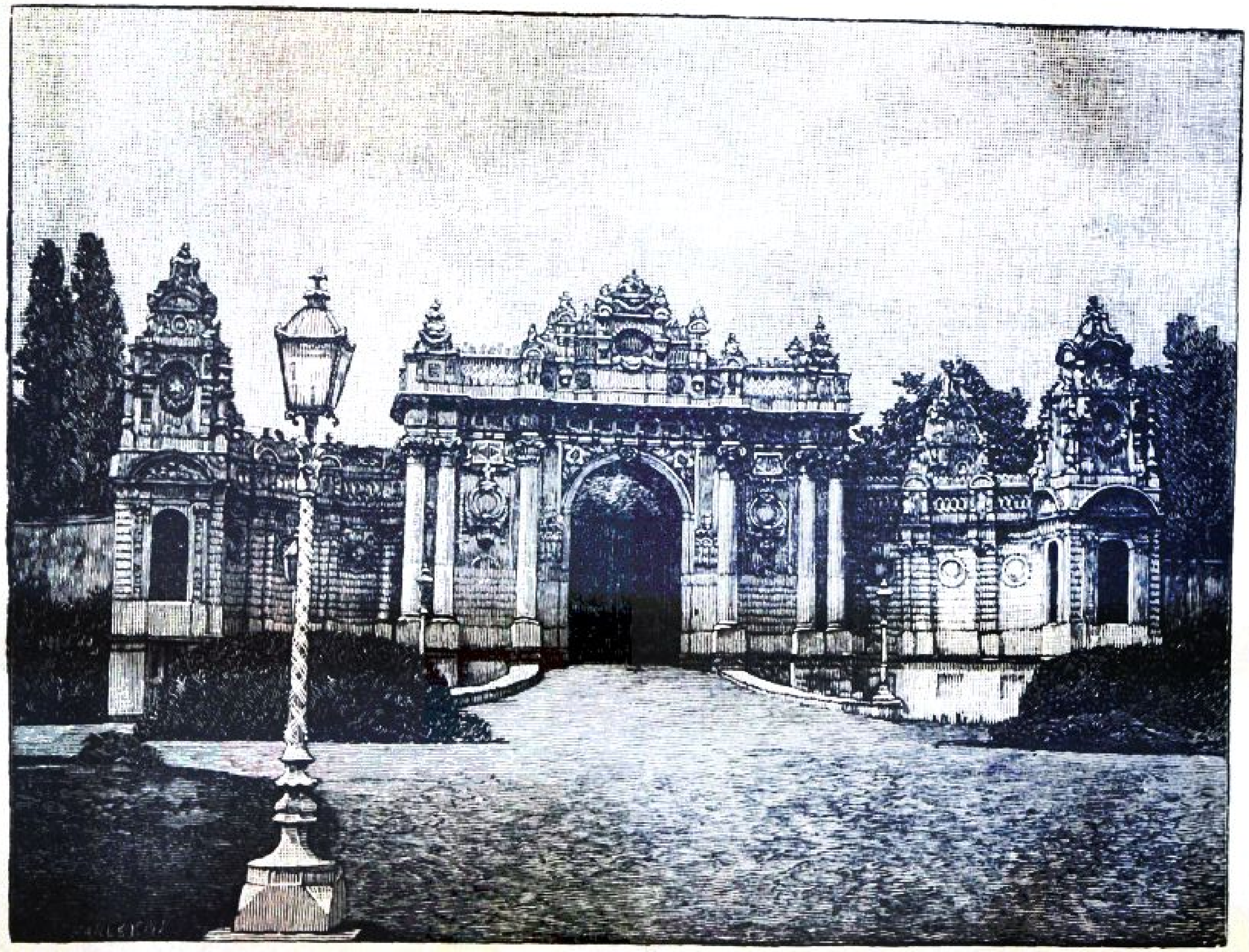
steamer began to glide over the smooth water, and up the winding strait of the Dardanelles, when we cast our eyes once more upon the city, remembering all the mercies and blessings of our Lord Jesus Christ upon our work, and waving our white handkerchiefs to the noble family of Mr. Melling and to the 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

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GATE AT DOLMA BACKCHÉ PALACE AT CONSTANTINOPLE.

American Board at Marsovan, were in Samsoon during the winter. They were preparing themselves 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 were placed 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, the ground being covered with snow.

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

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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 uucivilized, 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.

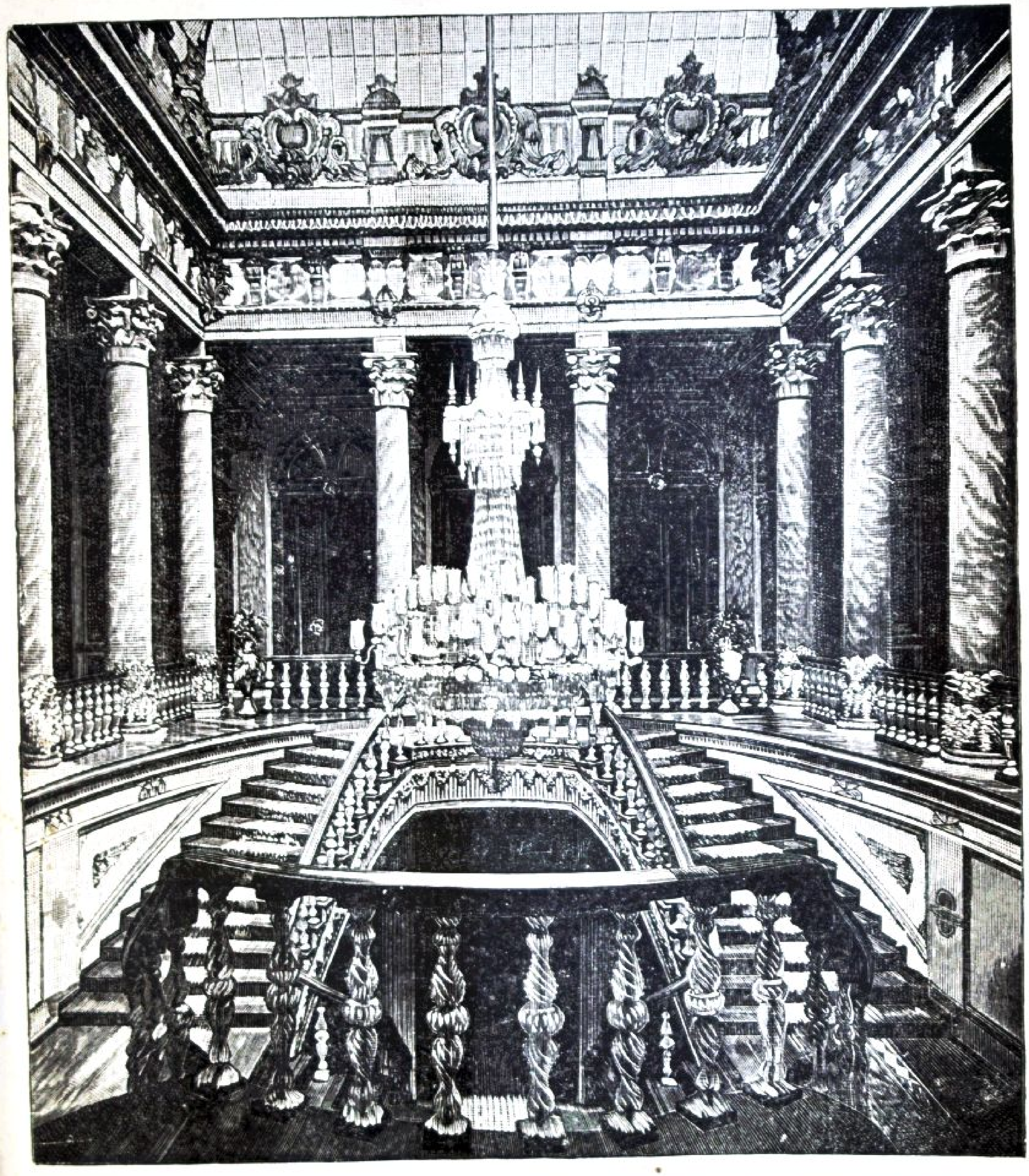
Where we spent one night, there were a number of mules and donkeys. In the winter time the misery of the *Khans* is beyond description. There is paper instead of glass in the windows. During the nights, you will find the travellers sleeping, smoking, drinking coffee, singing, crying, quarreling and cursing 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 and the Missionaries. We thanked God who had protected us in all our dangerous travelling.

We remained at Marsovan two years and three

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INTERIOR STAIRCASE OF DOLMA BACKCHÉ PALACE AT CONSTANTINOPLE.

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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 March, 1882. But his life was very short on earth. He lived only about eight months, and died September 17th, 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 5th, 1882.

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

Altogether I spent about six years in Marsovan. It was in Marsovan where 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 we enjoyed the sympathy and respect of the Evangelical Church. It was there, that I began to study the English language, which has helped

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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, composed of Missionaries, and 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, and cast a farewell glance at the faces of our friends, and departed. The weather 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. We went to Adrianople by cars.

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The Church was very glad at our return, and welcomed us very 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, *Avedapér* (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.).

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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 Arch-Bishop, Armenian and Bulgarian Bishops. The city has very fine environments. Considering the site and its beautiful and fertile situation, its rivers, and connection with Constantinople and Europe by railroads, her 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, the best grapes of every kind are found in the city. If you pay 25 cents, you can buy 15 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 north west of Constantinople. The most prominent structures are the baths, the bazaar, the mosques, the

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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.

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 benefitted 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

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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 very 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 our sight. It was on this charming hill of Scutrai, 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 Missionaries expressed their sorrow to me, declaring that they were not able to employ a Baptist brother in a work which was dedicated to increase the interest of Congregationalism. I continued my work nearly six months, until they found another brother to put in my place.

JOURNEY TO AMERICA.

Having a desire to be useful to my nation and countrymen, it was necessary to cross the Atlantic, in order to get a higher education and come in contact with the Baptists in America. I sold my furniture and so collected money for our journey. It was on the 6th of

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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 gracefully from the harbor. It was departure from home, beloved parents, 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 mine eyes on the city, which never before seemed so charming and attractive. There was on my right the Bible House, and on my left our house. The beautiful scenery and these thoughts disappeared, as the shadow of 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-bye. Oh! how sweet and how precious was the hour when we were with the brethren. 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,

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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 water was very smooth, and we had a very pleasant time for five successive days. Being a full moon, we used to spend several hours of the night on the deck, instead of remaining in our state-rooms, enjoying the beautiful scenery. The steamer, under the canopy of the fair moon and brilliant stars, glided majestically along, and our hearts were filled with utmost praise and gratitude to the Creator of Nature.

AT PARIS.

On the 12th of September, we arrived at Marseilles. The steamship of the Transatlantic Co. 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 magnificent 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

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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 journey 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 12th, 1889.

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II.

ARMENIA AND THE ARMENIAN CHURCH.

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

GEOGRAPHY OF THE COUNTRY.

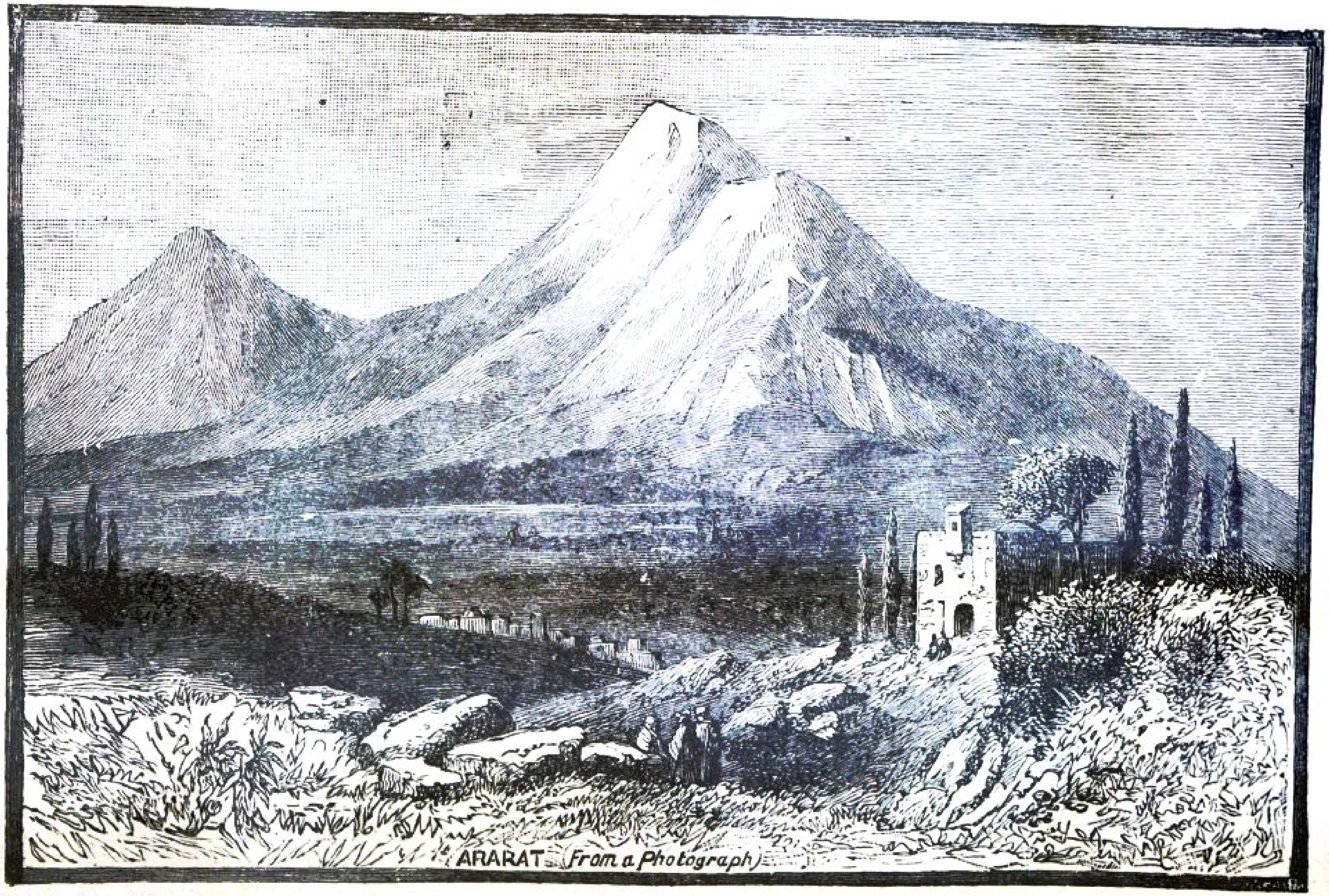
ARMENIA lies just South of the Caucasian Mountains, and between the Black and Caspian Seas. The more exact boundaries of the country are: on the North, Caucasian Mountains, and the Georgian Provinces; on the East, Caspian Sea and Persia; on the South, Assyria and Mesopotamia; on the West, Asia Minor. 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

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MOUNT ARARAT.

dome of Ararat, which is sentinel of Armenia. The eminent traveller, Mórier, 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 descends the Acampis to the Black Sea, the Araxis to the Caspian Sea, and 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 also in many streams and lakes. The country is the home of various kinds of vegetations, productions, cattle, etc. Its climate is very healthy. In a word, Nature has done all for Armenia. Taking all into consideration I say, 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 somwhat obscure. It is claimed that the Armenian nation sprang from the great-grandson of Japheth, the son of Noah. The nation has two respective names, Haik, after the first ruler, and Armenian. The first is used in speaking of themselves, and the second is applied by other nationalities. The

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name Armenian is derived from Aram, one of the wise and mighty Kings of the nation.

There were four dynasties in the Armenian Kingdom.

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 Selevcean rulers, till 180 B. C.

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.

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.

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 more than 1,000,000 live in Russia and about

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500,000 in Persia. At Constantinople are found the largest number of Armenians, there being more than 200,000.

PRESENT POLITICAL CONDITION.

The political history of Armenia presents but a melancholy picture to the friend of humanity. The nation like a delicate maid, with all the weakness of humanity, suffered very much; her beautiful country was trampled, but she finally came forth in all the bloom and beauty of womanhood, and became the joyful mother of millions of children, in Turkey, Russia and Persia. 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, as a monument, if not the oldest, as 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

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she was the most powerful, she did not oppress her neighbors.

To-day Armenians, under the protection of the Sultan, Hamid II., enjoy the same privileges as other subjects in Turkey. While this is true of those living in the vicinity of the capital, and along the shores of the Black and Mediterranean Seas, there are those living in the interior, who are subject to the attacks of wild tribes, such as Kurds and Circassians, who pillage the Armenian villages, and do much injury to the people contrary to the commands of the Sultan. Yet under all circumstances, the people manifest perfect fidelity to the government; paying all their taxes, and performing their duties. They submit themselves to insult and injury rather than attempt to show any resistance. In this respect it is well said, that, "Armenians are the Quakers of the East."

Here I put the 69th article of the Berlin Treaty, which will show the condition of the people. "The Sublime Porte undertakes to effect without further delay such local improvements and reforms as the provinces inhabited by the Armenians require, and to guarantee the latter's security against the Circassians and Kurds. The Porte at stated periods to inform the Powers of the measures employed, who will see that they are properly applied."

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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 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 his "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 amongst 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 the Philosophers, Historians, Theologians and Poets."

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ARMENIAN LANGUAGE.

The Armenian language is distinguished for its antiquity. The language 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 the most ancient literature is written in this language.

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

Modern Armenian. This is spoken by the Armenians who live in Constantinople and Asia Minor.

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

The number of 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 words which are synonomous with the English. Some of them I record as a curiosity :

Armenian.	*English.*
Ayer	Air.
Toor	Door.
Toosder	Daughter.

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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.

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 literature is preëminently Christian and Theological.

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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.

If the literature of the nation is not equal to that of civilized nations, it is far superior to that of her surrounding neighbors.

The Armenian literature has made rapid progress during the present century, especially by the Armenian Catholic monks, in the Monastery of St. Lazarus, Venice. The influence of this brotherhood on the 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 published very valuable religious and scientific books in the modern Armenian language.

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A SHORT SKETCH OF THE ARMENIAN CHURCH.

The Armenians were originally idolators. There were three distinct periods in which the nation followed idol worship. First, Nature worship; Second, the 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 Eusebeus, 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. The correspondence is as follows:

THE LETTER OF ABGARUS TO JESUS CHRIST.

"Abgarus, Prince of Edessa, to Jesus, the merciful Savior, who has appeared in the country of Jerusalem, greeting. I have been informed of the prodigies and cures wrought by you, without use of herbs or medicines, and by the efficacy only of your words. I am told that you enable cripples to walk, that you force devils from the bodies possessed; that there is no disease, however incurable, which you do not heal, and that you restore the dead to life. These wonders persuade me that you are some god descended from heaven, or that you are the Son of God. For this reason I have taken the

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liberty of writing this letter to you, beseeching you to come and see me, and to cure me of the indisposition under which I have so long labored. I understand that the Jews persecute you, murmur at your miracles, and seek your destruction. I have here a beautiful and agreeable city, which, though it be not very large, will be sufficient to supply you with every thing that is necessary."

To this letter, it is said, Jesus Christ returned him an answer in the following terms:

CHRIST'S REPLY TO ABGARUS.

"You are happy, Abgarus, thus to have believed in me without having seen me; for it is written of me, that they who shall see me, will not believe in me, and that they who have never seen me shall believe and be saved. As to the desire you express in receiving a visit from me, I must tell you that all things for which I am come must be fulfilled in the country where I am; when this is done, I must return to Him, who sent me. And when I am departed hence, I will send to you one of my disciples, who will cure you of the disease of which you complain, and will give life to you, and to those that are with you."

ARMENIA VISITED BY THE GOSPEL.

Ecclesiastical history of the nation declares that Bar-

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tholomew and Thaddeus (the former an Apostle and the latter one of the seventy) were subsequently sent to Armenia, and Thaddeus, 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 Thaddeus preached the Gospel in the other parts of the land, so 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, the St. Gregory Illuminator, the son of a Parthean prince. Therefore the Church is called Illuminiterian, or Gregorian.

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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.

BIBLE IN ARMENIAN LANGUAGE.

This is the second period of the converson 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 furnished and the whole Bible was translated (from Septuagint) into the Armenian language, which is the oldest and most magnificent National and Ecclesiastical monument. 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.

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THE ARMENIAN PATRIARCH OF JERUSALEM.

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DOCTRINES AND USAGES OF THE ARMENIAN CHURCH.

The form of the church is Episcopal. The head of the church is Gathoghigos, who resides at *Echmiadzin*, in Georgia, Russia. After Gathoghigos comes Arch-bishop, Bishop, *Vartabed* (teacher or preacher), and then comes 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 Sees of Patriarchate, 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, who 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 Nestorian, and other heretical errors, prevailing in those times, but believes that the Human and Divine nature of Christ is united without confusion, and is inseparable (John xii : 27, xiv : 10.). Therefore they are called *Monophysites*.

The Armenian church discards the doctrine of purga-

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PALESTINIAN INSTITUTE

tory, and agree with the Greek church in rejecting the *filio-que*, from the Nicene creed, and maintain 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 three-fold immersion. The doctrine of transubstantiation is 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 usage of the pictures of the Saints, especially St. Mary's, 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 clergy above the priesthood are forbidden to marry.

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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.

ARMENIAN CHURCH NEEDS REFORMATION.

The Armenian Church believes in all fundamental doctrines of Christianity, but it believes also in traditions. The church is called by the nation Orthodox, *Apostotic*. 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 Scriptures were scarce, when profound darkness prevailed over the entire world. 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 toward dark ages, but

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toward 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 the dark clouds, and the Armenian church will appear through the gloom, towering toward heaven in all her attractive beauty, symmetry and solidity, holding a very important place among the religious denominations of the world.

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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 (*Missions to the Oriental Churches*), Secretary of the American Board.

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

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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 regard to 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, G. W. Wood.

At the beginning of their work, they were welcomed by the Armenian Patriarch at Constantinople, and by the

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REV. DR. C. HAMLIN, THE FOUNDER OF ROBERT COLLEGE
(AMERICAN), IN CONSTANTINOPLE.

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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 those tracts, which were previously 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, superstition and fanaticism, which had taken root among them, now had to be extirpated. Beside 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

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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 perfect sympathy with the nation; not because they put obstacles in the way of the Missionaries, not 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 nation 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

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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, 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 ; and 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 apostasize, 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, 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.

This little book will not allow me to bring forth

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many cases of persecution. 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 he could not secret his convictions longer, and persecution brought him fully into the light.

"The Bishop of Nicomedia was a furious persecutor, 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, and he (the priest) closed by saying, 'I shall remain faithful even unto death, and that I shall enjoy through eternity the promised rest, and finally, 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

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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 indignations with the greatest meekness and returned to his house full of joy. But this was not all. The Bishop cast him into the 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, 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

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disfigured and tattered fragments of the cap upon it and paraded them through the streets of the city shouting, 'Head out, 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

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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 (this is another priest), and not also to the others. Wherefore we considered 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

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of the Armenias, 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 the 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

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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 the most heartrending event in the history of Protestant brethren in Turkey. An event concerning 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. That Gregorian Armenians thought they had a right to persecute; and Protestant Armenians that

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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 (afterward entitled Sir Stradford DeRedcliffe), 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) ob-

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SULTAN ABDUL MEJID, FATHER OF THE PRESENT SULTAN.

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tained 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 Minister 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-men-

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tioned 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 agent 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

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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 pretenses, 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 the remain in the hands of these

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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 the reports for the year 1888. I am indebted for them to the *Missionary Herald*, January, 1889.

Missionaries of both sexes,	131
Native Helpers,	739
Average Congregation,	31,588
Adherents,	45,271
Churches,	103
Church Members,	9,240
Theological Schools,	3
Theological Students,	29
Colleges and Boys' High and Boarding Schools,	23
Scholars,	1,071
Girls' Boarding Schools,	16

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Scholars, ... 794
Common Schools, ... 374
Scholars, ... 14,556
Native Contributions for all purposes, . . $53,640

Note.—The statistics of European Turkey missions are not included here.

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, Word of God. There are also two colleges, Robert College at Constantinople, and the Syrian Protestant College at Beyroot, independent endowment and management of the Societies. Three more at Harpoot, Aintab and Marsovan, in Asia Minor, with endowments and boards of trustees, but practically under management of the societies. Two more at

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Oroomiah, Persia and Osiout, Egypt 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, 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 colporteurs 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

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reached a circulation of over 4,000. The medical work has assumed great proportion. 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, and we have one and a half millions of copies put into the hands of the people. These have been in about the proportion of one Bible, three Testaments and five portions, *i. e.*,

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single Gospels, Psalms and Proverbs. When it if 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 earnest 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 colporteur 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 colporteur 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.'

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"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 ere long more than regain its pristine purity and strength."

BAPTIST WORK.

The Baptist work is new in Turkey. The work was begun about six years ago, by native Armenians, who had previously come in contact with the Baptist Churches in America and who were sent as missionary

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colporteurs, under the American Baptist Publication Society.

"Missionary work had been continued by the (Publication) Society in Armenia, where there is a church-membership gathered of fifty-four, and a school of forty-five pupils. A permanent congregation of two hundred and fifty has been collected. . At Erzroom two churches had been organized, one with five and one with twelve members; one new school had been opened, making now four altogether, in which eighty-two girls receive instruction. The attendance upon the ministration of the Word, amounted to over three thousand. The number of baptisms was twenty-five. At Pera, Constantinople, a church had been organized which now contains nine members. Over three thousand had been reached by the preaching of the missionary. Work is to be resumed at Constantinople and at Bagchejick, where a church has recently been gathered. These missionaries are working amid the greatest disadvantages; there are no houses of worship or suitable places for schools or prayer-meetings; they have no publications in stock to scatter among the people."—*American Baptist Year-Book*, 1889.

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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, oppress'd with perfume,
Wax faint over 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;

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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. Here rose 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 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 compared with it. No other part of the world has yielded so 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, pommegranates, citrons, oranges, lemons, quinces, prunes, apples, grapes, melons, mulberries, cherries, olives, figs, chestnuts, opium, and all

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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 extraordinary fertile, yet it is only scratched over for a mere living in spots, here and there, by the thinly settled inhabitants with ancient plows. 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. 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 nation is called *Osmanlis.* "Turk" is the name given by others

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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 posessed in the world.

The early history of *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.

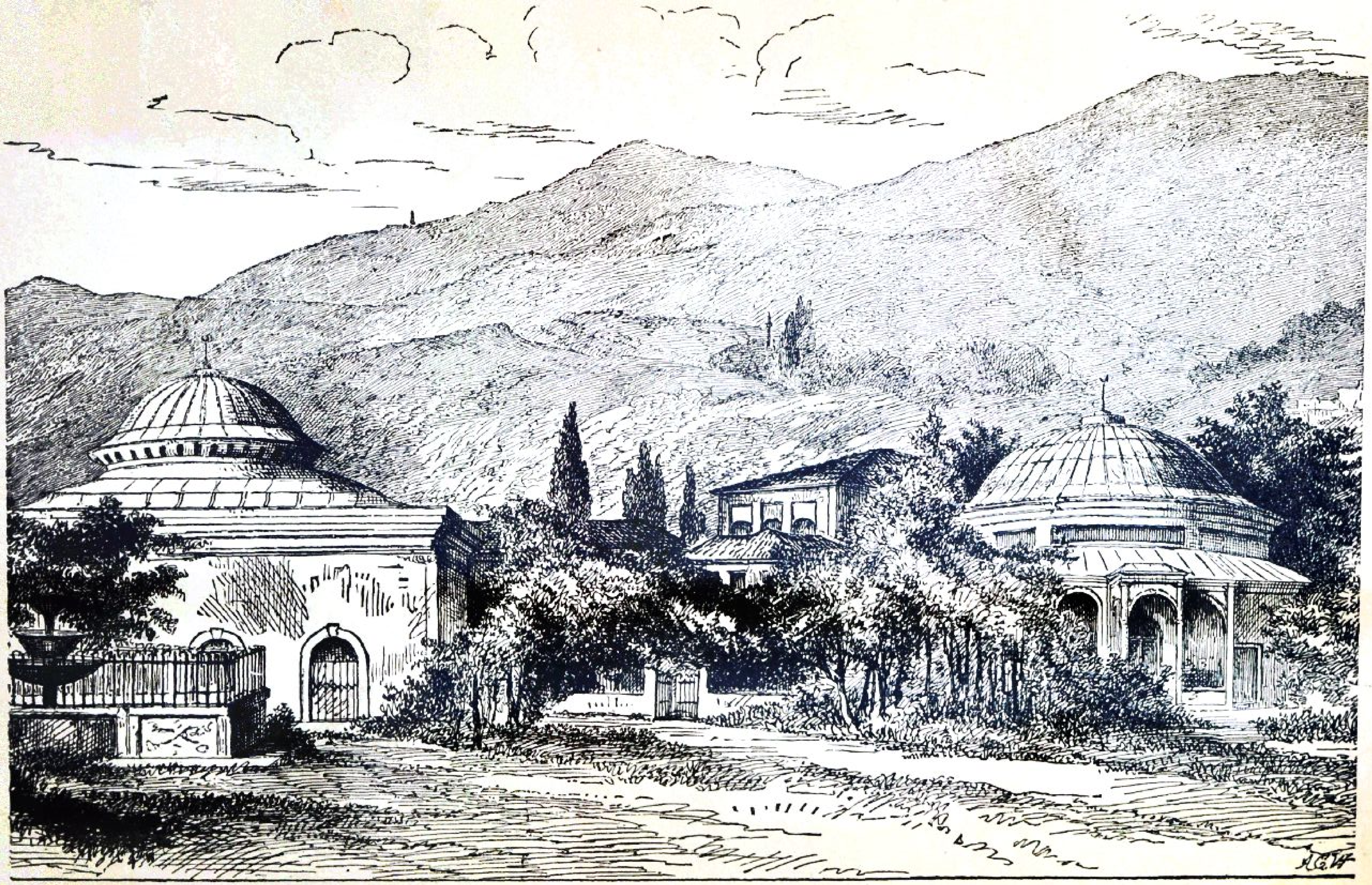
The religion of Mohammed in the middle of the seventh century, gave unity to all Turkish tribes. After this the history of the Turks began to be an authentic one. After this we see the banner of their Prophet carried from victory to victory. They pressed forward over the mountains of Kurdistan, along the banks of 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 had made considerable conquests in Asia Minor, pressing northward into the neighborhood of Constantinople. He was an able, temperate, vigorous and enterprising

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TOMBS OF THE FOUNDERS OF THE TURKISH EMPIRE, OSMAN AND ORCHAN.

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 Nicea 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 (good city).

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 tributaries. His son, Bayazid, added Valachia, 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 his face toward Greece, and conquered it, as well as Albania.

But Ottoman conquest could not be accomplished without placing Constantinople in the list of conquered cities. The son of *Murad II.*, *Mohammed II.*, with his two hundred and fifty thousand men fought against the 4,973 defenders of the Capital and captured it and put an end to the Greek Empire, May 29, 1453. After

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this the entire Peloponnesus, Athens, Herzegovenia, Venice, Moldavia and Cremia 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 is the longest of all the Sultans of the Ottoman Empire, being 46 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 infe-

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rior celebrity, such as Algiers, Cairo, Mekka, 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 Maeotis, 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, Mount Carmel, Mount Taurus, Ida, Olympus, Pelion, Haemus, 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	"

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Mustapha I.	reigned	2	years.
Osman II.	"	4	"
Mustapha I.	"	1	" (second time.)
Murad IV.	"	17	"
Ibrahin 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., the present Sultan, was proclaimed in 1876.

OBSTACLES.

About three centuries, beginning from the first Ottoman Sultan down to *Suleyman* the Magnificent,

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the Grand Law Giver, 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 Herzegovenia, with the Cremia 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 fifty millions, and the square mileage over two millions, 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

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5,000,000 of inhabitants 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 a dependent state, 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."—*Lane-Poole, "The Story of Turkey."*

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A BULGARIAN WOMAN.

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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 diminished. To-day the Ottoman Empire holds an important position among the European powers. A power which holds the place "when 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. The sceptre of the government sways over less rival nationalities, therefore she has more advantages for a better administration. 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 countries of German and Austro-Hungary Empires, Italy, Denmark, Switzerland, Belgium and Japan, embracing about 700,000 square miles.

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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 battle fields, 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. Shiech-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 Navy.
8. The Minister of Artillery.

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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 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's 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* (States), each having its own *Vali* (Governor), appointed and deposed

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by the Sultan. There are seven *Vilayets* in European, and twenty-five in Asiatic Turkey.

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, even women, 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

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the battles against 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.

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

IN ASIATIC TURKEY.

1. Armenians in religion are Gregorian, Catholic and Protestant.

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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 practice their national customs and follow their religions with great liberty.

RIVALRY BETWEEN THE NATIONALITIES.

There is no harmony or sympathy between these nationalities, to the contrary it may be said, there is rivalry between them, and hatred toward each other is manifested in many ways.

A man after crossing the great Atlantic and coming to America and living several years, will begin to drop his national habits and adopt those of America; if he

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does not, his children certainly will do it. It is not so in Turkey. Each nation generally speaks her own language, practices her own religion, follows the customs of her fathers, dresses in her national costume, and keeps her 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 he 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 gives births and nurses in her bosom so many rival religions and antagonistic nationalities, can not be developed easily.

Here is a question. How can these nationalities be-

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

THE MILITARY SYSTEM.

The military system has been much improved during the last few years by European military 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*.

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 (English) was the most brilliant naval officer, who reformed the navy as far as possible. The navy consists of twenty iron-clads, seven of them frigates, eight corvettes and five gunboats.

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FINANCE.

The financial condition is not good. The revenue was in 1880–1881 about $65,000,000, while expenditure was more than $75,000,000. 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 toward 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 Angora goat, which is 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. In Broosa and Adrianople there are silk manufactories. 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.

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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 shall 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 3,000 kil. 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 Constantinople is reduced from eight to two and a-half days.

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The first railroad runs from Constantinople to Adrianople, and up to north.

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

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

The fourth is called Aiden Railroad, and runs from Smyrna toward 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. I believe that the time will come when the people will no longer travel on such slow animals as the mule, horse, donkey and camel, but by the fiery horse, as in America.

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 Rail Road. The road which runs from Constantinople to Adrianople is about 130 miles; the fare is a little more than ten dollars, about seven cents

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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 P. M. and reaches Adrianople in the evening at about 8 P. M., thus requiring thirteen hours for travelling 130 miles.

TELEGRAPH SYSTEM.

There are about 30,000 kil. of Telegraph lines in Turkey. All the principal cities of the empire are united by telegraph lines. Turkey is also in communication with other countries.

POST SYSTEM.

Turkey is in communication with the world by means of the international post 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

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give him five cents. Letters weighing fifteen grams, five cents. Letters sent to those places which are connected by rail-roads or seashores, three cents. Letters from Turkey to America, five cents.

The post system in America and in all the civilized world is under the control of the government; 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 obliges him to pay double post price 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.

PASS-PORT SYSTEM.

The pass-port 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 the way it is conducted, the evil arising therefrom, far outweighs the good of the system. In America a man can travel throughout the country without a pass-port, while in Turkey, in a sparsely populated country, where many of the policemen do not know how to read

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or to discriminate the lawful from the unlawful pass-port, nobody is allowed to move for even a short distance without a pass-port. The deplorable influence of the pass-port system upon travelling and business life is acknowledged by all. To secure a pass-port 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. Riggs, of Marsovan, during his missionary tour of Asia Minor, was confined in Samsoon, not having the inevitable *Tezkiré* (pass-port).

PRISONS.

There are no houses of correction in Turkey. No effort is made for the improvement of the condition of the 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 prisons 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.

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A MOSLEM LADY, OF INTERIOR.

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Neither bed nor bed-clothing is furnished. The prisoners wear the clothes in which they are arrested. They try to keep themselves warm at nights 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 the 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. 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

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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 policemen, often struggling and quarreling 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 paper was published 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 papers published in the Turkish Empire. Each nation has her 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. The *Tarik* (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

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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* (states) 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.

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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.

The Character of the Papers. The papers are political and national. There is 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 publication. 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, one in Vienna and one in Paris. 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 Constantinople. Both ends of the great bridge over the Golden Horn are

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occupied by newspaper men, who cry all the time and try to sell their papers. One cries in 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!" etc. A babel which is rarely heard in any place in the world.

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VI.

MOHAMMEDANISM.

Allahu 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, 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. It is related that at his birth the sacred fire of Zoroaster, which had burned for one thousand years, suddenly became extinguished, and all the idols of the world fell down. While Mohammed was still a child his father died. He lost his mother, when he was six years of age, and he 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, so by his fidelity he 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

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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 reformed, refined and elevated their character as far as possible.

THE KNOWLEDGE OF GOD IN ARABIA.

The most eccentric and essential code of Mohammedanism is the unity of the God-head, which was brought into existence 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 (Galatians 1 : 17). Besides 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 returned to his own country, and 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." —*Kurtz, Ch. Hist., Vol.* 1, *p.* 250.

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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 principle doctrines of Christianity were obscured by heretics and worship of the martyrs; relics were regarded as essential to the Christian faith. Iconoclastical and other dogmatical controversies divided and sub-divided 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 over and swept it away.

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 which he had received in his solitary cave. When the announcement came "Oh, Mohammed! of a truth thou art the Prophet of God and I am His Angel Gabriel," like Isiaiah 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 people of unclean lips."—Isa., 6 : 5. Mohammed, trembling,

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told about 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, Alláh (God) 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. 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 his Apostle.)

THE DOCTRINES OF MOHAMMEDANISM.

The greatest and most important doctrine of Mohammedanism, as has been mentioned, is the unity of the Godhead. Belief in the existence of Angels is absolutely required in the Koran, the Bible of Mohammed-

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ans. 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 will enter heaven, and the wicked will open his eyes in hell.

PRACTICAL DUTIES.

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 is at dawn, the second is at noon, the third is after noon, the fourth is at sunset; the fifth, 9 o'clock P. M. The Mosques are opened all hours during the day for worshippers. The call to 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 devoted Mussulman from praying to Merciful God at the appointed time.

A PRAYER.

Here is a model of a Moslem prayer:—"Oh God

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A MOHAMMEDAN AT PRAYER.

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Most High, there is no God but God. Praises belong to God. Let Thy name be exalted, oh, great God! I sanctify Thy name, oh, my God! I praise Thee; Thy Name is blessed, Thy grandeur is exalted, there is no other God but Thee. I flee to Thee against the stoned demon, in the name of God, clement and merciful. Praise belongs to God most clement and merciful. He is sovereign of the Day of Judgment. We adore Thee Lord, and we implore Thy assistance. Direct us in the path of salvation, in the path of those whom Thou lovest with Thy favors, of those who have not deserved Thine anger, and who are not of those who go astray. Oh, God! hear him who praises Thee. Oh God, praises wait for Thee. Oh, God! bestow Thy salutation of peace upon Mohammed and the race of Mohammed, as Thou didst upon Ibrahim (Abraham) and the race of Ibrahim, and bless Mohammed and the race of Mohammed, as Thou didst bless Ibrahim and the race of Ibrahim. Praise, grandeur and exaltation are in Thee and to Thee."—"*Diversions of a Diplomat in Turkey*," *by S. S. Cox, pp.* 221, 222.

Circumcision is held by Mohammedans and is performed with 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

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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.

The negative precepts are, to abstain from usury, gaming, drinking of wine and eating the flesh of swine.

THE MOHAMMEDAN WORLD.

There are about 200,000,000 Mohammedans in the world, and are spread chiefly into 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 is translated from Arabic principally into French, Latin, and English languages. The first translation of the Koran was into French, in 1647. The

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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 Abubekir, and revised by Ottoman; the former second, and the latter 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 against the printing, translating and distributing of their Bible.

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,

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abrogated the preceding; therefore, those who profess 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." It is gratifying though that the last Caliph of the Prophet, the present Sultan, Hamid II., sanctioned the translation and publishing of the Bible in Turkish and Arabic languages.



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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 where they 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 Macedonia 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

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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, but in 1453, A. D., it was taken, after being besieged fifty-three days, by Mohammed II., and since his day the city has been the central power and capital of the Ottoman dominion.

SITUATION.

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. Her 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 city can be compared with Constantinople 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

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CONSTANTINOPLE.

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of involuntary admiration and forgot forever 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."

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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 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 at Rome; the oldest cathedral on the earth, the oldest monument 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

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in order 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. It is 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. And, indeed, the bridge is one of the most wonderful places on the earth for the number and variety of representatives of the human family, Europeans, Asiatics, Africans, as well as Americans, meet here.

The city being the seat of the Sultan, here may be found the representatives of the religions of the Empire. The city is the seat of Chich-ul Islam (the Elder of Islam) of Mohammedans, the Badriarch (Patriarch) of Armen-

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ians, the Patriarch of Greeks, the Exarch of Bulgarians, the Azkabéd (the Chief of the Nation) of Protestant Armenians, the Monsigneur of Catholic Armenians and the Khaham-bashi (High Priest) of Jews.

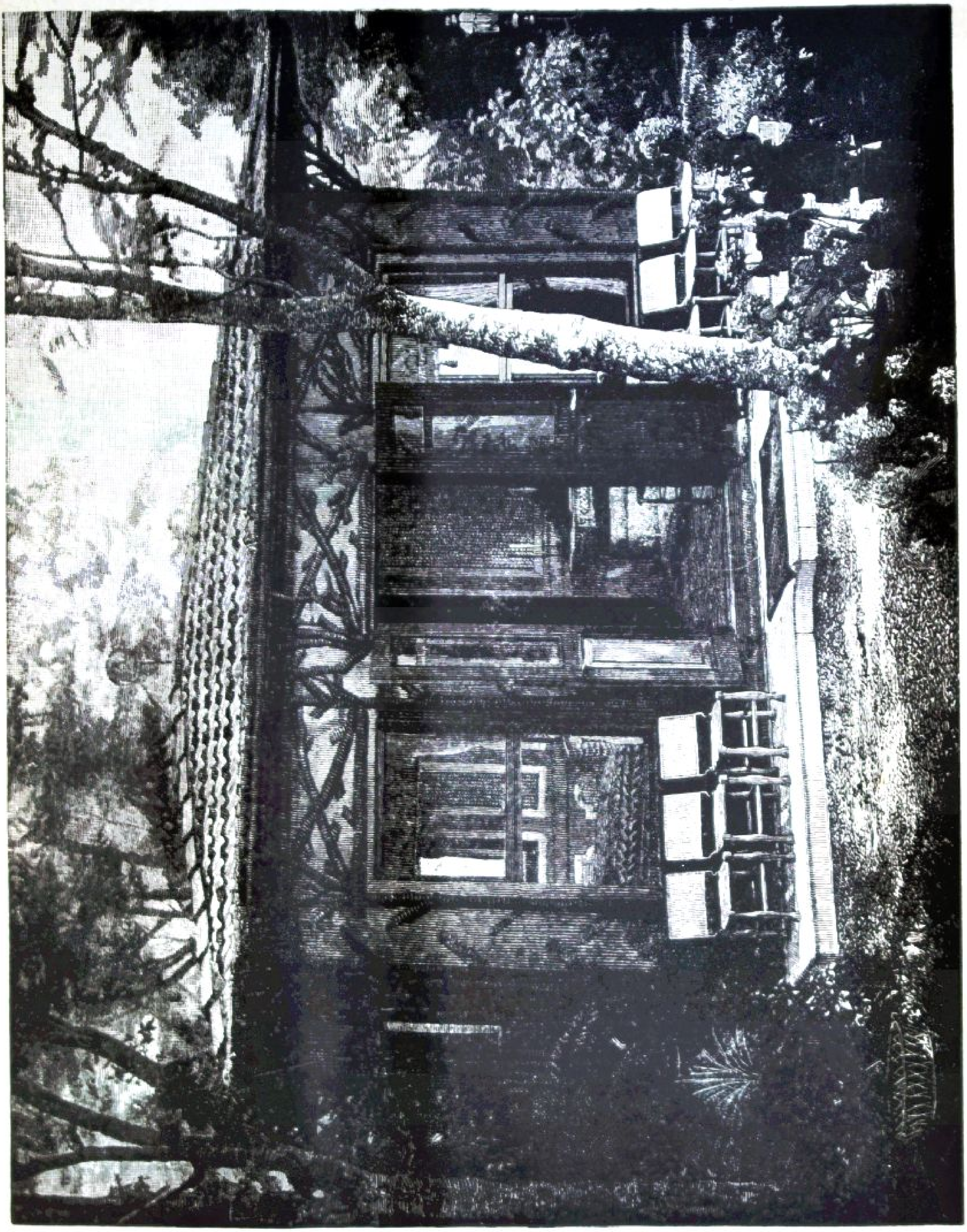
The city is also the seat of Oriental culture and civilization. Its influence is felt throughout the country.

THE SULTAN'S PUBLIC PRAYER.

When I was at 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 shake the hand of Mr. Cleveland, 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 at the moment, 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

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THE SULTAN'S PALACE AT YILDIZ.

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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 and dirty, are watered and swept a few hours before the time of his praying, 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 either side 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 forever!"

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

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BAZAARS AT CONSTANTINOPLE.

The bazaar is a place which every traveller must visit. The bazaars are 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 eye can reach, are seen ranges of shops filled with slippers and shoes of various kinds. Here are exposed the products of Persian carpets. At one place 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 and artisans. So jewelry, furs, caps, dry-goods, blankets, and furniture are separately exposed for sale. Here the old Turk women standing, 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

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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 Turk 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 near sunset, by more than twenty large gates, which lead into as many different streets. In the morning the bazaar is opened and the dealers rush into it 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. It is said that two-thirds of the town was destroyed; nine thousand houses were burnt, and two thousand people were killed.

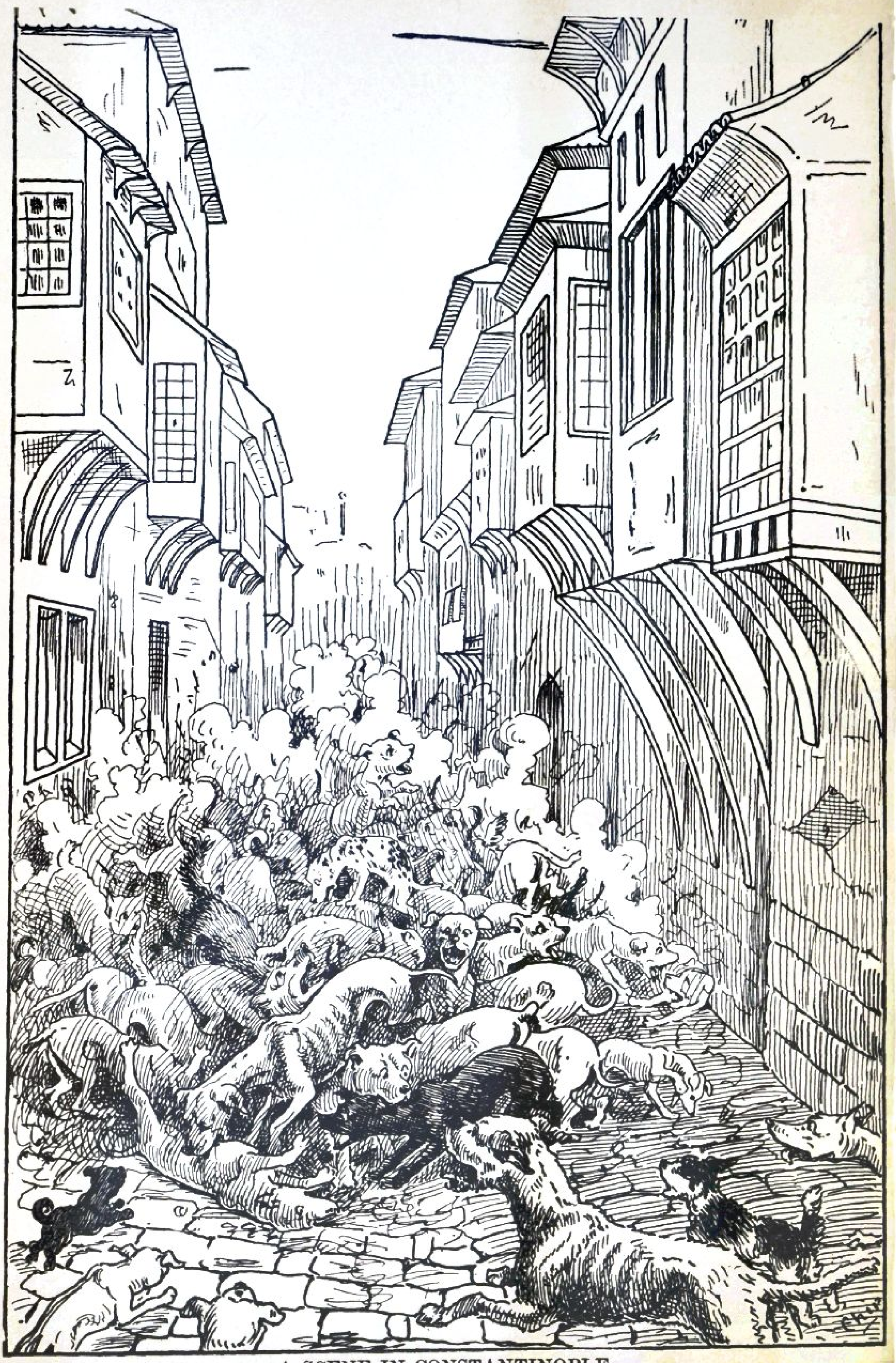
There is no fire bell rung on the occasion of a fire. The watchmen in the towers give the signal at nights by

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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.

There are no elegant fire engines or trained firemen as in America. The firemen 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 unfitted 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 toward 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

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A SCENE IN CONSTANTINOPLE.

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begin their work. All this 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 a city in the world, where there is such an immense crowd of dogs. Every street and avenue of Constantinople is filled with them. I do not know the exact number of these unfortunate creatures. A man must be careful in walking the streets 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 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 battle field. Here is one of the greatest panoramas which is always opened 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

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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 Mussulmen leave some money before their death to support these poor creatures. One may meet in the mornings a stout Turk carrying a large casket on his back, filled with loaves of bread, to give the regular breakfast to these poor fellows, who come by hundreds to satisfy themselves. In the recent number of the *Avedaper* appeared the following extract: "Turk 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 practice 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 sidewalk. 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,

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pack-horses, mules, asses and bullock-carts jolt and rumble along altogether 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 Turk 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 words used 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 that of the boatman.

The porters (*hammals*) are the most busy men in the capital. Without them Constantinople could not exist. 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

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boarding houses in Turkey. You wait for an express wagon to come to move your goods, and when it arrives you find that 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 their 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 exercises, 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

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DERVISHES.

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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 roundabout, 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

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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 of 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,

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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 from which the customers now and then dip up water to quench their thirst. Around this room there are elevated platforms, upon which stand 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

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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 his carpet; a little beyond another with a beard reaching to his middle, reading the Koran; while near by a Jew is 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 chaldrons about fifteen inches wide and ten inches deep. The chaldrons 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 clouds of steam which arise from the basins hang in the atmosphere. The walls are reeking with a warm sweat. High over head is a concave ceiling, pierced with round holes, which are the only windows of the interior.

Here some scrape with the razor a bald crown; there

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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.



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VIII.

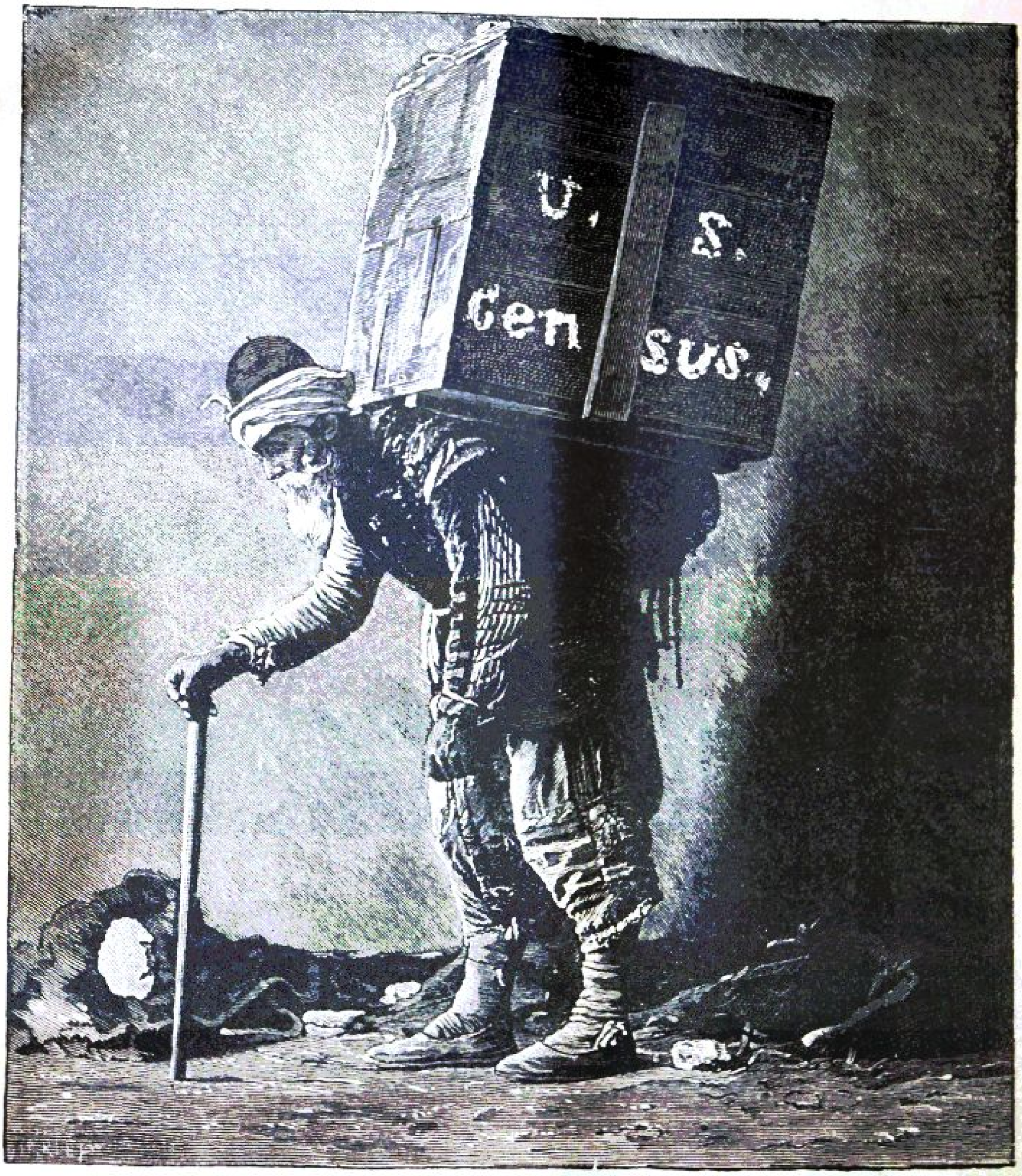
SOCIAL LIFE.

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, 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

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HAMMAL, A GENERAL VIEW IN CONSTANTINOPLE.

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the marriageable age, not himself, but his parents, take care to find for him a wife. The mother is more active and earnest in the matter than the father. The mother 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 order of 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;

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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, the contract above mentioned attracts my highest admiration indeed. What is the contract? It is 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 relations 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 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.

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

POLYGAMY AMONG MOHAMMEDANS.

Polygamy is less prevalent among the Mohammedans now than formerly. The number of wives is limited generally 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 looks upon Polygamy as not only right and proper, but he considers it a religious duty, like the Mormons of the West. 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, got his living by selling Turkish ink, which he peddled

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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 'Mashallah, 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

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is an easy or sensual religion, because it sanctions polygamy. But it may be asked, Was slavery in America thirty years ago a part of Christianity? Is Christian Europe and America to-day less sensual than the Mohammedan world? Saloons, theatres, prize-fighting, gambling and suicide 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 can a fair-minded man think for a moment that all these indulgences are the fruit of Christianity? God forbid! We are too prone to judge Mohammedanism by our Christian standard. Let us remember that Mohammed was born in Arabia, and polygamy was born on 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 many of 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

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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 and love."

A very distinguished Christian traveller in the Orient asks: "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 carefully 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.

AN ARMENIAN WEDDING.

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 and her 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

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TURKISH LADY AND SLAVE IN THE HAREM

of the party to which they belong. Preparation for the supper is 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 a little beyond the Oriental 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, is 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 all guests, about ten o'clock P. M. 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. xxv. 6. The party of the bridegroom is welcomed by the sprinkling of rose water. The reception is magnificent. The coffee, sweetmeats and cigarettes are offered to the party of the groom. The friends of the bride having assisted her in the arrangement of the bridal garments, the bride-

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groom enters the reception room and kisses the hands of all guests beginning with his father 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 reluctant 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 move 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 them 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 one 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,

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showing the unity of the couple. After the marriage ceremony most of the guests retire to their houses. 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 the brides in America. 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 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 children pick them up as fast 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 several days. And it is not strange to say that in some places the bridegroom does not see the face of his bride for a few days after the marriage.

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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 and mother-in-law, and kiss 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. XXIV. 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

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will give it to you." "No," says 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," says 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

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money." The poor bridegroom was obliged to depart from his bride and return to his village, where he finally succeeded in borrowing 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 *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 at 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 watch 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

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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 fasts and festivals. 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 4 A. M. to 6 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

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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 the *Ramazan*. The market places are deserted, and nothing is done in the government except a few hours during the night. While during the day the market places and streets are deserted, 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 might eat or drink. Then the people go to sleep a second time; the rich for the greater part of the day, and the poor until the rising sun call them forth to their usual business. 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 of the seven cannons is a relief to the fasters. The new moon has appeared.

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Ramazan is over, and the three days of *Bayram* begin next day.

Next day is *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 door of the houses, and rewarded with *bakshish*, *Bayram* present. The officers of the government wear their best clothes, and the soldiers their new uniforms. Turkish flags are seen on every hand.

DRESSES AND ORNAMENTS.

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

The more the people come in contact with 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 *feridje* and *yashmak* (*feridje*

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is a large over-wrap, and *yashmak* is the head covering), to cover themselves from head to foot. At the present time there is not an Armenian lady in Adrianople who uses *feridje* and *yashmak*. Armenians have exchanged the large black cap for the red *fes*. Many Turks have abandoned their turbans and pharisaic flowing garment, and have adopted the European coat. Many Turkish ladies have left their yellow morroco 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*. She can change her thick cotton *yashmak* unto fine silky muslin, or she may change the sacred green color of her *feridje* into the polite black one, but she is not, and will not be able to put them aside entirely. The influence of modern civilization cannot affect her old costume. She will not be able to wear the beautiful hat of European ladies. She is under the obligation of sacred law not to show her beauty to any man save her husband! If she attempts to do so, her husband will divorce her immediately!

Necklaces, bracelets, ear and finger-rings and every

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A MOSLEM BELLE OF CONSTANTINOPLE.

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kind 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 very 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.

The better class of city buildings are two stories high. Oriental houses have no yards like the American people, but they have a roofless yard 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 allotted to the men. Generally a long room communicating with some others, is the ordinary living apartment of the

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women and female domestics. In this room nearly all the household operations, such as sewing, spinning, 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 high above ground, which contain domestic utensils, clothes, dishes, cup sand other articles appertaining to a household.

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 necessarily to be found.

The windows are many and very small, and these ought to be in pairs, one on each side. The parlors of the rich people 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 leeping room.

House-cleaning. House-cleaning is entirely different

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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 elements in Turkey. Coal is never used. In many places stoves are put in the rooms and wood is used 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 then taken to the door, and the fire fanned into a flame; it is then brought in and placed in the centre of the room.

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 ground. The table is usually

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

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covered with a coarse cloth. The family surround the table, sitting cross-legged. The whole 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 in 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 is 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 comes coffee and cigarettes.

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. Visiting is generally done among people of the same nationality. It is exceptional to see Greek visitors in the Armenian home and Armenian visitors in the Mohammedan home. Visiting is regarded as one of the

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most important features of social life. Politeness and civility is shown in perfect Oriental manner. Oriental people are very fond of visiting. 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 the visiting prevailing 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

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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 different kinds of gesture and salutations. The guests take off their shoes and enter the parlor. After awhile 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 fore-heads. 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 will 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

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ORIENTAL SUPPER.

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her guests again and engages herself in boiling the coffee and arrangeing 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 till done; then she 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 cup 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

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good fortune," "With health." This closes the ceremony of visiting.

HOSPITALITY.

Modern civilization 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 warm hospitality. What would those Mohommedans 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,

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according to their custom, come to *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.

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EDUCATION.

Education is not compulsory. Education is not yet regarded as very essential to public life. There are no public schools. The government does not give help to non-Mohammedan schools. Each nation has her own, which are called national schools. Armenian children attend the Armenian and Greek children the Greek schools. The schools of all nationalities at the present time are in a better condition than they were twenty years ago. There are more readers and writers at the present time than before. There is no university in Turkey. There are but few colleges, academies or high schools. The best educational institutions are found 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. They are not

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able to help 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."

B.—"But the tax-gatherer won't 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

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both sexes, whose purpose it is to educate these poor children. Under the auspices of these societies there are forty schools, 140 teachers, with 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, males and females, are formed in a double line.

The procession moves toward the school-house singing hymns loudly as they go with the new pupil. Another such ostentatious ceremony and procession is made when he graduates from the school.

A Mohammedan primary school is composed of one or two large rooms, the boys and 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

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A MUSLIM KĀTIB (SCRIBE).

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 hands him the letter and asks him to read. If she desires to reply to the letter she sits on the mat at the feet of the *kiatib*, and tells him what kind of a letter she wishes to send. The *kiatib* writes, as soon as the words fall from her lips. It is not strange to see, here and there, a Christian female teacher, while among the Mohammedans a female teacher hardly can be found.

In America, ladies 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

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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 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 on the days of vintage. 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

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work. There are large baskets near the collectors, in 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 him to take down the basket and pour it into the barrel, which afterward will be used as the wine-press. The person who is called 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 purposes, viz.: for making preserves and wine. If it is for the former, the juice is taken from the barrel as soon as it reaches home; but if it is for the latter, the custom is as follows: After the barrel reaches home, a man with bare feet and legs descends into the barrel, and treads on the

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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 apparrel, 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." Isaiah lxiii: 2, 3 (New Version).

After the grapes are pressed as above described, 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

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of saloons, native and foreign. The native saloons are those which usually sell native drinks; the foreign saloons are those which generally sell foreign whiskies. Native drinks are chiefly of two kinds, *sharáb* and *rakí* —wine and alcohol. Wine (one quart of which is about five cents) is made from excellent pressed grapes, and is very pure and without mixture. To drink wine mixed with water is a custom in Turkey.

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

The whiskies 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. You can find these Oriental articles in almost every city and town. In Marsovan and elsewhere, vineyards are cultivated by the people, and wine and alcohol are made and used by

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them during the whole year. Saloons are licensed by the government upon the payment of a very small sum of money, 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. There is not one Mohammedan saloon-keeper in all the Turkish Empire. It is true that some of them are very miserable drunkards. 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 opposite a church or by a church; while in Turkey the saloons must be removed at least two-hundred yards from a Mohammedan temple or a cemetery. Recently, while the people in America were divided upon the question concerning the saloons, the Sultan ordered that all the European saloons in the capital should be closed.

In Turkey the rich people do not go to the saloons, and the poor classes of the people do not have much money to spend for intoxicating drinks.

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IX.

CUSTOMS AND MANNERS.

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 remains only as a punishment.—There cannot be a more shameful punishment to a man than to shave his beard or mustache; while in America it is not regarded so.—The Oriental people are very proud of their mustaches; in America it is not strange to see a man to-day with a big mustache, 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

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on their turban or cap.—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.—In America the ceilings of the rooms are generally plain, while the walls are painted; not so in Turkish rooms.—With American people the gentlemen wait upon the ladies, and gentlemen offer their places to the ladies; while with Orientals, the ladies wait upon the gentlemen, and the ladies offer their places to the gentlemen.—The American people lie in bed with their feet well tucked up and their head 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 the corner of the room, or in its

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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.—The people in America 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

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arm in arm, or side by side; in Turkey, it is very shameful for a man to go arm in arm with his wife. 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. Those 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 complain often, saying, "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:

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SCENE AT THE BAZAAR.

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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.

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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 foreheads with their right hands. 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 a very rich person passes through the streets on foot or on horse-back, 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 and describes the property. Then he leaves the 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,

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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 the sale of the property.

SUPERSTITIONS OF TURKISH PEOPLE.

Perhaps no nation exists in the world but what 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, who are so superstitious as to seek to know their destiny from a bird?"

The Turkish people being behind in civilization, 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 very necessary to bring about a moist atmosphere, all nationalities of the city with great religious demonstration and procession, go out and

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proceed to a high place, and pray according to their 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 presumptous.

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 head-dress on them, and throwing a nice lady's veil over these, and hanging 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, oh God, if you leave the earth without rain."

If a little boy or a little girl is very beautiful, no woman may praise his 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 him 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

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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 a corner of the room for her company!

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. At Adrianople though there are three rivers, owing to my lack of interest, I have never witnessed the Baptizing of the Cross. When I was at the Dardanelles, one morning I was in the market, 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." I did not wish to lose the opportunity. Mingling with the running multitude, in a few minutes I was at the shore. The Bishop, accompanied by a dozen priests in procession, were psalmodizing, 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

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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 violent 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 hollo, 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 have gone mad with the excitement, have grappled with one another under the water and have fought for the possession of the Holy 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.

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BUSINESS LIFE IN TURKEY.

The business life in Turkey is very inferior to that in Europe and America. While in America, great and small manufactories and thousands of work of industry, give employment to every man, and even to women, and keep the whole country in business, 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 entirely cut off from business life, and are strictly secluded in their homes. The best business in the Levant is in the hands of European people. They come to buy silk, cotton and wool, and take them to their country and give work to many thousands of families in their manufactories; while many young men and women in Turkey spend their life 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.

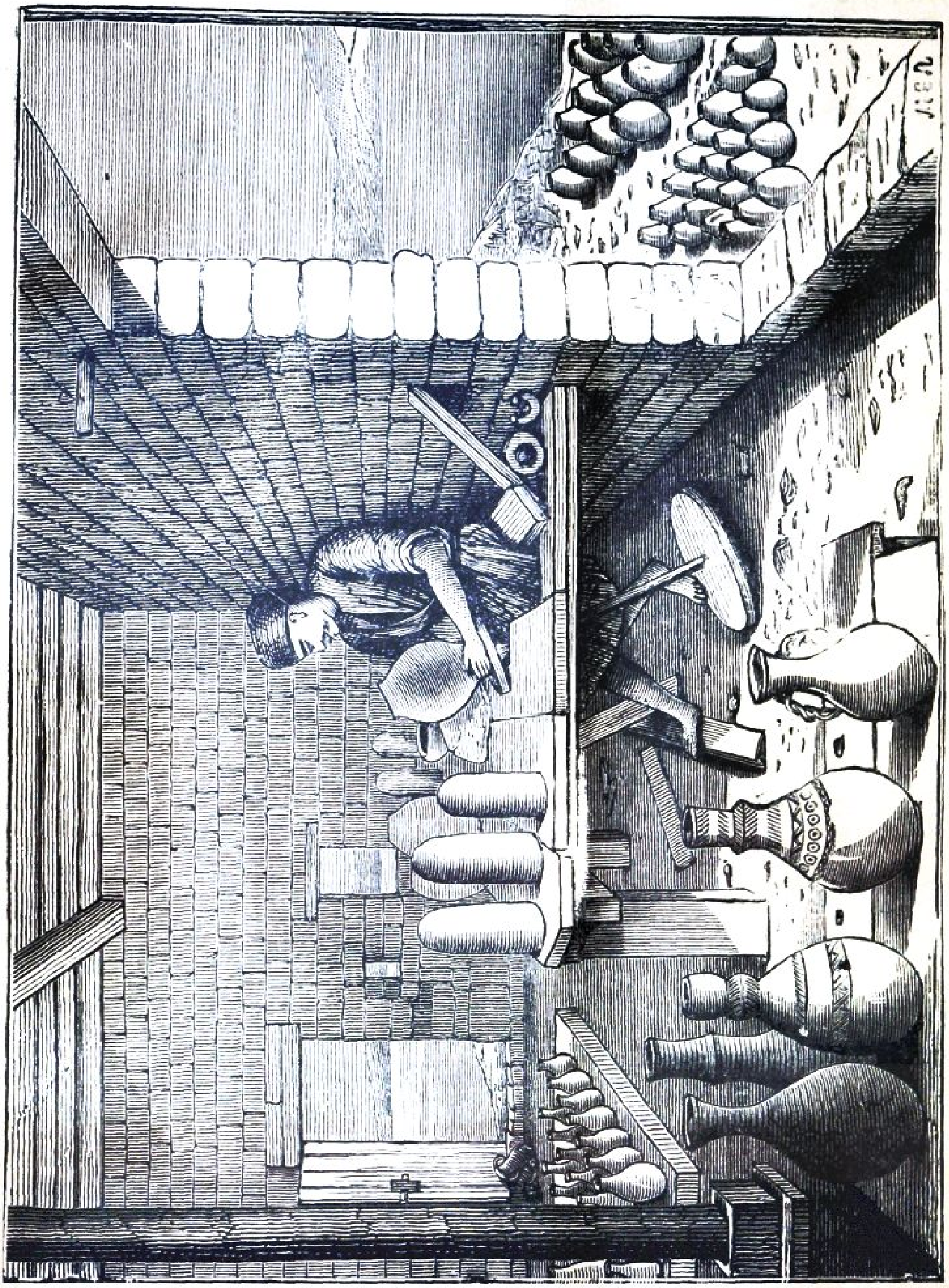
About thirty or forty years ago, the Turkish people were more happy concerning their business life, than at the present. The people had their native arts and businesses, which they used to practice from generation to generation, but since the doors of Turkey were opened

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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 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 and America 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 wages of a girl who works in the mill, is less than twenty cents. The daily wages of a carpenter or tailor is 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. The meat being dearer (cheaper than in America) than other articles of food, is limited to the rich class of people, and hence regarded as a luxury. The people generally live on vegetables.

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POTTER.

The large cities are the centres of business life, as Constantinople, Adrianople, Smyrna, Broosa, Beyroot, 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 them. For example, 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."

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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.

D.—"Give forty-five cents."

B.—"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 young age, 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 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

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upper stone has also a hole in its surface, fitting the hole of the lower stone. There is an upright stick fixed in the upper stone, which is used as a handle. The grain is ground and 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 by one hand, and by the other they constantly retain their hold of the handle, pulling too, and pushing from, 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 and congratulated 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, he cannot be saved; there is no

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heaven for him, 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 a compensation, to the priest who officiates.

Names. The Christian names are generally Scrpitural. 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

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fathers, in Turkey it is not so. The 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 *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 that use medicines are very few, 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

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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 fever, he takes a piece of paper, which was already written by a Priest or Turk *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 (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 also in order to get recovery take some 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, and which are very dangerous to be used. It is

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

"The most of our people call the physician only when the disease has reached its crisis. Knowing this, the doctor used to ask those who called him, about the time when the sickness began. The answer is always five, ten, fifteen or twenty days ago. A very 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, that 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

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friends of the deceased, 'Why did you not call me earlier?' They replied that, 'We did not know that the man would die so soon.' One of them said, 'If you were a good physician, after the immediate 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 are educated in America and Europe, but there are a great many towns and large villages where there is not a single physician 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 do 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 pommegranates, 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,

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ICE-CREAM VENDER.

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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 eats so many articles he would die?"

"It is a gross mistake; the sick gets his recovery by eating."

"That is an old idea. The 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 kind of articles to your sick son, he will gain his recovery soon."

"What do you mean? Shall we have 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.

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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 and form 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 IX, 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 a 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

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flowers. If it is an old person, a black Cashmere shawl tastefully surounds the bier. Mohammedan, as well as the Christian priests, 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 school boys in their ecclesiastical garbs, 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 friend of the deceased or not, to the funeral service. The services are performed in 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, XII, 42–50, and from the Epistles, which is followed by prayers and hymns, relating to the vanity of human life. After the ceremony at the church, the bier is again

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taken upon the shoulders of the friends and carried to the grave-yard, where after a short burial ceremony, the clothes of the deceased are stripped off (sometimes it is buried with the clothes), and the body sewed up in otton, is let down into the grave, which is then filled up.

Cemeteries. The grave-yards 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 public cemetery. Each nation has its own.

Rivalry is shown as much at burial 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 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.

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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. The 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."

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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 head-stones 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 ignorant, by civilized and uncivilized, by educated Christian and gross sceptic. Though the city (population 40,000) has lost her former beauty and glory, yet there is no other city in the world, at the present time, which attracts the

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WATER CARRIERS.

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crowd of people from every part of the globe. Neither the expense of money, or 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 home in a religious procession. The pilgrims do not return empty-handed. They bring with them relics from Jerusalem and its neighborhood, for instance: 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 expect a supernatural and miraculous power from it upon their diseased friends.

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X.

AMUSEMENTS, ETC.

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, living history, and 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 common place, 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

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the most lively interest to tales they must have heard perhaps hundreds of times before. The story-teller recounts his tales with utmost energy and change of gesticulation, and a varied tone of voice according to his subject. He attracts the close attention and high admiration of his audience 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 Turkish people. He is dead but his stories yet live. I wrote to one of my friends to send me the book which contains the stories of the Hoja, but I failed to obtain it. For the translation of the following stories I am indebted to Hon. S. S. Cox's book, entitled "*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.'

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"This the pupils regularly did whenever the Hoja sneezed. One day the bucket gets loose and falls into the well of the school-house. As the pupils are afraid to go down into the well to fetch up the bucket, the 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. The Hoja goes down, and, having caught the bucket, shouts to his pupils to pull him up again. This they do. The 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 know, Oh, 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 the Hoja, and leaves the pulpit.

"Next time he addresses his congregation saying, 'Know ye, Oh, faithful Mussulmans, what I am going

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to say to you?' Fearing that if, as on the previous time, they say 'no' the 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 the Hoja again puts his question: "Know ye, Oh, faithful brethren, what I am going to preach to you?' The congregation, determined not to be disappointed, again take council 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 the Hoja, 'as there are some of you who do know, and others who 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,' said the 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 the Hoja.

"'How is this, Hoja?' says his friend. 'You say

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the donkey is away, and here he is braying in the stable.'

"The 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.'"

. . . . . .

"The Hoja borrows from a friend a large copper vessel in which to do his washing. A few days afterward 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 the 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 the Hoja again applies for the loan of the large vessel—the 'mother vessel,' as he describes it. The demand is readily granted. Before leaving the Hoja inquired after the health of the 'baby

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WOMEN GRINDING.

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

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"'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 the 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 everyone is fast asleep. His wife, putting her head out of the window, asks who it is. 'Wife' replied 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 of adult Turks, in some parts of the country. It is sometimes dangerous to sleigh on the ice, but this does not hinder anybody from sleighing.

Kiteing. Kite flying is a general amusement of the children, as well as of young men. The Turkish kite

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may be regarded as professional. Many people look up with earnest interest, and see the paper kite floating and soaring gracefully toward the sky.

Djireed. *Djireed* is Arabic, meaning stick; it is a Turkish game. The game virtually manifests 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 *djireeds* in the air to a prodigious height, and as soon as they strike the ground, the players are on the spot, hanging themselves over in their saddles, till their hands reach the earth and grasp the *djireeds* firmly, so as to lift them up and whirl them over their heads, and so on.

Music. Turkish or Oriental 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.

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Dancing. Dancing is one of the most fashionable amusements. The dancers form a circle, holding each other's hands. The musicians, sitting usually on their heels at the lower end of the room, regulating 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 regulates their merry and pleasing movements.

Horse-racing. Horse-racing is one of the most popular games that prevails among thé 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 eating. The singing is monotonous, no parts being sung but the air. All songs are either national or secular. Very few sing religious songs.

Hafiz is one of the most brilliant Oriental poets. The following translation of one of his poems is made by J. Morier:

What bliss is like to whispering love,
Or dalliance in the bowers of spring?
Why then delay my bliss t' improve?
Haste, haste, my love, the goblet bring.

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Each hour that joy and mirth bestow,
Call it treasure, count it gain;
Fool is the man who seeks to know
His pleasure will it end in pain!

The links which our existence bind
Hang not by one weak thread alone;
Of man's distress why tease the mind?
Sufficient 'tis—we know our own.

The double charms of love and wine
Alike from one sweet source arise:
Are we to blame, shall we repine,
When unconstrained the passions rise?

If, innocent in heart and mind,
I sin unconscious of offence,
What use, O Casuist, shall I find
In absolution's recompense!

Hermits the flowing spring approve;
Poets the sparkling bowl enjoy;
And, till he's judged by powers above,
Hafiz will drink, and sing, and toy.

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 gener-

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ally performed on festival days. A proper 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 the wrestling with as much interest as the Americans look upon the base ball 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 on 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 Oriental theatricals, or more properly speaking, Oriental pantomime. The pantomime is shown during the *Ramazan*, the Mohammedans' fasting month. Women are excluded, in many respects, from associating with men, but here they are effectually forbidden not to be present. 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

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GOOSE FIGHTING.

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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.

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



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XI.

*THE EASTERN CHURCH.**

"Come over . . . and help us."—Acts xvi. : 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 the representative of the primitive faith, and 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 there has flowed Christianity, 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 respect its historical significance, but it retains, and will retain its geographical grandeur. Jerusalem, Antioch, Alexandria, Athens and Constantinople are associated with the history

* For the denominations of the Eastern Church, see page 219.

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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 Theocracy as well as Eastern Christianity. The magnificent Ararat of Armenia, majestic Sinai of Arabia, the lofty cedars of Lebanon, the Sea of Galilee and Jordan river, and many Christian geographical antiquities may be found not in the Western, but in 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

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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 method 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 fulfill 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 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

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Christian world, 318 bishops came to settle the question; but of these 318 bishops only eight came from the West. Nevertheless, the decree of the council is accepted throughout Christendom.

Her 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. The reason is that the Eastern Church has not been corrupted as the Western. No Patriarch in the East claimed to be the successor of Peter, or claimed 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 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. Not needing renewal itself, it could give renewal to those desiring it. Now 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

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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; Athanagorus, the profuse scholar; Gregory Nazianzin, the powerful orator; Cyril of Alexandria, the strong apologist; Gregory Nyssa, the deep thinker; John Chrysostom, the mighty preacher; Origin, the wonderful theologian; Athanasius, the great trinitarian; Eusebeus, the father of church history, all these and others, claim and will claim the grateful respect and everlasting honor 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 stationary character shall have passed away and she will appear through the dark cloud, 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

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it. Our chief concern, however, is as 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. Though the first seven general councils were all convened, without exception, in the East, delegates were present from the West as well as from the East. 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. XVI. 18, 19, Rome claimed supremacy as the metropolis of the Christian

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world, for there Peter, the great Apostle, had lived, taught, witnessed and suffered. His grave and bones were there. 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 detrimental sign to unity. In addition, there were other political, ecclesiastical and doctrinal differences between Rome and Constantinople which finally culminated in the division of the Church. The final separation took place in 1054.

Separation hastened the Fall of the Eastern Empire. After this formal separation intense bitterness existed between the two factions. 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 mis-

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MOSQUE OF ST. SOPHIA, AT CONSTANTINOPLE, TURKEY.

deeds of the Crusaders and Venetians in 1204, was a comparatively strong defense 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 Edwin Pears, the author of "*The Fall of Constantinople*" (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 (Constantinople) 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

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which it was made. Horses and mules were taken to the church, in order to carry off the loads of sacred vessels, and 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 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 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 her nature of public worship? In this respect it stands in distinct contrast to that of the Western Church.

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Description of the Greek Church. The Rev. George Constantine, D. D., of Smyrna, a Greek divine, writes on this point to the *Missionary Herald*:

"The worship of the Greek Church consists chiefly in the use of 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 is 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 priest of the Latin Church can 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 practiced 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 anyone. The people generally commune three times a year, at the close of the three general

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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 contain a small altar. The baptismal font is in one of these chapels. 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 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.

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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 Sundays, 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 Apostolic 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 that of 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,

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the sermons are delivered in modern Armenian and Turkish, and are easily understood. The Bishop preaches in his sacerdotal robes. A majestic staff (which is 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. He preaches on the main altar, and he sits occasionally, during the sermon, on 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's texts were from the Songs of Solomon, iv, 11: "Thy lips, O my spouse, drop as the honey-comb," and from 1 Peter, ii, 2: "Desire the sincere milk of the word."

The Bishop said: "The Christian must follow the simplicity of the Gospel. As the children get nourish-

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ment from the milk, so we must get nutrition from the Gospel. The children do not know how to blaspheme, envy and do wrong. Christ is the bride-groom and the bride is the church. The church should from her lips drop honey-comb; the honey-comb is the Gospel, the word of God."

Preaching on the parable of the good Samaritan, the Bishop said: "The traveller is he who goes the road to the heavenly Canaan, Jerusalem; but he fell among thieves (Satan) and was wounded. The priest and Levite (ministers of the Gospel and the chiefs of the nation) left the wounded man destitute and miserable; but the Samaritan (Jesus) came and bound his wounds and set him on his own beast and took him to an inn (church) and gave him two pence (two Testaments) and gave orders to the church that the traveller, who is wounded by Satan, should be cured only by the Old and New Testaments, and he (Jesus) promises reward to the church, when she faithfully takes care of the wounded."

The Bishop upon the occasion of a national feast said: "Our Church Fathers, St. Gregory Illuminator, sons and grandsons, and Sts. Sahag and Mesrob were all married men. These latter translated the Bible into the Armenian language and instructed their children in the

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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."

Thirdly. Again her Theology and Christian literature 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, 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,

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Thomas Aquinas, Bacon, Pascal, Descartes; or names of the present century, as Meyer, Lange, Delitzch, Farrar, Manning, Hodge, Schedd and Schaff, etc. 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 as 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"

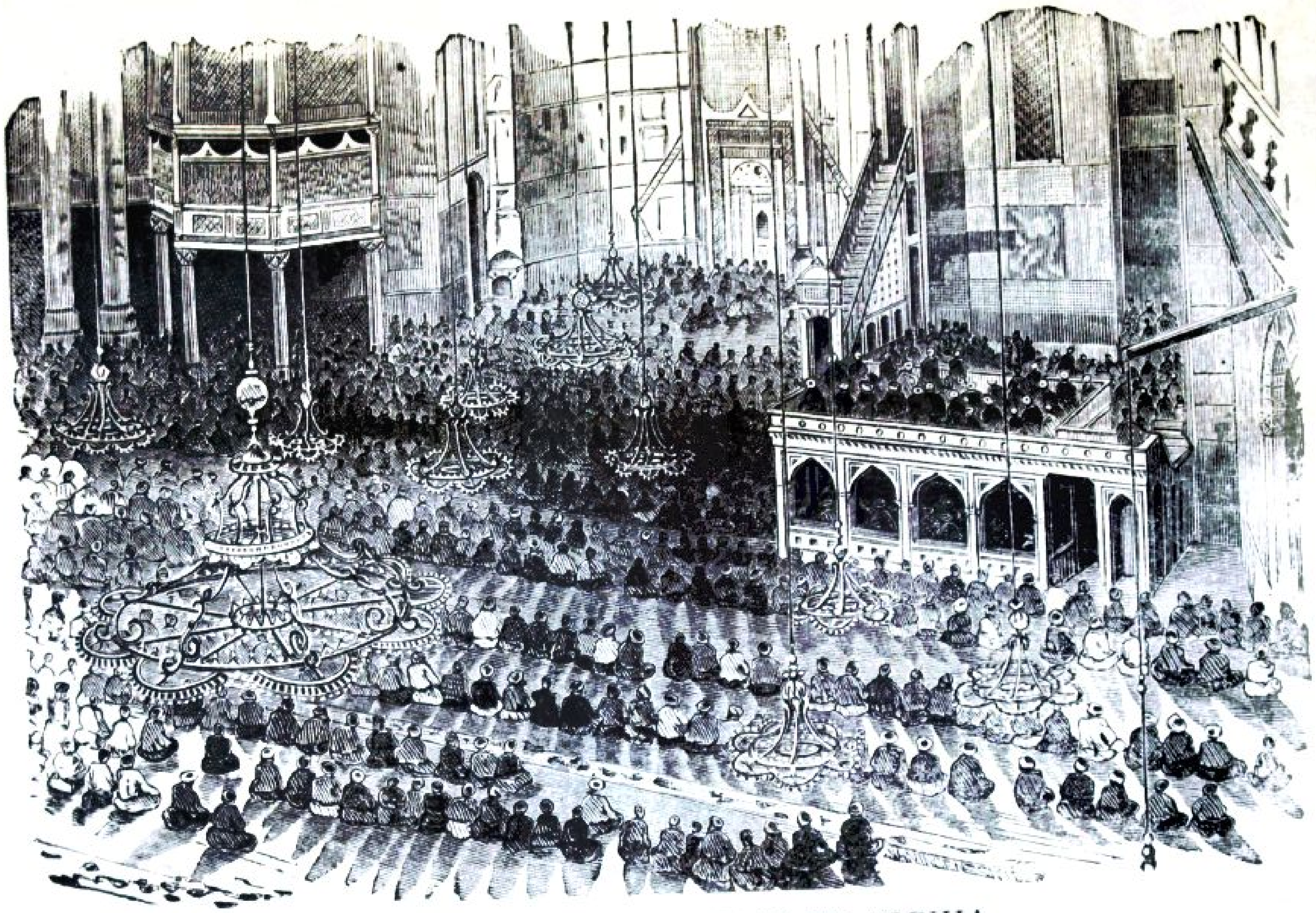
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by the West.) And because of this breadth and liberality of her scholarship, I do not make any mistake in saying, that to-day there are a great many scholars in the West who are much better acquainted with the history and literature of Eastern Christianity, than the Eastern scholars and divines themselves. While the immortal names of Chrysostom, Origin, and Athanasius and the names of many Eastern Church Fathers, are perfectly known among Western scholars, to the contrary, ancient names and modern glorious works of the West are strange to the students in the Eastern seminaries. The progressive spirit which so eminently characterized 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

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INTERIOR OF MOSQUE OF ST. SOPHIA.

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of arrows from modern scepticism. 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 sceptical 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 Rev. Dr. G. W. Wood, now 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, came 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

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infidel books. "*Vie de Jesus*" of Renan 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 in religion increases among young men. Few attend the church services. Who can foretell what will be the condition of Eastern Churches after one or two generations? The clergy is 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 and 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 sent their sons and daughters throughout the world for the evangelization of it. Alas! neither the zeal of the Roman Catholic Church, nor the enthusiasm of the Protestant Churches aroused the Eastern Church from her lethargy.

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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 at Adrianople. Several priests stood at the different corners of the church and chanted Matt. 28th Chapter, in Greek, Armenian and 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 may be classified into two main divisions.

First. Orthodox, including the Greek, Bulgarian, Servian, Wallachian, and Moldavian churches.

Secondly. Armenian or Illuminitarian, Syrian, Coptic, Jacobite, Abyssinian, Maronite and Nestorian churches.

Rivalry among the Denominations. The two great denominations of the Eastern Church have over 90,000,000 membership. All baptized children are

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legal members of the Eastern Church. The Russian Church has a larger membership than 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 among the Protestant denominations! Last year, 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. It was in Boston, Mass., that last year about 600 seminary students of different denominations came as delegates to the "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

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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

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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.

Ref.—Onward, Christian soldiers,
Marching as to war,
With the Cross of Jesus,
Going on before.

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.

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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.*



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