

Mechitar of Sebaste (Sivas), who established an order of Catholic monks at the monastery of St. Lazarus in Venice, 1717. These fathers have won the interest and admiration of European scholars by their publication of Armenian classics, together with many learned original contributions. Other centres of literary activity are to be found in Vienna, Paris, and the Institute of Moscow, as well as the schools of Constantinople and Tiflis.

A list of authorities on Armenian subjects is given in Appendix E.

CHAPTER XI.

AMERICANS IN TURKEY, THEIR WORK AND INFLUENCE.

THE American missionaries in the Turkish Empire are brought into the discussion of almost every question that arises in that land. Especially is this true at present, in connection with the Armenian problem. So many wild and contradictory statements are made in regard to them, and the Protestant communities which are the direct results of their labors, that the mind of the public is more or less confused on the subject. The missionaries, and the many thousands who have gladly followed their leadership in intellectual, moral, and religious reform, *are* an important, though not a noisy or conspicuous element. For this reason, as well as on account of popular ignorance and hostile misrepresentation, they cannot be overlooked in any fair and adequate survey of the situation. The writer has long been familiar with this phase of the subject, and has a large mass of evidence and statistics at his command. *But he is not connected with any of the various missionary societies involved, and is alone responsible for the statements made in this or any other part of the volume.*

It is very important to note that charges against the missionaries, of disloyalty to the Sultan, have never been sustained for a moment, and that investigation has shown them to be obedient to the laws, and opposed to revolutionary sentiments upon the part of any of the subjects of the Empire. The highest officials have repeatedly borne public testimony to the valuable services of the Americans in educational, literary, medical and philanthropic lines. Even H. I. M. Sultan Abd-ul-Hamid has graciously given expression to his confidence in Americans as being free from any political designs, such as all Europeans are supposed to entertain.

Many are not aware of the great work already accomplished by American missionaries during the past seventy years in the Ottoman Empire, nor of the vast influence they have exerted, both directly and indirectly. They have been in many departments the pioneers of civilization. They have stuck to their posts, obscure or prominent, in peace or in war, in famine, plague and persecution. Pashas and diplomats and generals have sought their aid without fear of being misled or betrayed. But the messengers of the Cross have never been swerved from what they consider a "higher calling"—to instruct the ignorant, young and old, to counsel and reclaim the erring, to attend the sick and imprisoned, and to comfort the broken-hearted. To support these general statements, the reader must pardon a few statistics compiled from the latest official tables, showing the *direct results* of American missionary effort in Turkey.

STATISTICS OF AMERICAN MISSIONS IN TURKEY.¹

The following figures, with the exception of the Press statistics, represent the work of the American Board (Congregational) and of the Presbyterian Board taken together.

The Congregational proportion constitutes about three fourths and the Presbyterian one fourth in all these figures, the work of the latter society being confined to Syria and Mosul.

THE FORCE.

Laborers.

Foreign missionaries	223
Native pastors, preachers, teachers, etc.	1,094
Total force of laborers	1,317
American missionaries to Turkey since 1821	550

¹ By far the largest part of foreign missionary work in Turkey has always been in the hands of Americans, although, of course, they neither claim nor have any monopoly in this respect. As a matter of fact there are many other large and successful missionary, benevolent, and educational enterprises conducted in that land by other foreign societies as well as individuals. The various Roman Catholic orders are strongly established in many parts, and are generally of French connections and introduce that language in their work as the Americans do English. The following is a partial list of other societies at work in Turkey: The British and Foreign Bible Society, the Church Missionary Society, the Bible Lands Missions Aid Society, the British Syrian Mission Schools and Bible Work, the Church of Scotland Mission to the Jews, the Society of Friends (both English and American), the Irish Presbyterian Mission, the Reformed Presbyterian Mission, and the German Deaconesses. In addition to all these agencies, there are many private and local schools and institutions that are doing excellent work, but of which only this general mention can here be made.

The statistics of Robert College, Constantinople, are not included in these tables, as that institution, though a child of American Missions, is independent of them.

Plant.

Value of property held by Americans, exclusive of churches, schools, etc., erected in the names of native subjects, with foreign aid, for which statistics are not available \$2,500,000

Annual Expenditure.

Appropriations from America \$225,000
From native sources 60,000
Total expenditure annually \$285,000
Total American expenditure from the first, at least \$10,000,000

THE RESULTS.

Religious.

Churches organized 155
Other stated preaching places 281
Total number of preaching places 436
Communicants (received on confession of faith) 13,528
Members of Protestant civil communities (adherents) 60,000
Average Sunday congregations 40,000
Sunday-school membership 35,000

Educational.

Colleges well equipped, for both sexes 5	} students .	4,085
Theological seminaries 6		
High-schools for boys 80		
Boarding-schools for girls } 80		
Common schools for both sexes 530	"	23,315
Total schools of all grades . 621	Students .	27,400

There are six American institutions in Turkey incorporated under the laws of the United States, and controlled by trustees in that land.

Medical.

There is a well equipped American Medical College and Hospital at Beirut, and American mission-

ary physicians treat, yearly, many thousands of patients of all classes and races throughout the land, both in their dispensaries and in private practice, at a nominal sum and very often gratuitously.

Publishing.

Both weekly and monthly newspapers are published by the American missionaries at Constantinople, in the Armenian, Turkish, Greek, and Bulgarian languages, and an Arabic weekly is published at Beirut.

The catalogue of editions of the Scriptures and of religious, educational, and miscellaneous books and tracts in various languages, which may be obtained at the American Bible House, Constantinople, contains separate titles to the number of about 1000. The publications in the catalogue of the Presbyterian Press at Beirut, mostly in Arabic, number 507. The number of copies of the Scriptures (entire or in part) put in circulation by the Levant Agency of the American Bible Society alone, 1847 to 1893, is 1,378,715. The number of copies of the Scriptures (entire or in part) *in languages and type available for Mohammedans*, put in circulation by the same Agency in 1893, was Osmanli-Turkish (Arabic type), 5,392; Arabic language (Arabic type), 34,077; total, 39,469.

The number of copies of Scriptures (entire or in part) circulated in Turkey since 1820 amounts to about 3,000,000. The number of copies of other books and tracts for the same period is about 4,000,000. The total number of copies of the Scriptures and of miscellaneous literature circulated is therefore about 7,000,000.

Even these large figures by no means measure the extent and significance of Protestant influence in Turkey. The idea and spirit of Protestantism has a breadth which cannot be measured or portrayed by figures. As a matter of convenience and political



ARMENIAN FAMILY, BITLIS.

necessity, and also to destroy unity of feeling and action among the subject peoples, all non-Moslem races were classified by Mohammed II., after the capture of Constantinople in 1453, according to their religious belief. These lines of division have always

been strictly observed by the government in all its dealings with non-Moslems. Even many of the taxes are collected through ecclesiastical organizations. This policy of the government, together with the bitter persecution of Protestants by the older churches, led to the formation of a Protestant civil community in 1850, contrary to the original desire and instruction of the missionaries, and in spite of the protests of many evangelicals who preferred to retain connection with their ancestral church, but who were thrust out with violence and anathema.

The Protestant communities which then sprang up all over the Empire, were not ruled, as are the other Oriental churches, by hierarchical bodies. The missionaries, who are mostly Congregational or Presbyterian, while ready to advise and guide, have never exercised ecclesiastical control over their converts. The Protestants, in accordance with their inherent spirit and beliefs, have naturally organized their religious and civil communities on a simple representative basis, which has gradually developed independence of thought and character, and desire for progress.

We come now to the *indirect results* of missionary effort, namely, the stimulus of evangelical example and success upon the Gregorian and other communities including even the Mohammedans. The homes, schools, and churches of the missionaries have been open to all comers; their varied literature has gone everywhere; their aid in sickness, distress, and famine has always ignored race or creed. Many thousands of Armenians, Greeks, Syrians, Jacob-

ites and others — Moslems being prevented by their rulers except in rare instances—have received education in Protestant schools, without changing their church relations. But, nevertheless, a deep impression has been made on these pupils by contact no less than by teaching, and this, together with a natural and worthy loyalty to their own institutions, has stirred up all the other races to higher ideals and efforts.¹

The existence of a marked desire for progress by all classes is now clear, and that this is largely due to foreign missionaries is admitted by all²—gratefully by the Armenians and Christians generally, but often with chagrin by the Turks, who find themselves

¹ "The creation of churches, strict in their discipline, and protesting against the mass of superstitions which smother all spiritual life in the National Armenian Church, is undoubtedly having a very salutary effect far beyond the limited membership, and is tending to force reform upon an ancient church which contains within herself the elements of resurrection."—Mrs. Bishop, *Journeys in Persia and Kurdistan*, vol. ii., p. 336.

² Unhappily there are some who can see nothing but bigotry and mistakes in what the missionaries have done. Such characters are to be found among all races, as the following extract shows:

"It might be thought that here, [Missolonghi] on the spot where he [Byron] breathed his last, malignity would have held her accursed tongue; but it was not so. He had committed the fault, unpardonable in the eyes of political opponents, of attaching himself to one of the great parties that then divided Greece; and though he had given her all that man could give, in his own dying words, 'his time, his means, his health, and, lastly, his life,' the Greeks spoke of him with all the rancour and bitterness of party spirit. Even death had not won oblivion for his political offences; and I heard those who saw him die in her cause affirm that Byron was no friend to Greece."—Stephens, *Greece, Turkey, Russia, and Poland*, New York: Harper and Brothers, 1839.

being rapidly left behind in the forward march which they have been too stupid or too proud to fall in with. It is, however, very gratifying to see that the Mohammedan leaders in both Church and State are at length becoming aware of the marked intellectual awakening and substantial progress that education has quietly brought about among the Christian races. Robert College on the Bosphorus stands at the head of the many well equipped American institutions in Turkey which have largely contributed to these results.

We gladly recognize the wisdom and energy of His Majesty the present Sultan, in trying to establish Moslem schools throughout his empire, some of which are already quite large, creditable, and popular with the Turks. It cannot be doubted that these schools will lead ultimately to an awakening and a desire for reform and progress among Moslems which will make them no less restive under present conditions than are the non-Moslems to-day, and thus hasten the necessary reforms. While most hearty praise is due His Majesty for fostering and even forcing education among his Moslem subjects, it is greatly to be regretted that there is another side to this policy as carried out by his agents, namely, an equal zeal in curtailing and even closing, as far as possible, Christian schools.

The hostility of the Sublime Porte has been growing, just in proportion as the excellent results of American institutions, already enumerated, have appeared. Does the Turkish Government desire that its hostility be considered the most convincing

proof of the success of disinterested efforts to benefit its subjects of all classes? And does it propose to continue to cripple and suppress such efforts? If so, it is not the two hundred and fifty American missionaries in her borders who will suffer, but the many schools and churches which they have planted and the many thousands of peaceable and hitherto loyal subjects, who have been taught in them to serve God as well as honor the king.

CHAPTER XII.

ARMENIAN VILLAGE LIFE.

THE following description will show to what condition the villagers of Armenia had been reduced by their oppressors. And yet it was *such* people who had to be further impoverished and massacred, lest by their indomitable hopefulness and industry, and by the operation of reforms guaranteed by Europe, they might rise to equality with their Mohammedan neighbors. Of course the customs and style of living of the Armenians in the cities and in some villages, were on a far higher plane, but they too have now been utterly prostrated.

It is very easy to miss the villages as one travels through the country; their location is indicated by a few trees and cultivated fields rather than by conspicuous buildings. The houses themselves are invariably low and contiguous, and of the color of the mud and stones of which they are made. Where the houses are on a hillside they run back into the ground, so that they present only a front elevation, the solid earth forming the sides and rear wall. In the region of Bitlis the earthen roofs of the houses, instead of being flat, are rounded, and thus the village at a distance looks like a collection of gigantic