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REPORTS AND LETTERS

OF

AMERICAN MISSIONARIES

REFERRING TO THE DISTRIBUTION OF NATIONALITIES
IN THE FORMER PROVINCES OF EUROPEAN TURKEY

1858—1918

Chosen & Edited by

VLADIMIR A. TSANOFF

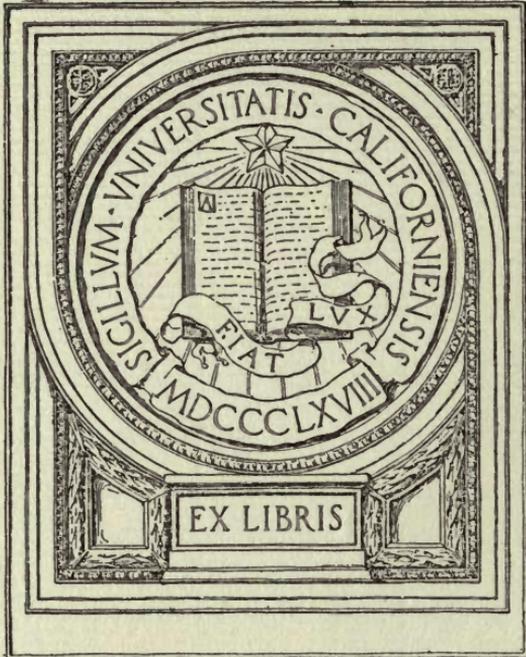
WITH AN INTRODUCTION

FOURTEEN PORTRAITS, AND A MAP

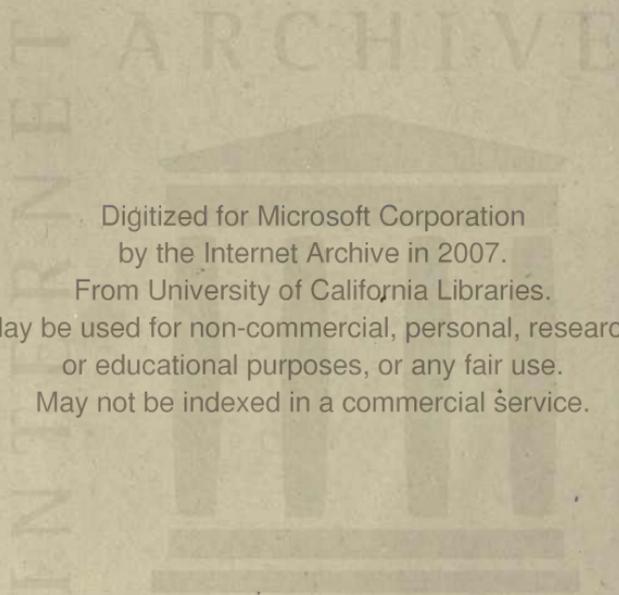


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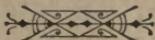
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AMERICAN MISSIONARIES

RELATIVE TO THE DISTRIBUTION OF NATIONALITIES
IN THE FORMER PROVINCE OF EUROPEAN TURKEY

1868-1918

VLADIMIR A. TRUBNOV

GIFT

WITH AN INTRODUCTION

BY THE AUTHOR



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CONTENTS.

	Page
INDEX OF PLACES AND NATIONALITIES	IV—VI
INTRODUCTION	VII—XXIII
CHAPTER I. Missionary Reports and Letters in which reference is made to localities and districts in which the Bulgarians were found to be in the majority	3—68
CHAPTER II. Letters, Reports, and Declarations of Missionaries during and after the Balkan wars of 1912/13, when the language and nationality questions were posed in an acute form	73—90
CHAPTER III. Statements by Missionaries and Persons Connected with the Missions, Bearing on Nationality Problems in the Peninsula	93—111
Map.	
Illustrations.	

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1*

INDEX

OF PLACES AND NATIONALITIES.

(The references are to the Nos. of the articles.)

- Adrianople**, 77; Bulgarian insurrection, 110; forty Bulgarian villages emigrating, 8; Greeks and Bulgarians, 91; Greeks largely of Bulgarian origin, 10; non-Moslem population, excepting the littoral, almost entirely Bulgarian, 88; thirty Bulgarian villages claimed by Catholics, 9.
- Albanian language**, exclusion of, by the Greeks in the schools in Albania, 101.
- Albanians**, Greek hierarchy forces Greek language upon, 104; desire to use their own language, 104.
- Ahur Chellabee**, 66.
- Armenians**, hospitality to, in Bulgaria, 102.
- "Balkan" language**, allowed by Servians, 81.
- Babiacs**, 47.
- Bansko**, 46; inhabitants all Bulgarians, 11; purely Bulgarian population, 29; Protestant primary school, 77.
- Banya (Razlog district)**, Protestant primary school, 77.
- Belgrade**, 97.
- Berlin**, Treaty of, disastrous effects, 110.
- Bible Society**, distribution in Bulgaria, 109, 111; prohibition of Vernacular Scriptures in Greece, 108; circulation of Scriptures not allowed in Servia, 113.
- Bitolia**, *see* Monastir.
- Brody (Upper)**, 43, 46; struggle with the Greeks, 37; 800 homes, all Bulgarian, 42.
- Bulgaria**, religious liberty in, 93.
- Bulgarian atrocities**, charges of, 79, 85.
- Bulgarian Grammar**, by C. F. Morse, 4; by Elias Riggs, 44.
- Bulgarian King and Queen**, relations with missionaries, 81.
- Bulgarians**, alone of Balkan nations received missionaries, 107; efforts of all stations of European Turkey mission for, 69; in Macedonia, condition, 34, 43; distribution of Scriptures, 109; lifted above the Servians by mission work, 97; made good use of their liberty, 98; massacres of 113; of European Turkey, now three or four times the number of the Greeks, 7; outnumber the Greeks in Turkey, 105; rôle of, in South-eastern Europe, 107; reach to the Bosphorus and the Marmora and the Aegean Sea, 3; scattered all through European Turkey, 25; wrongs against in 1878 and 1913, 88, 90; from Scopia and Ochrid, to Drama, 88.
- Bulgaro-Greek controversy**, 48.
- Demir Hissar**, Bulgarian school closed, 46.
- Djumaya**, 46; 4,000 Macedonian refugees, four fifths Bulgarians, 22; relief distributed, 26.
- Doiran**, 22, 77.
- Drama**, outstation, 66; Bulgarian Protestant church and primary school, 77.
- Elshnitsa (Razlog district)**, Protestant primary school, 77.
- European Turkey**, statistics of population, 1858, 3; mission, people reached — Bulgarians, 53, devoted mainly to work among Bulgarians, 106; Bulgarians in; 3, 7, 25, 69, 77, 113.
- Graeco-Albanian movement**, 48.
- Greco-Bulgarian question**, in Nevrokope, 24.
- Greece**, many who speak Albanian in, 103; expelled missionaries, 107; prohibited by law the Bible in the language of the people, 108.
- Greek Church**, hostility to missionaries, 23; disastrous policy towards Albanians as towards Bulgarians, 48, 103.
- Greek priests**, oppose the missionaries, 5.

Greek schools, closed by Servians, 81.
 Greeks, expelled Mr. and Mrs. Kennedy from Kortcha, 1913, 80; tavern-keepers in Macedonia, 22; proper, only about one million in European Turkey, 1858, 3; outnumbered by Bulgarians in Turkey, 105.
 Greek-speaking villages, not found in northern or central Macedonia, 50.
 Grumen (Seres district), Bulgarian Protestant preaching station, 77.
 Gumurdjina, 66.
 Hellenized Bulgarians, 47.
 Hellenizing Albanians, 95.
 Kafadartzi (Kavadartsi), 50, 59; retrenchment, 65; Bulgarian Protestant church, 77.
 Kirk Kelisia, Bulgarian colportage, 2.
 Koleshino, Bulgarian Protestant church and primary school at, 77.
 Komanovo, 17.
 Korcha (Kortcha), 41, 101, 104.
 Kremen, 34.
 Krushevo, 50.
 Kilkish (Kokush, Kukush), 50, 54; 1,200 Bulgarian houses in, 59; ten church members in, 65; preaching station, 77.
 Language question, in mission stations Salonica, Monastir, after occupation by Greeks and Servians, 80, 81, 82, 112.
 Leren, 40, 64.
 Macedonia, Bulgarian in origin, language and customs, from Scopia and Ochrida to Drama, 88; Bulgarian insurrection in, 110; Bulgarian nation in, 70; Bulgarian-speaking people of, 67, 68; circulation of Zornitsa, 18, 45; condition of, under Servian rule 84; field covered by mission work for Bulgarians, 100; half population Bulgarian, 52; larger part of population in interior Bulgarian, 37; most Bulgarians in, possess Scriptures, 19; overwhelmingly Bulgarian in population, 85; possesses mission 21; tour of Elias Riggs, 6.
 Mehomia, 47; Bulgarian Protestant church and primary school, 77.
 Mezhdurek, (Kukush district), preaching station and Protestant primary school, 77.
 Mitrovitsa, Servian work in, 72; Servian worker needed 74; Servian language used, 77.
 Monastir, American school, 77; Bulgarian Protestant church and primary

school, 77; Bulgarian language most widely known, 31; language of trade Bulgarian, 52; not more than 125 purely Greek households in district, 22; obstacles to Protestant church, 57; occupied as station, 1873, 50; population almost exclusively Bulgarian, 22; scarcely any real Greeks in the city, 13.
 Monospitovo (Strumitsa district), 41, 46; occupied, 1885, 50; Bulgarian Protestant church and primary school, 77.
 Montenegro, closed door to missionaries, 107.
 Murtino (Strumitsa district), 50, 77.
 Negotine (Tikvesh district), 14.
 Nevrokope, Christian population chiefly Bulgarian, 24; Greeks oppose the language of the people, 42; Greek money-lenders, 55.
 Nish, falls within Bulgarian field of mission, 1862, 56; 87.
 Novo Selo (Strumitsa district), 37.
 Ochrida, Turks and Bulgarians, 20; western limit of Bulgarian field, 88.
 Palanka (Kriva, Egri), 47.
 Pomacks, speak almost wholly Bulgarian in their homes, 47.
 Prilep (Perlepe), 50; arrest of Bulgarian preacher, 51; wholesale arrest of Bulgarians, 57; preaching station, 77.
 Petrich, 37, 46.
 Philippi, 43, 50.
 Philippopolis, enumeration, 26; comparison with Seres, 42; station, 77.
 Pleven, near Philippi, many Bulgarian books sold, 43.
 Prishtina, people use Servian tongue, 65; Servian language in, 65; first Servian school of mission, 72; Servian worker needed, 74; Servian language used, 77.
 Radovish, 40, 41, 59; church organised in, 46; occupied, 1887, 50; Bulgarian Protestant church, 77.
 Ralkish (near Radovish), 39, 40, 77.
 Razlog, greater part Bulgarian, 11, 47; transferred to Salonica station, 62.
 Refugees, 100,000 in Bulgaria, 79.
 Religious liberty in Bulgaria 93, not in Greece, Servia, Montenegro and Roumania, 107.
 Resen, 50; preaching station, 77.
 Robert College, 33; part in founding new Bulgaria, 110.

- Rodosto, sale of Bulgarian books, 2.
Roumania, closed door to missionaries, 107; Protestant missions not allowed, 73.
Russia and Bulgarian independence, 96.
- Salonica, 59, 60, 65; American Agricultural and Industrial Institute, 77; Bible distribution insignificant under Greek rule, 86; centre for work among Bulgarians of Macedonia, 58; governmental seat of large Bulgarian population 58; Hellenized Bulgarians in, 44; nineteen outstations, 61; occupation of, 53, 54; 10,000 Bulgarian inhabitants in the city, 74.
- San Stefano, Treaty of, better for England and European Turkey population if it had been allowed to stand, 110; majority of Christian population in Macedonia within boundaries of, Bulgarian, 22.
- Seres, but few of Greek nationality in the city, 35; center of large Bulgarian population, 46; Bulgarian community, 47; character of Bulgarian race residing in district, 28; far the larger part of the Christian population of the district Bulgarian, 38; great center for Bulgarian villagers, 59; language of the weekly market-day Bulgarian, 37; large Bulgarian population in the surrounding region, 52; Protestant preacher mobbed by Greeks, 30; school under German patronage, 46; small Greek population, 42; wonderful center for work among Bulgarian villagers, 65; work in cities and villages of district, 49.
- Serbia, south of Nish thirty years ago more Bulgarian than Serbian, 87; maintained closed door to missionaries, 107.
- Sermoosaklee, 42.
- Servia, Protestant missions not allowed in, 73, 107.
- Servian army, usages of "civilized warfare" not observed in, 113.
- Servian spy in American school, 83.
- Servians, arrested Mr. Erickson and Mr. Tsilka, 80; allow "Balkan" language 81; difficulties in dealing with, 82, 83.
- Shtip (Istip), 25 Greek households in, 22.
- Sophia, changes, 99; wildest part of Bulgaria in 1862, 56.
- Strumitsa, church, 22, 37, 59, 65; Bulgarian Protestant church organized 46, 50; primary school, 77; Greek bishop, 39; horde of Greek students, 41; not ten Greek families in all the region, 41.
- Tetovo, opening for evangelical work, 59; Bulgarian Protestant preaching station, 77.
- Thracian dialect chosen, 71, 107.
- Tikvish, 40; district, 13 purely Greek households in, 22.
- Todorak, 65; preaching station and Protestant primary school at, 77.
- Turks, in Bulgaria make laws for their native land, 99.
- Uskup (Scopia), 50, 59; attendance at Protestant service, 65; Bulgarian Protestant church at, 77; great centre in Bulgarian field, 7.
- Veles (Vellise), and 95 villages under it, two thirds Bulgarian, 12; visits, 14, 40, 50; preaching station at, 77; ten Greek houses in, 22.
- Velusa (Strumitsa district), 39, 77.
- Vernacular Greek Scriptures prohibited in Greece proper, 23, 108.
- Vodena, district almost completely Bulgarian, 22; Bulgarian preacher at, 64, 77.
- Vranya, subscribers to Bulgarian newspaper "Zornitsa," 17.
- Yenedje (Vardar), visits, 54, 59; caimacam, 57; Bulgarian Protestant preaching station and primary school, 77; retrenchment, 64.
- Zvezda, near Korcha, up to Zvezda the inhabitants almost completely Bulgarians, 41.
- Zurnovo, purely Bulgarian town, 42, 55.
- Xanthi (Eskedje), Bulgarian market center, 66.

INTRODUCTION.

The evidence in support of the Bulgarian rights to Macedonia, Thrace, and Dobrudja, is abundant and irrefutable, for any one who examines it without prejudice or partiality. Some of it has already been presented by other authorities, and we shall not refer to it here. In this book we present the testimonies of the missionaries connected with the American Board, who have worked in former European Turkey uninterruptedly for more than sixty years, and who know best what nationalities populate those provinces.

A word should be said about the general method of procedure of the Protestant missionaries, in connection with its bearing upon the problem of nationalities. The aim of these Christian workers has been to preach religion. *And one of their basic rules has been to preach to every nation in its own tongue.* The missionaries have never and nowhere violated this rule. This is why, go to whichever country they might, their first task has always been, to learn, what people populate that country, and what language they speak, and then to learn that language and to translate Scripture and other useful books into it. In many cases the missionaries have opened schools, in which the language of instruction has still, mainly, been the language of the population. To this cause is due the fact, that the Word of God has been translated and printed, in whole or in part, in over 500 languages and dialects. Wherever populations without a literature of their own have been met with, the missionaries have given them an alphabet and a literature in their own

tongue. Whenever different nationalities have been found intermingled in a country, the most populous nationality has been sought out, and work has generally been begun first among it, and later among the minorities.

The missionaries followed the same course in the Balkan Peninsula, and in former European Turkey. Americans sent missionaries to the Peninsula first among the Greeks, a nation especially dear to them by reason of classical traditions, and apparently because it was thought that the majority of the population of the Balkan Peninsula were Greeks. The Church Missionary Society of England had sent workers among the Greeks on the Ionian Islands in 1815. The American Board sent its first missionary, the Rev. Jonas King, to Athens in 1829. In 1831 it sent to Greece Dr. Elias Riggs, who opened a Greek school at Argos in 1834. But this undertaking did not succeed, and in 1837 Dr. Riggs left Greece and went to work among the Greeks at Smyrna. There he met the well-known Bulgarian, Photinoff, whom he encouraged in the publication of the first Bulgarian periodical magazine, the *Lyuboslovie*. Later Dr. Riggs moved to Constantinople, where he remained permanently.

It is not the purpose here, to tell what the missionaries encountered in Greece. We only point to the fact that the work of the American missionaries in the Balkans began first among the Greeks, since they thought, as was already said, that the majority of the population of those parts were Greeks, in accordance with what the world in general thought at that time, thanks to the fact that the Greek clergy and other Greek leaders had succeeded for a time in representing themselves to the world as the principal people in the Balkans in education and in numbers, and since the Bulgarians at that time were a downtrodden, unknown or almost forgotten race. In the late forties Dr. Riggs, with a friend, crossed European Turkey, thinking that he would find in those parts a large Greek population. But to his amazement, he discovered that the large

majority of the Christian population there were Bulgarians, and not Greeks. In 1847 he composed a Bulgarian Grammar for beginners, to aid Americans and Englishmen studying Bulgarian. And he, like Dr. Hamlin, wrote to persons in America, and called the attention of the American Board to the Bulgarian nation, which they had discovered.

American missionaries specially designated to work among the Bulgarians arrived here first from the Methodist Church of America, North, and upon agreement with the American Board, took as their field Northern Bulgaria, between the Danube and the Balkan Mountains. The American Board sent out missionaries in 1858, taking as its field, by virtue of its agreement with the Methodists, Thrace, the sandjak of Sofia, and Macedonia. The first work of these missionaries was to study the language of the people, and to translate Scripture and other books into their language. Seventy of the first hundred books in modern Bulgarian were issued under the auspices of these missionaries. Several years before their arrival, the New Testament had been translated into Bulgarian by the Bulgarian monk, Neophyt of Rilo, and had been printed by the British and Foreign Bible Society. The missionaries opened a school for young men at Philippopolis and one for young women at Stara Zagora. In 1864 Dr. Long, of the Methodist Mission, commenced a Bulgarian monthly periodical magazine, the *Zornitsa*, (Morning Star), at Constantinople, and in the course of 1876 the missionaries of the American Board commenced the *Weekly Zornitsa*, also at Constantinople, where there were at that time a great many Bulgarians, making it the center of a large Bulgarian commercial and other activity. For many years Constantinople was also the center of the evangelical work among the Bulgarians in the empire. There the newspapers of the mission were issued, the Scriptures for its use were printed, along with all other books for its use, and from there this literature was sent out to all points in European Turkey,

throughout the whole of which the Bulgarian element abounded. After the war and the great changes of 1877/78 some necessary changes were made also in the location of the centers of missionary activity among the Bulgarians: Monastir and Salonica were taken as centers for that purpose, and finally Seres, too, was selected as center. All this is clearly told in the documents quoted in this book.

The American missionaries, as was narrated above, at first commenced work among the Greeks, as well. But they soon understood that there were not enough Greeks in the interior of European Turkey to make it worth the expense of material and intellectual forces, and at length they completely abandoned the study of the Greek language, and all work by the medium of that language, and devoted themselves thenceforth wholly to the Bulgarian.

During the last sixty years the missionaries have crossed every corner of these provinces, from Constantinople to Nish and to Bitolia (Monastir), and from the Danube to the Aegean Sea, carefully studying its population and languages, and they clearly and explicitly say, what nation forms the large majority in these provinces. No one can accuse at least these workers for righteousness and enlightenment, of injustice, misrepresentation, or ignorance. Naturally, their sympathies inclined toward the Greeks and their language. But their love of the truth and of justice has surpassed their sympathies and affection for anything else. And they have done and are doing that which they have categorically known to be true and of common usefulness. They have studied and preached throughout the whole of European Turkey in the language of the great majority of the population.

Hence these testimonies, given in the reports and letters of this book, confirm the fact that from the Danube to the Aegean Sea and to Monastir, and from beyond Adrianople to Nish, these provinces are the home country of the Bulgarian

people, and by right belong to them. Here and there, oases of other nationalities are to be found, like the localities on the Aegean littoral where Greeks dwell, mostly immigrant merchants and mariners. But the presence of those Greeks on the Aegean seacoast does not give Greece any right to desire to annex these places. In general, it is impossible for nations and states, especially in places like the Balkan Peninsula where the nationalities have been intermixing for centuries, to constitute themselves in such a manner that not a single town, not to speak of village, of one nationality, should remain within the state of another nation. Justice requires, in every such case, that consideration should be given to the majority of the population in the provinces and districts, as well as to the conditions and requirements of the respective states for commercial and other development and progress. No matter what boundary line might be drawn between Greece and Bulgaria, for example, some Greeks would still be left in Bulgaria, and some Bulgarians would be left in Greece. And, assuredly, the latter would be more numerous than the former, for it is unquestionable that there are more Bulgarians toward Kortcha and the district of Yannina than there are Greeks along the Aegean littoral.

In this book we give missionary reports and letters of different kinds, and we have grouped them in chapters according to their contents and the time of their writing. We give here only a portion of the contents of some of these [important documents, grouping them by districts.

Monastir, Veles, and other Places in Western and Northern Macedonia. We find it stated in Report № 12 that of the 2,000 houses in Veles "two thirds are Bulgarian, and the same is true of the 95 villages under it." In Report № 13 we read that a large part of the Christian population of Monastir is Bulgarian and that "there are scarcely any real Greeks in the city." Almost the same recurs in a [letter quoted in № 22, where it is [stated of Monastir that, "if the population,

is regarded, it is almost exclusively Bulgarian." In Report № 31 it is stated that "of the six languages of the city of Monastir Bulgarian was chosen as being most widely known both in that place and in the regions around." Report № 41 affirms that from Monastir to *Zvezda*, about ten miles north of Kortcha, on the Epirus side, "the inhabitants are almost entirely Bulgarians." Report № 50 says that Bulgarian schools are increasing throughout Macedonia, that "Greek-speaking villages are not found in northern or in central Macedonia," and that "until a year ago missionary work has been done entirely in the Bulgarian language." Report № 7 contains the statement that "the Bulgarians in European Turkey are three or four times the number of the Greeks," and that *Uskub* is one of the good centers for work in northern Macedonia.

In none of these numerous reports and letters, dispatched in the course of many decades, do we come across a single word about any Serbian people anywhere in Macedonia, except where mention is made of some Serbians in Prishtina and Mitrovitsa, far to the north of Macedonia, in the old Sandjak. On the contrary, we have a valuable acknowledgment of a half-forgotten fact, about a part of the Bulgarian people which was torn from them in 1878, in Report № 87, where the statement is made that "part of what was recently Serbia south of Nish was thirty years ago more Bulgarian than Serbian. Under Bulgarian rule there will be full religious freedom and little need of the Serbian language." The author of this report was missionary in Macedonia from 1873 on, and visited the country south of Nish (Morava) before the Bulgarian people lost it. Another missionary who was assigned to Sofia in 1862, and knew the country, also speaks of Nish as falling within the Bulgarian part of the field. (Report № 56). A third, who toured in the district of Vranja and the villages in the surrounding mountains in 1876, speaks in Report № 17, written in August of that year, of the aroused national feeling among the Bulga-

rians there and says: "In a little village among the mountains, twenty-five miles from any large place, the same questions as to the prospects of the nation were asked with intense earnestness."

After the occupation of Western and Northern Macedonia by the Serbians in 1913/15, the missionaries had difficulties with the Serbian authorities over the language, and some were even obliged to learn Serbian, but everyone understands why that was so. One of the most curious things about this "language question" is that the Serbians invented, in their negotiations with the missionaries, a fig-leaf designation — "Balkan language" — in which they permitted them to talk to their Bulgarian pupils when the latter could not understand what was explained to them in Serbian or English.

These numerous, careful, and impartial missionary researches, conducted in the course of many years, point with the greatest precision the boundary line between the Bulgarians in Macedonia and the Serbians to the north of Macedonia; this line runs from East to West a considerable distance to the north of Scopie.

Salonica, Seres, and their Districts. The Greeks have insistently declared that these territories are inhabited principally by Greeks, and that there are scarcely any Bulgarians there. Let us see briefly what the reports and investigations of the missionaries have to say upon this question.

Report № 24 states that "the Christian population of Nevrokop is chiefly Bulgarian;" Report № 30 that "thousands of Bulgarians in the region (of Seres)" are forbidden by the Greeks to hear the Word in their mother-tongue; Report № 37 that the weekly market-day tongue of the town of Seres is Bulgarian, and that the village population "is almost entirely Bulgarian." Report № 38 speaks of how desirable it was to take this city as a center of work among the Bulgarians, "since far the larger part of the Christian population of the district is Bulgarian." The statement

just quoted occurs in the report of the annual meeting of the mission, where six missionaries, and four representatives of other affiliated organizations were present, and summarizes the mature judgment of the whole mission in 1887. In Report № 41 we come across the statement that "there are not ten Greek families in all the Strumitsa region." Report № 42 deals directly, like Report № 37, with the position of Hellenism in the Seres and surrounding districts, and its weakening hold upon the Bulgarians. The acknowledgment is made that the Seres district is Bulgarian, and that the struggle of the population to get churches and schools in their own tongue reminded one of the former situation in Philippopolis; that large, purely Bulgarian villages, like Gorno Brody, "with its 800 houses, all Bulgarian," were in the midst of that persistent contest for nationality, language and schools. The fervour of the Bulgarians to regain their own is betrayed by the question of the old lady at Callipote to the lady missionary, "What can you tell us concerning our freedom?" (Report № 43.) Reports Nos. 46 and 47 add to the volume of missionary testimony about Seres, saying again that "Seres is the center of a large Bulgarian population." In Report № 65 the statement recurs that "Seres increasingly seems a wonderful center for work among the Bulgarian villagers." Report № 58 communicates the fact that "Salonica was reoccupied by the American Board as a center of work among the Bulgarians" . . . the reason being the fact, that "Salonica is the governmental center of a very large Bulgarian population," and that "the villagers to the north and west of the city are largely Bulgarians." The opportunities for the missionaries to observe conditions are indicated in Report № 59 which states that the mission maintains nineteen outstations in the Salonica province. Report № 74 expresses the needs of the mission in connection with the "city of Salonica with its 10,000 Bulgarian inhabitants." In addition to their purely evangelistic work, the missionaries several years ago opened an industrial school near

Salonica, whose language of instruction was Bulgarian until the occupation of those parts by the Greeks in 1912/13. Report № 78 describes the departure in 1913 of a large number of students from the school as volunteers, to fight in the ranks of the Bulgarian Army.

Can any more consistent and concentrated evidence be produced on the nationality of any district, than we have here on the districts of Seres and Salonica?

Adrianople, and Eastern Thrace in general. One of the places which the missionaries had selected as a center of their work was Adrianople, as they knew that the Bulgarian population of those parts was large; and their first missionary in Bulgaria, the Rev. C. F. Morse, was originally sent to that city. Report № 4 informs us that Mr. Morse prepared there a Bulgarian Grammar and Anglo-Bulgarian Vocabulary, and a Bulgarian Tract Primer; Report № 43 attaches great importance to this Tract Primer, which had undergone many editions, in saving the Bulgarians in the Seres and surrounding districts from becoming denationalized under the strong pressure of the Greek ecclesiastical machine. After working at Adrianople for some years, and seeing that the Roman Catholic propaganda had a greater influence over the Bulgarians of those parts, which is clearly seen from a report of July 31, 1861, in which Mr. Morse states that "the elements that exist here are most favorable to Rome and least favorable to Protestantism," the missionaries abandoned Adrianople for a certain length of time. This is why they do not say very much about the population in those parts. Nevertheless, they have said enough about this district to let it be understood that the Bulgarians are in great numbers there, too.

Report № 3 furnishes statistics of the year 1858 according to which there were only one million proper Greeks in the whole of European Turkey, living, of course, mainly in and around Constantinople, while there were 7,500,000 Slavonians,

of whom the most important part were the Bulgarians, "reaching to the Bosphorus, the Marmora and the Aegean Sea, and embracing a good part of ancient Thrace, Albania, and Macedonia." Report № 8 speaks of the Bulgarians in the Adrianople district and says that forty whole villages were getting ready to emigrate to Russia. In Report № 10 Mr. Ball is quoted as saying that a large part even of those in the city of Adrianople who passed for Greeks "are largely of Bulgarian origin." This is confirmed by other missionaries in various reports about other localities, as the readers will find in the body of the book. In Report № 2, entitled Prospects among the Bulgarians, Mr. Morse, writing in January, 1858, speaks of the work among the Bulgarians even at Rodosto, on the Sea of Marmora, and says: "The bookseller sometimes sold fifteen, twenty-five or forty Bulgarian books at a time." The insurrection of the Bulgarians in 1903 was not confined to Macedonia alone, but embraced the Adrianople district as well (Quotation № 110), and this insurrection brought the American missionaries in renewed contact with the Bulgarians of Thrace, among whom they distributed relief. This occurred again in 1913, when the Turkish government expelled the Bulgarians of Thrace by the hundred thousand, depopulating the province of Bulgarians. Relying upon the experience and knowledge refreshed on those occasions, the missionaries say, in their Telegram to President Wilson, № 88, "that the non-Moslem population (of the Adrianople vilayet), with the exception of the littoral, is almost entirely Bulgarian."

As we said above, we bring forward something of the contents of only some of the documents, but that is enough to show what Christian nationality is in the majority in the provinces of former European Turkey. And seeing that the Serbians, and perhaps some others, have insisted that the inhabitants of Macedonia are not Bulgarians, but indeterminate Slavs, or even Serbians, although all impartial and careful

investigators agree that Bulgarians, and not Slavs of a sort, or Serbians, inhabit that province, it is proper that we should refer to the following fact. On the occasion of the Memorial Exercises for the late pioneer, Dr. Riggs, the missionary, Mr. Thomson, in his Paper № 71, says: "In the first instance he had to decide, when he began work on the Bulgarian Bible, whether the Macedonian or Thracian dialect should be employed—the two being at that time about equally prevalent. With astonishing intuition he decided in favor of the Thracian."

This means that more than sixty years ago, when the talented linguist, Dr. Riggs, who had an excellent knowledge of the Slavic, too, was preparing to translate the Bible for the Bulgarian people, he struggled with the question whether he should make the translation in the Macedonian or the Thracian dialect, as at that time the two were equally employed by the one Bulgarian people. He even toured through Macedonia and Thrace, and reports on his tour in Letter № 6, where he is quoted as saying that he was strengthened (in his work of translation) "by having traversed so large a region through which the Bulgarian is the language spoken." And he wisely chose the dialect of *middle Bulgaria*, or Thrace, and not of Danubian Bulgaria (Moesia) or of Macedonian Bulgaria. There is no trace here of any Serbianism in Macedonia, either in the mind of this scholar or of any other scholar, before the Serbian-Bulgarian war of 1885, when the Serbian aspirations for Macedonia first came to light.

The documents in Chapter II. are of great importance in some respects, particularly as they were written during the latter stormy period in the Balkans. We shall not give any quotations from them in this place, except what has been referred to above, but shall restrict ourselves to saying that they deserve to be read by every person who wishes to know the truth about these questions.

Some of the letters are given at greater length and include passages which do not refer directly to the purpose we have before us, for example, the first letter of Dr. Bliss, though even in that the languages spoken are referred to. This is done in order that the main purpose of the missionaries may stand out more clearly, — namely, the Christian enlightenment of the nations, and the accomplishment of this great and noble purpose in the colloquial, maternal tongue of every nation. If, therefore, they declare that former Turkey-in-Europe is mainly inhabited by Bulgarians, they do it purely from the viewpoint of their own work, and not from any political or nationalistic considerations or preferences. It is chiefly with this purpose in mind that we give the documents which have found room in the third chapter of this book. All this evidence is of special importance in the question before us, since *unpremeditated testimony* is among the strongest upon any question. The attitude of the missionaries with regard to the Albanians and their language is exactly the same as with regard to the Bulgarian people and their language, for language is to them the medium of evangelization. (Read Report № 92.)

In view of the fact that some of our neighbours have had much to say about civilization, the love of freedom, and toleration, and have reproached the Bulgarian people with having remained behind them in these good and desirable qualities, let us very briefly point out what the facts are, since the missionary materials throw a great deal of light upon this question, too. Far from us be the thought of attacking or blackening any of our neighbours; it is, on the contrary, our earnest desire that mutual understanding and concord should reign in the Balkans. But as Bulgaria is bitterly traduced, we feel that it is our duty equally toward ourselves and toward public opinion in general, to point to the facts, such as they are.

A section of the Bulgarian people were freed forty years ago. During the whole of this time, all other nationalities

dwelling within the Bulgarian State, be they Turks, Jews, Greeks, Armenians, Vlachs, or others, have been perfectly free, and in every respect on equal footing with the Bulgarians. Bulgaria took to heart the counsel of her great patron, William Ewart Gladstone, all the more as it corresponded to the innermost instincts of the nation. These other nationalities living together with the Bulgarians in the Bulgarian State have been free to speak and write in their own tongues; to trade; to maintain private schools of their own, and build national churches in the capital and any where else; to be state or municipal employes, or deputees; to own houses and real estate. And not a single incident and conflict had arisen until that one with the Greeks at Philippopolis and Anchialo, a dozen years ago, which was provoked on the Greek side, if not directly by the Greeks in those towns. Many of the Greeks at that time left for Greece, but some of them returned to Bulgaria. Even when the country was at war with Serbia, Greece, and Roumania, in 1913, the Greeks, Roumanians, and others were left generally undisturbed in Bulgaria, though the treatment of the Bulgarians in those countries at that time and since then, has been very different.

Then, there is in Bulgaria a great number of purely Turkish villages, as well as entire Turkish and Jewish quarters in the various towns, while nothing of the sort is to be met with in old Greece, old Serbia, and old Roumania. It might properly be asked, why this is so? Surely it is not owing to an excess of enlightenment, of freedom and toleration.

When a few years ago thousands of Armenians fled from Turkey for their lives, Bulgaria alone of the Balkan countries opened wide her hospitable doors to those unfortunates, and gave them all the assistance she could, as is shown by Report No 102. Tens of thousands of them remain in Bulgaria to this day, and occupy important positions in the commerce of Varna, Rustchuk, Philippopolis, Burgas, Sofia, and other towns.

You may freely hold and spread any theory of science or society, or any religious dogma whatever, in any language you like, in Bulgaria, as long as you find some one to understand you and listen to you. In Quotation № 85 the Rev. L. F. Ostrander says: "Americans are interested in Bulgaria... The Bulgars are the most democratic and tolerant people of the Balkans." This is why there are in Bulgaria many Protestant, Catholic, and other missionaries, with schools and publishing houses, while there has not been any such thing in old Greece, old Serbia, or old Roumania, as the missionaries regretfully declare in Reports Nos. 73 and 107. And this difference, also, is not likely to be due to the greater enlightenment, freedom and toleration in those countries. Let us cite here but two or three examples illustrating this difference, for curiosity's and instructiveness's sake.

The first thing which the Serbians did in occupying Albania was to expel the American missionaries there, and to put under strict arrest the Albanian Protestant preacher, the late Mr. Tsilka. (Report № 80.) The Greeks, for their part, also expelled the American missionaries in Kortcha (Southern Albania) and had trouble with the American State Department over this. More than that, the Greeks, despite the strong representations to them of the folly of their action, dared to arrest the missionaries in Salonica in February, 1919, and released them only upon the demand of the American Consul General, who was accompanied by the British military.

The Bulgarian Constitution guarantees full freedom of conscience to all, and this right has not been infringed upon. When restrictions were proposed from some quarters, they were rejected unanimously and with derision, and the organ of the American Mission Board comments editorially upon this fact with satisfaction, (Article № 93.) Report № 107 says: "Bulgaria alone of all this group of little nations has opened its heart to that message (the Gospel). Greece... practically expelled the missionaries... Servia, Montenegro, and Roumania have from

the first maintained the rigidly closed door." Is that evidence of a spirit of freedom and toleration?

Another incident should be related, dating back a few years. There were at Salonica American missionaries who preached in Bulgarian and there was also a Greek Protestant preacher. In the interests of economy, the Americans proposed to the Greek to rent a hall in common, and to hold services in it in one tongue in the forenoon and in the other tongue in the afternoon of the Sabbath. The Greek preacher replied that he could not work in a building where services in the Bulgarian were also held. Dr. Edward Haskell tells of this in detail in the *Orient*, a periodical that was published at Constantinople. We do not have at hand the issue containing his correspondence. The Greeks vehemently persecute the Albanian tongue, as well, as the missionaries testify in Reports Nos. 103, 104.

Just the contrary is true of Bulgaria. All tongues are respected here, provided there is any one to understand and speak them. The Bulgarian Evangelical churches allow preaching and services in any tongue whatsoever. In the Protestant church at Philippopolis, for instance, services are actually held in three tongues every Sunday: Bulgarian, Turkish, and Armenian, while during the war an English service was also held for the benefit of the British prisoners of war.

Another case should be recalled. Not many years ago the students at the University of Athens made a great demonstration against the printing of the New Testament into their own, modern, colloquial Greek tongue, (Report No 108), and the printing was not allowed. (See Report No 108.) Is it because of high scholarship, broad toleration and real love of liberty that these things happened, or because of other causes? Let everyone judge the case.

But the very reverse of this holds true of Bulgaria. The Bulgarian people, their intellectual classes as well as their broad masses, desire to have everything in their own spoken tongue.

The first translation of the New Testament into modern Bulgarian was made, as was said above, by a distinguished Bulgarian monk, Neophyt of Rilo, and it was approved by the bishop of Tirnovo, the Bulgarian, Hilario. Slaveykoff and Kostoff, two of the most enlightened Bulgarians of their day, later took part in the translation of the whole Bible. Several years ago the Bulgarian Synod itself had the four Gospels translated anew and printed tens of thousands of copies of them. In fact, the whole Bulgarian liturgy is gradually being translated into the current Bulgarian tongue of the day for the benefit of the church worshippers.

From what has been said, everybody may judge, which country is the freer, the more progressive and tolerant in every respect.

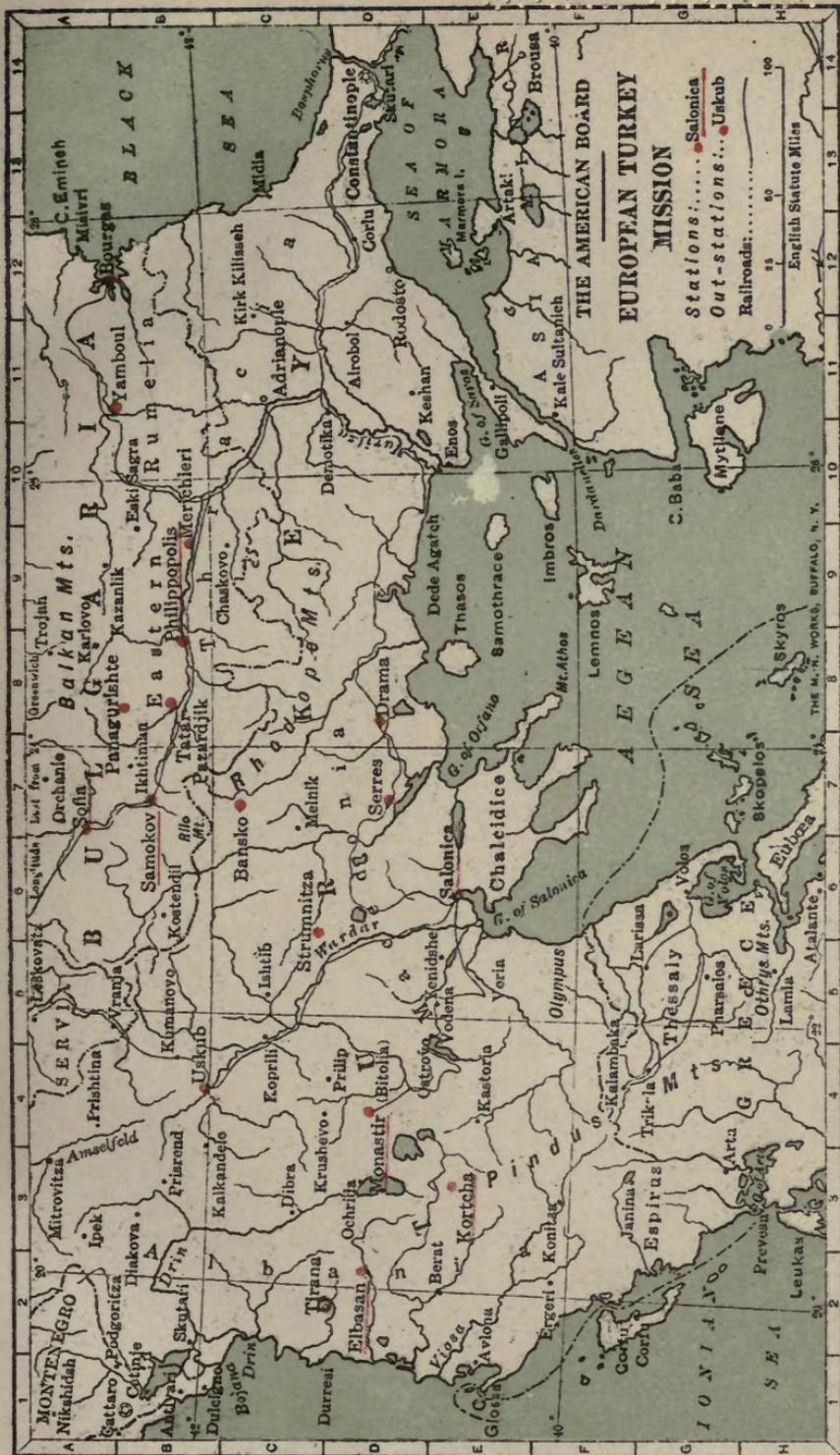
As far as the accusations of atrocities are concerned—and these, for lack of other arguments, form the principal stock in trade of our enemies, who are determined to prevent, if they can, the union of the Bulgarians into one organic whole and to perpetuate, instead, the dismemberment of our people — this subject is so big and complicated, that long expositions are necessary for its full examination and clarification. This is not the place for such a study, yet the missionary materials contribute to the formation of a proper point of view on this question, also, in many places indirectly, and in Letters Nos. 79, 85 directly. But as we have said above, Bulgaria will meet these mostly false charges and will answer them with the truth, before any areopagus which is willing to hear the truth, and she will make it clear that in this respect also she is not the one most to blame.

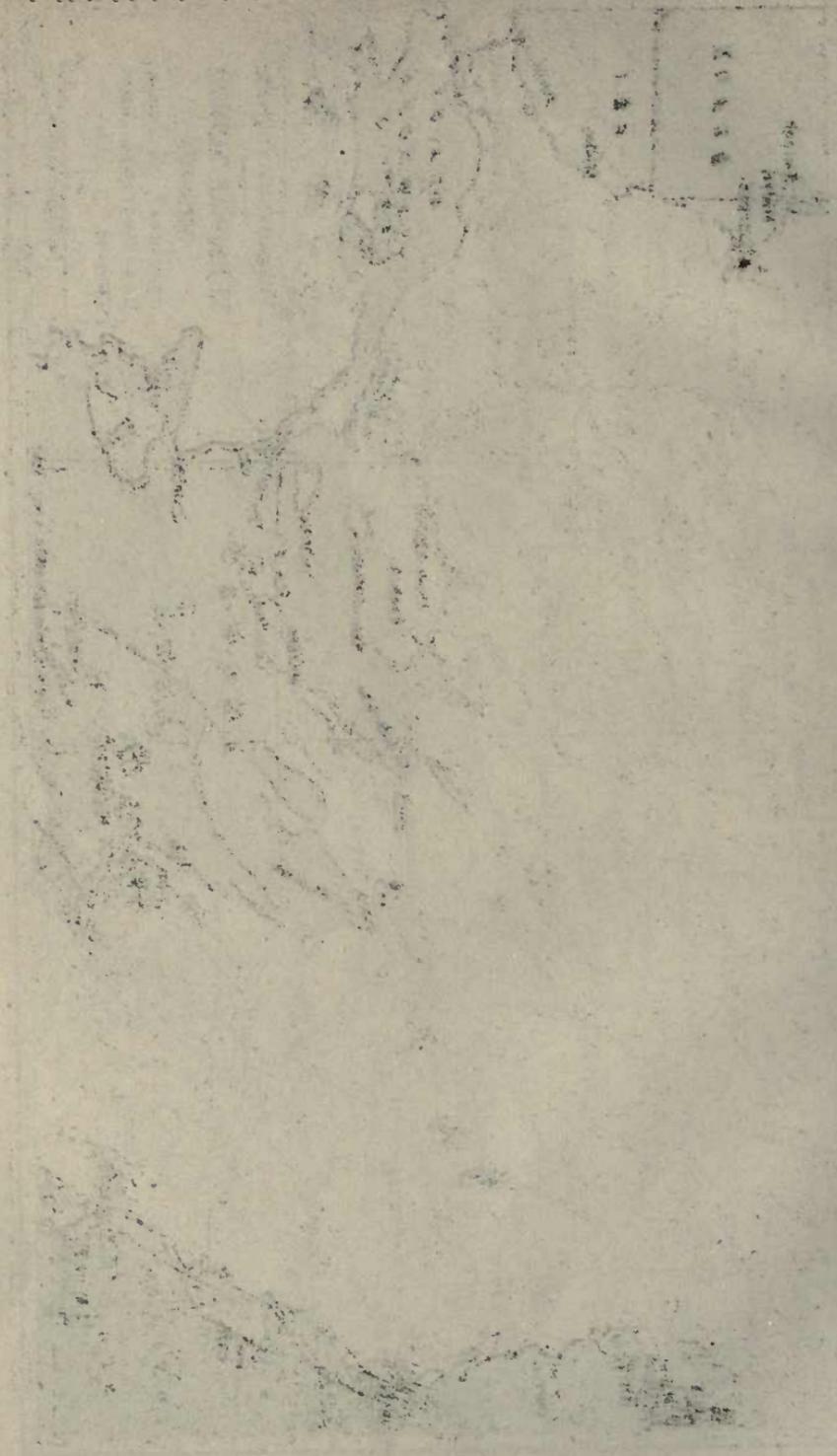
Without further introductory remarks, we submit these testimonies of the American missionaries about our country in the firm hope that they will be given serious consideration along with other evidence, for instance, the international treaties and other public documents, which go over the same ground. The Bulgarian people have fought self-sacrificingly,

self-abnegatingly, for their freedom, their rights, and their union, and they have fought for nothing else. Subscribing to the principle of the self-determination of nationalities, and largely in reliance upon it, they discontinued the long struggle, and opened the way to the general armistice. Are they to be wronged again, as they were wronged at Berlin, in 1878, and at Bucharest, in 1913?

This array of missionary witnesses must be a pillar of strength to the Bulgarian national cause before the Conference. No more disinterested, impartial, earnest, conscientious, and impressive support can be produced by any nationality pleading for its inalienable right to freedom and union, than these Americans have deposited in favour of Bulgaria by their utterances through sixty years of pious labours.

And it behooves all lovers of truth to admit into their minds the light of this truth about the distribution of the Balkan races, which is in unison with all scholarly and diplomatic evidence on the subject, and to prevent that so clearly expressed, and so solemn and decisive a warning should be disregarded or overridden.







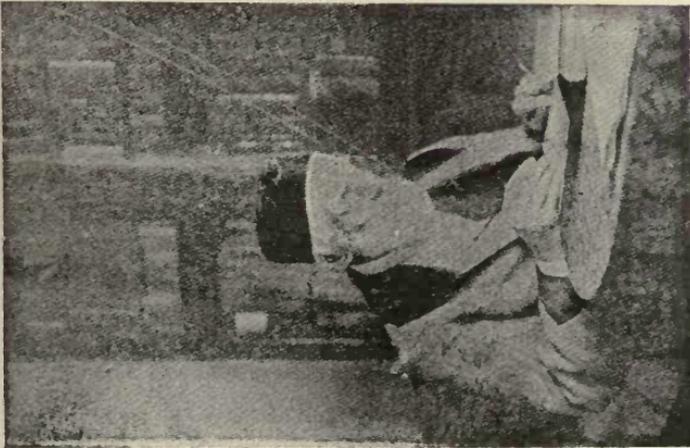
PORTRAITS

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ALBERT L. LONG

Bulgaria, 1857—1871. — Robert College, Constantinople, 1871. — Translator of the Bible into Bulgarian, 1864. — Died on 28 July 1901.



ELIAS RIGGS

Greece, 1833—1838. — Turkey, 1838—1901. Died on 17 January 1901. — Translator of the Bible into Bulgarian, 1855—1864.

1887



HENRY C. HASKELL
European Turkey and Bulgaria, 1862—1872
and 1887—1911. — Died 29 March 1914.



JAMES F. CLARKE
European Turkey and Bulgaria, 1859—1916.
Died at Sofia, 3 July 1916.

LEWIS BOND



LEWIS BOND

European Turkey and Bulgaria, 1868—1904.
Monastir, 1882—1904.



W. EDWIN LOCKE

European Turkey and Bulgaria, 1868.
Monastir, 1885—1886.
Died 11 October 1914.



JOHN W. BAIRD

European Turkey and Bulgaria, 1872—1917.
Monastir, 1873—1898. — Samokov, 1898—1917.
Died 9 November 1917.



GEORGE WASHBURN

Joined staff of Robert College, Constantinople,
1869. — President of Robert College, 1877—1903.
Died on 15 February 1915.



GEORGE MARSH

European Turkey and Bulgaria, 1872—1913.
Died at Philippopolis 1 September 1913.



J. HENRY HOUSE

European Turkey and Bulgaria, 1872 —
Salonica, 1895 —

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ROBERT THOMSON
Constantinople, 1881—1897. — Samokov, 1897 —



ELLEN M. STONE
Bulgaria, 1878—1898. — Salonica, 1898—1906.

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122-11



LEROY F. OSTRANDER
Samo k'ov, Bulgaria, 1902—1904. — President
of the American Collegiate and Theological
Institute, Samokov, 1904 —



EDWARD B. HASKELL
Bulgaria, 1891—1894. — Salonica, 1894—1914.
Bulgaria, 1914 —

REPORTS AND LETTERS
OF
AMERICAN MISSIONARIES

REFERRING TO THE NATIONALITIES AND LANGUAGES
IN THE BALKANS

1858—1918

I cannot mention the American missionaries without a tribute to the admirable work they have done. They have been the only good influence that has worked from abroad upon the Turkish empire. They have shown great judgment and tact in their relations with the ancient churches of the land, Orthodox, Gregorian, Jacobite, Nestorian, and Catholic. They have lived cheerfully in the midst, not only of hardships, but latterly of serious dangers also. They have been the first to bring the light of education and learning into these dark places, and have rightly judged that it was far better to diffuse that light through their schools than to aim at a swollen roll of converts. *From them alone, if we except the British consuls, has it been possible during the last thirty years to obtain trustworthy information regarding what passes in the interior.* — **Hon. James Bryce**, formerly British Ambassador to the United States..

CHAPTER I.

REPORTS AND LETTERS IN MOST OF WHICH CLEAR AND EXPLICIT STATEMENTS ARE MADE, IN WHAT DISTRICTS AND SECTIONS OF THE FORMER EUROPEAN TURKEY THE BULGARIANS ARE IN THE MAJORITY.

1.

THE MISSIONARY HERALD, Vol. LIV. № 3. — March, 1858.

CONSTANTINOPLE.

Letter from **Rev. Edwin E. Bliss**, December 10, 1857.

The Methodist Mission to Bulgaria. In this letter *Mr. Bliss* does not speak of our own missionary operations, but respecting those of the brethren who have been sent out by the Methodist Episcopal Church to commence the new mission in Bulgaria.

THE BULGARIAN PEOPLE.

Our road lay through a beautiful country, reminding us, after we had proceeded a little distance from the sea, now of the rich prairie land, and now of the oak openings of the western part of our own country. The soil also was well cultivated, for Turkey, and the substantial results of this cultivation appeared in the numerous and long trains of wagons which we met carrying loads of wheat to Varna. A large proportion of the drivers of these wagons were Bulgarians, men of short, erect stature, coarsely, but neatly clad, manly, and at the same time modest in their bearing, turning up honest, sedate faces to us, as they respectfully responded to our salutations; and faces withal that seemed to bear testimony to the native intelligence of their owners.

We lodged, Friday night, in the house of a Bulgarian peasant — an abode of poverty — and yet, with its well swept earth floor, and lime plastered walls of stainless white, it was a model of wholesome cleanliness; and all along the road we were struck with the remarkably neat appearance of the dwelling-houses. The streets of the towns and villages had about the usual filth, but over the well built wall or fence, we could see, as we rode along, well kept yards and gardens, surrounding nice little white cottages, with their walls covered with clusters of grapes and fruits hung up for drying, all presenting a most pleasing aspect. . .

CONCLUDING REMARKS.

In the western part of Bulgaria are much larger communities than in the cities we visited. There, too, are large towns and villages composed of Bulgarians alone. It is a great field, and will yield rich returns. All the Bulgarians whom we saw, used the Turkish language as well as their own; but in those more remote parts, it is said that the Bulgarian alone is spoken by the greater portion of the people.

This, my first acquaintance with the Bulgarians, has given me a very favorable opinion of them. Others have expressed a different estimate, but I should be inclined to rank them before the Armenians in native intelligence and cultivation. Certainly a higher degree of civilization prevails among them than among the Armenians of Asia Minor. They have better homes, better vehicles, better instruments of husbandry. (P. 72.)

2.

THE MISSIONARY HERALD, Vol. LIV. № 4. — April, 1858.

Letter from **Rev. Charles F. Morse**, January 11, 1858.

ADRIANOPLE TO BE OCCUPIED.

Mr. Morse, who joined the Armenian mission last year, has been designated to commence the work among the Bulgarians. (P. 102.)

— *Mr. Morse* refers to the fact, that the mission had designated four places to be occupied among the Bulgarians, and to the importance of locating missionaries at each of those places without delay.

THE CITY.

The northern portion of the city, where Turks reside, is elevated, and slopes gradually to the south, where dwell mingled together, Armenians, Bulgarians, Greeks and Jews . . .

The city itself is supposed to contain 140,000 inhabitants, of whom 40,000 are said to be Turks; an estimate which by the residents here is supposed to be too large; and it is said that the number of Turks, not only in the city, but in all Roumelia, is gradually diminishing.

PROSPECTS AMONG THE BULGARIANS.

In reference to the Bulgarians, every thing seems as encouraging as was anticipated. A circular has been sent to all the Protestant churches in Turkey, inviting them to contribute and pray for this work. I am informed that the proposition meets with general favor, and from several churches contributions have already been sent in. The little church at *Rodosto*, of fifteen members, has contributed five hundred piasters, (about twenty dollars,) which is more for them than thousands of dollars would be for some of the wealthy churches in England and America. The *bookseller at Rodosto* also informed me that he *sometimes sold fifteen, twenty-five or thirty Bulgarian books at a time*. These applications are probably from the interior villages. The teacher at Haskeui, an interesting village which Mr. Hamlin graphically described last year, has become interested, is doing what he can to circulate the truth, and a few weeks since sent for fifty-five tracts to distribute among the people and scholars at his own expense.

From another village a similar application has been made, for about the same number of tracts. A short time since a Bulgarian priest came into the bookstore with a Testament for which he had paid, second hand, eighteen piasters. The bookseller informed him that he could furnish him with a better copy for one third the price, upon which he immediately purchased three copies. It is known that copies which have been purchased for six piasters have afterwards been sold for twenty-eight.

Last autumn Mr. Schnell sold at one of *the Bulgarian fairs* four hundred copies of the Testament, all that he had

with him. The interesting state of things at Philippopolis, calling for the immediate occupation of that place, which, in reference to the Bulgarians, must be the great centre of operations, has already been communicated to you. Soon after my arrival, one of the brethren here, who it was thought would be a suitable person, and who speaks the Bulgarian language well, was employed as a colporter and sent to *Kirk Kelisia*, (forty churches,) a place of considerable size, thirty miles north-east from Adrianople. I have not yet heard from him. (P. 251.)

3.

THE MISSIONARY HERALD, Vol. LIV. № 10. — October, 1858.

European Turkey as a Field of Missions.

The following article, on an important topic, has been furnished by **Rev. H. G. O. Dwight**, of Constantinople

POPULATION.

We cannot be sure of our statistics here, but the following is probably a near approximation to the truth:

Roomanians	4,000,000
Slavonians	7,500,000
Proper Greeks	1,000,000
Albanians	1,500,000
Osmanly Turks	1,000,000
Armenians, Jews, and others	500,000
	<hr/>
	15,000,000

Let us look at each of these classes separately.

THE OSMANLY TURKS.

These, it will be seen, are comparatively few, less than a fifteenth of the entire population. Probably there may be in all, four millions of Mohammedans in European Turkey; but at least three fourths of them are of Christian origin. A large portion of the Albanians have professed the Mohammedan religion, multitudes of Bulgarians have done the same, and so, especially, have the Bosnians

THE CHRISTIAN RACES.

By far the greater part of these profess the Greek religion, though, as has been seen, *only about one million*, out of eleven millions, *are true and proper Greeks. Most of them are of Slavonian or Tartar origin*, and they cherish the most perfect dislike to the Greek bishops, whose policy always has been, and is, to extinguish, if possible, every remnant of national feeling, and obliterate all traces of their real origin.

The people desire to have their children taught through the language of their own homes and firesides, while the bishops insist that only Greek should be taught in their schools. They desire that their bishops, and other ecclesiastics, shall be chosen from among their own people; but the Patriarch forces upon them *Greek* bishops, men of a foreign tongue, and of foreign habits and sympathies; whose whole aim is to keep the people under the galling yoke of ecclesiastical tyranny, and to squeeze the last farthing from their pockets.

I have put down 7,500,000 of the inhabitants of European Turkey as belonging to the Slavonian race. This is perhaps not strictly true. The Bulgarians, who are supposed to number at least four millions, are supposed by some to have had a Tartar origin

CLAIM OF THE BULGARIANS ON THE ATTENTION OF THE CHURCH.

Of all the races now mentioned, *the Bulgarians undoubtedly claim our first attention*. They inhabit not only what is usually called Bulgaria proper, extending from the Danube to the Balkan mountains, but also a widely extended region south of these mountains, *reaching to the Bosphorus and the Marmora, and the Ægean Sea, and embracing a good part of ancient Thrace, Albania, and Macedonia*

But the most interesting feature in the Bulgarian character remains still to be stated. For many years past they have shown the most extraordinary eagerness to possess the Word of God in their own spoken tongue. Several editions of the New Testament in the Bulgarian language have been printed under the direction of the British and Foreign Bible Society. They have found an immediate sale, and still it seems difficult to supply the demand.

From all that has now been said, it will appear plain, that we have not overrated the comparative importance of the Bulgarians in a missionary point of view. Possessed of so many rare qualities, *and scattered as they are over almost the whole of European Turkey*, they present themselves to us as the chosen instruments of Providence, by whom chiefly the truth "as it is in Jesus" is to be disseminated through all the other races of this Western Empire of the Turks. (P. 322.)

Rev. George F. Herrick, D. D., writing of the first missionaries to Turkey, says: "Dr H. G. O. Dwight was, in an important sense, the first pioneer of the missionary work in this Empire. He made an extensive tour in the land previous to 1831, and the following year took up his residence with Dr Goodell at Constantinople. His was, for years, the leading influence in missionary counsels. His judgment had great weight with the officers of the Board at Boston."

(Seventy-fifth Anniversary of the American Missions at Constantinople; 1906, p. 41.)

4.

THE MISSIONARY HERALD, Vol. LV. № 2. — February, 1859.

ADRIANOPLE.

Letter from **Rev. C. F. Morse**, October 20, 1858.

A letter from Mr. Morse, mentioning his removal to Adrianople, in March, and giving some account of the state of things which he found on commencing his missionary labors there, was published in the *Herald* for August last. He now writes, that having at that time secured a house and made other arrangements, he soon returned again to Constantinople, where "every moment that could be spared from other duties was devoted to the completion of the *Bulgarian Grammar and Vocabulary*," which is now in press. On the 13th of July he started again, with Mrs. Morse, for Adrianople, where they arrived July 16, and very soon procured a Bulgarian teacher and resumed their studies. Two manuscript tracts, and a translation of the "Tract Primer," were being prepared for publication in the Bulgarian language. Mr. and Mrs. Byington joined them, to their "great encouragement," "in health and safety," September. 4. (P. 35.)

5.

THE MISSIONARY HERALD, Vol. LV. № 3. — March, 1859.

THE PEOPLE — PROSPECTS.

Letter from **Rev. Theodore L. Byington**, November 11, 1858.

Mr. Byington seems much interested in the Bulgarian people, so far as he has yet seen them, and much encouraged by the apparent prospects of the missionary work among them. He writes:

We are learning to love this people, and we become more and more deeply interested in their spiritual welfare. Their remarkable love for the word of God must draw out the sympathy and love of all Christian hearts. If I may judge from the case of our teacher, they do not give of their hard-earned money to buy Bibles to become mere dust-catchers, but to study. I have been surprised at his acquaintance with the Scriptures. I never refer to a passage in the Old or New Testament with which he does not seem familiar. And there is another characteristic of the people, equally hopeful — their reverence for God's word. Our teacher holds, equally with us, that the Bible is the only and infallible rule of faith and practice. If it is asked why the truth has not brought forth fruit, the answer is plain — the Greek priests have so perverted its meaning that it has been robbed of its power. Our work then will be simple and delightful — to preach the Word, in all its simplicity and fullness; and our teacher says that many will come to hear us, that they love not the Greek priests, and that all *they* do is for money. And it does appear to us that a more inviting field was never opened. A people ready to hear the truth; industrious; probably the most moral in the empire; the language easy of acquisition; the climate favorable; — all things seem ready.

But we do not expect to reap before we have sown. The ground is ready for the seed, that is all; but is not that enough? We know that we must also encounter the determined opposition of the Greek priests. (P. 79.)

6.

THE MISSIONARY HERALD, Vol. LVI. № 1. — January, 1860.

RECENT INTELLIGENCE.

Dr. Elias Riggs reports a tour, made by himself and Mr. Byington, in September and October, through *Macedonia, and that part of European Turkey inhabited chiefly by Bulgarians*. They wished to decide upon a station to be occupied by Mr. Byington; and Mr. Riggs desired to make inquiries respecting the Bulgarian language, with special reference to the translation of the Scriptures, in which he is engaged. . . . Mr. Riggs returned from the journey "strengthened," (in his work of translation) "by having *traversed so large a region through which the Bulgarian is the language spoken*; by having seen the evidence of a general and strong desire to possess the portions of the Scripture already published; by the interest expressed universally, by teachers and ecclesiastics, in the work of preparing the Scriptures in their spoken tongue; and by a general concurrence of those acquainted with the helper in this work, as to his fitness for it." (P. 28.)

7.

THE MISSIONARY HERALD, VOL. LVII. № 3. — March, 1861.

Mission to Western Turkey.

ADRIANOPLE.

Letter from **Mr. Morse**, December 3, 1860.

CRITICAL CONDITION OF THE BULGARIANS.

The following are the statements respecting the condition of the Bulgarians which were referred to in the Herald for February, as having been received from Mr. Morse.

Previous to 1764, the Bulgarians had their own Patriarch and bishops; but at that time, the crafty Samuel I., Greek Patriarch, procured the absorption of the Bulgarian Patriarchate into that of his own church. *The Bulgarians of European Turkey are now three or four times the number of the Greeks;*

and they justly feel that they can no longer submit to such degradation and oppression, and strongly desire the recognition of their ancient privileges. After the granting of the famous hattı humayoun, they applied for the independent recognition of their church. They were refused, and this only strengthened them to make another application. There are ten to urge it now where there was one three years ago. Meantime, the breach between them and the Greeks has been growing wider and wider. The Greeks accuse the Bulgarians of plotting against the Government, the Bulgarians proclaim their fidelity to the Porte, and substitute in their liturgy the name of the Sultan in the place of the Greek Patriarch. They have demanded the reading of the Slavic in their churches instead of Greek. The contest has sometimes been so fierce as to lead to bloodshed in the churches, but the Bulgarians have generally gained their point. This last year, at the election of the Greek Patriarch, *Turnova*, *Sophia*, and *Philippopolis* refused to send delegates, saying they did not recognize the Greek church.

During the recent visit of the Grand Vizier through Bulgaria, petitions were sent in from almost every town for the independent recognition of their church. It is now time for an answer; but the Porte, beset with so many difficulties, is inclined to put off so perplexing a question. Two weeks since, the Bulgarians resolved, in a council of one hundred and fifty delegates from the various towns, that if the Porte did not give them an answer in two weeks, they would accept the proposition made to them over a year since by the Pope, to acknowledge him as the head of the church and retain all their own church privileges, and thus become Catholics in a body. This is favored by all the intrigues of the Jesuits, and politically by all the power of France. Over two years since a paper was started under the captivating title of "Bulgaria," which claimed to be strictly devoted to the Bulgarian interests. It was extensively taken; soon began to show its Catholic leanings; and then threw off all disguise. This paper has assiduously urged the Bulgarians to this course, and it is probable that some of the delegates sincerely desired such a result, while others resorted to it to obtain their right; yet, if they can not do this, preferring Popery to returning to the Greek

church. It is for the political interests of the Porte and of England that this separation should take place, and we have confidently expected that this would be the result. Sir Henry Bulwer has expressed his opinion to the Porte, but, as the question has political bearings, has not thought it best to urge it. Should the Bulgarians become Catholic, the *cause of truth*, apparently, would be greatly retarded; whereas it *would be greatly promoted if they should secure their rights through the influence of Protestant England*. As may well be supposed, the past two weeks have been weeks of solitude and prayer; and this morning it was a relief to learn that the Bulgarians have deferred, for the present, the execution of their threat. They may execute it hereafter, and at this critical time it is specially becoming that Christians should make them the subject of prayer.

BEARINGS UPON THE MISSIONARY WORK.

The bearings of this question upon our work are apparent. When letters were sent out to the various towns, inquiring whether, if the Porte did not give a favorable answer, they would accept the proposition of the Pope, one of the first things done was to *consult the missionaries*. At *Turnova*, the brother of the man who has been elected headman of the nation, went to consult with *Mr. Long*; at *Eski Zagra*, the head teacher conferred with *Mr. Byington*; and *the same thing has taken place here*. In this struggle, also, the Bulgarians are led to examine the teachings of Scripture, and to compare them with those of the Greek church. One of their leading delegates has put out a pamphlet, in language so earnest and forcible as to remind us of Luther at the commencement of the Reformation. The awakened state of mind which they are in, also leads them to inquire why they may not as well become Protestants as Catholics; so that, in case they should decide to go over to the Pope, many, probably, will prefer to become Protestants. Meantime, our books are extensively sold. One of the students sent from Bebek into the *Sophia* field, sold in two months over 5,000 piastres' worth. Apparently the work will be upon us in all its magnitude before we are prepared for it. The importance of occupying the *two remaining great centres*, *Sophia* and *Uskup*, in the western part of the field, apparently cannot be too strongly felt. (P. 68.)

8.

THE MISSIONARY HERALD, Vol. LVIII. № 1. — Jan. 1862.

ADRIANOPLE.

Letter from **Mr. Morse**, October 17, 1861.

At the present time, great numbers of Bulgarians are emigrating to Russia, to settle in places left by the Tartars, who for the past two years have been coming to Turkey. *Forty whole villages, in the Adrianople sanjak*, have already petitioned the Emperor of Russia for assistance to emigrate. (P. 22.)

9.

THE MISSIONARY HERALD, Vol. LVIII. № 8. — August, 1862.

ADRIANOPLE.

Letter from **Mr. Morse**, May 12, 1862.

The Efforts of Jesuits among Bulgarians. When we wrote last, the appearance was that the Jesuitical agents had failed to carry the Bulgarians over to Popery. . . The Government has looked with favor upon the movement, to prevent the Bulgarians from emigrating to Russia. . . The Catholics say that *thirty villages* have been enrolled, and 5,000 houses, in the city and out. (P. 244.)

10.

THE MISSIONARY HERALD, Vol. LXI. № 11. — November. 1865.

Missions of the Board. Western Turkey.

MONTHLY SUMMARY.

Rev. Jasper N. Ball, of *Adrianople*, (August 30), states that the congregation there is now about fifty; that the school has increased from three or four to fifteen; that a German Jewish missionary physician has recently arrived there, sent by the London Jews' Society, and a teacher from the same Society is expected; that persecution has ceased, but what is done, of mission work, is mostly among Armerians, there being, apparently, little opening among the Greeks, *who are largely of Bulgarian origin.* (P. 368.)

11.

THE MISSIONARY HERALD, Vol. LXIII. № XI. — November, 1867.

SOFIA.

(European Turkey, 320 miles W. N. W. of Constantinople.)

Letter from **Rev. Charles F. Morse**, August, 9, 1867.

Rasloge is the name of a district in north-eastern *Macedonia*. It contains eleven villages, five entirely mixed, *the greater part being Bulgarian* and one Turkish. It is a beautiful plain, six miles wide and twelve long, entirely surrounded by mountains, over which no carriage-road has ever been made. **Bansko** is situated on the south side of the plain, and is the largest village, having between four and five thousand inhabitants, *all Bulgarians*.

"This place has more the appearance of an American town than any other inland place I have seen in Turkey. Stone and lime are abundant, and the buildings are mostly of stone, finished with the first quality of pine, which covers the adjacent mountains. Stone walls and board fences separate the fields around the town. A saw-mill, a town-clock, — and a carding-machine, also give an American appearance to the place.

The People. "The people are as interesting as the place. They are large and stalwart. Both men and women have a healthy, robust look, and a cheerful, independent air, very different from the sallow, over-worked, servile appearance of the villagers in the plains. Such were the people we had come to see. We had before met four or five of the citizens in different places. My helper also had visited the place six times, and had sold quite a number of books, and met with a favorable reception." (P. 362.)

12.

THE MISSIONARY HERALD, Vol. LXVII. № XI. — November, 1871.

A CALL FROM MACEDONIA.

Rev. Edwin Locke wrote from Samokov, June 15, giving account of a tour in *Macedonia* . . . The second Sabbath on the tour was spent at *Veles*, and Mr. Locke writes:

“Veles is said to have 2,000 houses, *two thirds Bulgarians*; and the same is true of the 95 villages under it. The city is built on the sides of two mountains, there being just space between for the river Vardar to flow. We were much pleased with the appearance of the inhabitants. A spirit of religious freedom and inquiry was manifest here that we saw nowhere else. Many of the leading merchants have business connections with Vienna and Salonica, and, as a natural consequence, modern ideas and customs are fast gaining a foothold. This is seen in the dress of the people; in the building and arrangement of their shops, and especially of the new houses. By the favor of God we accomplished our tour, passing over the entire distance — 210 hours, 630 miles — in 37 days, on 25 of which we were in the saddle. It would appear from a good map that we went ‘round about Macedonia,’ visiting all the important places. According to statistics we gathered, there are in the region we passed through 3,649 cities, towns and villages. Salonica, with its population of 85,000, of whom 55,000 are Jews, has two Protestant missionaries to the Jews. But aside from this place, all this region is destitute of any Protestant missionary. The land is beautiful to look upon, and an immense harvest must be reaped this year. The people are accessible. . . The *Bulgarians*, as a nation, are waking to new life and vigor, seeking especially for education — for teachers. Some of the young men are going abroad, to Germany, to England, to France, for education, and they return with a knowledge of French and German sufficient to enable them to read such books as are written by Renan and Strauss. . . Easy would be the task to dilate upon the beauty of this fair domain, to speak at length of its grand, magnificent mountain and valley scenery, of its untold wealth, lying as yet almost undiscovered and unknown. But be ours the task, rather to portray the land as it is, hungering, thirsting, waiting, for the living Word of God. The dead faith, that now encompasses it like a midnight pall, must soon be thrown aside, to give place to what? A living faith in the crucified one, or an infidelity like that of France? Again we ask, Is there no one to ‘come over and help us?’” (P. 360.)

13.

THE MISSIONARY HERALD, Vol. LXX. № 1. — January, 1874.

THE NEW STATION MONASTIR, THE RELIGIOUS
CONDITION OF THE BULGARIANS. ●

The mission to European Turkey having decided to take a new station in Macedonia, a committee was appointed, at the last annual meeting of the mission, to examine the field and decide upon the best place to be occupied. After an extended tour in June and July last, the place fixed upon was *Monastir*, something more than 400 miles west of Constantinople. **Rev. James F. Clarke** says of the place:

“The location of *Monastir*, at the mouth of a valley having a stream which supplies an abundance of water, and just on the edge of a large, dry plain, with high mountains in the rear, on which we saw snow, is favorable for health. The surrounding country seems more productive than many other regions through which we passed. The population of the city is about 30,000, of whom about one half are Turks and most of the remainder Christians, though there are also many Jews. Of the Christians, *about 2,000 are known as Bulgarians*, the rest being called Greeks, though, as a matter of fact, *there are scarcely any real Greeks in the city*. This place is the centre of a considerable population of *decided and earnest Bulgarians*, but a larger part of the Christian population are *Hellenized Bulgarians of pure origin*. These latter, like the Bulgarians in and about *Philippopolis* during the past few years, are increasingly proclaiming their true nationality, and glorying in it. *Almost all the inhabitants of Southern Macedonia, so far as we can judge, are of the same class*. They use the Greek language, and have been universally regarded as Greeks, *but their origin is evidently Bulgarian*. The contest with the Greek Patriarchate, and the rapid advance of their own nation in social, educational, and political position, are drawing all this class openly to join the progressive Bulgarians.

“Two thoughts have been pressed upon us in our intercourse with the people on this tour. 1. The Bulgarians are progressing mentally, socially, and in education, but not morally, External influences are rapidly coming in, through railroads and other facilities for intercommunication with Europe, but scarcely

an individual with whom we had intercourse had any higher idea of Christianity than what they supposed attainable by education and morality. A few seemed to feel that these are insufficient, and are susceptible to the truth." (P. 20.)

14.

THE MISSIONARY HERALD, Vol. LXXII. № 1. — January, 1876.

A TOUR — DIRECT PERSONAL EFFORT.

Rev. E. W. Jenney, of the *Monastir* station, reports, Oct. 14th, a missionary tour, on which he found much to encourage him in direct effort for the spiritual good of individuals. He writes:

"I have had the pleasure of visiting again the regions on which I reported last spring. September 1st, accompanied by our helper, I started for *Vellise*, reaching that place on the evening of the next day. The first day passed heavily, and was seemingly fruitless; but we felt that the Lord had a work for us and therefore tried new tactics. Each took a separate street, and with books and tracts we started out Last spring, not a man wished, or was willing, to hear one word on the subject of religion. Now we were busy from morning till night. . .

"Although the work was thus opened at *Vellise* we felt that we must go to *Negotine*, and left on Monday, September 25th, for that place. There we followed the same plan as in *Vellise* 'Come sit with us,' said three men, and soon I had a dozen eager listeners. I dwelt on the shortness of life, the necessity of preparing for the next world, the love of God and our Saviour, and the necessity of immediate repentance. Soon I saw an old man tottering toward us. With tears in his eyes he said, 'I have a book which my son loved very much. He used to read it a great deal. He is dead. I do not know whether it is Greek, or Bulgarian, or Turkish; I don't know how to read; but he loved this book.' He drew it from his bosom, where perhaps he had carried it for the two years since his son died, and said, 'I saw you reading here, and I thought perhaps you could read me something out of this.' It was one of our small *Bulgarian* Testaments. I read a part of the second chapter of Matthew, and told him its contents.

Then I read John III. 16, and urged him to give the remainder of his days to Jesus. 'Dear man, perhaps your dear boy learned the way to heaven, and found it by reading that book.' The crowd was still as death The work is open here; but there are only three to care for the spiritual interests of *the Bulgarians in all Macedonia!*" (P. 26.)

15.

THE MISSIONARY HERALD, Vol. LXXII. № IV. — April, 1876.

RETRENCHMENT — A REIGN OF TERROR.

Rev. E. W. Jenney wrote on the 28th of December:

The Bulgarians in and about *Perlepe* are afraid to be found on the street after sundown. During the eighteen days previous to the first of December twenty Bulgarians fell at the hands of Turks. A shepherd was watching his flock and was shot, simply because he was a Bulgarian. When his son reported the case to the Governor, he was thrown into prison, the Governor declaring that he had killed his own father. This was an attempt to dodge investigation. Another son reported the case to the Russian Consul, who demanded that justice should be administered to the offenders. Sixty-eight Turks have since been imprisoned as murderers, but they will all, no doubt, be free in a short time, if they have money. In *Crushobo*, some eight hours from us, there has not been a regular market-day for weeks, because the Turks rob every one on his return home. If a Turk beats a Bulgarian severely, the sufferer dare not report the matter, knowing well that he will be killed if he does. Unless there is a change in affairs soon, there will, I fear, be an uprising in the spring.

The terror in some parts is beyond description. A Bulgarian life, in the eye of a Turk, is not of as much value as that of one of the thousands of dogs found on the streets. I sometimes tremble for the future. Travelers who only see Constantinople know not Turkey. Let one put on the dress of a villager, and after he has been beaten three or four times, within an inch of his life, will wish as heartily as any Bulgarian for a change." (P. 118.)

16.

THE MISSIONARY HERALD, Vol. LXXII. № VI. — June, 1876.

Rev. E. W. Jenney, of *Monastir*, wrote on 7 March.

“Many men here, who a year ago did not know the letters of the Bulgarian language, now read it quite well. They tell me, “*We have learned to read Bulgarian so that we can understand you.*” (P. 184.)

17.

THE MISSIONARY HERALD, Vol. LXXII. № VIII. — August, 1876.

TOURS — POVERTY.

In the same letter, April 29th, **Rev. James F. Clarke** reports a tour of seventeen days by himself and a deacon of the Samokove church. The narrative indicates that, aside from the disturbed condition of the country, there is much to encourage in the missionary work. A few extracts will be given here:

“Three years ago, *Kustendil* was regarded as one of the darkest places around us, but a loving Christian brother and his wife have had an influence there, and now there is freedom for conversation in the streets and shops, though the hearts of our brother and sister are sad that none in the city have become true followers of Jesus. We spent two days in seeking access to the people, and were encouraged by the result.

“In *Palanka*, where the Sabbath was spent, nearly the same experience was repeated.

“*Komanovo* and *Vranya* were open for work, and there was scarcely any opposition. On the Sabbath a company of thoughtful men gathered into a little store and asked many questions as to the reasons why missionaries had come here. A Greek tried to stir up opposition, but his words had but little influence on the Bulgarians.

“The political situation of the country keeps all classes in expectation. Some would not subscribe for the “*Morning Star*,” as they believed Servia would in a few days declare war, and they would fail to receive their papers. In a little

village among the mountains, twenty-five miles from any large place, the same questions as to the prospects of the nation were asked with intense earnestness. Our government guard, who had been among those mountain places with tax-collectors, spoke of the utter inability of the people to pay their taxes. One village was owing 11,500 piasters, but any one entering their houses could see that had absolutely nothing of money-value. A man had just brought to the khan a chain for hanging kettles over the fire, the only saleable article he possessed, and even for this there was no buyer. Poor crops and heavy taxes have almost ruined the people in this vicinity. We met one man who had bought millet-bran for bread, at the rate of ten cents per hundred-weight. Our guide said the caimakam was not in fault. Word is sent to the Vali at Ruschuk, from Constantinople, 'We must have money;' so he passes the order on to the pashas under him, and they to the caimakams, etc. As the tenure of office depends on money, each one fears to fail, and the weight falls on the people with a crushing force. (P. 260.)

18.

THE MISSIONARY HERALD, Vol. LXXIV. № III. — March, 1878.

A PLEA FOR THE "ZORNITZA."

Rev. E. W. Jenney, of *Monastir*, also writes:

"With appropriations for 1878 there came a suggestion from you that the "Zornitza¹⁾" be discontinued, or published as a monthly. We missionaries raise one united voice and cry never, never, never! stop our paper.

Scores, yea hundreds of *Macedonians* know of the way of salvation through our paper. Hundreds of homes are thus entered to which no Protestant can approach. In some places ten copies only are taken, but the readers number from fifty to one hundred.

"Nor is the political part only read. I have heard the more strictly religious and historical parts discussed in a manner which shows that the whole paper is prized." (P. 76.)

¹⁾ The "Zornitza" is a small periodical in Bulgarian, published by the mission.

19.

THE MISSIONARY HERALD, Vol. LXXV. № 2. — February, 1879.

SEED GROWING IN SECRET.

Rev. E. W. Jenney. "Most of the Bulgarians in Macedonia who can read possess the Word of God in some form, and many of the Greeks and Wallachians have the Testament in their own tongue." (P. 59.)

20.

THE MISSIONARY HERALD, Vol. LXXV. № VI. — June, 1879.

OKRIDA — PREACHING IN A TURKISH KHAN.

Rev. E. W. Jenney, of *Monastir*, gives the following account of a visit paid by himself and a young Christian bookseller, to the town of *Okrida*, thirty-six miles west of *Monastir*, on the border of *Albania*. His letter is dated March 6: "I visited the market for four hours, and then returned to the khan, where, until late in the evening, I talked with many Turks and Bulgarians who called upon me. The next day was a saint's day, and crowds sat for eleven hours, listening and arguing. Especially were some Turks interested in the conversations . . . I invited all to preaching services on the Sabbath. Though in a Turkish khan, a crowd came an hour before the time . . . At the appointed hour I preached to more than two hundred souls . . . Some forty Turks were present . . . It was a motley gathering, Turks and *Bulgarians*, learned and unlearned."

After narrating his experience in being called before the governor, Mr. Jenney continues: "On my return to the khan I was called upon by Turks and Bulgarians who were curious to know what the governor had said." (P. 225.)

21.

THE MISSIONARY HERALD, Vol. LXXV. № XI. — November, 1879.

Annual Survey, 1879.

By **Rev. N. G. Clark, D. D.** Foreign Secretary.

NOTICE OF DIFFERENT MISSIONS.

By a singular providence the three stations of the Board are distributed so as to have one in *Bulgaria*, one in *Eastern Roumelia*, and one in *Macedonia*; thus giving the largest possible influence. (P. 419.)

22.

THREE TESTIMONIES OF AMERICAN MISSIONARIES AND
THOUGHTS OF A BULGARIAN AUTHOR.

BULGARIA IN THE EASTERN QUESTION.

By **A. S. Tsanoff**, published by **Ch. G. Danoff**, Philippopolis,
Rustchuk, and Salonica, 1879.

We can say without any hesitation that no other foreigner knows the populations of Turkey so well as the American missionaries who have been in this empire for nearly 60 years, and in Bulgaria for more than 20 years. Many of them have studied the Bulgarian language assiduously and have endeavoured to ascertain well where the Bulgarians dwell in order to be able to work among them. No one can accuse these men that they are trying to form an American state out of the Bulgarians, and that they are Russian agents labouring to extend the Russian empire to the Mediterranean Sea. In Bulgaria, as in the other countries of the world, their work is simply to preach the Gospel to men and to strive for the enlightenment of the various nations. As they are neither Russian, nor English, nor any other agents, and as they have studied best what provinces the Bulgarians inhabit, their testimony is one of the most important upon this question. I shall give the written testimony of only three of them.

Rev. James F. Clarke, of *Samokov*, who has worked so much among the sufferers of Thrace of every nationality and to an extent in Macedonia, and who all but lost his life in these endeavours, says, among other things, in a letter from *Djumaya*, 30 January 1879: "During my visits in the *Razlog* district, and when I have been in *Djumaya*, I have noticed the almost *complete absence of the Greek element* in the population. Some of the inhabitants of these parts are merchants who go on business even to *Salonica* and speak Greek fluently, but they declare that they are, and they are, *pure Bulgarians*. *Their families do not understand any Greek*. I often recall what one of my missionary colleagues in Philippopolis used to tell me several years ago. He was sure that the mass of the Christian population of that town was Greek, because it employed the Greek language, but a detailed census of the inhabitants house to house proved that *four fifths were pure Bulgarians*,

and that the larger part of the remainder were of Bulgarian origin. As a resident of Philippopolis for ten years, and being well acquainted with the population, I am convinced that that was the truth — at least before the construction of the railway, since when some Greeks have settled in Philippopolis from other places. I am likewise sure that *the Greek population in Macedonia is very small in comparison with the Bulgarians...* Among the refugees from Macedonia there are about 4,000 at *Djumaya*, of whose families I have taken down the names of about 3,000. Of those perhaps nine tenths of the men talk the Greek language *but they are of pure Bulgarian blood*. It seems that the many Greeks, from *Yannina* and from other places, who come to these parts for purposes of trade have made some foreigners think that the population is Greek. They (the natives of *Yannina* and others) have mostly kept taverns where the travellers could meet them. They were the wine-sellers in *Batak* when the ruined village was being rebuilt two years ago. Their families mostly stay at home, where they go back every two or three years."

Rev. J. H. House, also an American missionary at *Samokov*, who has been in some parts of Macedonia, writing to me on 7 March 1879, says, among other things: "The evidence which I have been able to gather seems to leave *no doubt that the majority of the Christian population in Macedonia within the boundaries of the San Stefano Treaty is Bulgarian. And in general those who call themselves Greeks are either Vlachs or Grecized Bulgarians.*"

I do not believe that there is another foreigner who knows the population in Macedonia so well as **Rev. J. W. Baird**, the American missionary in *Bitolia* (*Monastir*). He has lived in those parts six years, has studied Bulgarian well and has a knowledge of Turkish; he has travelled many times in various directions in Macedonia and has had intercourse with the different grades of society. His testimony on this subject is the following.

In 1878, after the Treaty of San Stefano was signed, he wrote thus to another American missionary in Constantinople: "I do not know whether *Bitolia* enters (in accordance with the treaty) in Bulgaria, but if the population is regarded, it is *almost exclusively Bulgarian.*"

In a letter of 10 March 1879, **Mr. Baird** writes to me: "If you take the home language as a guide, I do not think that among the *non-Mussulman population of the Monastir caza (district)* there are more than 125 purely Greek households. In the *Tikvish* district there are, perhaps, about 12 households (all strangers). . . . The district of *Vodena* is almost completely Bulgarian, although most of them are *Grecomans* (adherents of the Greek patriarch). In *Veles* there are perhaps about 10 Greek houses, and in *Shtip* (Istip) about 25. As for *Radovish*, *Strumitsa*, and *Doiran*, you know that the *Bulgarian population at least predominates*.

"If you count as Greeks the Arnauts (Albanians) and the Vlachs, along with the Hellenes, then their number becomes larger, but still in comparison (with the Bulgarian) it is very small.

"If by Greeks we understand all those who recognize the Greek Patriarch as their spiritual head, then the Greeks in this country are almost equal in number to the Bulgarians, and are perhaps even more numerous than the Bulgarians."

Mr. Baird remarks to me that he does not give exact statistics of the Greeks in those parts, but this is sufficient to show the reader how few Greeks there are in those parts. Even if we multiplied the above figures by 10, still the Greek population compared with the Bulgarian would be almost insignificant.

The readers see, that the American missionaries fully confirm the Berlin Professor, *Mr. Kiepert*, and other impartial investigators of this subject. *No doubt is left, therefore, that the Christian population in Western Thrace, as well as in that part of Macedonia, which according to the San Stefano Treaty entered into Bulgaria, is almost exclusively Bulgarian.* The frontiers of Bulgaria are accurately and clearly drawn. The fact that some Bulgarians in Macedonia still recognize the Greek Patriarch as their religious head proves nothing against the Bulgarians, for it is not religious denominations but nationalities that are in question, and because those Bulgarians were mostly compelled by force to recognize that patriarch; they do it only in order to escape terrible oppression and betrayal from the *aghbas* (Turkish notables) and bishops.

From what I have said so far it becomes plain whether "the Berlin Treaty has drawn accurately the line between the

Greeks and the Slavs." Our brief consideration proves irrefutably how great an injustice this treaty did to the Bulgarian people. Some Powers have now surrendered those Bulgarian provinces to Turkey, while later they may attempt to surrender some of them to Greece, to Austria, or to some other state, but their act is not and can not be just, simply because statesmen have done it, nor because the Bulgarians may perhaps be unable to guard their firesides. Injustice is still injustice, and we would address ourselves to the consciences of those nations whose men of state are at work, without any just cause, upon the ruination of our people.

Of course, the population of some localities along the Archipelago is mostly Greek, but that proves almost nothing against the extension of the Bulgarian Principality to that sea, because there is in the world no state which does not have here and there some villages whose inhabitants are of a nation different from the dominating race. In all such cases consideration is given to the general majority, the natural frontiers, and the needs of the country for its existence and development. (Pp. 181—186.)

23.

THE 76th REPORT of the BRITISH AND FOREIGN BIBLE SOCIETY, 1880.

TURKEY.

The *two strongest enemies* with which our work in the Turkish Empire has to contend are the *fanaticism of the Mahomedan rulers* and the *hostility of the Greek Church*, especially in Greece itself. But since the war a large area of the Turkish Empire has ceased to be under the direct rule of the Porte, and has passed permanently from the Crescent to the Cross. And then as to the Greek Church, especially in the Greek kingdom, though it has not repented of its hostility to the circulation of the Vernacular Greek Scriptures, it has consented to permit the use of the New Testament in the sacred language itself in all the schools of the land; and if the prosperous and educated Greeks at home and abroad would exert their influence, your Agent thinks it would go far to wipe away from Christian Greeks the reproach which cannot be laid to the charge even of the Turks, that *they deny to their own children the sacred book of their religion in the speech understood of the people.* (P. 123.)

24.

THE MISSIONARY HERALD, Vol. LXXVII. № VIII. — August, 1881.
European Turkey Mission.

A NEW FIELD.

Among other places visited was *Nevrokope*, twelve hours southeast of Banskó, a place which, so far as is known, had not before been entered by a missionary save once, and that years ago. Of *Nevrokope* **Rev. J. F. Clarke** says:

"The outlook is encouraging. An earnest book-seller has spent about half of each of the last two years in this region, and there has been some fruit. . .

"*The Greco-Bulgarian question* is now the one of special interest to these two nationalities, *as it was in Philippopolis* fifteen to twenty years ago. The *Christian population is chiefly Bulgarian*. Before the uprising in Thrace in 1876 which resulted in the massacres in Batak and elsewhere, *the Bulgarian school was far the most flourishing in Nevrokope*. On account of this uprising every Bulgarian teacher, as well as priest, was regarded as a rebel, Russian agent, etc., and most of the teachers fled from Macedonia. For about a year the Greeks have taken advantage of the situation, and a Greek Society ("Syllogos"), having its head in Athens, has sent teachers to work with the *few Greeks* and the Bulgarians who could be induced to join them, in establishing schools in this part of Macedonia, *in hope that in some future division of the Turkish empire the Greek nation may profit by the apparent preponderance of the Greek element in the population*, as shown by the schools. Three Greek teachers are laying a good foundation of elementary education; they have about one hundred and seventy-five pupils of both sexes who have made good progress." (P. 315.)

25.

THE MISSIONARY HERALD, Vol. LXXIX. № 10. — October, 1882.
VILLAGE LIFE IN BULGARIA.

By **Rev. J. H. House**, Samokov.

They (the Bulgarians) are characterized by a strong love of political independence and self-government, and exhibit this

characteristic in the management of village affairs. In this respect the Bulgarians seem to me to bear a strong resemblance to the Anglo-Saxon race. These people are by no means found only in the province of Bulgaria. They are scattered *all through European Turkey and Eastern Roumelia*. (P. 405.)

26.

THE MISSIONARY HERALD, Vol. LXXIX. № VI. — June, 1883.

MISSION WORK AMONG THE BULGARIANS.

By **Rev. James F. Clarke**, Samokov, Bulgaria.

The Bulgarians form one of the most important and interesting elements of the Eastern question. They number about six millions, who, by the *Treaty of Berlin*, are divided nearly equally between *Bulgaria*, under a Prince, giving only a tribute to the Sultan; *Eastern Roumelia*, which has a governor, appointed by the Sultan, but with a liberal constitution; and *Macedonia*, which is still under the full control of the Turkish government.

As a Slavic race it is kindred to the Russian, Bohemian, and other nationalities, and open to Pan-Slavistic influences. For centuries the people have been crushed by Turkish rule, and by the tyranny of the Greek Church, which more than a thousand years ago absorbed them into its own organization, and eventually destroyed their literature, and wholly ignored the language of the people, in their services.

Twenty-five years ago all the Christian population of Thrace were supposed by other nations to be Greeks. In all the eight churches in Philippopolis, only the Greek was used and the leading Bulgarians were ashamed to use their own language in the streets; but a few years later, when the Bulgarian national feeling was aroused, they secured the use of their own tongue in three of these churches. *A careful enumeration of those in the city called Christians showed that ten elevenths of them were pure Bulgarians, and that only a few of the remaining one eleventh were pure Greeks.* In the same way *the Greeks of Athens*, and elsewhere, are now sending out good teachers to different parts of *Macedonia*, so that in any possible future division of the country, they may claim the territory as naturally belonging to them.

In the national awakening the Bible has had an important part. The Testament, translated by a Bulgarian monk, and published twenty-five years ago by the British and Foreign Bible Society, was sought by the people with an intense avidity, not because of a desire for spiritual truth, but because it was one of the first Bulgarian books available to them in the still "sweet mother tongue."

This demand for God's Word was a loud call to American Christians. The American Board, having missions in that vicinity, invited the Methodist Episcopal Board to share with it the work requiring such wide, prompt, and efficient efforts, and these two organizations have continued their labors in full harmony.

The mission work of the American Board commenced in 1858. There are now stations in *Constantinople*, *Philippopolis*, *Samokov*, and *Monastir*.

Since 1876, great political changes among the Bulgarians have brought much suffering and temptation to all classes. In that year, nearly sixty villages, near Philippopolis and Eski Zaghra, were partially or totally destroyed, and over five thousand Bulgarians were massacred by the Turks, without distinction of age or sex, and some of them were horribly maltreated and mutilated. A still larger number perished from exposure, hunger, and disease. Words cannot express the sufferings and agonies of those scenes. In the Russo-Turkish conflict the usual excesses and desolations of war were far exceeded. Eski Zaghra and many other places were mostly destroyed by fire, and all their inhabitants who escaped massacre fled to the mountains or within Russian lines. The following year, a part of *Macedonia* passed through the same experiences, and some twenty thousand people poured through *Djumaa*, then occupied by the Russians, to various parts of Bulgaria and East Roumelia. During these repeated calamities the missionaries of the American Board labored for many months for the alleviation of distress, expending directly about 45,060 dollars, received chiefly from England, at a cost to themselves of much privation, sickness, and suffering.

The partial freedom obtained by the Bulgarians has cost them much desolation and many precious lives, but the results have been important. From being a cringing, subject

race, with honor and life exposed to the caprice of their oppressors, many of them have developed the character of freemen, honestly and nobly striving for the elevation of their nation. (P. 213.)

27.

THE MISSIONARY HERALD, Vol. LXXIX. № 9. — September, 1883.

EDITORIAL PARAGRAPH.

Rev. Mr. Jenney, on leaving his field of labor for America, witnessed a scene which he says more than repaid him for years of toil and self-denial. "Ten years ago, as we entered *Monastir*, not a soul came to welcome us; but as we left, not less than one hundred persons accompanied us a mile out of the city, and as they bade us good-by not an eye was dry. Some were so affected that they could not speak." Scenes like that at Miletus, when Paul parted from his friends, are not uncommon on missionary ground. (P. 328.)

28.

THE MISSIONARY HERALD, Vol. LXXX. № 3. — March, 1884.

A TRIP TO SERES AND VICINITY.

Mr. House, of Samokov, in company with *Miss Stone*, has made a recent trip to the Macedonian part of their field, and especially to the city of *Seres* and vicinity. He found a rich, fertile country, with cities and villages indicating superior wealth. He was struck with the character of *the Bulgarian race residing there*, and was greatly impressed with the bright, intelligent look of the boys in the *Bulgarian school in Seres*, mostly from the villages. (P. 106.)

29.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 2. — Apr. 30, 1885.

THE MEETING IN BANSKO.

Bansko is a large, thrifty village in the North East corner of Macedonia, some 50 miles South of Samokov. It is finely situated in the *Razlog*, a fertile and well-irrigated plain dipping heavily towards the North, large enough to accommodate several towns. *Bansko* has a *purely Bulgarian* population of

over 6000 souls. Its houses are very substantially built of stone and cement, the frame-work exposed to view, two storied, with projecting roofs covered with red tiles. These cottages, with their little windows, have an Alpine appearance, which is enhanced by the snowy peaks of the Perim and Rilo ranges which tower up on either hand.

The audiences in Bansko were large and attentive throughout. On Sunday, when the impressive Dedication and Communion Services were held, over 600 were crowded into the room, including some who had never before attended an Evangelical service. (P. 3.)

30.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 4. — Oct. 14, 1885.

At his *Bulgarian service in Seres* Preacher Litsa was *mobbed by Greeks* and afterwards driven from the city, because they wished to repress all Bulgarian influences, *that Macedonia may seem politically to belong to the Greeks*. At present there can be no redress. So *the thousands of Bulgarians in that region* must not hear the gospel in their own language.

We ask prayer for all the above cases. (P. 2.)

31.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 8. — July 10, 1886.

NOTES ON THE MONASTIR FIELD.

Our Mission began work in *Monastir* in 1873. *Of the six languages of the city Bulgarian was chosen as being most widely known both in that place and in the regions around.*

Among the converts besides Bulgarians are found Albanians, Wallachians, Greeks and Gypsies. Quite a large number of the last named race long ago exchanged their tents for houses, took to learning trades and adopted Bulgarian as their home language. They are as easily reached as are the Bulgarians.

It was quite common eight years ago in the prayer meetings to hear prayers in two or three languages — each one

using the language most familiar to him. Differences of race and language have not prevented unity of heart and acting. *Preaching has been in Bulgarian.* (P. 3.)

32.

THE MISSIONARY HERALD, Vol. LXXXII. № II. — February, 1886.

EDITORIAL PARAGRAPH.

The welcome announcement has been made that the union of Bulgaria and Eastern Roumelia has been assented to by Turkey, and will be acknowledged by the Great Powers of Europe. Since the defeat of the Servians by the Bulgarians, no other solution seemed possible; yet it is a relief to read that the union has been consummated.

We are confident that this union of the two principalities will prove to be in many ways favorable to the prosecution of missionary enterprises. (P. 45.)

33.

THE MISSIONARY HERALD, Vol. LXXXII. № IV. — April, 1886.

EDITORIAL PARAGRAPH.

Religious persecutions in Turkey, instances of which were given in the Memorandum of the Evangelical Alliance, published in the *Herald* for February, continue to be brought to the attention of the public. The *London Times* has contained recently two communications on the subject from the British Evangelical Alliance, giving particulars of other cases of persecution. Darkness must yield before the light, and the failure on the part of the Turkish government to uphold religious liberty, in violation of its own laws, must eventually lead to reform. Turkey has just obtained, by the consolidation of Bulgaria, a barrier on her north-western frontier against both Russia and Austria. If she were wise she would see that this practical defense against her old foes was secured in part through the wisdom and energy given to the *Bulgarians by the education* and Christian institutions furnished them. She owes more, to Robert College than she now dreams. If she would have a barrier against Russia on her eastern border, she would foster the schools and Christian institutions now

planted in Asia Minor, and would cease her persecutions of those who are her best friends. (P. 126.)

34.

THE MISSIONARY HERALD, Vol. LXXXII. № VI. — June, 1886.

THE POLITICAL OUTLOOK.

Rev. J. Henry House refers also to the political situation as uncertain. His letter is dated Samokov, March 13:

“The signing of a treaty of peace between Bulgaria and Servia gives us some hope of a short season of rest from wars and rumors of wars. The agreement between Bulgaria and Turkey, however, has not given perfect satisfaction to the Bulgarians of what was called Eastern Roumelia, and this leaves open a wide door for intrigues by foreign agents whose interest it is to break up that engagement. Large sums of money are said to have been sent to that province to increase the discontent. If, however, the agreement can be kept intact, we have strong hopes that the friendliness between Turkey and Bulgaria may lead to an alleviation of the *condition of the Bulgarians in Macedonia*, where, in large portions of the province, Bulgarian schools have been closed by the government through Greek influence, and neither the *Slavic nor Bulgarian languages are allowed in their churches.*” (P. 218.)

35.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 10. — Dec. 20, 1886.

WORK AMONG THE GREEKS.

At *Seres*, *Rev. Mr. Sampson* of the Southern Presbyterian Mission, located at *Salonica*, met Mr. Baird and myself for conference as to our mutual work.

Eight years' labor among the Greeks has given him a valuable experience and God is blessing his efforts. As the larger part of the population of *Seres* prefer the Greek language, *though but few are really of that nationality*, Mr. Sampson proposes to come, or send his helper, to this place several times each year, and we hope that the Greeks there, and *those who call themselves Greeks*, will feel his apt, earnest

and hearty personal presentation of the truth. We are gratified that Mr. Sampson will also be able and willing to aid our colporteur in case of persecution in *villages where the language of the Bulgarians is Bulgarian.*" (P. 4.)

36.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 10. — December 20, 1886.

DEDICATION OF A CHURCH IN PANAGURISHTE.

Nov. 28th was a day of special rejoicing to many in Panagurishte (40 miles W. N. W. of Philippopolis), and to all those who have been interested in that place. A church for evangelical worship was then consecrated in the presence of some 350 persons who listened with unexpected attention and quietness.

The day closed with the story of Christian work in *Macedonia*, that land the name of which now *awakens peculiar interest in the heart of every Bulgarian.* (P. 5.)

37.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 10. — December 20, 1886.

HELLENISM.

Few persons, not living in or near *Macedonia* and personally acquainted with the people, can realize the struggle going on between Greeks and Bulgarians for the supremacy in the land. *In the interior the larger part of the Christian population is Bulgarian*, though there are many Albanians and other nationalities among them. On the sea-coast, a large proportion of the population is Greek, and as this nation sees the power of the Turk waning, it is exerting itself to secure possession of the regions "which belonged to their ancestors centuries since." This contest now manifests itself chiefly in the use of the language. A teacher in *Philippopolis* years ago told me that when he came to that city a leading Bulgarian said to him: "*When you speak to us on the street talk to us in Greek, but in our homes in Bulgarian.*" So now in *Seres*, where the larger part of the people is Bulgarian, and the language of the weekly market-day, which is the language

of the surrounding villages, is almost wholly Bulgarian, the "respectable language" of the city is Greek. The political changes in Bulgaria have, of late, led the Turks, more than ever, to favor the Greeks. In *Strumitsa*, *Brody* and many other places they have long prevented the opening of Bulgarian schools, but the national Bulgarian feeling is increasing, and amid many hindrances and dangers from false accusation, imprisonment, exile and death, they are pushing on and gradually gaining ground. From national, ecclesiastical and private sources, money is sent by both sides for the support of teachers. In *Brody*, just before our journey, the Bulgarians had appealed to the Turkish authorities in *Seres*, who, in spite of the opposition of the Greeks, had authorized them to open a Bulgarian school.

The Greek bishop had spent several days in the place trying to recover the lost ground by some movement among the people themselves, but the Bulgarians held what they had gained.

In *Kremen*, one of the leading men — *Dado Ivan* — who once asked for a Protestant teacher, but was cowed by the threats of the village leaders, and others were imprisoned by the bishop in order to Hellenize them. In *Petrich*, a bright-eyed girl of ten years told me, "I go to the Bulgarian school, but my elder sister has attended the Greek." In the little village *Novo Selo*, a Greek school has been started to draw off pupils from the Bulgarian, though all the people are of the latter nationality. (P. 4.)

38.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 13.—
May 10, 1887.

ANNUAL MEETINGS.

The past month the European Turkey Mission and the Bulgarian Evangelical Society have held their annual meetings in Samokov . . . In the meetings of the Mission were gathered Messrs. Locke and Marsh of Philipopolis; Bond of Monastir; Clarke, House and Sleeper of Samokov; Dr. I. G. Bliss, Agent of the Am. Bible Society; Mr. Sampson of Salonica, of the Southern Presbyterian Mission; Mr. Ladd of the Methodist Episcopal Mission; and Mr. Tsanoff of the Bulgarian Evangelical Society . . . Five different societies were thus represented, all

united in Christian work . . . The discussions of matters as to which there were different opinions, were sometimes warm, but always fraternal. The occupation of *Seres* by Mr. Sampson, in connection with his Greek work, was cordially endorsed, though the Mission still hopes that a long time will not pass before it will be possible to *make this place the center of a Bulgarian work, since far the larger part of the Christian population of the district is Bulgarian*, although a majority of the people of *Seres*, while chiefly of *Bulgarian extraction*, now strongly prefer to use the Greek language. (P. 1.)

39.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 13. — May 10, 1887.

The old Greek bishop in Strumitsa is intriguing to keep the people in darkness, but the light is breaking on several villages on the plain, in sight of his lofty residence in the city. A month ago several men came to the missionary, and begged him to come to their village *Velusa*, five miles away, and preach there, so that their wives might hear the gospel. He went with them and, sitting on the floor, for three hours preached of Christ to over thirty interested listeners.

A deputation from *Raklish, near Radovitch*, almost forcibly took Mr. Bond and Preacher Anastasoff to their village, where, for over two hours, they had the luxury of proclaiming the Savior's love to a room full of poor villagers. (P. 8.)

40.

THE MISSIONARY HERALD, Vol. LXXXIV. № 8. — August, 1888.

European Turkey Mission.

EAGER LISTENERS.

Encouraging reports continue to come from this mission, and notwithstanding the political unrest, the people are more ready to listen to the gospel. The following report of **Mr. Bond**, of *Monastir*, may be given as an illustration of what is occurring in many parts of the mission. Mr. Bond writes under date of May 22:

“Last month *Mrs. Bond* and I, with our boy, spent a Sabbath in *Leren* (Florina), fifteen miles southeast of us. Though so near, we had never ventured to visit the town because it was infested with brigands. But the new police arrangements inaugurated last fall make travelling comparatively safe now, and we hope to go again soon. *The Bulgarians have no church building, owing to the opposition of the Greek ecclesiastical rule*, but their old priest has set apart a room in his own house as a private chapel. Here we found some thirty persons assembled at sunrise, and at the close of the service the priest and his son invited me to speak. Afterward *Mrs. Bond* had an opportunity of addressing the women. It was a novel experience, but thoroughly enjoyed by both of us. The Sunday before we were at *Resen*, a town fifteen miles west of *Monastir*. Here too we were making our first visit. We occupied a large room at a khan, and an hour before the time announced for the morning service, the room was full, so that we began at once. At the end of two hours I announced an afternoon service and dismissed the meeting. But in ten minutes the room was full again. And so it continued until sunset. At one time there were eighty persons present, and altogether I judge that at least one hundred and fifty must have heard our preaching and singing. Both here and at *Leren* the women came freely to the khan, and seemed equally interested with the men. More than a month ago I made a tour to *Strumnitza*, *Radovich*, *Veles* and *Tikvish*, and received nine persons to communion, baptized five children, and performed one marriage ceremony.

“When in *Radovich* I visited *Raklish*, a small village one hour distant, in company with *Mr. Anastasoff* and several of the brethren. The villagers gathered about us on the green close by the Bulgarian church. In fact they invited us to go into the churchyard... I never saw a more interested audience than these poor villagers as they sat about us on the ground that Sunday afternoon, a hundred or more of them. *Mr. Anastasoff* is a very effective preacher, much beloved by the brethren of *Radovich*, who are loth to give him up to become pastor at *Strumnitza*.” (P. 352.)

41.

THE MISSIONARY HERALD, Vol. LXXXV. № 12. — December, 1889.

ALBANIA.

Mr. Baird, of Monastir, who has been much interested for the Albanians, reports a recent visit to *Korcha* for the purpose of familiarizing himself with the sounds of the language as well as to examine the situation. He regards this as a favorable time for beginning work among the Albanians, who, though divided between Moslems and Christians, do not manifest such bitter hatred as is seen among the Bulgarian Moslems and Christians. Of *Korcha* and its people Mr. Baird says:

“*Korcha* lies eighteen hours (say fifty-five miles by road) southwest of Monastir. It is on the recently completed highway from Monastir to Yanina. The road is well made, and goes through an exceedingly picturesque, mountainous country along the north and west shores of the beautiful *Presba* lake, the summer residence of *the old Bulgarian kings*, then rises gently between steep mountains till one comes to a place from which most of the *Korcha* plain (about eighteen miles long and from three to six broad), nestled among the mountains, is visible. *Up to this point, Zvezda, the inhabitants are almost entirely Bulgarians.* Beyond it, though the names of villages, hills, and localities are Bulgarian, the inhabitants, with the exception of two villages, are not Bulgarians, but Albanians, with an intermixture of Wallachs, the descendants of the ancient Roman colonies who still call themselves *Rumani*. *From Zvezda to Korcha is about ten miles.* (P. 536.)

THE STRUMNITZA REGION.

Mr. Bond, of Monastir, reports what he had witnessed during a fortnight's visit in September in and about Strumnitza: “The brethren of Strumnitza, you may remember, bought a building site last spring at public auction.

After securing the deed, they proceeded to enclose it, *but the wall was promptly torn down by a horde of Greek students*, the lot being quite close to the Greek church, the girls' school, and bishop's residence. Appeals to the government for redress and for permission to rebuild the wall were met with a flat refusal. The judge informed me that our right of possession was

disputed; the case had gone for settlement to Constantinople, and in the meantime nothing whatever could be done. I told him we didn't propose waiting five years or more for an answer from Constantinople.

"Although we do not quite approve our friends' choice of a lot in such close proximity to the Greek ecclesiastical centre, we have to admire their zeal and the unanimity with which they vote to hold out against their persecutors, and we have engaged to assist them all we can. I was pleased to see them go at a debt of twenty-six liras on the place, and nearly cancel it one evening. They had borrowed twenty liras for a year at thirty per cent. interest.

"The work is pushing on in *Radovich*. With a little help from outside the friends have erected the frame of a two-story building to serve as chapel, schoolhouse, and parsonage. Their zeal and self-denial excited the wonder and admiration even of their enemies. They had furnished over forty liras in money, and at least twenty in materials and labor. When I visited them they had money enough to keep the carpenters at work a day or two more, and had decided to suspend operations until spring. But I encouraged them to make one more effort by offering to secure aid from personal friends to the amount of fifteen liras, if they would subscribe a like sum. It came hard, but in less than half an hour the money was assured. Then the preacher gave six liras advance rent for three years. And the next day seven liras worth of boards were furnished on six months' credit. So the carpenters kept on, and it is hoped that the house may be made habitable for the winter...

"At *Monospitovo* I found the friends were talking of enlarging their chapel and of opening a school. In a long conversation with the bishop I took pleasure in referring to our Monospitovo friends. He was excusing the gross spiritual darkness of his people, on the ground of their natural stupidity, their poverty and Turkish oppression, when I pointed out that within seven years our Monospitovo brethren, who were living under precisely the same conditions, had grasped all the cardinal doctrines of the Bible, and even the women were learning to read. Poor man! I besought him to train his priests to preach salvation to the people in their own Bulgarian tongue, which alone they can understand. *There are not ten Greek families in all the*

Strumnitsa region, and yet the Greek language is forced upon the schools and churches." (P. 537.)

42.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 22. —
Feb. 28. 1889.

RACE CONFLICTS.

One not posted, can hardly understand the efforts of the Greek local and national organizations to prove that the larger part of the people of Macedonia are of their race. The reason is patent to those conversant with the "Eastern Question." Thirty-five years ago the Greek patriarch controlled all the churches and schools in Bulgaria and Roumelia, and, by other nations, it was generally supposed that the bulk of the people was of the Greek race, but after that the Bulgarians secured a separate church organization, the census of Philippopolis proved that less than one tenth claimed to be Greeks, and, among these, Bulgarian blood largely predominated, while in but few of the villages were there any Greeks. *The same changes are taking place to-day throughout Macedonia.*

Our recent tour with our long-trying and faithful bookseller, who has for years been visiting all the smaller as well as the larger places among which we travelled, gave us exceptional means for understanding the present state of the case, and we were increasingly impressed by the gross injustice done.

In *Neurokope*, a few years since, there was a flourishing Greek school of about 175 pupils, with teachers educated in Athens and Salonica, and supported by funds from those places, while the small Bulgarian school had an inferior teacher. Now the schools are nearly equal in numbers and quality. In other places there is less progress. In *Zurnovo*, a purely Bulgarian town of 380 houses, the school is under Greek control. After listening for a time to a recitation in Greek, we asked the head teacher why these scholars, who used only Bulgarian in their homes, were taught their school lessons in Greek. He answered, "Because thus their minds are more developed." His reply reminded me of a visit to a Greek school where some thirty boys, about ten years old, had not learned the alphabet though they had been studying it more than three months. Three families in this place wish to educate their children in the

Bulgarian language. All others, from choice, interest or fear, are with the Greek ecclesiastics. *A man* of one of the above three families told me that, *because he had opposed the coming of the Greek teacher, 35,000 okes (50 tons) of hay and two barns were burned*, and he was obliged to sell his stock for much less than its value, making to him a total loss of 1,320 dollars. Another man told me that he lost 10,000 okes of hay in the same fire.

Upper Brody, with its 800 homes, *all Bulgarian*, has for some time been the scene of a persistent contest for the mother tongue. Greek is used in both churches and schools except that now, in one church, Bulgarian is read on one side and Greek on the other. Some four years ago a party was formed to open a Bulgarian school, but, in various ways, all the signers of the agreement were induced to disavow or withdraw their signatures, and their persistent leader was then falsely accused before the Turkish government, by the Greeks, of having political aims, and was exiled for four years. He has recently returned to his lonely family who have so much needed him in his absence. The past year again, those longing to have a school in their own language employed a teacher, but through Greek influences, he was arrested, taken to Seres, and after repeated procrastinations, the people were told they can have no school.

The whole region through which we passed is dotted with villages, most of which our companion had repeatedly visited, and he assured us that nearly all are *purely Bulgarian* and that, in many of them, the people have suffered much in order to use their own tongue in their churches and schools. *Seres seems to-day*, as Philippopolis did thirty five years ago, *to have a small Greek population*, which with the aid of ecclesiastical influences, has Hellenized much of the Bulgarian element, but a few who love their own language to whom recruits come from the surrounding villages, are earnest to have their children educated in the home tongue which they best understand.

In *Sermoosaklee*, our khandgees, two brothers and a son of one of them, after a long talk in Bulgarian on other matters, referred to the contest between the Greeks and the Bulgarians as causing much bitterness of feeling. They claimed to be Greeks,

and that all in their village were of the Greek race, but, said one, we have a brother who is a pure Bulgarian. As they afterwards told me, only a grandfather had been pure Greek, and so they themselves had but little Greek blood; still the reason why they called their brother Bulgarian, was simply because he had been thoroughly educated in that language.

It seems impossible that the influences which have so long kept a capable people from using their own language, shall continue to succeed. *The right must triumph.* The Greeks are too noble a people to long wish to so depress another race. (P. 7.)

43.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 23. — April 24, 1889.

Miss Ellen M. Stone writes:

SOME MACEDONIAN WOMEN.

What a Sabbath that was in *Upper Brody!* Our khan was in the center of the market-place, and alas for the sights our eyes must see, for that market-place was also the slaughter-house of the village!

In a house just across the way from the khan, we found a woman with a most pathetic face. Notwithstanding the peculiar cut of her hair, which left long earlocks dangling outside of her headhandkerchief, with its gay adornments, — her beautiful great brown eyes dwelt upon her husband's face with such unspeakable pathos, as he spoke, that it was impossible not to read there a tale of much enduring love. The husband had but about three months before returned from exile, for political reasons, in Asia Minor, where he had been for several years. As he passed through Constantinople, he had purchased a New Testament in the *Bulgarian language*, and during his exile had taught himself to read. Now that he had returned, he was teaching his son, for there was no Bulgarian school in the village to which he could send him.

In Serres one of the two young lady teachers who gave us a very friendly reception, had been for a year or more a fellow teacher and intimate friend with one of our former pupils in the Samokov school.

Now God has sent her and a young lady associate as teachers to that strong, influential village of *Upper Brody*, to uphold the standard of *Bulgarian education* where no man may teach. May He use them to teach the simple truths of Christianity as well!

Of all the groups of women, however, with whom I met in Macedonia, that group which welcomed me so cordially, listened so courteously, and joined in the conversation so intelligently, at the noonhour in *Callipote*, remains most lovingly in my memory.

How I longed to stay among them for hours! But the horses were even then ready, and a long afternoon's ride lay before us. Our old lady had come with a purpose. Had you seen her earnest face, and heard her intense whisper, as she said: — "What can you tell us concerning our freedom?" you would have known that the *Bulgarians living in Macedonia* feel that their condition is a burning question, when even their women inquire concerning the prospect of their deliverance from their political and ecclesiastical thralldom. E. M. S.

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Colportage has been a power and a great blessing to Macedonia. Mr. Petkanchen is a good man in the right place. A warm-hearted, devoted Christian, living a simple life, straightforward with the people and the government, he has gained and keeps the confidence of all. He formerly sold many books in *Pleven*, near ancient *Philippi*. On the coming of a new Bulgarian teacher, educated in a Catholic school, he found that few *Scriptures* were sold, and learned from a scholar that their teacher had forbidden the purchase. Meeting him soon after in a neighboring place he boldly and plainly but kindly said to him: "Though you were educated among the Catholics, yet I am sure you desire the highest good of our nation, and there is nothing which can so benefit them as this book, which has blessed and elevated every nation where it has been read and followed." The teacher felt his words; his conduct wholly changed; and the Word of God is again freely brought in that village. None more warmly greeted us on our tour than that teacher, who was the first to tell us of the election of Gen. Harrison.

Another teacher said to Mr. Petkanchen: "You have saved Macedonia from falling into the hands of the Greeks, because, by your circulation of the *Tract Primer* and other Bulgarian books which otherwise they could not have obtained, you have enabled our children to study *their mother-tongue.*" (P. 5.)

44.

MISSIONARY NEWS FROM BULGARIA, № 27. — March 7. 1889.

THE WORKERS AND THE WORK.

Among those who had a share in the early work for the Bulgarians the first mention should be made of *Dr. Riggs*, who has ever since been doing so much to give the Bible to this people. He became interested in them when a missionary in *Salonica*, in and about which place were, and now are, many *Hellenized Bulgarians*, who have always been known as Greeks, because members of the Greek church. In 1847, he prepared a grammar for the study of the Bulgarian language. (P. 1).

45.

MISSIONARY NEWS FROM BULGARIA, № 35. — May 16, 1891.

REPORT OF ANNUAL MEETING OF THE EUROPEAN TURKEY MISSION.

Though the number of subscribers to the *Zornitsa* has much diminished in the past years, still the circulation in *Macedonia* is too valuable an evangelical agency to be lost and to now give up the paper just as the Bulgarian Exarch has started an opposition sheet, seemed especially undesirable. (P. 1.)

46.

MISSIONARY NEWS FROM BULGARIA, № 35. — May 16, 1891.

Report of a tour of thirty days in *Macedonia* made by *Dr. House* and *Miss Stone*. ("Three churches organized, — in *Radovich*, *Strumnitza* and *Monasпитovo*; several profitable days in *Seres*, and shorter visits in *Petrich*, *Demir-Hissar*, *Brody*, *Nevrokop*, *Bansko*, *Djumaya*, are a part of the work done." See *M. N.* № 33., p. 8.)

At *Demir Hissar*, where we spent a night, we found a young Bulgarian teacher, whose school had just been closed

because he was suspected of being too ardent a Bulgarian sympathizer. . . .

In *Seres* we found every Greek church closed, as they continued to be for a month, the Patriarch taking this means to express his disapprobation of some of the measures of the Turkish Government with reference to Macedonia. A Greek Protestant service had been started by a former pupil of Mr. Marouli, who several years since had a flourishing school under German patronage in the city. This young Greek, having been dismissed from his school because of his evangelical faith, resolutely began to preach, although he had no means of support. His services were attended by a good number, and at length came to the knowledge of Mr. Sampson of the Southern Presbyterian Mission to the Greeks who took him into his employ. At the time of our visit, this Greek preacher had a half-score or more of men who were more or less resolved to embrace the evangelical faith. In the absence of their preacher in Salonica, during our stay in *Seres*, they gladly embraced the opportunity to come to the *Bulgarian services which Dr. House* held in the khan. It was an impressive sight, that score and more of Bulgarians and Greeks sitting together to listen to God's truth, *preached in Bulgarian*, which the Greeks understood very imperfectly. The Greek service which was usually held, had every promise of growing and of accomplishing much good. We felt strongly *that a service for Bulgarians ought to be started*, and that it would keep step with this effort for the evangelization of the Greek portion of the population. — *Valuable time has been lost already*, since our Mission has felt that *Seres* ought to be occupied, in order to the more rapid developement of the work in the ripe field of Macedonia; — must more time be lost? Returning from *Seres*, we spent a night and interesting half-day in the large Bulgarian village of upper *Brodie*, where are souls ready to be approached with religious conversation.

Notes from the Annual Meeting of the Mission.

Seres continues to seem so important a point that it should at once be occupied. *It is the center of a large Bulgarian population* which seems more accessible than that of Bulgaria. (P. 5.)

47.

MISSIONARY NEWS FROM BULGARIA, № 38. — Jan. 6, 1892.

TOUR IN MACEDONIA.

The present caimacam of *Mehomia* has been quite progressive, has built bridges which were much needed, secured a firman for a building for the Bulgarian school, for which permission has been sought for years without success, and has recently erected a building for a Turkish school for boys and for girls which will be a great benefit to the place. I was exceedingly pleased with the appearance of these schools at their last annual examinations. (P. 1.)

In the eastern part of the Razlog district, among the mountains, live the *Babiacs*, Mahommedan in religion but, like the *Pomacks*, speaking almost wholly Bulgarian in their homes.

... The relative position and the contest *between Greeks and Bulgarians* has changed during the past three years. Then, although the exiling to Anatolia of progressive teachers and others had ceased and some were returning from years of absence, there was still much suspicion on the part of the government against any efforts to open schools and against any other progressive movements, while to the Greeks great confidence was shown, as if they were sincerely seeking the interests of the government, instead of their own political plans.

This confidence enabled them to much more successfully oppose the efforts of the Bulgarians to secure for their children an education in their own mother tongue. (P. 2.)

Three years ago the *Bulgarian community in Seres* were quite anxious lest the coming of the new Greek bishop would be made a time for successful efforts to oppose the schools already started. Now the Bulgarians and Greeks are treated more alike, so that *Bulgarians can plan for an education for their children*, and, in many new places, the pure Bulgarian population are claiming education in their own language instead of having the minds of their children "opened by study in the *Greek language*" (of which they understood almost nothing) as a Greek teacher in a Bulgarian school told me three years ago. (P. 3.)

The Christian population of this place is chiefly made up of *Hellenized Bulgarians*, as is the case also in a few of the surrounding villages, but *most of these villagers* are claiming the right of having schools in *their own Bulgarian tongue*. To meet the need for Christian work in all these places, we have for years sought to have Seres occupied by a missionary, or at least by a Bulgarian preacher. (P. 4.)

48.

THE MISSIONARY HERALD, Vol. LXXXVIII. № 12. — December, 1892.

European Turkey Mission.

THE ALBANIAN WORK.

Mr. Baird, writing from *Monastir* September 13, says:

“Some three weeks ago, Rev. Mr. Kyrias bought a house and lot in Kortcha for 120 T. pounds. There must have been 5 pounds expenses of purchase. The upper part of the house was never finished off, and some of its walls were crooked by an earthquake.

“Having an official permit for his school from *Monastir*, his buying this place has stirred up not a little *persecution from the leaders of the Greek party*, lest this be the entering wedge of a Graeco-Albanian movement, like the earlier *Bulgaro-Greek controversy that has left in the Patriarch's hands very little in Bulgaria, only a small fraction of Macedonia, and not all of Turkish Thrace*. (P. 529.)

49.

THE MISSIONARY HERALD, Vol. LXXXVIII. № 4. — April, 1892.

OPEN DOORS.

Mr. Bond, of *Monastir*, has recently visited the *Seres* district, which has within a short time been added to the *Monastir Station*. After a month's absence he writes, deeply impressed with the need of immediately *pressing the work in the cities and villages of the district*.

At one *large Bulgarian village* an audience of 200 assembled to hear *Mr. Kyrias* preach, and about twenty-five persons came to the khan for conversation. (P. 159.)

50.

THE MISSIONARY HERALD, Vol. LXXXVIII. № 10. — October, 1892.

SKETCH OF MONASTIR STATION, EUROPEAN TURKEY.

By **Rev. J. W. Baird**, of *Monastir*.

The people, coming from many towns and villages, are a heterogeneous mass. Nearly one half are Moslems, though very few of them are of Asiatic origin. Then come *Bulgarians*, Roumanians, Jews, Albanians, Gypsies, and Greeks. *The Bulgarians have their own schools*, which, receiving not a little pecuniary aid from Bulgaria for the last ten years, *have been growing rapidly in number and efficiency not only in the city but all over Macedonia*. The other Christians, with some of the Bulgarians, hold to the Greek Church. The other schools (in Greek), though liberally aided by funds from abroad, are not increasing. *Greek-speaking villages are not found in northern or in central Macedonia*. There are several Roumanian schools in and around Monastir, supported by funds from Roumania. Turkish schools are numerous, but are inferior in quality.

Monastir is the youngest and most westerly of the stations of the American Board in Turkey. The Station was first occupied in 1873. The following persons have been connected with it as missionaries:

Rev. G. D. Marsh	1873 to 1874
Rev. E. W. Jenney and wife	1873 to 1882
Rev. W. E. Locke and wife	1885 to 1886
Rev. J. W. Baird and wife	1873 till now
Rev. L. Bond and wife	1882 till now
Miss S. Crawford	1880 to 1884
Miss L. E. Spooner	1882 to 1885
Miss H. L. Cole	1884 till now
Miss M. L. Matthews	1888 till now

The field left to *Monastir* station, not counting Salonica and the neighboring Greek villages, contains at least 40,000 square miles and about 2,000,000 people. Its eastern part includes all that is left of *Philippi*, where Paul first preached to Europeans, while its western border is not only "round about unto Illyricum," but contains that province which the Christian Church has left to this day unevangelized.

Until a year ago missionary work has been done entirely in the Bulgarian language.

Work by missionaries or native helpers has been attempted in *Resen, Krushevo, Perlepe, Velles, and Uskub*; but not being productive of desired fruit, the workers have gone to more distant and promising fields. *Kafadartsi* was occupied fourteen years with some fruit gathered, but is now without a preacher. *Radovish* (thirty hours east by north of Monastir), though visited occasionally, was not occupied till 1887. Since that time the Lord's work has advanced quite encouragingly. There is a church of fifty-two members, and it has a new building that answers well for chapel, parsonage, and schoolhouse.

Strumitsa (five hours south of Radovish) was occupied in 1881. Here is a church of over thirty members, including several from neighboring villages. A lot has been bought for a chapel, but for more than three years persecution and litigation have prevented their enclosing it with a wall. *Monospitovo* (two hours east of Strumitsa) was occupied in 1885. Though this village has seen much persecution, the Lord's work has grown. It has a church of about thirty-five members, and a building that serves them for chapel and schoolhouse. With some much-needed repairs it will answer them for some time. Some of the church members are from a village, *Murtino*, about one and a half miles distant, who are so anxious to have preaching in their own village that they bought a place and put up a small chapel.

In *Kilkish* (eight hours north of Salonica) new work has just been opened, and a preacher has removed there. . . .

The present force of native Bulgarian helpers is one ordained and four unordained preachers and five female teachers.

New work has just been begun among the Albanians, the ancient Illyrians and Epirots. (P. 397.)

51.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. No. 45. July 27, 1893.

ANNUAL MEETING.

A Macedonian call for preaching in *Prilep* was followed by increasingly orderly audiences, but on the fifth Sabbath the

preacher, Mr. Kimoff, was taken by the police just as he was beginning his sermon and led to the government office, where he was forbidden to preach without a written permit, his local passport was taken from him and he was told to seek this and his permit from the government in Monastir. (P. 1.)

MISSIONARY NEWS FROM BULGARIA. Samokov Bulgaria. № 48. — July 20, 1894.

The Collegiate and Theological Institute has had a prosperous year. Its catalogue reports *fifty-nine students from various parts of Bulgaria and Macedonia.* (P. 7.)

52.

MISSIONARY NEWS, FROM BULGARIA. № 47. Macedonian number. — Mar. 19, 1894.

MONASTIR AS WE FOUND IT.

In some respects we found it much as did our brethren who came twenty years ago. . . It is now, as it was then, a Turkish city with white minarets and crooked streets full of dogs, in which the law compels you to carry a lighted lantern two hours after sunset even though the moon be shining bright enough to read by. It has long been a strong military station, a Babel of tongues and a circus of costumes beyond imagination. The 40,000 inhabitants consist of Turks, Bulgarians, Wallachians, Greeks, Albanians, Jews, Gypsies and "scattering." (Here we may say that perhaps *half the population of all Macedonia is Bulgarian*, while the other half consists of the above named nationalities.) The official language is Turkish, *the language of trade Bulgarian* and the "upper ten" language French. For the highest efficiency here a missionary should learn the above three beside his own. Should he add Wallachian (Rumanian) or Albanian it would increase his usefulness. Brother Baird has the Bulgarian, Turkish and Albanian while we are just struggling out of the slough of despond into the firm soil of the Bulgarian. In calling on our English vice-consul, Mr. H. S. Shipley, — charged with the interests of the U. S. — on New Years day I noted a use of language which one of our own quadrennially "turned off and turned on" consuls never would have time to acquire. He spoke to us in English; to Turks in Turkish; to Greeks in modern

Greek; and to others in French. I am told that he also uses German, Italian and Albanian and has a colloquial knowledge of Bulgarian.

Our mission has several times contemplated occupying *Seres* as a station, since the *large Bulgarian population* in the surrounding region seems easily approachable with the Gospel. But the fact that a missionary could live there but nine months of the year because of fevers, has prevented it. *Seres* is now four or five days journey from Monastir *via* Salonica, but the two now railroads will bring it within one day of comfortable travel and it can thus be worked without being made a separate station. (P. 1.)

53.

THE MISSIONARY HERALD, Vol. XC. № XI. — November, 1894.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1893—94.

By the Foreign Secretaries, **Rev. N. G. Clark, D. D.** and **Rev. Judson Smith, D. D.**

(Presented at the Annual Meeting of the Board at Madison, Wis.,
October 20, 1894.)

(Secretary Clark's Department.)

EUROPEAN TURKEY.

This mission is so named from its location, but the *people reached are the Bulgarians*. It is with much satisfaction that we may think of two branches of the Slavonic race, the Bohemians and the Bulgarians, as now reached by a pure gospel; and it is hoped that the work thus begun will extend far and wide and prove the leaven of a purer faith to that people. The principal points of interest the past year in this work among the Bulgarians are the preparation of a Christian literature, especially a Commentary on the New Testament prepared by the venerable *Dr. Riggs*, which it is hoped will supply the special need of the Bulgarian churches; next, the settlement of native pastors at important centres of influence, men who have been educated in this country and have returned to their native land to labor for their own people; and, lastly, the proposed occupation of *Salonica in Macedonia*. (P. 469.)

54.

THE MISSIONARY HERALD, Vol. XCI. № II. — February, 1895.

European Turkey Mission.

THE OPENING AT SALONICA.

As our readers already know, it has been decided to open a station of the Board at *Salonica*, a city of about 80,000 inhabitants, situated on the northeast extremity of the Gulf of Salonica.

Dr. House and **Mr. Haskell, Jr.**, with their families, have recently taken up their abode there, and under date of December 7 Dr. House writes:

“Brother Haskell had begun weekly services in our (his past) house. We have, of course, but few hearers as yet, and yet I have felt encouraged. Last Sunday I was away on a tour to *Kokush*, an interesting town within easy reach of this city, where I had some eleven or twelve at the service in the house of a friend.

“Mr. Haskell is off on a tour now to *Yenedje* with a Bulgarian helper.” (P. 60.)

55.

MISSIONARY NEWS FROM BULGARIA. Samokov, Bulgaria. № 50.—
Feb. 26, 1895.

BULGARIAN BISHOPS IN MACEDONIA.

In their unceasing opposition to Greek efforts in Bulgarian communities in Macedonia, Bulgarians have long sought for the appointment through their Exarch in Constantinople, of their own bishops in different parts of Macedonia. The coming of Bishop Ilarion to *Neurokop*, is one of the results of those endeavors.

Having studied in the National Theological school in Samokov, he is not a stranger to evangelical influences and seems to recognize the value of these efforts for his people. When making his first pastoral visits in Bansko and vicinity he was cordially met by Protestants, and in a subsequent visit in *Djuma*, said that his reception by them was even more cordial

than that given him by his own people. This cordiality is shown him because his coming means the emancipation of Bulgarians from Greek ecclesiastical oppression and *the use of the Bulgarian language in their schools and churches*. In a talk of an hour at his residence in Nevrokop, he gave, among others, his experiences in the village of *Zurnovo*, which place I visited a few years before, and where the Greek teacher, on being asked, why he taught in the Greek language children, who were all from Bulgarian homes, replied, "To open their eyes."

By imperial firman the bishop has a right to hold religious services in any place to which a *Bulgarian community* invites him to come. He was so invited by the people of *Zurnovo*, and went and held an Easter service there, to the great gratification of the inhabitants, and without any disturbance. The Greek bishop in Nevrokop endeavored to stir up opposition. He had induced the old caimacam of the city to send a zabtie to prevent the visit to *Zurnovo*, but an intelligent Turk had convinced the caimacam that he had no right to hinder such an authorized visit, and a second zabtie was sent to turn back the first. Greek money-lenders of Nevrokop then used their influence with persons in the village who were largely their debtors and *the Bulgarian teacher, Ilia, and his pupils were stoned on their way to the school by boys and old women*. The church was shut up by the government so that neither party could use it and the caimacam was ordered to the place to attend to the case. He decided that the school building be divided in the middle lengthwise, but the church remained closed, and other matters were still unsettled at the time of my visit.

Similar changes are taking place in quite a number of other villages and in nearly every case the Greeks are the losers. I proposed to communicate the facts given me to the English consulate. This pleased the bishop who remarked that they were afraid of the Greeks and Catholics but not of the Protestants. It is well known and appreciated that we sincerely desire the development of the Bulgarian language among Bulgarians, and we have repeatedly heard grateful mention made of the circulation through Evangelical colporters, of spiritual books in the Bulgarian language, under circumstances in which no other Bulgarian books were obtainable. (P. 6.)

56.

THE MISSIONARY HERALD, Vol. XCI. № IV. — April, 1895.

THE EARLY WORK IN MACEDONIA.

By **Rev. C. F. Morse**, St. Johnsbury, Vt.

As the work in *Macedonia* is the outgrowth of *the general Bulgarian work* and in the beginning was superintended from *Sophia*, it becomes necessary to take a wide range in order to trace its development. The writer was assigned to *Sophia in the fall of 1862*, not because it was a desirable field in itself, but because it was central and the best place from which to superintend the general work. The city was low, filthy, and unhealthy. The people were ignorant, degraded, and, owing to the continual presence of Turkish soldiers, more than usually licentious.

The greatness of the field was appalling, extending from the *Balkan* on the north to *Thessalonica* on the south, and from *Nisch* on the west to *Ichtiman* on the east. It was undeveloped. Colporters had not traversed it. No expectant converts were anxiously awaiting the coming of the missionary. *It was the wildest part of Bulgaria*. It was only with prudence that we could continue in the field.

BULGARIAN SCHOOLS.

Previous to the coming of the missionaries, the Bulgarians in the larger towns woke up to the necessity of education, if they were ever to become a nation. Young men of promise were selected and sent to Europe to be educated as teachers. Our mission was commenced about this time. These teachers returned, but had nothing to work with, not a single school-book. They had to translate from the French and German the lessons for their pupils. In the same manner the missionaries had to make translations from the excellent American school-books. A Bulgarian publishing house was opened about this time in Vienna, and took our manuscript schoolbooks and published them beautifully. In ten years' time the Bulgarians had as good schoolbooks as we had in America. The combined influence of these books and of our two schools, one for boys and one for girls, awoke a general interest in education through

all Bulgaria. Schools opened up everywhere. *Macedonia felt the impulse.* Up to that time Greek was almost universally used in the schools and in the churches. Now *the Bulgarian took the place of Greek.* Schools were multiplied. In this way *the people were prepared to read the Bulgarian books* and literature circulated by the missionaries. *But for this change it would not have been practical even now to have established a successful mission in southern Macedonia.* The impulse given by missionaries to Bulgarian education and its influence upon the Bulgarian nation is enough to repay all the sacrifices of the missionaries and of the contributions of the patrons of the Board. (P. 138.)

57.

MISSIONARY NEWS FROM BULGARIA, № 53. — Sept. 5, 1895.

FACTS FROM THE MONASTIR STATION.

The Monastir church had intended to erect a house of worship last year, but the Governor-General informed the missionaries that any room owned or rented by native or foreigner, in which worship is conducted, becomes thereby a church, and every church must have a firman from Constantinople. The same principle was put forth by the kaimakam of *Yenidji* where *Mr. Bond* attempted to hold service in the house of a friend. *Mr. Bond* was ordered to leave the town, and refusing, was placed under police surveillance until special permission to preach was obtained from the vali of Salonica through the good offices of *H. B. M. Consul-General, Mr. Blunt.*

Brigandage, at several points near Monastir, necessitates caution in touring. Wholesale arrests of Bulgarians in *Prilep* on political charges, make the friends there so timid that they fear to be seen with missionaries when they visit the place. Notwithstanding this however, 179 days of touring are reported.

NOTES FROM THE MEETINGS.

One of the most urgent unsolved problems of Salonica Station is how to provide for the education of Macedonian evangelical boys or young men. Samokov is far too distant and far too expensive. A fourclass school, to be kept on a very simple basis, and supplied wholly by *Bulgarian teachers,* is a necessity. (P. 8.)

58.

THE MISSIONARY HERALD, Vol. XCI. № IX. — September, 1895.

SALONICA IN MACEDONIA.

By **Rev. J. Henry House, D. D.**, of Salonica.

Salonica, recently reoccupied by the American Board as a centre for work among the Bulgarians of Macedonia, is the Thessalonica of the Acts of the Apostles. . .

ITS HISTORY.

From a missionary point of view the city is of special interest to us in our work for the Bulgarians, in the fact that it was the birthplace of the two great Slavic missionaries, Cyril and Methodius. These two gifted brothers gave up their lives to missionary work among the Bulgarians and other Slavs, especially the Moravians. They were the authors of the Slavic translation of the Scriptures (ninth century), and Cyril gave his name to the alphabet which is now used by Russians, Servians, and Bulgarians, which is called the Cyrillic (or Kyrillic). These two brothers are to-day the patron saints of literature and education among the Bulgarians. They are supposed to have led the king of the Bulgarians to the Christian faith about 865 A. D., and afterwards to have worked among the Moravians. . . (P. 353.)

THE AMERICAN BOARD'S MISSION.

The reason for occupying the city as a centre for Bulgarian work is the fact that *Salonica is the governmental centre for a very large Bulgarian population* which can be more easily reached from this city than from any other. Here three railways branch out, one towards Monastir and the west, a second towards Skopia and the north, a third toward Seres and the east, and the latter is expected soon to connect this with Constantinople.

In 1847 the English consul, *Mr. Blunt*, estimated the population of the city as follows: 30,000 Jews, 20,000 Moslems, 13,000 Greeks, and 1,000 foreigners. The most probable estimate to-day would be: 80,000 Jews, 15,000 Moslems, 15,000 Greeks, 5,000 Bulgarians, and 5,000 of other nation-

alities, making a total of some 120,000 inhabitants. It will be seen from this it is largely a Jewish city; more people speak Hebrew-Spanish than those who speak any other language. *The villagers, however, to the north and west of the city are largely Bulgarian.* (P. 357.)

59.

MISSIONARY NEWS FROM BULGARIA, № 53. — Sept. 5, 1895.

NEWER PARTS OF THE FIELD.

In *Serres* the priest *Chernoököff* (Black-Eyed), author of the *Experience of a Priest*, was acting President of the Bulgarian Community until last April. He preached quite evangelical sermons, and was finally removed by the hierarchy as too liberal. He went to Constantinople to resign his priesthood, but the Exarch's blandishments overcame his scruples, and he is now at *Stara Zagora*. He has prepared the way for the Gospel in *Serres* to some extent, however. A member of the community in whose house he lived (an able man) has come out as a bright Christian, standing firm despite the efforts of the community to separate him from his wife. He offers to rent his second floor for an evangelist, and we greatly desire to station one in this important city, if it can be managed. *It is a great center for Bulgarian villagers.* We are told that at a winter fair held here, from eighty to one hundred of our own people from *Razlog* are sometimes present. *Mr. Kimoff* of *Monospitovo* has just spent thirty-three days at evangelical work in the city.

In *Scopia* the British and Foreign Bible Society's colporter is the center of the work. He preaches when at home and does much good. Two communicants were received here in February, being the only ones beside the colporter and his daughter. This city is one of the leading four cities in Macedonia, containing 35,000 or more inhabitants. An evangelist living here could easily reach *Prishtina*, *Velles*, and *Kafadartsi* by rail, and would be but eight hours from *Tetovo* where the colporter claims there is a wonderful opening for evangelical work.

No preacher has been stationed in *Prishtina*, and missionaries could rarely reach it because of its remoteness; but

in addition to the two previous communicants, two more have been added. Their mettle is shown by the fact that they led a movement which resulted last January in getting the government to change their market day from Sunday to Tuesday. The place is an important outpost because situated in Old Servia, the people use the Servian tongue, and from here the Gospel may be able to get a foot-hold in that nation which has so doggedly refused it. The *Prishtina* brethren understand Bulgarian well enough to profit by the labors of a Bulgarian worker. They pledge one lira and a half for an evangelist for the ensuing year. All these places also need and desire the labors of a Bible-woman.

Years ago the Bulgarians of *Kukush* applied to Mr. Crosbie at Salonica to be recorded as Protestants. On his refusing, they went over to the Catholics for French Consular protection. Of the 1,200 Bulgarian houses, 1,000 have now returned to the Exarch. Our ex-preacher, G. Petroff, betrayed his cause here and assured his friends, ecclesiastics, that the Protestants would never send another preacher to *Kukush*. A few people remained faithful, however, and were so revived by visits from Salonica last winter, as to beg for a preacher. They pledged 3 liras toward his salary, and 2 liras for rent of preaching-place. Then the death of one of their number in February threw upon them the necessity of giving 5 liras at once for a cemetery. Four families subscribed these 10 liras, of which 8 liras are already paid. The funeral which *Dr. House* conducted in February (as well as our failure to keep Petroff's promise) seemed to arouse the slumbering devil of the town. Active persecution has since been in progress which the authorities wink at. The place is known as one of the worst in Macedonia. Hence the persecution takes the form of calling obscene language after the Protestant women; stoning new attendants at our service, etc. Nevertheless, five of the friends became communicants in June, and it is evident that many secretly sympathize with them.

SUMMARY.

Since Jan. 1, our station has been carrying on work in *nineteen places outside of Salonica*. We have nine preachers, one colporter, four Bible women, and eight lady teachers at

work. About two hundred pupils have attended the common schools. There are 1175 to 1200 adherents, including three hundred and eighty four communicants, of whom thirty-eight have been added this calendar year. *Radovich* triples its gifts for preacher; *Strumitza* district pledges 13 liras this year as against 5 paid last year for preacher; *Skopia*, *Prishtina*, *Kafadartsi* and *Yenidje* pledge 6 liras for evangelist as against nothing heretofore; *Kukush* gives 10 for all purposes as against nothing in '94. (P. 7.)

60.

MISSIONARY NEWS FROM BULGARIA, № 53. — Sept. 5, 1895.

City of Salonica. The population of the city is estimated at about 120,000. It is not even a nominally Christian city, for 80,000 of its inhabitants are Jews, and 20,000 Turks. There may be 15,000 Greeks, *while most of the rest are Bulgarians.* Spiritually it is in a deplorable condition. No one preaches to the 100,000 Jews and Turks. The Greek Presbyterian church is pastorless, and dissensions have reduced its Sunday congregation to an average of about a dozen. The English service for the foreign Protestant community has from ten to thirty-five hearers according to the weather. Attendance at our Bulgarian preaching service has ranged from three to twenty-seven. (P. 12.)

61.

MISSIONARY NEWS FROM BULGARIA, № 53. — Sept. 5, 1895.

THE ANNUAL MEETING AT WORK.

Macedonia claimed large attention. Even as the delegates were assembling for the annual meeting, the Turkish government was calling out its reserves in Macedonia, and insurgent bands of Bulgarian volunteers were passing through Samokov as well as many other points along the Macedonian boundary, eager to free their fellow-countrymen across the border, from the Turkish yoke. But the time for concerted action seemed not to have come. The Bulgarian government recalled its volunteers, and Macedonia still awaits its deliverance.

The new Salonica Station, with its nineteen out-stations, crowded all the other stations, like a growing child eager to

take the garments of the older children, before they are quite ready to dispense with them. The older stations, however, when they had recovered from their surprise at the vigorous pushing of this young giant, showed a magnanimous spirit in transferring from their own resources, and recommending a generous consideration from the Board at home of the needs of this, *its youngest child in the Mission to the Bulgarians.* (P. 3.)

62.

MISSIONARY NEWS FROM BULGARIA, № 53. — Sept. 5, 1895.

WORK IN SALONICA STATION.

Referring to the house in which both his family and that of *Rev. J. H. House, D. D.*, reside in Salonica, **Rev. E. B. Haskell** wrote: It is about one minute's walk above the chief business street, the old Via Egnatia, through which must often have passed one known as Paul, and other two named Ciril and Methodius. On this street, now traversed by a tramway, about five minutes east of our house, stands the old triumphal arch of Constantine or Valerius.

As a Mission Station, Salonica is most admirably situated. There are few others in the world which have such railroad facilities, and Salonica is the Rome toward which *all roads in Macedonia lead.* In nine and a half months at Salonica we have been visited by twenty-three or twenty-four communicants, from *ten or eleven outstations* — men who came on their own business, but through whom we have kept in touch with the work at their homes. We have also had the pleasure of entertaining fourteen American visitors (including representatives from every station of our Mission except Constantinople) as well as meeting the *Congregationalist's* Oriental Party, which spent an afternoon and evening in the city.

When it was decided to occupy Salonica, *Razlog* was transferred from Samokov to that station, and a portion of the territory hitherto worked from Monastir. We have now nineteen out-stations, and indefinite room for developing others. An interesting item is that our preachers held personal conversation on religion with 1168 people during the second quarter. In the eight months since Dec. 1, missionaries have spent 135 days in touring, and Bulgarians something over

120 days, a total of 255 days out of 343. Two church conferences have been held. (P. 4.)

63.

THE MISSIONARY HERALD, Vol. XCII. № 2. — February, 1896.

BULGARIA.

By **Rev. James F. Clarke, D. D.**, of Samokov.

Though members of the Greek church, they hate the word Greek because the ecclesiastics of that church have, to a great degree, forced out the use of the Bulgarian language, requiring them to use the Greek language in their churches and schools in order that in any future division of the country Greece may secure the land. The city of Philippopolis, many other places in Roumelia, and *almost the whole of Macedonia were until recently so controlled that anyone seeking to introduce the use of the Bulgarian language in the schools or churches would be accused to the Turks of treason.*

These circumstances led to the eager purchase of thousands of the Bulgarian Testament, published about the year 1856. *They were bought simply because "they were in the mother tongue and sweet to the ear"* of patriotic Bulgarians, but this desire for the Testament led American Christians to think that there was a call for prompt and efficient Christian work, and so the American Board, having a mission station at Adrianople, invited the Methodist Board to join them in the effort to preach the gospel in Bulgaria, and these two missions have continued their work in essential harmony, the American Board at the south of the Balkans and the Methodists north of that range. (P. 59.)

64.

THE MISSIONARY HERALD, Vol. XCII. № 9. — September, 1896.

European Turkey Mission.

MONASTIR AND OUT-STATIONS.

Mr. Bond, of *Monastir*, writing June 7, speaks of the necessity they had been under of dismissing their *Bulgarian preacher at Voden and Enidji*, on account of lack of funds. It was no loss to the preacher, for he had given up

a larger salary to become a preacher, and was willing to have his salary reduced even further, but could not live without any aid. At *Enidji* deeply interested audiences were found, especially among the women. At *Leren* (Florina) protracted services were held, with hopeful results. (P. 368.)

65.

MISSIONARY NEWS FROM BULGARIA, № 55. — Aug. 10, 1896.

The 25-th Annual Meeting of the European Turkey Mission commenced in Samokov Mar. 25-th. The *Monastir* Station reports for the seven and a half months since the previous Annual Meeting, the building of a new church which cost 990 dols. of which 110 dols. remains as debt. Services have been held in Bulgarian and Albanian. Some obstacles to the Girls' School in Monastir were mentioned. The Albanian Girls' School in *Kortcha* had thirty six pupils. (P. 9.)

In *Salonica* the work has been pushed vigorously without hindrance. There had been ten acknowledged Protestants of whom five were church members. Deep feeling was manifested during the Week of prayer when gymnasium students attended and two professed to decide for Christ.

For eleven sabbaths from the beginning of 1895 there was an average attendance of twenty, but from that time the students were not allowed to come. Various nationalities are sometimes present at the services, as at one time a Russian, a Pole, two Armenians, a Jew and several Bulgarians. (P. 9.)

For lack of funds we were obliged Feb. 1-st to give notice to the preacher in *Kavadartzi* that after three months, it would be impossible to employ him. (P. 10.)

There are ten church members in *Kukush*.

Widow Usheva, of Bansko, is doing excellent work in *Todorak* and has 13—16 women under instruction including all the wives of the seven men known as Protestants.

Ground for a church in *Strumitsa* for which the friends gave about 440 dols., has been awarded to the agent of the Greek bishop and 46.00 dols. costs of suit is now required of them. The caimacam plainly told the friends that the Greek

influence was so strong that he could not give them their rights and that they must apply elsewhere. (P. 10.)

Preacher *Dascaloff* is encouraged by the work in *Uscup*, having an average attendance of nearly thirty at the Sabbath service.

The first evangelical baptism in *Pristina*, near the Servian boundary, caused much excitement and drew the public anathemas of the priesthood. A brother there has translated into the Servian language the tract, "Protestants are the True Orthodox."

This picket place on the *Servian border* ought to be strongly held.

Seres increasingly seems a *wonderful center for work among Bulgarian villages*. (P. 11.)

66.

THE MISSIONARY HERALD, Vol. XCIII. № VI. — June, 1897.

European Turkey Mission.

FROM SALONICA.

Rev. Edward B. Haskell has recently reported the addition of a new out-station, *Drama*, where regular services are maintained and the brethren, although "despised by that proud Greek city, are letting their light shin." Mr. Haskell also says:

"We have done some exploring in the new field to the east of *Drama* and *Seres*, made accessible by the new railway. Just east of the rugged lower Rhodope Mountains, or rather among them, is a district called *Abur Chellabee*. It is in the *Adrianople vilayet*, at the west end of Thrace, extending to the Bulgarian border, a little east of south from Philippopolis. The people are intelligent, sturdy mountaineers. Our colporter made his first tour there last summer and was delighted with the people and the outlook. The men are chiefly Abbajeese, who go to the cities of *Drama*, *Eskedje* and *Gumurjina* to work through the winter, and return home in summer to cultivate their fields and get a fresh stock of cloth woven by their women." (P. 234.)

67.

THE MISSIONARY HERALD, Vol. XCIII. № XI. — November, 1897.

EUROPEAN TURKEY.

The weekly *Zornitsa*, which for twenty years has been the Christian periodical for the *Bulgarian-speaking peoples of both Macedonia and Bulgaria*, has been suspended for lack of funds. The Bulgarian Evangelical Society, feeling the importance of continuing this powerful evangelizing agency, is eager to keep it up if assistance can be obtained for this purpose until it is fully started and can be made self-supporting. Bulgaria and the Bulgarians have a strong desire for independence and for progress in all that makes a nation strong and great. (P. 432.)

68.

THE MISSIONARY HERALD, Vol. XCIV. № 11. — November, 1898.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1897—98.

By the Foreign Secretaries, **Rev. Judson Smith, D. D.** and **Rev. James L. Barton, D. D.**

(Presented at the Annual Meeting of the Board at Grand Rapids, Mich., October 5, 1898.)

— (Secretary Smith's Department.)

EUROPEAN TURKEY.

As this mission lies a part in Macedonia and so under Turkish rule, and a part in Bulgaria, it presents two divergent political aspects. *The work is conducted almost exclusively for Bulgarian speaking peoples in both sections*, although attention is turning more and more to the Albanians who have been neglected so long, to the shame of Christendom. In the Turkish part of the mission the political conditions do not materially differ from those which prevail upon the Asiatic side of the Bosphorus. *Those who speak Bulgarian* are a subject people so long as they dwell on that side of the line and are more or less under the suspicion of the government. In Bulgaria we have a young, inexperienced but ambitious people, with a national church of which it is jealous, and which, in many respects is its menace. Men high in the councils of

the government do not hesitate to acknowledge that Bulgaria is much indebted to the missionaries of this Board for the progress it has made in many directions.

The evangelistic work of the year gives much ground for encouragement. *In some sections of Macedonia the people seem especially ready to hear and quick to respond. The new station at Salonica is becoming a center of power.* Under the reductions of the past two years the publication work has suffered sadly. It is earnestly hoped that the weekly evangelical paper, the *Zornitsa*, published by the mission for a score and more of years, now suspended for want of funds, can be early resumed. Its suspension has called forth a united protest not only from the evangelical Christians but from many others. The departments we need just now to push in this mission are the preparation of a native agency and the formation of a Christian literature for the Bulgarian people. (P. 446.)

69.

THE MISSIONARY HERALD, Vol. XCVI. № 11. — November 1900.

ANNUAL SURVEY OF THE WORK OF THE AMERICAN BOARD, 1899—1900.

By the Foreign Secretaries, **Rev. Judson Smith, D. D.**, and the **Rev. James L. Barton, D. D.**

(Presented at the Annual Meeting of the Board at St. Louis, Mo.,
October 10, 1900.)
(Secretary Smith's Department.)

EUROPEAN TURKEY.

Two of the stations of this mission and about half of the mission force are in Bulgaria, the rest being in Turkey. The efforts of all, however, are for the Bulgarians, except as attention has been turned and is turning more and more to that most vigorous and interesting race, the Albanians. Bulgaria is trying to solve the problems of self-government amid many serious difficulties which confront it both from without and within. The nation is facing serious questions which gather about the national church, a general educational system, temperance, and righteousness, while at the same time its location, with Turkey upon the south and Russia upon the north, ren-

ders inevitable the continuous presence of political complications. Our missionaries are endeavoring in every way in their power to so train those who come within the circle of their influence that they shall be better citizens of Bulgaria, even a positive force in helping their country toward higher ideals of national life. The creation and wide dispersion of a strong Christian literature, together with a general preaching of temperance, purity, and righteousness, in which the missionaries and the large body of educated Bulgarians unite, are making a profound impression upon that country. *Bulgaria must be strongly sustained for her own sake as well as for the adjoining nations, Russia and Turkey.* (P. 455.)

70.

THE MISSIONARY HERALD, Vol. XCVII. № 4. — April, 1901.

THE COLLEGIATE AND THEOLOGICAL INSTITUTE AT
SAMOKOV, BULGARIA.

By Secretary **James L. Barton, D. D.**

The field of the Institute is the Bulgarian nation, *including those who dwell in Macedonia.* This school stands to-day as the only evangelical Christian school of its grade and stamp.

71.

MEMORIAL SERVICE FOR THE LATE REV. ELIAS RIGGS, D. D.
L. L. D., Constantinople, 1901.

A Paper by **Rev. Robert Thomson.**

Closely connected with this must be mentioned Dr. Riggs's share in exercising a powerful influence on the Bulgarian language itself. This influence has repeatedly and generously been acknowledged by competent authorities. In the first instance, *he had to decide, when he began work on the Bulgarian Bible, whether the Macedonian or Thracian dialect should be employed — the two being at that time about equally prevalent.* With astonishing intuition he decided in favour of the Thracian; and there can be little doubt that this fact did much — perhaps everything — to turn the tide in the direction in which it has

flowed so strongly ever since. Then, there had to be laid down the principles, which presently became the traditions, by which the work of the Bulgarian Publication Department was to be guided. These were strongly conservative. The Department refused to give way in the slightest before the inrush of foreign words, phrases, and turns of expression. Always when possible it fell back upon the Slavic and Russian rather than adopt a European word. It aimed at the purest Bulgarian; and it adhered to the most classic orthography till finally compelled to yield some points. (P. 20.)

72.

THE 91st ANNUAL REPORT OF THE AMERICAN BOARD, 1901.

MONASTIR.

In Monastir (station). . . the work is for Bulgarians and Albanians. That *for the Bulgarians centers in Monastir*, and that for the Albanians in Kortcha. There is one organized church, which is Bulgarian, with sixty-nine communicants. The contributions of the people for their own work were dols. 510, 75. . .

The *Servian work in Prishtina, and Mitrovitza*, and surrounding town, is an interesting and growing work. The *first Servian school* of the mission has finished a successful year in Prishtina. (P. 43.)

73.

THE 96th ANNUAL REPORT OF THE AMERICAN BOARD, 1906.

THE STATIONS.

While Protestantism as a distinct organization may not be making much progress, evangelical truth is spreading, and it is due to the influence of Protestantism that there are these quickenings in the national life, which are comparatively unknown in Servia and Roumania, where no evangelical organization is at work. . . (P. 53.) Bulgaria Christianized might exert a powerful influence for the evangelization of Roumania, Servia, and Russia where Protestant missions have not been allowed. . . (P. 55.)

74.

THE 97th ANNUAL REPORT OF THE AMERICAN BOARD, 1907.

European Turkey Mission.

SALONICA.

A good deal of unanimity in the church at *Strumitza* is to be noted, as well as the probability of the completion of a new house. This community lost its first building lot through Greek intrigues. In 1895 it bought the house sinceused, enlarged it once, but still found it cramped and inconvenient. A *Servian worker is needed at Prishtina or Mitrovitza*. In both these places the faithful Christian living of some of the friends and the efforts of the local lay preachers are awakening some souls who seem likely to become decided followers of Christ. A strong man is needed in *the city of Salonica, with its 10,000 Bulgarian inhabitants*, for the missionaries are too much loaded with other work to do all the pastoral duties and preaching needed. (P. 51.)

75.

THE NEW YORK OBSERVER, September 19, 1907.

BULGARIAN MISSION WORK.

By **Miss Ellen M. Stone.**

Among the hosts of immigrants to our shores from the East have been an increasing number of *Bulgarians from poor, oppressed Macedonia* and also the free, prosperous province of Bulgaria. It is estimated that twenty five thousand are already here.

76.

THE NINETY-SIXTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, NEW YORK, 1912.

LEVANT.

But the work in the Levant does acquire a rather unique character in its political environment. In Bulgaria something like stability has been attained. There is a government which successfully exercises its functions and commands the respect

of Europe. But *its political destiny is still linked with that of Turkey, and the unrest of the latter is fraught with vast possibilities to the country of the Bulgars.* However that may be, there can be no question that with increasing education and enlightenment there is steady advance in the general influence and importance of our Society's work in that land. In Egypt the early part of the year was characterized by serious unrest and anxiety.

The destinies of this empire, as you well know, are so closely interwoven with the interests of Europe, and, indeed, of mankind at large, that no one whose duties, like mine, have been mixed up with them for many years, can, even at a distance, cease to watch their development with anxious and friendly attention. But you need not be told, that no degree of vigilance or sympathy on the part of an individual, can avail to secure success or avoid danger, without the concurrent exertions of those whose welfare and honor are more immediately concerned. — Reply of **Lord Stratford de Redcliffe**, British Ambassador to the the Sublime Porte, to a farewell address of thanks of the Missionaries at Constantinople, October, 1858.

CHAPTER II.

REPORTS AND LETTERS DURING, AND SUBSEQUENT TO, THE WARS OF 1912—13.

77.

A VOLUNTARY STATEMENT BY AMERICAN AND ENGLISH MISSIONARIES CONCERNING THE RACE QUESTION IN MACEDONIA.

It is a well known fact that for more than fifty years American Protestant missionaries have carried on religious and educational work in various parts of the Balkan Peninsula. In this work they have been without political purposes or political alliances, and, on principle, have consistently avoided all interference in political affairs. In view of these facts, a brief statement as to the places where this work has been conducted, the people among whom it has been conducted, and the manner of conducting it, may be of value at this time when the fate of large portions of the Balkan Peninsula is about to be decided.

About the middle of last century the attention of American missionaries in Constantinople was attracted to the Bulgarian peasants in and about that city, and the impression made by them was so favorable that it was decided to investigate the region from which they came. This investigation was made in the late fifties, and its result was that religious societies in Great Britain and the United States of America decided to inaugurate missionary work in the Balkan Peninsula, mainly among the Bulgarians. The Methodist Episcopal Church North, of America, took as its field the region between the Danube and the Balkan mountains, and began its work in 1857; while the region south of the Balkans was assigned to the Missionary Society of the Congregational Churches of America, which society sent out its first missionaries in 1858.

These missionaries located at Adrianople. Others followed them, and in turn Stara Zagora, Philippopolis, Sofia and Samokov were occupied before 1870. The work was extended to the Razlog district, and in 1871 the first Bulgarian Protestant church was organized in Bansko.

In 1873, after a tour of investigation, the city of Monastir was selected as the most favorable centre for work in Macedonia, and in the fall of that year two missionary families were located there. From this centre the work was extended all through Macedonia, and churches or preaching stations were established in Monastir, Resen, Prilep, Vodena, Vardar Enidje, Kafadartsi, Velles, Skopia, Prishtina, Radovich, Raklish, Strumitsa and its villages, Velusa, Murtino and Monospitovo. In 1894, after the opening up of the railway lines which converge upon Salonica, that city was made a new centre of work with supervision over the outlying districts, from Mitrovitsa on the northwest and Mehomia on the north, to Drama on the east. New preaching stations were established in Koleshnitsa, Doiran, Koukoush, with its villages Todorak and Mezhdurek, Grumen (Nevrokop district), Drama, Tetovo and Mitrovitsa.

Although it was originally the plan of the Mission to work among the Mohammedans of European Turkey as well as among the Bulgarians, as a matter of fact the work has been confined, with the exception of the recently established Albanian branch, almost exclusively to the Bulgarians. The Bible was translated into modern colloquial Bulgarian, and has been circulated all through Bulgaria, Macedonia and Thrace. Over six hundred hymns and sacred songs have been prepared in Bulgarian for the use of the religious communities connected with the Mission in Bulgaria and Macedonia. The literature of the Mission is prepared in Bulgarian. The language of preaching in all the places of assembly except Prishtina and Mitrovitsa, where Servian is used, is Bulgarian. Schools of gymnasium rank have been established in Samokov and Monastir, and an Agricultural and Industrial Institute in Salonica. Primary schools have long been maintained by the Mission in many cities and villages in Bulgaria, and in the following places in Macedonia: Monastir, Todorak and Mezhdurek (Koukoush district), Vardar Enidje, Koleshino, Monospitovo and Strumitsa, Drama, Bansko, Banya, Mehomia and Eleshnitsa in the Razlog district. In all

these places the language of instruction has been, and is, Bulgarian, although English has also been introduced of late years in the Girls' Boarding School of Monastir.

After years of acquaintance with Macedonia, either through residence or travel, or both, mingling with the people and living in their homes, we are fully convinced that the great bulk of the population in the region which we have indicated as the Macedonian field of our work, is Bulgarian in origin, language and customs, and forms an integral part of the Bulgarian nation.

We desire to call attention to this simple statement of facts with the hope that it may be of some assistance in securing a just and righteous solution of the momentous problem of Macedonia's future.

Samokov, Bulgaria, August 5th, 1913.

Signed: —

J. F. Clarke, D. D.,

Missionary in European Turkey for 54 years.

J. W. Baird,

Missionary in European Turkey for 40 years.

Robert Thomson, of Edinburgh,

Missionary for 30 years in European Turkey.

78.

ANNUAL REPORT OF THE THESSALONICA AGRICULTURAL AND INDUSTRIAL INSTITUTE, 1912—1913.

Sixth Annual Report. We were waiting daily for word that peace had been signed in London, but the conference broke down, and on Feb. 3 the war was resumed. The Bulgarian government advertised for *volunteers*, and our boys and teachers, shut out from active participation so far, were quick to seize their opportunity. I will not repeat how I counseled them to wait to see if there was really need of their help, and how, when I saw it was impossible to stem the tide, I forbade the younger boys, but gave permission for the older ones, to go to serve their country. In the cold dawn of a February morning we sent them away with our counsel and encouragement, after song and prayer together. Eleven students and three teachers went. (P. 19.)

79.

THE ROCHESTER (N. Y.) HERALD September 28, 1913.

PERFIDIOUS GREECE.

Letter of **Rev. L. F. Ostrander.**

"There is much I should like to write about the last war and the recent political events in the Balkans, but I can't go into details just now. Bulgaria's diplomacy seems to have been sadly deficient and shortsighted, but at the same time it must be remembered that she was standing out for the realization of a long cherished national ideal and for the retention of what she had gallantly won at the cost of tremendous sacrifices of men and money. Any other nation would have done the same in her position. There cannot be the slightest doubt that Greece and Servia were conspiring to crush her for months while still her allies and while she was upholding single handed their common cause, while the conduct of Roumania was too disgraceful for words.

BULGARIA FORCED TO YIELD.

"I believe that, without the interference of Roumania and Turkey, Bulgaria would have eventually defeated Servia and Greece, but these attacks in her rear paralysed her army and compelled her to accept almost any terms that her enemies chose to dictate. And who will dare to say the peace of Bucharest is not most unjust, especially if Turkey takes from Bulgaria the greater part of the territory that was awarded to her by that treaty. For it must be remembered that the cause of the war with Turkey was the desire to liberate the respective co-nationalists of the allied states in Macedonia and incorporate them into those states.

"*The great bulk of the population in Macedonia proper was Bulgarian, and almost all that region has been assigned to Greece and Servia, under whose administration there can be no real liberty or equal rights for those who are Bulgarians and are unwilling to renounce their nationality. For them the rule of the hated Turk is admitted to be far preferable. There are over 100,000 refugees in Bulgaria to-day, who fled for their lives before the Greek and Servian armies, and it is the*

policy of those countries to drive out, wipe out, or terrorize into loss of national consciousness, all the Bulgarian element in Macedonia.

IRREPRESSIBLE CONFLICT.

“Such a situation can never be productive of permanent peace. Bulgarians and the Bulgarian Macedonians can never be reconciled to it. The peace of Bucharest is only an indefinite armistice. And I must add one word more. You doubtless have been reading hair-raising accounts of horrible Bulgarian atrocities. These reports have been one of the most cruel features of the whole cruel situation. Bulgaria was isolated from the world, with no post and only a single line of telegraphic communication open, through Russia, which country has treated her abominably and is hated to-day as the one that is mostly to blame for Bulgaria’s misfortunes because of her double-dealing and her support of Bulgaria’s foes. So here too, Bulgaria was at the mercy of her enemies. She was practically without correspondents and without means of setting her cause before the world. Serbia and Greece had the ear of European newspapermen and poisoned the press of the Continent.

NOT THE ONLY PERSECUTORS.

“I do not say that the Bulgarians are blameless, for war inevitably calls forth terrible deeds, but I do feel that 75 per cent of the terrible deeds attributed to the Bulgarian troops and authorities are either absolute fabrications, malicious misrepresentations, or gross exaggerations. Proof is not wanting that atrocities perpetrated upon Bulgarians by Greeks have been photographed and reported to the world as Bulgarian barbarity against Greeks. Bulgaria all along has insisted upon an international committee of inquiry, and now that it has been appointed, Greece and Serbia are raising groundless objections to its investigations. Let there be a full and impartial inquiry. Bulgaria will not suffer in comparison with Serbia and the humane and civilized army of King Constantine, the soldiers of which boast, in letters captured on the field, that they have surpassed anything the Bulgarians have done in the way of pillage, arson, and massacre.”

80.

103rd ANNUAL REPORT OF THE AMERICAN BOARD, 1913.

TURKEY AND BALKAN MISSION.

The Serviāns early took possession of northern *Albania*, and soon after their arrival at Durazzo, Elbasan and Tirana, they arrested Mr. Erickson and Mr. Tsilka. Mr. Erickson, on December 10, was ordered to leave, with his family, within twenty-four hours after notice was served upon him, and Mr. Tsilka was kept in confinement for several weeks before he was given his liberty. . . .

Mr. and Mrs. Kennedy remained at Kortcha after the *Greeks* had taken possession of the city for several weeks, but on April 24 they received orders to prepare to withdraw, and they were sent under Greek guard to *Salonica*. The reasons given by the *Greeks* for the expulsion of Mr. Kennedy were wholly unsatisfactory and without any ground. The Greek Government, however, after correspondence gave assurance to our State Department, that as soon as order was restored in Kortcha, Mr. Kennedy would be allowed to return. Although Kortcha falls within independent *Albania* as set apart by the European Powers, up to October 1 the *Greeks* have not withdrawn, and indications are many that they do not intend to do so. It remains to be seen what the outcome will be there.

In *Salonica* there was an entire suspension of every form of work as there was in Kortcha and Elbasan during the hostilities and even down to the present time, except that the missionaries gave themselves with great abandon to the work of relief for which there was boundless call. The refugees flocked into *Salonica* where Mr. Haskell and Mr. Cooper devoted their entire time and strength to relief work. While they have not been personally molested by the Greek authorities, the later development of their hostility to *Bulgaria* has raised doubt as to whether the *Greeks* would allow any work to be carried on in *Salonica*, or in fact anywhere under the Greek flag, in the *Bulgarian* language, as there was also serious doubt as to whether any work in Kortcha or in any part of *Albania* would be allowed to continue if the *Albanian* language was used. The Greek officials have expressed themselves as not hostile to the work of the American mission, but they have given no assurance that the work will be allowed to continue. (P. 64.)

81.

THE 104th ANNUAL REPORT OF THE AMERICAN BOARD, 1914.

MISSIONS IN TURKEY. — THE BALKAN MISSION.

The Greek Government at Salonica has forbidden the Bulgarians to preach or hold meetings in their own tongue, although they have not forbidden the missionaries to preach and conduct services in that tongue. There will be, probably, no increase in the privilege of working through the Bulgarian language, but a tendency to diminish that line of work. The Agricultural and Industrial Institute, under the direction of Dr. House, has been put upon an English basis, although all of the students study Greek, in spite of the fact that most of them are Bulgarians. Dr. Haskell, whose language is Bulgarian, has, at the request of the mission, moved to Philippopolis as it seemed unwise for him at his age to undertake the study and mastery of another language. Mr. Cooper has taken up systematically and earnestly the study of Greek while remaining at Salonica, and the station is asking for a new Greek-speaking missionary.

In Monastir, while the Servian Government has appeared to be friendly and has given free expression to its confidence in the schools and work of the mission, nevertheless there is a growing evidence of its endeavor to curtail our work. The Greek schools were closed as soon as the Servians took possession of the country, although our own schools were allowed to go on without change, the Government insisting, however, that the Servian language should be taught, and that the Bulgarian language should not be used in the school. They did give permission, however, for the teachers to use *what they called the "Balkan" language* when they were unable to explain to their pupils either in English or in Servian what they wished to make clear. Under these conditions the schools closed the year. This autumn, in beginning, it seems as if the local government intended to draw the lines closer about the school, and while they speak in friendly terms and appear to be cordial to the missionaries and the work, it is reported that they contemplate putting a tax on each pupil of ten dinars each, which is about two dollars in American money. There is also a rumor that they do not intend to

allow any Bulgarian teachers to teach in the schools and that they may possibly prohibit any foreign teachers from having part in the school instruction. These are only rumors at the present time, but if they eventuate in action it would mean that only Servian teachers will be recognized as proper teachers for the girls' school. The British Consul, who looks after American interests in that part of Servia, has taken up the matter in a friendly way and is endeavoring to bring about a clear understanding between the missionaries and the local government in a way to allow the school to go on without any special handicap.

In Bulgaria there has been no hindrance to the work during the year. The country itself has made rapid recovery from the war, showing great recuperative power. The relation of the missionaries to the Government has been all that could be desired. The girls' school at Samokov has received Government recognition, while the same distinction is sought for the boys' school, but had not been obtained at the time of the writing of this report. There is no question but that the Bulgarians look with favor upon the United States and upon Americans as their best and truest friends. Missionaries are not only not under suspicion, but their relations to the officials, from the King and Queen down, are all that could be desired. (Pp. 68—70.)

82.

ALMANAC OF MISSIONS, AMERICAN BOARD, 1915. Thirtieth Issue.

THE BALKANS.

In Servia, with our station at *Monastir*, there have been difficulties in adjusting *the language question* to the work, and in Greece, with our station at *Salonica*, there was no missionary who could speak Greek, and many of the Bulgarians fled to Bulgaria. (P. 25.)

83.

THE 105th ANNUAL REPORT OF THE AMERICAN BOARD, 1915.

THE BALKAN MISSION.

"Monastir fell into Servia, but it was the extreme southern point, so that the war to the north had little effect upon the city or the work of the girls' school there. Everything

has gone in the ordinary way except for the *difficulty in dealing with the Servians*, who were suspicious of any use of the Bulgarian language. A Servian teacher was put into the school at the expense of the government who was of little use to the school but was regarded largely as a *spy* to report to the officials on what was going on. *The church was allowed to conduct its services in the Bulgarian language, but with the warning that soon that would have to be changed.* The missionaries and Bulgarian teachers were doing their best to get the Servian language so that it could be used in the school work, although the official language of the school has been regarded as English, and as the students were all eager to learn English, the difficulty was somewhat simplified. (P. 95.)

84.

THE MISSIONARY HERALD, Vol. CXI. № 3. — March, 1915.

The Balkans.

AT WORK IN SERVIA.

Rev. William P. Clarke, of *Monastir*, Serbia, writes on the last day of 1914:

“Though I suppose this letter will not be examined before getting to you as I shall not put it in the post office here (where everything is examined) — yet I cannot write freely of conditions here. *People long for the past — and yet that was bad enough.* There is great suffering, some of it due to the war, but much entirely *unnecessary.* *The condition in the villages is worse, even, than here in Monastir.* As I have written before, my prayer is for ‘*peace and freedom.*’ May *God have mercy on poor Macedonia*” . . . (P. 132.)

85.

THE ROCHESTER UNION AND ADVERTISER, Tuesday, March, 1915.

Why the Balkan States have Refrained.

ATTITUDE OF BULGARIA.

Letter of **Rev. L. F. Ostrander**.

“The Bulgars have been in the Balkan Peninsula since the seventh century. Coming from the banks of the Volga, they

were doubtless of Slavic origin. In any case, after their conquest of the Slavic tribes already in the Peninsula, they themselves were thoroughly Slavicized in language and customs, and have always been regarded as a branch of the great Slavic race, vitally interested in the plans and ideals of the Panslavic movement. Under the lead of a succession of able rulers the Bulgars in the middle ages established a powerful kingdom, the confines of which embraced nearly all the Peninsula and even extended far beyond the Danube to the north. The Bulgarian Tsar vied with the Byzantine Emperor, and the fierce struggles for supremacy engendered hatreds between Bulgar and Greek that continue to this day. Then the Turkish hordes swarmed into Europe, conquering all before them, and for 500 years the Bulgarian kingdom ceased to exist, national consciousness was all but destroyed by the blight of Ottoman despotism. Russia in 1876 took up the cause of the oppressed Slavs, defeated Turkey and resuscitated the ancient kingdom in the form of an independent principality that embraced all the Bulgars of the Peninsula. The powers of western Europe, however, did not allow this to stand, and the infamous treaty of Berlin in 1878 restored nearly half of the Bulgars to Turkey, while giving other sections of Bulgarian territory to Serbia and Roumania.

DISSENSIONS AND INTRIGUE.

“The diminished principality began its precarious existence in the face of internal dissensions and foreign intrigue on the part of Russia, but in spite of all difficulties it soon developed a strong national life which has ever been inspired by the ideal of ultimate incorporation of the severed parts of the nation, the realization of the true Bulgaria. In 1885 Eastern Roumelia, by a bloodless revolution, united with the original principality and Serbia was signally defeated in the disgraceful attempt which she then made to aggrandize herself at Bulgaria’s expense. This war made the first prince, Alexander of Battenberg, a national hero, and great was the grief when in 1887 he unselfishly, but needlessly, abdicated in an attempt to gain the good will of Russia for his adopted country. Under his successor, Ferdinand, the present ruler, Bulgaria made rapid internal progress and in 1908 threw off the last vestige of vassalage to Turkey and became an independent kingdom. Yet the national ideal was

still realized, 2,000,000 Bulgars remained under the yoke of Turkey, and Macedonia and Southern Thrace were the scene of constant oppression, revolution and bloodshed. Even the regime of the Young Turks brought no permanent relief and by 1912 the situation had become unbearable.

THE BALKAN ALLIANCE.

“Bulgaria entered the Balkan alliance with Serbia, Montenegro and Greece for the purpose of liberating her co-nationalists in European Turkey, and this purpose must be kept clearly in mind in following her course of action. She felt that for these oppressed Bulgars there could be real liberation only through autonomy for them or through incorporation with Bulgaria. With this purpose in mind she joined her forces with those of the other Balkan states for a concerted attack upon Turkey. The world was astonished by the celerity and thoroughness with which the Turks were crushed, and especially the marvelous way in which the Bulgarian Armies swept over the plains of Thrace, scattered the main Turkish force and drove the remnant behind their last stronghold at Tchataldja. Then while the negotiations for peace were dragging through their weary course at London, and while Bulgaria was holding the Turks at bay before Constantinople and Gallipoli, Serbia and Greece, fearful of the prowess of their ally and with armies free to operate in Macedonia, conspired to make their hold on that province permanent. Serbia repudiated the written treaty she had with Bulgaria as to the division of the territory, and Bulgaria felt that she could make no concession from the terms of that treaty, understanding that Serbian and Greek domination of the Macedonian Bulgars would be no liberation for them but only an oppression worse, in some respects, than the Turkish.

SECOND BALKAN WAR.

“Russia supported Serbia, and so Bulgaria was compelled to turn to the other outside influence struggling for supremacy in the Balkans, the Austro-Germanic. Austrian help was promised in case Roumania interfered, and the Bulgarian troops, hurriedly transferred from the extreme east of the peninsula to the western frontier and central Macedonia, threw themselves into

the bloody war of the allies. While Bulgaria was thus in death grips with Serbia, Montenegro and Greece in the west and south, Roumania mobilized and, unopposed, marched down upon her capital from the north; and Austria did nothing. Then the Turks swept up from Tchataldja and without a struggle retook Adrianople and its region. Thus Bulgaria, isolated and attacked on all sides by five enemies, and unsupported by any outside power, was brought to her knees and compelled to accept any terms of peace which her foes might impose. The treaties of Bucharest and Constantinople gave almost all of Macedonia to Serbia and Greece, made over a vast tract of Bulgaria's best territory to Roumania, and permanently restored the Adrianople district to Turkey. Bulgaria disbanded her armies and returned to the pursuit of peace. More than the death of thousands of her sons, more than the enormous expenditures incurred, she felt the burden of the enormous injustice done her, the bitterness of a great wrong inflicted, and the nation brooded in sullen silence, waiting for the time that wrong could be righted and justice obtained.

WORK OF THE ASSASSIN.

"When the Archduke Ferdinand and his wife were murdered in June of last year all the Balkans were thrown into a state of feverish suspense for it was seen that event involved fearful possibilities. Then the great war began and at once the position of Serbia's little neighbors became difficult in the extreme. Bulgaria at the very outset showed that she desired to remain at peace, and positively declared a policy of neutrality. The strongest kind of pressure has been brought to bear upon her by both contending parties to enlist her cooperation, but thus far she has steadfastly resisted it all.

BULGARIA'S NEUTRALITY.

"Why has she followed this course? What consideration has led her to hold herself aloof? In this vast struggle between Teuton and Slav, Bulgaria would naturally be expected to side with her Slavic kinsfolk, the Serbians and the Russians. But what has Serbia ever done to merit Bulgaria's support? The animosities of the early centuries between Serb and Bulgar

have never been healed. Serbia, released from Turkish bondage some years earlier than Bulgaria, has always tried to enrich herself at the latter's expense. She basely but unsuccessfully attacked her in 1885. She repudiated the written treaty of 1912 and fought together with Greece to rob her of her fair share of the victory over the Turks. She was a party to the cruelly unjust treaty of Bucharest, under which she holds a large part of *Macedonia that was overwhelmingly Bulgarian in population and so should have fallen to Bulgaria*. She has administered this newly acquired territory as a subjugated province, under a drastic code of regulations that has made life unbearable for the Bulgars of the region and has driven them in thousands as hunted, penniless refugees to Bulgaria. With some wounds still sore, and with the wrongs and sufferings of Macedonian co-nationalists ever before her eyes, Bulgaria can hardly be expected to espouse the cause of Serbia. The more natural course would have been to embrace the opportunity to strike in retaliation and try to secure the territory of which she has been defrauded. The fact that she has refrained from doing this shows wonderful self-restraint on the part of Bulgaria and her rulers."

Speaking further of Greece, the author of this masterly exposition of Balkan conditions says:

"She knows that it was her insistence that prevented Bulgaria from getting Kavala, the natural seaport of the newly acquired territory on the Aegean Sea, and that drew a boundary line to the west that deprived that territory of much of its value by making railway construction and communication almost impossible. She knows in addition that *she is holding a large section of Macedonia which Bulgaria justly claims should be hers because of its Bulgarian population . . .*"

AMERICA AND BULGARIA.

"Americans are interested in Bulgaria and her fortunes because of the character and achievements of her people and the ties that connect the two countries. The Bulgars are the most democratic and tolerant people of the Balkans. Their development in recent years has been wonderful, and in the matter

of literacy, they hold the first place among all the nations of eastern and southeastern Europe. Much of this she owes to the influence of Americans at Robert College, Constantinople, and other American schools and movements within her borders. And now political and commercial ties are drawing the two countries closer together, as evidenced by the recent arrival in Washington of Professor Stephen Panaretoff as the first minister of Bulgaria to the United States. Americans are realizing that the frightful reports of Bulgaria's atrocities were almost wholly a mass of fabrications and lies, disseminated by her foes when they had her surrounded and gagged. They are accepting the vindication which the Carnegie Commission of Inquiry on the Balkan Wars has given Bulgaria, and hope to see a tardy justice done her. They hope that she will persist in the wise course of neutrality which she has so courageously followed up to the present and that she may be spared bloodshed and suffering and the horrors of pestilence now devastating Serbia. They also hope that her neutrality will be so valuable to other countries that she will be able to secure a readjustment of the treaty of Bucharest and a rectification of the wrongs then so cruelly forced upon her.

86.

NINETY-NINTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY, 1915.

LE V A N T.

Until the end of 1913 our work has been under the direction of what had up to that time been designated as the European Turkey Mission of the American Board, but is now known as its "Balkan Mission." The province of Salonica, now a part of Greece, still remains a part of the mission, but is no longer included in our arrangement for Bulgaria. The mission station at Salonica has *continued some degree of colportage work*, for which the Agency has furnished books at reduced prices and also made a grant in aid. *Very little active work seems to have been practicable, and the distribution has been almost insignificant.* (P. 335.)

87.

THE MISSIONARY HERALD, Vol. CXII. № 6. — June, 1916.

The Balkans.

LOOKING AHEAD IN BULGARIA.

Rev. John W. Baird writes from Samokov:

“I learn that there is a desire on the part of some of the leading Bulgarian evangelicals for a conference with missionaries on the question of what can be done for the evangelizing of the new territories acquired by Bulgaria. As it has been decided to hold our annual meeting in Philippopolis, the question will probably come up there. *That part of what was recently Serbia, south of Nish, was thirty years ago more Bulgarian than Serbian. Under Bulgarian rule there will be full religious freedom and little need of the Serbian language.*”

“To me it looks as though there would be a very promising field for missionary work as soon as peace comes, and I hope young men and men of means will be interested in this field. Bulgarians are active, capable, and persistent: when peace comes I expect Bulgaria to be more influential and prosperous than ever. Of course, she will be poor, as will all other European nations.” (P. 277.)

The three communications which follow, addressed during the sessions of the Peace Conference in Paris to President Wilson, Senator Root, and Colonel House, respectively, by the missionaries of the American Board in Bulgaria, are published here for the first time, thanks to the courtesy of **Rev. Leroy F. Ostrander**, Director since 1904 of the American Collegiate and Theological Institute, at Samokov, Bulgaria.

88.

TELEGRAM TO PRESIDENT WILSON.

To His Excellency,

The President of the United States.

Excellency,

The missionaries of the American Board residing in Bulgaria follow with pride and sympathy your work in behalf of

a just and permanent world peace, and on the eve of the conference send you sincere and loyal greetings.

In fulfillment of your high purpose to apply the principle of nationality alike to conquered and conquering nations, we respectfully urge that, in the settlement of boundaries in the Balkans, due and full consideration be given to the evidence of unbiased witnesses, that the world may be spared a repetition of such disastrous wrongs as were perpetrated against France in 1871 and against the Bulgarian nation in 1878 and 1913.

It is the testimony of our Mission, which has worked without political purpose among Balkan peoples for sixty years, that in the territory of our Macedonian field, extending from Skopia and Ochrida to Drama, the great bulk of the population is Bulgarian in origin, language and customs, and forms an integral part of the Bulgarian nation. As the result of travel throughout the Adrianople vilayet for the distribution of relief we are convinced also that the non-Moslem population, with the exception of the littoral, is almost entirely Bulgarian.

Entreating for you divine guidance and support in the tremendous task of solving present world problems, respectfully yours.

Samokov, Bulgaria, Dec. 11, 1918.

Missionaries of the American Board,
Signed: — Leroy F. Ostrander.
Lyle D. Woodruff.
H. B. King.

89.

LETTER TO SENATOR ELIHU ROOT FROM REV. L. F. OSTRANDER.

Samokov, Bulgaria, Dec. 16, 1918.

The Honorable, Elihu Root,

With the American Delegation to the Peace Conference,
Paris.

Dear Sir:

On the strength of the Hamilton College ties that exist between yourself and my father, Dr. L. A. Ostrander, '65, and

those between my teacher, Prof. Root, and his son Oren, my classmate in '84, as well as my own acquaintance with you, I venture to send you personally a few lines in the hope that they may reach you before the momentous decisions of the great conference are taken.

For the past seventeen years I have been connected with the Balkan Mission of the American Board, which for sixty years has carried on evangelistic, educational and industrial work among various nations of the Balkan Peninsula, but principally among the Bulgarians. Returning from America just as Bulgaria entered the war in September, 1915, we have been here in Samokov during the three years of her participation in the conflict. Most of this time we have been practically cut off from detailed knowledge of America. The last letter received from my family bears the date of January 25th, 1917, and during this period of silence we have received very few papers or magazines. Just at present the isolation of the country is complete, as all communication is absolutely controlled by opponents.

In such circumstances we know very little of the attitude of America and the world toward Bulgaria, but there are indications which cause us to think that she will not be allowed representation at the peace conference and that her cause will not be presented at all. Believing that much can and should be said for Bulgaria's case, I would entreat you, Mr. Root, if the above suppositions are correct, to use your great influence, in the interests of justice and fair play, to secure a hearing for Bulgaria in this hour when she is isolated, gagged and helpless. She wishes only justice, and believing that that can be secured to her by the application of President Wilson's fourteen points, those who all along opposed and deplored Bulgaria's participation in the war on the side of the central powers brought about the change in the situation that so soon led to the general armistice. Their only hope is now in England and America and the policy of the President, and surely the Anglo-Saxon sense of magnanimity and fair play will not permit this little country to be deprived of the right of presenting her case when the fate of nations for years to come is being decided. There are those able and ready to give testimony in this matter, and if it is permitted to me to make a

suggestion, it is that Hon. D. I. Murphy, American Consul General in Sofia, Mr. A. V. Walker, Secretary of the American Legation in Sofia, and Rev. L. D. Woodruff, of Samokov, should be given a chance to be heard. All of them are thoroughly familiar with the situation through personal knowledge, observation and study.

The world desires a righteous and lasting peace, and to this end justice must be done to Bulgaria as well as to other countries in the coming peace conference.

I enclose a copy of a statement sent to Sir Edward Grey and to the Ministers for Foreign Affairs of the five other great powers at the close of the Balkan wars in 1913, and also a copy of a telegram recently despatched by post to President Wilson.

Assuring you of our deep and prayerful interest in the great task of settling the world's peace, in which our country is to take so prominent and responsible a part, I remain, dear Sir:

Very respectfully yours,

Signed: Leroy F. Ostrander.

Enclosures:

A copy of a statement.

A copy of a telegram.

90.

LETTER TO COLONEL HOUSE.

Samokov, Bulgaria. Dec. 20, 1918.

Colonel House,

With the American Commission to the Peace Conference,
Paris.

Dear Sir:

You are doubtless well aware of the fact that the American Board, of Boston, has maintained a mission in the Balkans for the past sixty years. This mission has worked uninterruptedly among various races of the Peninsula, but principally among the Bulgarians. Its members have lived with them in times of peace, and have shared their trials and sufferings during periods of massacre, war and revolution. Some of them have been here on the spot all during Bulgaria's three years.

participation in the present war, and have followed as closely as possible the development of events and her share in them.

Now that the great conflict is over and terms of peace must be considered, we fear that the same injustice is being done to Bulgaria that was perpetrated upon her in 1913 when she was isolated and gagged, while her opponents circulated grossly exaggerated or maliciously false reports about her, to which she had no chance to reply. There are two sides to every question, and justice requires that both sides should be heard before a final decision is taken. Bulgaria asks only a fair hearing and justice, and therefore we plead on her behalf that she should be given the right to present her case before the conference that is to decide her fate for years to come. If it is not possible for Bulgarian delegates to attend and do this, then there are Americans, resident in Sofia, Salonica and Monastir, who thoroughly understand the situation and who could be called upon to testify. It surely is in accord with our Anglo-Saxon sense of justice and fair play that the opportunity should be given for such testimony to be heard.

Bulgaria is not actuated by greed for foreign territory. She simply desires the uniting into one organic whole of all those in the Balkan Peninsula who, in her conscientious opinion, constitute the Bulgarian nation. For this she has worked, suffered and bled since the rejuvenation of her national existence in 1878. This is fully in accord with President Wilson's principle of nationalities, the promulgation of which was largely influential in inducing the Bulgarians to discontinue their share in the great world conflict. They ask for nothing more than a just application of this principle, based on actual conditions, to the solution of the Balkan problem, and their one hope now is that the President will successfully carry through his program to which he is so unequivocally committed, for all nations alike, large or small, victors or vanquished.

As evidence on one phase of the Balkan problem, we venture to enclose a copy of a statement made by American missionaries at the close of the Balkan wars in 1913 and sent by them to the Ministers for Foreign Affairs of the six great European powers, though not received until the work of the Bucharest conference was nearly finished; and together

with it an explanatory map covering the region referred to. We also enclose a copy of a communication to President Wilson prepared as a telegram, but actually transmitted by courier through the American Legation at Sofia.

Earnestly hoping that the labors of the great conference will result in a lasting and universally just peace, and proud of the part that our country is taking for the accomplishment of this high end, we remain.

Very respectfully yours,

Missionaries of the American Board,

Signed: Leroy F. Ostrander.

L. D. Woodruff.

H. B. King.

Enclosures:

Copy of a statement, with map.

Copy of a telegram.

London, June 11, 1856.

. . . We are convinced that Bulgaria would be a fruitful field for the labors of evangelical missionaries; and we are satisfied that to none could the work be so safely confided as to those who have already produced such happy results in the Turkish empire.

Our request, therefore, is that you should move your brethren, and (let me add) ours, to undertake the dispatch of two missionaries to Bulgaria, and the supervision of them, we, on our part, undertaking to provide a sum, say three hundred pounds a year, for their sustenance. We would also urge the Bible Society to send colporteurs there for the distribution of the Holy Scriptures; and the Malta College would find the means to train two or three young men as school masters and catechists. . . .

Shaftesbury.

REV. DR. HAMLIN.

As missionaries, we made it a fixed rule not to enter into foreign political interests any farther than as they directly related to our missionary work.

Dr. Cyrus Hamlin,
Missionary in Turkey.

CHAPTER III.

STATEMENTS BY MISSIONARIES AND PERSONS CONNECTED
WITH THE MISSIONS, BEARING ON NATIONALITY PROBLEMS
IN THE PENINSULA.

91.

THE MISSIONARY HERALD, Vol. LVII. № 7. — July, 1861.

BULGARIAN DIFFICULTIES — SUGGESTED CHURCH MOVEMENT.

The Herald's summary of a part of a letter from **Rev. Oliver Crane**.

In the progress of the contest between Greeks and Bulgarians, a church at *Adrianople*, composed mostly of Greeks, but with Bulgarian members, became involved. The Bulgarian portion requested of their Greek bishop, that the service should be performed for them in Slavic, on one side of the church, while it might be performed in Greek on the other side. To this request, backed by the threat of going over to the Papists in a body if it was not granted, the bishop acceded, and sent orders accordingly. But the officiating priest refused to comply with his direction, and the church became a scene of strife. (P. 208.)

92.

THE MISSIONARY HERALD, Vol. LVII. № 9. — September, 1861.

ADRIANOPLE.

Rev. Oliver Crane joined Mr. Morse at this station in September (1860.) Respecting the national movement of the Bulgarians the report says:

The struggle of the *Bulgarians* against the Greeks has been one of thrilling interest. *Five millions of people* have been endeavoring to free themselves from the thralldom of the Greek hierarchy. In a few instances the contest has led to

bloodshed; and when the anathema against their Bishops was sent to the towns, the Bulgarians in some places would not allow it to be read, but publicly burnt it, and caused a counter anathema to be read against the Greek church. In the view of the Bulgarians this movement is entirely a religious one; but when considered from a strictly evangelical point of view, it can be called but little more than a national movement to secure their legitimate rights. Yet *nobler sentiments have sometimes been uttered, which strongly remind one of the beginning of the Reformation*. The religion of the Greeks has been denounced as contrary to the Bible, and the Scriptures eulogized and recommended to the people. In their printed speeches, we have seen no instances in which they have called upon Mary and the saints for protection, but many in which they have called upon God to vindicate their cause. (P. 274.)

PHILIPPOPOLIS.

Religious services have been held at this station throughout the year in Turkish, conducted by *Mr. Merriam* since the first of January, but with an average attendance of only nine. In February, *Mr. Melanovitch*, teacher of the school, commenced a Bulgarian service but here also the attendance is small — “average nearly sixteen.” The brethren have intercourse with Bulgarians, Greeks, Turks and Armenians, finding some encouragement among individuals of each class, though, with a single exception, the Greeks seem to care for none of these things, and are rendered more distant towards the missionaries because of the sympathy of the latter with the Bulgarians, in their struggle for ecclesiastical independence. (P. 275.)

93.

THE MISSIONARY HERALD, Vol. LXXV. № VI. — June, 1879.

EDITORIAL PARAGRAPH.

The Bulgarian Assembly, in preparing a constitution for the reorganized principality, is acting firmly on the side of *religious liberty*. When a *clause against religious proselytism* was recently proposed in the assembly, *it was received with derision*, and upon its being put to vote, *no one supported the motion*. A few days later, according to the *London Times*,

the Bishop of Sofia introduced a motion to insert an article in the constitution requiring all religious publications to be subjected to the censorship of the Holy Synod before being put on sale in Bulgaria. *The motion was indignantly rejected.* All previous attempts of the clergy to introduce intolerant regulations have resulted in ignominious failure. (P. 201.)

94.

THE MISSIONARY HERALD, Vol. XXXI. № III. — March, 1885.

AMERICAN INFLUENCE IN TURKEY.

By **Rev. William H. Ward, D. D.**

(After a journey of several weeks, through various sections of European and Asiatic Turkey, Dr. Ward sends to his paper, THE INDEPENDENT, a striking article, of which the principal portion is here given. He writes from Midyat, an out-station of Mardin, Eastern Turkey.)

Those grand institutions, Robert College, Central Turkey (Aintab) College, and Harpoot College, by far the best institutions in Turkey, with their buildings occupying the most commanding positions and evidently superior to everything around them, are the type of the position which American Protestantism, introduced into Turkey, is taking in that land. I believe that it is already wellnigh certain that the future of Turkey is in the hands of the Protestantism which our American Christians have carried to that land . . .

Within the last generation Turkey has lost political control of half its empire . . .

What may happen in the next thirty years may be gathered from the history of the past thirty; and when the change comes Asiatic Turkey is as likely to be ready for it as was *Bulgaria*. (P. 120.)

95.

THE MISSIONARY HERALD, Vol. LXXXIII. № 7. — July, 1887.

THE ALBANIANS.

Rev. J. W. Baird, of *Monastir*, makes an appeal in behalf of the Albanians, who number one million and half souls, for whom little is now done. Mr. Baird writes: —

“If they are evangelized, it must be by preaching in the Albanian language. Even should the *Hellenizing of the Albanians* through Greek schools succeed so as to satisfy those who now are making strenuous efforts among the Southern Albanians, the work of *evangelization cannot be accomplished by means of any other tongue than the Albanian.*” (P. 270.)

96.

THE MISSIONARY HERALD, Vol. LXXXIV. № 2. — February, 1888.

RECENT OBSERVATIONS IN BULGARIA AND TURKEY.

By **Rev. Edward G. Porter**, Lexington, Mass.

(Rev. Daniel March, D. D., of Woburn, Massachusetts, and Rev. Edward G. Porter, of Lexington, Massachusetts, — the latter gentleman being one of the trustees in America of Central Turkey College, — have been *traveling together through Bulgaria* and portions of Turkey, and are now on their way via India to China and Japan. A letter from Mr. Porter, addressed, just after leaving Turkey, to a fellow trustee of the College, dwells at length upon several details connected with the administration of the institutions, but it also gives many interesting statements in regard to the general missionary work in Bulgaria and Turkey. This portion of the letter we are permitted to give to our readers.)

Our first impression of *Bulgaria*, and our last as well, was that the people generally were minding their own business, quietly attending to their flocks and fields, and knowing very little of the talk they had occasioned in the newspapers and cabinets of Europe. They are proud of their political freedom and jealous in their efforts to maintain it... Once they were sincerely grateful to Russia for her powerful assistance; but when they saw that *Russia would not tolerate Bulgarian independence*, they set themselves bravely to the task of getting on without her. We can testify that the government of the young principality is well administered. Order prevailed everywhere. The system of local gendarmerie is admirable. Robberies are seldom heard of, and beggary is scarcely seen. Most of the towns and villages are springing into new life. Larger and better houses are in process of erection. New streets are being laid out, and public squares, in all respects worthy of the older countries of Europe. Water works and gasworks are being introduced, and improved sanitary methods are everywhere received with favor.

It is gratifying to us as Americans to know that many of the most important positions under the government are held by graduates of Robert College, who are giving great satisfaction as able and honest men, loyally devoted to the best interests of their country.

As to the special work of our missions in Bulgaria, I can say that we were much impressed by the influence which our missionaries seem to have with the people among whom they live. Everywhere they are respected as messengers of peace, having no political or commercial ends in view. Of course the prejudices of the Bulgarian church are an ever-present obstacle in our way; but I noticed that the priests of that church, and also its monks, are not very hostile to our movement. Indeed, several of them have told me that they welcomed our missionaries as true friends of Bulgaria and warm advocates of sound learning, good schools, and a free press. The fact is that most of the Bulgarian clergy are sadly destitute of any proper intellectual or spiritual training themselves, and, though often good men, they are incompetent to guide the people in the mysteries of God's grace; and so it has come to pass that the people are not guided, and many of them know it and regret it; and some of them are in precisely that state of mind which would lead them to turn to our missionaries for light. Many who do not come in person read our books and papers printed in their language, and are seriously affected by them. A large number send their children to our schools and are very grateful for the privilege.

At Samokov, the headquarters of our educational work, we found the high schools for boys and for girls admirably conducted. The scholars come, in many cases, from a great distance, at no little sacrifice, showing their appreciation of the instruction which is given. It seemed to me that the industrial training which Dr. Kingsbury and others are seeking to establish would be a valuable adjunct, as it would enable many to earn the means of paying their expenses. The cost of such a department need not be much, and it would go far to popularize our other work, and, among a simple and undeveloped people like the Bulgarians, it would be a legitimate part of gospel preaching, if properly carried out.

The churches which we visited in Sofia, Samokov, Tatar Bazarjik, and Philippopolis are all well attended, the one at Sofia being so crowded that many persons were standing in the passageway and porch and in the garden outside. A new church building is nearly completed at Sofia, in the outskirts of the city. It is a good, substantial structure, pleasing to the eye and well adapted for worship. The pastors whom we met impressed us as men well trained, by study and experience, to minister to the wants of their people. Some of them are eloquent and forcible preachers, evidently called of God to do a great work for Bulgaria. (P. 53.)

97.

THE MISSIONARY HERALD, Vol. LXXXIV. № 11. — November, 1888.

CHRISTIAN WORK IN SERVIA.

Rev. James F. Clarke, of Samokov, visited Belgrade, the capital of Servia, in July, to meet his daughter. While there he met a *Mr. Mackenzie*, a wealthy Scotch gentleman, about whom we have previously heard as an earnest Christian, and who, although engaged in business, seems to make it his chief object to do good, and to let his light shine in a country where little missionary work is done by organized societies. He commands the highest respect of all classes. Mr. Clarke says:

“Mr. Mackenzie is doing a grand work as layman in Belgrade. He is now building what is practically a church, although, as he said, there are no church members and no preacher. He proposes to have useful lectures given by persons who are ready to aid in this work. He also has Bible-women, etc.

“From what I learned in Belgrade, I was more than ever impressed with the value of the mission work in Bulgaria to the whole Bulgarian nation, lifting them above the Servians in many respects.”

Mr. Clarke was invited, with Mr. Mackenzie, to dine with the Servian Minister of Foreign Affairs, another guest being the highest ecclesiastic of the national church, who is to be the president of the body which is to try the divorce case of

the king and queen. The wife of the Minister is the daughter of an English Wesleyan minister. (P. 503.)

98.

THE MISSIONARY HERALD, Vol. LXXXV. № 7. — July, 1889.

THE MISSION IN BULGARIA.

By **Rev. J. K. Greene, D. D.**, of Constantinople.

(At the annual meeting of the European Turkey Mission, held at Samokov, April 16—23, *Rev. Dr. Elias Riggs* was able to be present, much to the gratification of his associates, and Dr. Greene was in attendance as representing the Western Turkey Mission. The following communication from Dr. Greene will be of special interest as giving the impressions of one connected with another mission as to what has been accomplished in Bulgaria through the agency of the American Board.)

...*Bulgaria has made good use of its liberty.* Its peasants are still generally poor, ignorant, and superstitious; its priests are, for the most part, uneducated, and many of them are both morally and spiritually unfit to lead the people; differences and antagonisms exist among the Bulgarian leaders, and the whole country is menaced by the selfish designs of its emancipator, Russia. In spite of all this, however, the progress of the past ten years has been remarkable. The union of the principality of Bulgaria and the province of Eastern Roumelia was accomplished without the favor of a single foreign power, and the Bulgarians now hold both sides of the Balkans. Since they were providentially delivered from the incubus of Russian influence, the Bulgarians themselves have established a stable government. Railroads and wagon roads have been constructed without serious burden to the people. Kindergartens, common schools, and high schools have been opened. The finances have been well administered, and an army of thirty thousand men has been admirably disciplined and equipped. Sofia, the capital, with thirty-six thousand inhabitants, has become a handsome new city, with parliament house, palace, public garden, gymnasium, and very substantial and extensive barracks, and other cities and towns have greatly improved. *For the Bulgarians,*

emerging from a thralldom of five hundred years, to have accomplished so much in self-government and civilization in ten years is worthy of great praise. The chief danger that threatens Bulgaria arises from the fact that irreligion and infidelity are increasing among the leading classes. To us Americans is providentially given the opportunity to supply moral and spiritual instruction to not a few of the people, and to raise up religious leaders. God grant that the dear old Board may be able to supply godly and able men and the means to accomplish this work! (P. 275.)

99.

THE MISSIONARY HERALD, Vol. LXXXVI. № 5. — May, 1890.

Letters from the Missions.

CHANGES IN SOFIA.

Of the great changes made in the new capital of Bulgaria by the opening of streets and the destruction of a large number of buildings, **Rev. William E. Locke** says:

“One street 195 feet wide, has been cut right through the heart of the city. It is to have two sidewalks and two rows of trees on each side of the roadway. The plain around the city is one that can be built on advantageously, and so there may be a great city here some day.

“I looked in upon the National Assembly, where one can see in native costume the villager and the dweller in the city sitting side by side. He will see also *Turks* dressed as of yore, all apparently interested in the work of *making laws for their native land*. All the work seemed to be arranged and attended to in as orderly a way as in the home land.

“New buildings, huge warehouses, and lofty-storied shops are the order of the day. An English company is arranging to light the city by electricity. An abundance of soft water has been brought from Mt. Vetosha, some six to eight miles distant, so that every citizen can have in his own yard, if he will, water in abundance at a low cost. It is plain to see that some one has planned far ahead for the future growth of this city. So great is the change as to make it seem like some other city than the Sofia I saw in the fall of 1868.”

100.

THE MISSIONARY HERALD, Vol. XCII. № 7. — July, 1896.

A MESSAGE FROM BULGARIA.

The following letter has been received by the Prudential Committee from the Bulgarian Evangelical Society. This Society has recently held its annual meeting, and its letter is dated Samokov, May 8, 1896. The communication bears the seal of the Society and is signed by the president and secretary. It will be remembered that included *within the field covered by this letter is that Macedonia* from which the messenger came who appealed to the Apostle Paul.

To the Prudential Committee of the American Board, Boston.

Dear Brethren, — In the annual meeting of the Bulgarian Evangelical Society, held this year in Merichleri, it was unanimously voted to express our hearty thanks to the American Board for the evangelical preachers, both missionaries and natives, it has supported, or helped in part, among our nation, and also to ask you most earnestly to continue this grand work in the future

101.

THE MISSIONARY HERALD, Vol. XCII. № 9. — September, 1896.

KORTCHA AND THE ALBANIANS.

Rev. Lewis Bond, of *Monastir*, writing June 7:

A beautiful school building is being erected at Kortcha to replace one destroyed by fire, but the language of the school is to remain modern Greek, *to the strict exclusion of Albanian*. A cathedral also is slowly rising, but the services will be intoned in ancient *Greek, which is much better understood in Boston* than in Kortcha. The people love their own language, which alone is spoken in their homes. Can't we do more for them, somehow?

102.

THE MISSIONARY HERALD, Vol. XCIII. № 4. — April, 1897.

Editorial Paragraph.

ARMENIANS IN BULGARIA.

Immediately after the massacre at Constantinople great numbers of Armenians, residents in that city, or refugees who

had come thither, *fled into Bulgaria*, taking whatever personal effects they could carry with them. Some of these went to *Philippopolis* and *Bourgas*, but the larger portion reached Varna. At the request of Professor and Mrs. Harris, Miss Katherine B. Fraser, of Van, who was compelled to leave that city at the time of the disturbances there, went to Varna to superintend the relief work. Money was supplied through Professor and Mrs. Harris and the Duke of Westminster's committee, and the work of relief has gone on very systematically. *The Bulgarians placed at the disposal of the relief committee at Varna a large unused hospital and also quarantine buildings*, which furnished accommodations for nearly 1,000 people. Various industries were started by which the refugees might aid in their own support. The girls were employed in making clothes for the women and children, and shoemakers and tailors were started in their trades, so that all received sufficient pay to support themselves while working for their fellow-refugees. In the mean time schools have been established for children and others who wish to study, and religious services are held regularly. This service of Miss Fraser's has been most invaluable, and her experience while at Van prepared her for the heavy task she has undertaken. Dr J. F. Clarke, of Philippopolis, has also aided to some extent in relief work at Bourgas. (P. 130.)

103.

THE MISSIONARY HERALD, Vol. XCIV № III. — March, 1898.

A NEGLECTED PEOPLE — THE ALBANIANS.

By **Rev. J. W. Baird**, of Monastir.

In the southwestern part of the Balkan peninsula and under Turkish rule live nearly one and one half millions of Albanians. *In Greece there are many who still speak Albanian*, and others are found in Italy and Sicily. After the Turks overran Albania many of the people found it to their temporal advantage to become Moslems, and since then others have done the same. Probably three fifths of the race are now Mohammedans so far as they have a religion. The remainder are about equally divided between the Greek and the Roman faiths.

While there are many dialects and clans, all may be included in these three: the Tosk, or southern, the Gheg, or northern, and the Lehi, or northeastern. The Tosks are the most progressive and mercurial. Those not Moslems are connected with *the Greek Church*, but *that church will do nothing for them except through the Greek language*, and *unscrupulously opposes schools*, books, and preaching in the home language of the people. That church wearies itself in *trying to cram Greek down the throats* of the Tosks. *This can only end in disaster, as it has done with the Bulgarians of Macedonia.*

104.

THE MISSIONARY HERALD, Vol. XCV. № 2. — February, 1899.

European Turkey Mission.

THE MISSION NEEDED.

Under date of November 30, **Rev. Lewis Bond** writes from Monastir:

“The only girls’ school in which the Albanian language is used is at Kortcha. The building is owned by the Protestant community. The Board makes a grant to cover about one half the cost of teaching. Two of the teachers are graduates of our Monastir school. Many of the pupils are from Mohammedan homes, notwithstanding an order from Constantinople forbidding their attendance. Last June the Mohammedan governor sat through the closing exercises, refusing to heed two pressing calls from outside, and at the close volunteered a highly complimentary speech. The only school besides ours in which Albanian is used is a boys’ school in Kortcha. *The Greek hierarchy, for political reasons, does its utmost to force the Greek language upon the people*, and in this they are encouraged by the Turkish authorities, who oppose the use of the national tongue. Only yesterday a consul told me that the boys’ school in Kortcha exists because ours exists. He said: “If the authorities could manage to close your school, the closing of the other would easily follow.” It seems to me our school pays. There is no American who would not sympathize with the Albanians in their *desire to use their own language.*”osoft @

105.

THE MISSIONARY REVIEW OF THE WORLD, Vol. XXIV. № 10.
Old Series. Vol. XIV. № 10. New Series. October, 1901.

CHRISTIAN FORCES AT WORK IN THE TURKISH EMPIRE.

By **Rev. Edward Riggs, D. D.**, Marsovan, Turkey,
Missionary of the American Board.

I. THE OLDER AND RETROGRESSIVE ELEMENTS . . .

(2) *The Bulgarian Church.* — This is properly only a part of the Greek Church, and has only recently assumed a separate organic existence. Its doctrines, its forms, and its practises are identical with those of the Mother Church. Its liturgy, too, is largely the same, except that the old Slavic language takes the place of the old Greek, and serves equally to hide the meaning of the inspired scripture and the beautiful old prayers and songs. The ecclesiastical organization of the Bulgarian Church is essentially the same as that of the Greek Church in Turkey, the exarch taking the place of the patriarch. Its religious life is perhaps even more superficial than in the Greek Church, the difference mainly corresponding to the contrast in national characteristics, with probably less of avowed scepticism, and more of stolid indifference and dense ignorance on the part of the lower classes than among the Greeks. *The Bulgarians outnumber the Greeks in Turkey,* and yet they have always held a secondary place. This is not only because the Greeks have commanded more wealth and education than the Bulgarians, but their Church is richer in tradition and in location and in external recognition. Since the separation, the Greek hierarchy has made repeated efforts to assert a supremacy over the Bulgarian Church, but in vain, for the Bulgarian spirit of independence is as strong in ecclesiastical affairs as in political.

The Bulgarian people, tho not originally and ethnologically a Slavonic race, have yet so wholly imbibed the Slavonic spirit and adopted a Slavonic language that they have been admitted to or dragged into the Slav group of nations, and thus they have the sympathy of Russia, and enjoyed very substantial aid from Russia in their struggle for independence. Their present attitude toward Russia, however, is far from one of subserviency, and even savors at times of jealousy and suspicion.

Socially and individually the Bulgarians are of a sturdy stock and they have won the esteem of their European neighbors by a vigorous use of their opportunities. Yet if they persist in refusing to purify and regulate their Church on truly evangelical principles the outlook for their moral and religious life will be rather gloomy. (P. 750.)

106.

THE MISSIONARY REVIEW OF THE WORLD, Vol. XXIV. № 11. Old Series. Vol. XIV. № 11. New Series. — November, 1901.

CHRISTIAN FORCES IN THE TURKISH EMPIRE — II.

By **Rev. Edward Riggs, D. D.**, of Marsovan, Turkey.

II. THE NEWER AND PROGRESSIVE ELEMENTS.

The American Board of Commissioners for Foreign Missions. — The European Turkey Mission is devoted mainly to work among the Bulgarians, with some efforts for Albanians, Greeks, and Armenians. (P. 841.)

107.

SEVENTY-FIFTH ANNIVERSARY OF THE AMERICAN MISSION AT CONSTANTINOPLE, 1906.

Letter from **Rev. Robert Thomson**, Samokov, Bulgaria, 12th May, 1906.

Reasons will doubtless easily suggest themselves to you that largely explain the much readier acceptance which Asia Minor has given to the evangelical message than this Peninsula has; but it is not so easy to find an explanation of why *Bulgaria alone, of all this group of little nations, should have opened its heart to that message. Greece, which received so much sympathy and aid from Europe, but specially from Britain and the United States, during the period of its emergence as a sovereign people, very soon practically expelled the missionaries that came to her from these very lands, and has ever since remained all but inaccessible to evangelistic effort. Servia, Roumania and Montenegro have from the first maintained the rigidly closed door; while the Albanians, — though more perforce than by choice, — have made no re-*

sponse to the modest effort that for a dozen or more years past has been put forth among them. Can it be that the providence of God so timed events as designedly to delay Bulgaria's achievement of independence until the Gospel had gained such a place on her soil that she — and she alone of all these nationalities — could hardly have banished it even had she been so inclined? If that is so, then it would seem that Bulgaria has been marked out by God to play a vastly higher and more important rôle in the history of south-eastern Europe than even has been predicted for her on other considerations.

Be that as it may, how interesting it is, in the light of the progress that has been made, to read of those earliest enquiries about the Bulgarians, instituted by the Constantinople missionaries some twenty or more years after Dr Goodell's first arrival in the Golden Horn. Dr. Riggs' contact with Photinoff of Smyrna — the pioneer of modern Bulgarian literature, and the first translator of the Scriptures into that vernacular, — his visit to America and fellowship with the Methodist Episcopal Church there just when its mission to Northern Bulgarians was about to be opened, — his tour of exploration with Dr. Byington from Salonica to Stara Zagora, passing through all the four towns that are at present the stations of our Mission, — those singular though abortive negotiations carried on through him between the Bulgarian and Greek hierarchy, with the final triumph of the former, — these things seem clearly now to have been the drawing of God's Spirit and the guiding of His providence to lead us to occupy the one field which in this region was to prove fruitful, — and the field which seems to hold in promise mighty results for the whole Peninsula — and beyond. So also the leading that guided Dr. Riggs to select the Thracian and not the Macedonian dialect for the language of the Bulgarian Scriptures has fitted wonderfully into the plan.

And now, on the verge of the jubilee of the starting of evangelistic work in Bulgaria — both north and south of the Balkans — and in Macedonia, we have nothing but words of good cheer and confidence to send you. God has not permitted us the wide extension and strong growth that He had given you at this stage in your history; but He has given us enough to assure us that He is with us. (P. 89.)

108.

THE LEAVES OF THE TREE, A Popular Illustrated Report of the BRITISH AND FOREIGN BIBLE SOCIETY, 1906—1907. London.

IN GREECE.

Five years have now come and gone since the New Testament in Modern Greek was declared a forbidden book throughout the *Hellenic Kingdom*. *In no other civilized country is the Word of God in the language of the people prohibited by law*. So far as we know, nothing has yet been done to wipe away this reproach from a nation which is professedly Christian, and boasts of its political liberty and its freedom of thought and conscience. (P. 91.)

109.

THE AMERICAN BIBLE SOCIETY, LEVANT AGENCY, founded 1836. 1907.

The distribution in 1907 was as follows:

Turkey, Total	56,040
Bulgaria,	12,898
Egypt,	47,205
Other countries	7,190 (P. 3.)

The following is an approximate division of the distribution as to the races reached: To Slavic races, *mainly Bulgarians*, 15,000, Armenians, 20,000, Greeks, 8,000, Hebrews, 4,000, other non-Christian races 15,000. (P. 4.)

110.

FIFTY YEARS IN CONSTANTINOPLE AND RECOLLECTIONS OF ROBERT COLLEGE.

By **George Washburn, D. D., L. L. D.**, Boston, 1909.

Most of the boarders at this time were Bulgarians, and for twenty years the great majority of the graduates were of this nationality. During the previous decade the Bulgarians had awakened from the sleep of centuries. They had thrown off the yoke of the Greek patriarch of Constantinople and began to dream of escaping from that of the Turk. It was a nation of peasants, held in ignorance by a double bondage. When they

began to seek for enlightenment their attention was first directed to Robert College by *Dr. Long*, then an American missionary in Bulgaria and later a professor in the College. Although *Dr. Hamlin* had interested himself in the Bulgarians in 1856 and used his influence to have missions established in Bulgaria, it does not appear from their correspondence that either he or Mr. Robert had ever thought of them as possible students in the College, and Mr. Robert died without knowing that he had played an important part in founding a new state in Europe. (P. 39.)

We were brought into somewhat intimate relations with it (the Constantinople Conference of 1876) by the fact that England had been a leader in the plan of the Conference and that her representatives believed that we knew more of the people and the situation in Bulgaria than any one else in Constantinople. Lord Salisbury and Sir Henry Elliott were the English delegates, and two of the men who came with Lord Salisbury were in later years ambassadors here, Lord Curry and Sir William White. (P. 116.)

The anticipated antagonism between Lord Salisbury and General Ignatieff, the Russian delegate, did not appear. They worked together all through the Conference, and reached a plan which, if it had been accepted by the Turks, would have brought peace and prosperity to the empire. Unhappily, Sir Henry Elliott did not agree with Lord Salisbury, as he told me himself, and, perhaps unconsciously, he encouraged the Turks to resist. (P. 117.)

March 3, 1878, a treaty of peace was signed between Russia and Turkey at San Stefano which would have been final but for the attitude of England and Austria. (P. 131.)

The *treaty of San Stefano* was of course a hard one for Turkey, but *it would have been better for England and for all the people of European Turkey if it had been allowed to stand, and far better for the Armenians of Asia.* (P. 132.)

The *treaty of Berlin*, which was signed July 13, 1878, was one of the most important events of the nineteenth century in European history, but it was not made in the interest of any one in the Turkish Empire. I do not know that it professed to be, although Lord Beaconsfield congratulated himself on having "consolidated" the empire, an euphemism for having reduced the size of it. Each Power sought only to

further its own interests and ambitions; and for the people chiefly concerned the result has been a succession of wars, revolutions and massacres down to the present day. This is not the place to discuss this treaty, but we may take a single illustration from the people in whom the College was most interested at that time, the *Bulgarians*. The treaty of San Stefano had created a Bulgaria essentially on the lines agreed to by the Powers at the Conference of Constantinople. The treaty of Berlin divided the Bulgarians into five sections, giving one part to Servia, one to Roumania, one to an autonomous province called Eastern Roumelia, one to Turkey and one to constitute the Principality of Bulgaria under the suzerainty of the Sultan; and it was England especially that insisted upon this and also upon the right of Turkey to occupy and fortify the range of the Balkans, all with the object of *making it impossible for the Bulgarians* to form a viable state, which might be friendly to Russia. *The Englishmen who knew Bulgaria, all our friends, understood the folly and wickedness of this at the time.* All England has learned it since. Thus far the results have been the revolution of 1885, which resulted in the union of Bulgaria and Eastern Roumelia, the war with Servia, the insurrection in Macedonia and the province of Adrianople, and all the massacres and unspeakable horrors of the last thirty-nine years in Macedonia, to say nothing of what Bulgaria has suffered from the intrigues of foreign Powers ever since the treaty of Berlin. The awful massacres and persecutions from which the Armenians have suffered since 1886 have been equally the result of this treaty. (P. 133.)

The year 1903 was marked by the outbreak of the revolution planned by the Macedonian committee, *not only in Macedonia, but in the province of Adrianople. The insurgents were Macedonian Bulgarians*, but were not supported by the government of free Bulgaria, or by any European Power, and they failed, although they demanded nothing more than the execution of the treaty of Berlin. Russia and Austria intervened, but neither of the Powers wished to have the Macedonian question settled until they could settle it in their own interest. (P. 286.)

The College is best known in Europe for the influence that it had in building up a free state in the Balkan Peninsula.

Fifty years ago, except to a few students of history, the Bulgarians were a forgotten race in America and western Europe. We did not exactly discover them, but we played an important part in making them known to the Western world at a time when they most needed help. Years before this they had discovered us, and through the young men who studied in the College they had come to have faith in our wisdom and goodwill. The most important thing that we ever did for them was the educating of their young men to become leaders of their people at a time when there were very few Bulgarians who knew anything of civil government in a free state.

This was our legitimate work and naturally and inevitably led to our doing what we could for them after they left the College, to give them the advice which they sought in their new work, and to defend their interests where we had influence in Europe. That, in this way, we had an important part in the building up of this new state is a fact known to all the world and best of all by the Bulgarians themselves, who have never failed to recognize their obligation to the College and to manifest their affection for us as individuals. (P. 298.)

111.

AMERICAN BIBLE SOCIETY.

REPORT OF THE LEVANT AGENCY, 1913.

The Field includes Bulgaria, Macedonia, European Turkey, Asia Minor, Armenia, Mesopotamia, Syria, Egypt, and the Soudan.

In Egypt 26 colporteurs, in Bulgaria 5, and in Turkey 52, have travelled in all 71,000 miles and visited nearly 7,000 places. . .

Geographically, the Agency's distribution in 1913 was as follows: in Turkey 67,187 copies, in Bulgaria 12,280, in Egypt and the Soudan 41,325, in America 22,217, and in other countries 1,037. By language, the distribution was as follows: In Armenian 23,057, in Armeno-Turkish 13,415, in Greek 7,579, in Greco-Turkish 4,370, in *Bulgarian* 14,203, in Osmanli-Turkish 10,727, in Arabic 89,973, in English 4,144. The remainder were in various other languages. (P. 2.)

112.

THE MISSIONARY HERALD, Vol. CX. № 11. — November, 1914.

SURVEY OF THE FIELDS, 1913—1914.

By **Enoch F. Bell**, Associate Foreign Secretary.

The *language question* is a delicate one in new Servia. The use of Bulgarian when touring will be regarded with special disfavor and suspicion. Probably religious services will soon be impossible except in Servian or English. A missionary with no knowledge of Bulgarian would be more acceptable to the government, though the people would not hear him so gladly. At Monastir in our institutions we must have the teaching done in Servian and English. (P. 525.)

113.

THE CENTENNIAL HISTORY OF THE AMERICAN BIBLE SOCIETY.

Chapter XLVII.

By **Henry Otis Dwight**, New York, 1916.

MEDIATING BETWEEN EUROPE AND ASIA.

In the following spring (1876) took place *terrible massacres of Bulgarians* on the excuse that if left alive they might plan insurrection... (P. 424.)

At the end of the period (1891) the Levant Agency had in the field about one hundred colporteurs, some *in European Turkey among the Bulgarians*. (P. 425).

This period was also a time of *wide circulation of the Bulgarian Scriptures*. The usual fruit from sowing the Bible appeared in every part of Bulgaria. It seemed particularly suited to hold and shape the lives of some people in every town or village. One of the labourers in the American Methodist Episcopal mission said: "If I can sell one copy of the Scriptures in a Bulgarian village I can see moral improvement in the whole village within six months." In 1886 there was war between Servia and Bulgaria in which the Servians were defeated. *In the Bulgarian Army the usages of what is styled "civilised warfare" were observed, but not in the Servian Army*. This difference was so marked that the missionaries were inclined to attribute it to the circulation of the Bible in Bulgaria. Its circulation *had not been permitted in Servia*. (P. 428.)



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