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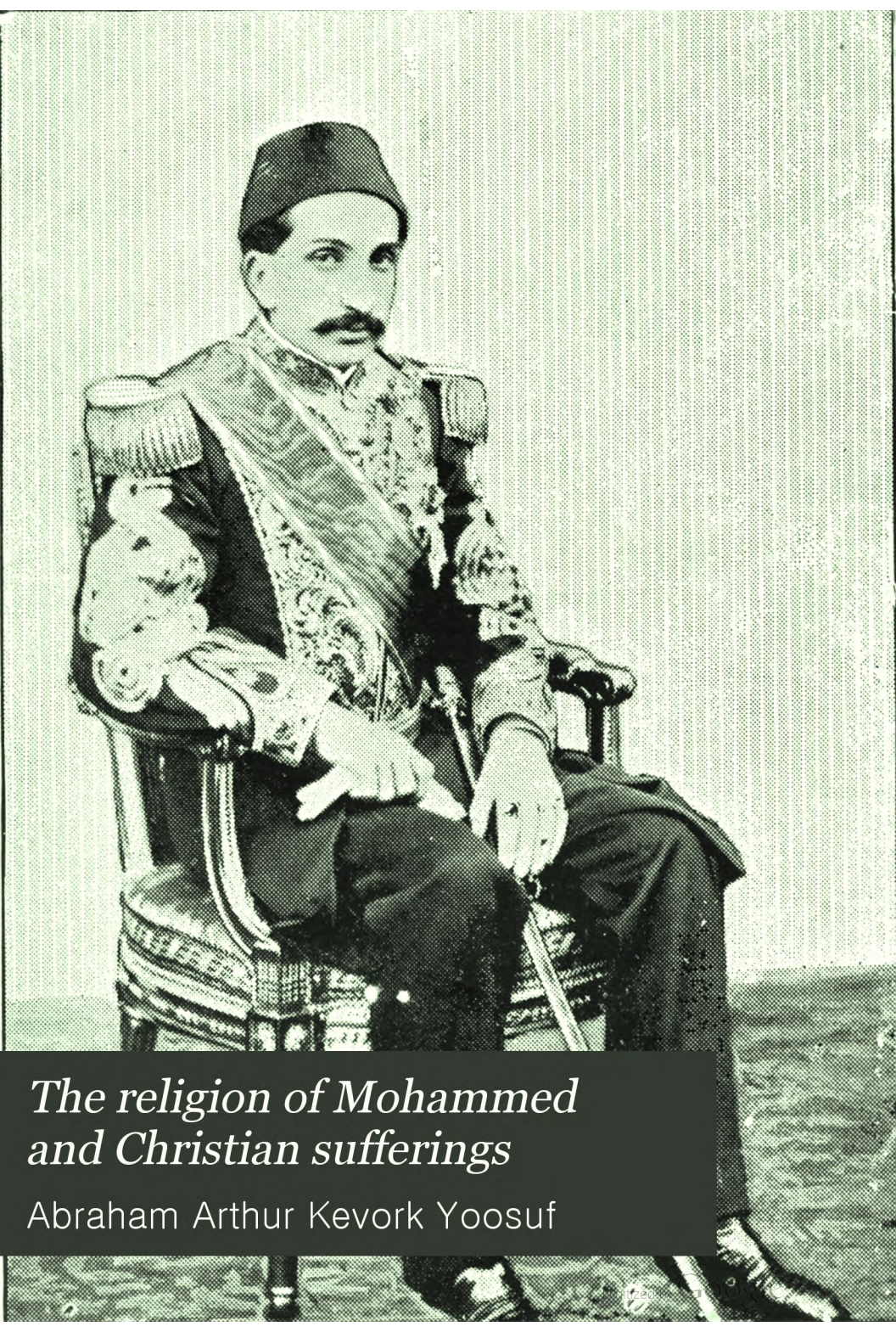
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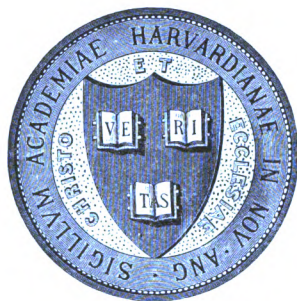
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*The religion of Mohammed
and Christian sufferings*

Abraham Arthur Kevork Yoosuf

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*The Religion of
Mohammed and
Christian Sufferings*

A. K. YOOSUF, A.B., M.D.

From the author -
to
President Eliot of
Harvard University



THE SULTAN HAMID OF TURKEY.

©

The
Religion *of* Mohammed
and
Christian Sufferings

By A. K. YOOSUF, A.B., M.D.

WORCESTER, MASS.

1905.

Pl 3048.8

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PREFACE

The object of this little book is to set forth the Mohammedan religion and its most vital and fundamental doctrines in a plain light, so that the reader may be able to understand it easily.

An effort has been made to point out the contrast between Mohammedanism and Christianity, and come to a logical conclusion that all the bitter feelings and cruelty toward Christians are due to the deep-seated religious differences of both people.

The author has endeavored to put this interesting and instructive matter before the American people without any prejudice. It is our duty to speak for the truth, and defend it, and protect the down-trodden people who are fighting for liberty and justice.

The frequent requests of many friends for the fuller understanding of the actual condition of affairs in Turkey have led me to the publication of this book.

THE RELIGION OF MOHAMMED AND CHRISTIAN SUFFERINGS

PART I.

MOHAMMED AND HIS RELIGION.

Every religion has its originator: *Buddha* for Hindoos, *Confucius* for Chinese, *Zoroaster* for Persians, *Mohammed* for Mohammedans, and *Christ* for Christians.

Mohammedanism is primarily an historical religion, based upon the fundamental idea of the absolute unity of God, and the recognition by God of Mohammed as His latest and most approved prophet. According to Mohammed, it is the only orthodox creed existing from the beginning of the world, and preached by all the prophets ever since Adam. It is also called Islam—resignation, entire submission to the will and precepts of God.

Allow me to give a brief sketch of Mohammed before entering upon the subject proper, that we may the better understand his religion:

Mohammed was born in Mecca, Arabia, 571 A. D., and was of notable parentage. His father was "Abdullah," the servant of Allah (God), and his mother was Emineh, "the faithful woman." According to the Arabian traditions, Abdullah was so beautiful and so illustrious that on the day of his marriage with Emineh, two hundred virgins died of a broken heart.

Mohammed was the only child of the family. At the moment of his coming into this world, the surrounding regions were illumined by a heavenly light, and the newly

born, raising his eyes to heaven, exclaimed: "Allahu ekber: la iláhe illalah" (ve enna resúluha, I am his apostle). On that remarkable night, the sacred fire of Zoroaster, which under the care of the Persian Magi had burned without ceasing for more than a thousand years, was said to have been extinguished suddenly, and all the idols in the world and the demons among the stars fell down. The river Tigris, bursting its bounds, overflowed the neighboring lands; the palace of the Persian monarch shook to its very foundation, several towers falling down, and the judge of Persia saw in his dream a ferocious camel conquered by an Arabian courser. His father died before or shortly after his birth. It is said that on their journey to Mecca, the animal which bore the child was endowed with speech, and proclaimed that it bore upon its back the greatest of the prophets. Sheep and cattle bowed to him when he passed by, and the moon stooped towards him when he was gazing at her in his cradle. When three months old, he could stand, and at the age of eight months, he could speak so intelligently and fluently as to astonish his hearers. When playing in the fields, at the age of three, two bright angels appeared, and, taking hold of Mohammed, laid him gently upon the ground and opened his breast without causing any pain, and taking out his heart, washed it with snow from all impurities originated from Adam's sin, and after endowing it with faith and wisdom and prophetic light, replaced it in his bosom. In his latter days, Mohammed used to show the crescent-shaped scar of that angelic operation to his followers.

His mother died when he was six years old, so he was taken and kept by his uncle, who was a wealthy mer-

chant and at the same time the chief guardian of the Kabeh, the most sacred temple of the Arab races. Mohammed was in contact with commercial as well as religious leaders.

Continual streams of travelers from all parts of the country, commercial caravans from all directions of the land, the recitations of various traditions of Arabs, the discussion of religion, the songs of the heroism of ancient chiefs and the beauty of their fair women, and different poems written with golden letters in the Kabeh,—these and many similar events carried his imagination away to other parts of the country. He traveled between Syria and Palestine principally. While on these journeys he made careful observations and heard many interesting tales, and had interviews with some Nestorian Christian monks residing in a secluded convent, who showed him great hospitality. Such coincidences induced the mind of Mohammed to reform the paganist religion of his race by establishing a better system. While meditating on a new religion, Mohammed was in the habit of retiring to a cave not very far from Mecca, and spending days and weeks thinking of this new religion. Some historians claim that his isolation in the cave was partly due to epileptic fits, to which he was subject from childhood. Not before his fortieth year, however, did he pretend to have received the first divine communication, while alone in the cave. His claim is that the archangel Gabriel appeared to him in human form, with a written revelation in his hand, and commanded him to "read." He did not know how to read, but when his eyes fell upon the writing, he was at once endowed with the gift of reading, and began to rehearse it fluently. This was the first of

one hundred fourteen "warakas"—writings which Gabriel brought him from time to time. On the day he received the first divine message, he returned home, and broke the solemn news to his wife, of his vision and about the heavenly voice, and the writing conveyed to him by the archangel Gabriel. She immediately accepted the invitation, and became the first follower among the future hosts of the Mohammedan world.

Mohammed's teachings were not accepted by his tribe and kindred at first, but owing to the circumstances of his time and the country, he and his teachings were accepted, if not by persuasion, "by the edge of the sword."

With corruption among Christian sects, the hostility between Jews and Christians, the sensual and avaricious nature of savage tribes, and the absence of a mighty power to check the disorder amidst this chaos, Mohammed found ample opportunity to carry his scene into completion.

One day at the mosque, he arose and said that the time for persuasion had passed, and swore by the sword of Islam that he would make all infidels believe. "His motto was the Koran, Tribute and the Sword."

Local successes encouraged the followers of Mohammed to carry on their expeditions by force. They burned the villages, ruined and defiled the Christian churches, killed and enslaved the Jews and Christians, until in the short space of eighty years from the death of Mohammed, the Mohammedan religion extended from Egypt to India, and from Lisbon to Samarcand, thus waving the bloody banner of the crescent over Asia, Africa, India and Europe. Had it not been for the bravery of Charles Martel, Europe would have been overwhelmed by the

torrents of Islam, and most probably would have been covered with the gloom even unto this day. Thus toward the twentieth year of his ministry, he entered the city of Mecca with 40,000 followers to perform his sacred devotion in the Kabeh, the sacred temple. In the midst of his work Mohammed died of fever at Mecca, A. D. 632.

Of those who have studied Mohammed, most of them believe that he was sincere, and that his conduct was beyond reproach. He was possessed of the belief that he was divinely appointed to overthrow idolatry, and for years endured the hostility and enmity of his people. At a later time, after characteristics of a much lower type appeared, wealth and glory mingled with his reform ideas. Cruelty and the grossest sensuality were not merely allowed but encouraged by his teachings. The more influence he gained, the more inhuman he became. He was guilty more than once of assassinating his opponents. Judged by a standard of morality, his actions in all their accessories were cold-blooded and inhuman. Though at first, as I said, he was a religious and moral reformer only, he gradually became a temporal ruler, and where the Koran did not make its way unaided by the civil magistrates, the sword came into play. Read the account of the entry of Mohammed into Mecca, and you will soon learn of his tyrannical works.

The faith of Islam is based primarily upon the Koran (which is believed to have been given to Mohammed by the angel Gabriel), and upon the traditions of the life and the words of the prophet; and, secondarily, upon the

opinions of certain distinguished theologians of the second century, especially of Imams, Hanifi, Shafi, Maliki, etc.

In fact, there are so many different opinions on theological questions among Moslems, as among Christians, that it is impossible to present any summary of Mohammedan doctrine which would be accepted by all. But I will try to bring before you as clearly as possible the religion of Islam.

The religion of Mohammed, or Islam, may be divided into two parts, "Faith" and "Practice." To better understand it, it is divided into six different articles, viz.:

- 1st. Faith in God, and Confession of His Unity.
- 2d. Faith in His Angels.
- 3d. Faith in His Koran.
- 4th. Faith in His Prophets.
- 5th. Faith in the Resurrection and Final Judgment.
- 6th. Faith in Predestination.

1st. Faith in God. Mohammed inculcated the belief that there is, was, and ever will be, one God, the creator of all things, immutable, omniscient, omnipotent, all-merciful and eternal; the unity of God, specifically and strongly urged in contradistinction to the Trinity of Christians.

Mohammed no doubt did a great deal of good for the Arabians and Persians. By a single stroke of masterly genius he simultaneously reformed the political, religious and moral condition of those countries, and in place of many tribes he left a nation. He established the belief of one almighty God. He attached and modified many gross customs prevailing in Arabia. He established a regulated polygamy, and abolished the practice of de-

stroying female infants. Thus Mohammedanism gradually extended its influence beyond the boundaries of Arabia, and brought under its influence India and absorbed in it the negro and the Moor, but did not elevate them, and to-day they are as barbarous as before.

It was designated in the profession of faith by raising one finger, and exclaiming, "Laillaha il Allah Mohammed resoul Allah": "There is no God but God; Mohammed is the Prophet of God."

2d. Faith in Angels. The doctrine of angels, which was one of the most ancient creeds, is interwoven throughout Mohammedanism. They are represented as ethereal beings created from fire, perfect in form, and perfect in beauty, free from all gross or sensual passion, free from all appetites and infirmities of humanity, living in perpetual and unfading youth. They vary in their degrees and duties and in their favor with Deity. Some worship around the celestial throne; others in praises of Allah. Some are winged messengers; others are for the use of children of men. The most distinguished of this heavenly host are four archangels: Gabriel, angel of revelation, who writes down the divine decrees; Michael, the champion, who fights the battles of faith; Azrail, the angel of death, and Israfil, who holds the awful commission to sound the trumpet on the day of resurrection. According to the Koran, there was another angel named Azazil, same as Lucifer, once the most glorious in the celestial host, but he soon became proud and rebellious. When God commanded all his angels to worship Adam, Azazil refused, saying, "Why should I, created of fire, bow down to one whom thou hast formed of clay?" For this offense he was cast out of paradise, and his name

changed to Eblis, which means Satan. As a revenge for his abasement, he works all kinds of mischief against children of men, and inspires them with disobedience and impiety. Among angels of inferior rank, there is a class whose office is to watch each mortal, one on the right and one on the left, taking note of every word and action. At the end of each day, they fly up to heaven with a written report, and are replaced by two other similar angels on the following day. According to the Mohammedan tradition, every good action is recorded ten times by the angels on the right, and if a mortal commits a sin, the same good and kind spirit says to the angel on the left, "Forbear for seven hours to record it—peradventure he may pray and repent and obtain forgiveness."

Besides the angelic orders, Mohammed inculcates a belief in spiritual beings, called *genii*, who, though they have been created of a pure element, fire, partake of the appetites and frailties of human beings, and, like them, are liable to death.

Azazil, who became Satan or Eblis, maintains his supremacy upon these inferior spirits, who are divided into two, *deves* and *peri*, the former ferocious and gigantic, the latter delicate and gentle. These *peris* are supposed to be of the female sex. Besides these there are other demi-spirits, called *tacwins* or *fates*; these beings are winged females of beautiful forms, who defend the mortals from the assaults and machinations of evil demons.

Angels exist in different sizes, according to the description of the teachings of Islam. Some are so small that ten thousand of them can dwell upon a single hair

of a Moslem head, and some of them large enough, when opening their wings, that they will reach from east to west, and some of them are so large that they can swallow all the water on the earth.

Certain angels have definite services, as messengers, guides, clerks, to write the good and evil deeds of men, and register them in the heavenly book. Some are "soul takers," others guardians for hell.

The space between the earth and God's place is a distance of fifty thousand years, which these angels perform in one day, ascending and descending over the heavenly stairs.

3d. Faith in the Koran. The Koran is a volume divided into one hundred and fourteen chapters or suras, made up in a volume not quite as large as the New Testament. The Koran as a book of divine revelation was treasured up in the seventh heaven, and had existed there through all eternity, in which were written down all the decrees of God and all events, past, present and future. The divine will was brought down to the lowest heaven by the angel Gabriel, and by him revealed to Mohammed, from time to time, in portions. A zealous pride is shown in having copies of it, splendidly bound and ornamented, and an inscription on the cover forbids any one to touch it who is unclean, and it is considered irreverent, in reading it, to hold it below the girdle. Besides the Koran, a number of precepts which fell from the lips of Mohammed were collected after his death by some of his admirers, and transcribed into a book, which is equally as sacred as the Koran.

For the sake of giving a clear idea of the moral character of the Koran, I will cite a few quotations :

From the first chapter: "In the name of the most merciful Allah! Praise be to Allah, the Lord of all creatures, the most gracious, the king of the day of judgment. Thee do we worship, and of thee beg assistance, etc." This is one of the best portions.

From second chapter: "When the Lord said unto the angels, 'I will place a substitute on earth' (meaning Adam), they said, 'Wilt Thou place there one who will do evil therein and shed blood? But we celebrate Thy praise and sanctify Thee.' God answered, 'Verily, I know that which ye know not,' etc. God said, 'O Adam, tell them now their names.' After naming them, God said to angels to worship Adam. They all worshipped him except Eblis (Satan), who refused to become one of unbelievers," etc.

Another example: "Those who have preceded others in the faith shall precede them to paradise. These are they who shall approach near unto God; they shall dwell in gardens of delight, reposing on couches adorned with gold and precious stones, sitting opposite to one another thereon. Youths, who shall continue in their bloom forever, shall go round about to attend them with goblets and beakers and a cup of flowing wine; their heads shall not ache by drinking the same, neither shall their reason be disturbed, etc., and there shall accompany them fair damsels having large black eyes." This is a partial sketch of the paradise.

The Koran's attitude toward Christians: "They are surely infidels who say, 'Verily, God is Christ, the son of Mary.' O true believers, take not the Jews or the Christians for your friends; they are friends the one to the other, but

whoso among you taketh them for his friends he is surely one of them." (Chapter five.)

"Wars engaged you against the infidels, etc., fight therefore against them until there be no temptation to delusion and the religion to gods." (Chapter two.)

"Let them fight for the religion of God who part with the present life in exchange for that which is to come; for whosoever fighteth for the religion of God, whether he be slain or be victorious, we will surely give him a great reward." (Chapter four.)

"Fight against them who profess not the true religion, of those unto whom the Scriptures have been delivered until they pay tribute by right subjection and they be reduced low."

These are but few examples of the spirit of Islam, with which the whole Koran is saturated.

Circumcision, which is invariably practiced by the Moslems, and forms a distinguishing rite of their faith, is neither mentioned in the Koran nor in Sonna.

The Koran forbids making likenesses of any living thing which has prevented the introduction of portrait, photograph or paintings among Mohammedans.

Another and important mistake with regard to the system of Mohammed is the idea that it denies the souls of the female sex and excludes them from paradise. This error arises from his omitting to mention their enjoyments in a future life, while Mohammed details those of his own sex with minuteness with regard to pleasures.

4th. Faith in the Prophets. Their number amounts to two thousand, but only six of these are super-eminent as having brought out new laws and dispensations upon earth, each prophet abrogating those previously received,

wherever they varied or were contradictory. These six distinguished prophets were Adam, Noah, Abraham, Moses, Jesus and Mohammed.

5th. Faith in the Resurrection and Final Judgment. On this awful and most important subject, Mohammed mixed some of the Christian beliefs with certain notions prevailing among Arabian Jews: The tribunal of the sepulchre, when Azrail, the angel of death, performs his duty, and the corpse put into the tomb, two black angels, Munkier, Nankier, present themselves as inquisitors. They command the corpse to sit up, and then interrogate it as to the two great points of faith. The one is the unity of God, and the other the divine mission of Mohammed; they also inquire as to the deeds done by him during life, and his replies are recorded in the books against the day of judgment. Should they be satisfactory, his soul is gently drawn forth from his lips, and his body left to its repose. Should they be otherwise, he is beaten about the brows with iron clubs and his soul wrenched forth with racking tortures. For the convenience of this awful inquisition, they generally deposit their dead in hollow or vaulted sepulchres, merely wrapped in funeral clothes, but not placed in coffins.

The space of time between death and resurrection is called "Berzak" or interval. During this period the body rests in the grave, but the soul dreams or has visions of its future doom. The souls of prophets are admitted at once into paradise; those of martyrs, including all those who die in battle, enter into the bodies or corpses of green birds, who feed on fruits of paradise and drink of the streams of beautiful gardens. Those of the great mass of true believers are variously disposed of, but

according to the most general opinion, they hover in a state of seraphic tranquillity near the tombs. Hence, the Moslem usage of visiting the graves of their departed friends and relatives, with the idea that their souls are the gratified witnesses of these testimonials of affection. Many Moslems believe that the souls of the truly faithful assume the forms of snow-white birds and nestle beneath the throne of Allah, a belief in accordance with an ancient superstition of the Hebrews that the souls of the just will have a place in heaven, under the throne of glory. With regard to the souls of infidels, the most orthodox opinion is that they will be repulsed by angels both from heaven and earth, and cast into the cavernous bowels of the earth, there to wait in tribulation the day of judgment.

The day of resurrection will be preceded by signs in heaven and on earth. A total eclipse of the moon; a change in the course of the sun, rising in the west instead of east; wars and tumults; a universal decay of faith; the advent of Antichrist; the issuing forth of Gog and Magog to desolate the world; a great smoke covering the whole earth,—these and many other things will harass the souls of men and produce wretchedness of spirit and weariness of life, in so much that a man passing by a grave will envy the quiet dead, and say, "Would to God I were in their place." The last dreadful signal of the awful day will be the blast of a trumpet by the archangel Israfil. At the sound, the earth will tremble, castles and towers will be shaken to the ground, and mountains leveled with the plains. The face of heaven will be darkened, the firmament will melt away, and the sun, the moon and stars will fall into the seas. The

ocean will be either dried up, or will boil and roll in fiery billows. At the sound of that dreadful trumpet, a panic will fall on the human race: men will fly from their brothers, their parents and their wives; and mothers, in frantic terror, will abandon the infants at their breasts; the savage beasts of the forests, and the tame animals of the pasture will forget their fierceness and their antipathies and herd together in affright.

The second blast of the trumpet is the blast of extermination. At that sound, all creatures in heaven and on earth, and in the waters of the deep sea, angels and genii and men and animals all will die, excepting a few chosen, who are especially reserved by Allah. The last to die will be Azrail, the angel of death. Forty days, or, according to explanations, forty years of continued rain, will follow this blast of extermination; then will be sounded for the third time the trumpet of the archangel "Israfil." This is a call for judgment. At the sound of the blast, the whole space between heaven and earth will be filled with the souls of the dead flying away from their graves. Then the earth will open, and there will be a rattling of dry bones, and a gathering of scattered limbs; the hairs will come together and the whole body will be reunited, and the soul will re-enter it. The dead will rise from mutilation, perfect and naked as the newly-born. The infidels will grovel with their faces on the earth, but the faithful will walk straight. As to the truly pious, they will be borne aloft on winged camels, white as milk, with saddles of fine gold. Every human being will then be put upon his trial as to the manner in which he employed his faculties and the good and evil actions of his life. A mighty balance will be poised by the angel

Gabriel. In one of the scales, termed "Light," will be placed his good actions; in the other, called "Darkness," his evil deeds. An atom or a grain of mustard seed will suffice to turn this balance, and the nature of the sentence will depend on the preponderance of either scale. At the moment, retribution will be exacted for every wrong and injury. He who has wronged a fellow mortal will have to repay him with a portion of his own good deeds, or if he has none to boast of, will have to take upon himself a proportionate weight of other sins.

The trial of the balance will be succeeded by the ordeal of the bridge. The whole assembled multitude will have to follow Mohammed across the bridge. *Al surat*, or scimeter, which is as fine as the edge of a sword, crosses the gulf of "Jehennam," or hell. Infidels and sinful Moslems will grope along it in the dark and fall into the abyss, but the faithful, aided by a beaming light, will cross with the swiftness of a bird, and enter into realms of paradise. The idea of the bridge and of the dreary realms of "Jehennam" is supposed to have been derived partly from Jews, but chiefly from the Magians.

"Jehennam" is a region full of all kinds of horrors. The very trees have writhing serpents, branches bearing fruits for the heads of demons. I forbear to dwell upon the particulars of this dismal abode, which is given with painful and often disgusting minuteness. It is described as consisting of seven stages, one below the other, and varying in the nature or intensity of torment: the first stage to atheists; second for Manichians, and others who admit two divine principles, and for the Arabian idolaters of the era of Mohammed; the third is for Brahmins of India; the fourth for the Jews; the fifth for Chris-

tians; the sixth for Chebors of Persia, and the seventh for hypocrites who profess without believing in religion. The fierce angel Thabeck, executioner, presides over this region of terror. We may easily observe that the general nature of Jehennam and the distribution of its punishments have given rise to various commentaries to Moslem doctors. There is a popular doctrine, though, that none of the believers in Allah and prophet will be condemned to eternal punishment. Their sins will be expiated by proportionate periods of suffering, varying from nine hundred to nine thousand years. Some of the religious doctors say about eternal punishment to any class of sinners that, as God is all merciful, even infidels will eventually be pardoned. Those who have an intercessor, as Christians have in Jesus Christ, will be redeemed first. The liberality of these commentators, however, does not extend so far as to admit the Christians into paradise among true believers, but after long and severe punishment they will be relieved from their punishments by annihilation. Between Jehennam and paradise there exists a partition, a region destitute of peace or pleasure, destined for the reception of infants, lunatics, idiots, and such other beings as have done neither good nor evil. These may be admitted to paradise through the intercession of Mohammed. It is said that the tenants of this region can converse with their neighbors on either side, blessed or condemned; and this region, called *Al Araf*, appears just like paradise to those in hell, and hell to those in paradise.

AL JENNAT, OR THE GARDEN.

When the true believer has passed through all his trials and expiated all his sins, he refreshes himself at

the pool of prophet. This is a lake of fragrant water, a month's journey in circuit, fed by the river Al Canther, which flows from paradise. The water of this lake is as sweet as honey, cold as ice, and as clear as crystal. He who once tastes of it will never be tormented by thirst. After the true believer has partaken of this water of life, the gate of paradise is opened to him by the angel Rushvan. The soil of paradise is the finest, and fragrant with perfumes and whiter than the snow, and is paved with pearls and hyacinths, instead of sands or pebbles. Some of the streams are of crystal purity, running between green banks enameled with flowers; others of milk of wine and honey flowing over beds of musk. The air is sweeter than spice, and is cooled by sparkling fountains. Here is Taba, the wonderful tree of life; so large that a fleet horse needs one hundred years to cross its shade. The boughs are laden with every variety of delicious fruits, and they bend to the hands of those who seek to gather. The inhabitants of this blissful garden are clothed with sparkling jewels; they wear crowns of gold, enriched with pearls and diamonds, and dwell in sumptuous palaces, reclining on voluptuous couches. There every believer will have hundreds of attendants, bearing dishes and goblets of gold, to serve them every variety of exquisite wines and beverages.

They will eat and drink without difficulty or feel any uneasiness. The last morsel and the last drop will be equally relished. They will feel no reflection, and need no evacuation. The air will sound with the melodious voice of Izrafil and the songs of the daughters of paradise. The very rustling of the trees will produce ravishing harmony, while myriads of bells, hanging among the

branches, will be put into dulcet motion by airs from the throne of Allah. Above all, the faithful will be blessed with female society to the full extent even of oriental imaginings. Besides the wives one has on earth, who will rejoice with him, he will be attended also by houris, so called from their large black eyes, for their perfect forms, free from all human defects, perpetually retaining their youth and beauty, and renewing their virginity. Seventy-two of these are allowed to every believer.

The true believer may be fully competent to the enjoyments of this blissful region. He will rise from the grave in the prime of his manhood, at the age of thirty, of the statue of Adam, with all his faculties improved to a state of perfection, with the abilities of a hundred men, and with desires and appetites quickened rather than left permanent. These and similar delights are promised to the meaneast of the faithful.

Mohammed found the power of description exhausted, and consequently was tempted to make use of the text from Scriptures, "That they should see such things, as eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive."

The expounders of Mohammedan law differ in their opinion as to the whole meaning of this system of rewards and punishments. Some interpret everything figuratively; others in a literal sense. But whatever it may be, it is sufficient to show the characteristics of the Mohammedan religion. It is sufficient to state that Mohammed has established a religion in accordance with the desires of the human mind and heart.

6th. Faith in Predestination. Mohammed thought that every event had been pre-arranged by God, and

written down in the eternal tablet previous to the creation of the world; that the destiny of every individual and the hour of his death were fixed, and could neither be varied nor changed by any effort of human sagacity or foresight. Those Moslems engaged in battle without risk, and as death is equivalent to martyrdom, are entitled to an immediate admission into paradise. This is the doctrine according to which men by their free will can neither avoid sin nor avert punishment.

The doctrine of predestination was one of those timely revelations to Mohammed. It took place immediately after the disastrous battle Ohid, in which many of his followers, and among them his Uncle Hamza, were slain. It was a moment of gloom, and his followers around him were disheartened. It was then that he put this law, telling them that every one must die at the appointed hour, whether in bed or on the battle-field. He declared also that the angel Gabriel had announced to him the reception of Hamza into the seventh heaven, with the title of "Lion of God" and of "Prophet." He added, as he contemplated the dead bodies, "I am witness for all who have been slain for the cause of God, that they shall appear in glory at the resurrection, with their wounds as brilliant as vermillion and odoriferous as musk."

What doctrine could have been devised more calculated to hurry forward in a wild career of conquest a set of ignorant soldiers, than the assurance of *body*, if they survived, and paradise, if they fell?

RELIGIOUS PRACTICE.

The articles of religious practice are fourfold, namely, prayer, alms, fasting, and pilgrimage. Purity of body

being considered emblematical of purity of soul, therefore it is prescribed in the Koran with curious precision: the face, the arms as far as the elbows, the feet and the fourth part of the head, to be washed once; the hands, mouth and nostrils, three times; the ears to be moistened with the residue of the water used for the head; the ablution to commence on the right and terminate on the left; in washing the hands and the feet, to begin with the fingers and toes, and where no water is to be found, sand may be used as a cleansing agent.

PRAYER.

Prayer is to be performed five times daily, that is, the first thing in the morning before sunrise, then at noon, then in the afternoon, before sunset, then in the evening between sunrise and dusk, and for the fifth time, between twilight and first watch. A sixth prayer is voluntary by many, between the first watch of the night and the dawn of day. These prayers are nothing but repetitions and ejaculations, such as God is great; God is powerful; God is all-powerful; and meantime these words are counted on the string of beads. At first God demanded forty daily prayers from His people, but through the intercession of the Prophet He willingly reduced them to five, prayers preceded by ablution—washing hands, arms, nostrils, mouth, face, ears, forehead and feet. "Muezzin" in time of prayer ascends to the top of the minaret, which is a high tower attached to the mosque, inviting the believers to worship. He cries as loudly as he can, to reach the people. During the prayer the eyes are turned to *Kebla* or toward the direction of Mecca. If a traveler confuses the direction, he may face any direc-

tion by saying, "My intention is the Kabeh." During the prayer, shoes must be taken off. The attitude of the worshiper is standing, partial bending, kneeling, then touching the floor a few times. While in this position they mutter passages from the Koran. Turks never pray in a place where there are pictures. Mohammed used to say that "the angels would not enter a house where there may be found pictures, and those who made them would be commanded in the last day to give souls to them or be punished in the fire of hell."

Among the prayers, there is a part which has relation to us Christians:

"I seek refuge with Allah from Satan (the rejeen), the accursed. In the name of Allah, the compassionate, the merciful! O Lord of all creatures! • O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of thy religion! O Allah! Make their children orphans, and defile their abodes! Cause their feet to slip; give them and their families, their households and their women, their children and their relations by marriage, their brothers and their friends, their possessions and their race, their wealth and their lands as booty to the Moslems, O Lord of all creatures!"

All who do not accept Mohammed are included among the "infidels" referred to in the prayer.

Prayer with the Moslem is a daily exercise; but on Friday there is a sermon in the mosque. This day is generally held sacred as the day on which man was created. Mohammed adopted it as his Sabbath, partly perhaps from early habitude, but it seems to me to vary chiefly from the Saturday of the Jews and Sunday of the Christians.

CHARITY.

Charity, or giving alms. There are two kinds of alms: those prescribed by law, called *Zacyat*, like tenths in some Christian churches, to be made in specified portions, whether in money, cattles, corn or fruit; and the other *Sadakat*. Every Moslem is enjoined in some way or other to dispense a tenth of his revenue for the relief of the distressed.

FASTING.

Fasting is supposed to have been derived from the Jews. In each year, for thirty days, during the month of Ramazan, the true believer is to abstain from everything, from the rising to the setting of the sun; such as from meat and drink, baths, perfumes, smoking, or intercourse of the sexes, and all other gratifications and delights of the senses. This is considered a great triumph of self-denial, mortifying and purifying both body and soul. In this sacred month poor Christians suffer more than in the other eleven months. Christians must be very careful not to excite the "long-faced" Turk by demanding anything from him or eating or smoking in his presence.

Of these three articles of practice, the Prince Abdulazis used to say, "Prayer leads us half way to God; fasting conveys us to Him, but alms conducts us into His presence."

PILGRIMAGE.

Every true believer is bound to make one pilgrimage to sacred Kabeh at Mecca in the course of his life, either

personally or by substitution, but his name must be mentioned in every prayer offered up by his substitute.

Pilgrimage is obligatory only on free persons of mature age, sound intellect, and who have health and wealth enough to bear the fatigues and expenses of the journey. The pilgrim, before starting on his journey, arranges his domestic and public affairs as if he were going to die. Then he mounts his horse, commending himself into the hands of the Almighty. At least three laws should be observed in this journey:

1st, to commence no quarrel.

2d, to bear meekly all hardships and all harshness of the journey.

3d, to promote peace and good will among the companions in the caravan.

He is, moreover, to be liberal in his donations and charities throughout his pilgrimage. When he arrives at a place in the vicinity of Mecca, he allows his hair and nails to grow, strips himself to the skin, and assumes the ihram or pilgrim girth, consisting of two scarfs, without seams, and of any stuff excepting silk. The instep should be bare, and peculiar sandals are provided for the purpose.

The ihram of females is an ample cloak which envelops the whole person, so that, strictly speaking, the wrists, the ankles and even the eyes should be concealed. The pilgrim wearing the ihram shall abstain from all licentiousness of language, all sensational intercourse, all quarrels and acts of violence; he must not injure even the life of an insect.

On arriving at Mecca, he leaves his baggage in some shop, and without paying any attention to worldly con-

cerns, repairs to the Caaba, conducted by one of the guards, who are always willing to offer their services. Entering the mosque by the Bab-el-Sa-lem, or gate of salutation, he makes four prostrations, and repeats certain prayers. As he passes under the arch approaching "Kabeh," he makes another prostration opposite, so-called "black stone," and keeping the building on his left hand, he makes the seven circuits, the first three quickly, the latter four with slow steps and a solemn face.

PART II.

CHRISTIANITY AND MOHAMMEDANISM.

I believe it will be proper in this occasion to turn our attention briefly to the contrast between Christianity and Mohammedanism. Mohammedanism apparently presents some likeness to Christianity by its origin and progress.

The beginning of Mohammedanism is not lost in myths and fables as are some other religions, but was founded by Mohammed. At first this person was rejected by his people, but gradually he gathered round him by various methods some disciples; he gradually went on, and so won Arabia from idolatry, and Persia from Magianism. Finally Mohammed established a religion which has lasted five centuries, and still will last, and now maintains its sway over one hundred and twenty millions or more of the human race.

The state of the world when Mohammed was born, 571 A. D., the so-called civilized world, was in the hands of two great empires, Rome and Persia. Almost incessant wars were going on between these two empires. The other countries, like Arabia, were subjected to one or the other empire. The religion of the Roman empire was Christianity, but she was corrupted by various heresies, which had nearly exhausted her vital powers and energy, while the religion of Persia was two co-ordinate powers, the spirit of good and bad, Ormus, and Ahreman,

the spirit of darkness or evils. The Arabs, as I mentioned, were subjugated by both powers, consequently had accepted little of both.

Before the rise of Mohammed there was profound dissatisfaction in Arabia with the national religion. In a word, Arabia was on the edge of two great rival empires, both weakened by their continual wars and contests. These conditions of affairs were favorable to Mohammed; though Heraclius, the Roman Emperor, overthrew the Persian power in 629, his empire was weakened inwardly. It was the opportunity for a master mind to hold together the compact mass of Arabia, then the Empire of Persia, and subdue the Roman Empire. We see Mohammed among this confusion standing lofty.

The contrast which we notice first is, the Doctrine of God. This is stated by Omer Massefi (A. D. 1142): "God is one and eternal. He lives and is almighty. He knows everything. He has neither form nor figure. He is self-existent, without generation, dwelling or habitation; He is outside the empire of time," etc. The Christian catechism teaches us: "God is spirit—eternal, unchangeable, infinite in His being, wisdom, power, holiness, justice, goodness and truth." Christianity gives special prominence to the moral attribute of God, while God of Islam is simply a God of almighty power, an absolute, oriental monarch. He is apart from this world; is wise and merciful, but infinitely removed from humanity.

The contrast or the difference is essentially the human character of the founder of Mohammedanism, while the founder of Christianity, superhuman.

Though Mohammed did not claim to have the power to

work miracles, nor did he say anything of himself, he, however, felt himself to be the instrument of God. This consciousness was strong, and it never forsook him. We might therefore readily pardon him for giving out not only the results of imagination and emotional excitement, but also many expositions or decrees which were merely the outcome of cool calculation, as the word of God. There is nothing miraculous in Mohammed's career except that he was a genius above the ordinary minds and characters. The life of Christ is different, and His birth is superhumanly announced. Prophecies were uttered announcing His coming ages before, with all the minute details and particulars. Christ was superhuman in His deeds and speeches, superhuman even in His death and resurrection from the grave.

Another difference or contrast is the moral declension of Mohammed. The time when he stands highest in morality is in his early life. Later he is gradually racked by doubts and fears concerning his mission; then pride and glory, and at last fanaticism, and sensuality in his later years. His moral sense became so confused and perverted that what he said he considered right, and that everybody should obey his command.

While Christ, calm and consistent in His enthusiasm to do the divine message for which He was sent to fulfill, serenely moves on, and for love, to His appointed end—the Cross on Calvary, and dies with a triumph over death.

In the beginning of his career, Mohammed was a preacher of righteousness, a preacher of the unity of God, regardless of danger around him, but as he went on, he appealed to the pride, ambition, love of plunder and war.

Religious zeal and military ardor developed in the followers of the prophet, so much so that where there was opposition for religion, there was force and the sword. The joys and happiness of paradise were dazzling the eyes of Mohammedan warriors, so battle had no horrible influence upon them, but simply a sacred duty.

Mohammed was a genius, but oriental in every way. Oriental dreaminess, oriental frenzy, oriental sensuality, oriental despotism, and Arabian subtlety were the composition of this great founder of the Islam religion.

The character of the founder of Christianity does not bear any of these characteristics. He did not bear the marks of any nationality.

The apostolic mission of Mohammed having been once acknowledged, it was very natural that he should undertake the regulation not only of the creed, but also of the moral practice and ceremonial worship of his countrymen. Consequently the Koran became the ethical book as well as the theological standard for his disciples. So far Mohammed's aim was to remodel the national life, and his way of retaining it was to frame a number of positive rules for moral conduct. It was so with Jesus. The long servitude of the Hebrew nation in Egypt had crushed their spirit of independence and self-respect, lowered their moral standard, and corrupted the faith of their forefathers, and nothing less than strong and astringent, minute, practical laws could have transformed them into brave, God-fearing men, and such a code was given by the hand of Moses. It was the same as the Koran to Islam—a theological, moral, ceremonial and civil code. It taught them how to worship, how to live, etc. Though apparently there seems to be an analogy

between these two religions, it is clear to those who have read the Koran that it does not contain, except in a very few passages, any teachings similar to the moral teachings of the Hebrew prophets, nor has any school of teachers arisen in Islam whose aim is to accomplish this object. Suffice it to say that Mohammed persuaded the Arabs to adopt the Koran as of divine revelation. He taught that the use of the sword was necessary for the introduction of his religion when persuasion failed. "Stir up the faithful to war, fight against those who believe not in God, and His prophet," a teaching altogether opposite to the commission of Christ.

The Treatment of Enemies. Islam tribute or sword. "When ye encounter the unbelievers, strike off their heads until ye have made a great slaughter among them, and bind them in bands, and either give them a free dismission afterwards, or get a ransom." Christianity teaches humanity to love its enemies.

Polygamy. Under the Jewish law, polygamy was tolerated, but it was not distinctly sanctioned as it is in the Koran by a fixed allowable number of wives. For example, any Moslem who can afford to may have four wives and as many concubines as he can purchase or get by force. The Sultan is said to have 1500 women in his harem. By the law of Mohammed, all the women in the Turkish dominion belong to the prophet and his successors.

The laws in the Koran respecting divorce are vile, and reveal the condition of the wife, who suffers under extreme degradation. The husband can put her away and take another, or take her back, as he pleases. Polygamy is indeed the most horrible institution to which

a nation can become a prey. It ruins society at the foundation, destroys the sanctity of the family ties, and drives them into hate and jealousy.

I will pass over some other contrasts, of which I have mentioned in the first part of my discourse, such as fasting, alms-giving, future punishment and formalism.

If we look into the history or teachings of the Hebrew prophets, we shall see that the religious forms were not sufficient to rescue the Jews from falling into errors. The tendency of the human heart is to self-deceit, and formalism is so strong that when humanity is tied down to certain religious ceremonies minutely fixed as to time and manner, it falls into errors which will be difficult to correct.

The Koran deals almost all through with acts rather than principles, with outward practice rather than inward motives. For example, if the Koran orders patience, it is with the promise of paradise. To illustrate this, when one of the sons of Ali, Mohammed's nephew, was dining, a slave dropped by accident a dish of scalded broth upon him. The poor creature fell prostrated before his master, and to deprecate his rage repeated a verse from the Koran: "Paradise is for those who command their anger. I am not angry," said Ali.

The essence of Biblical ethics is the insufficiency of man to fulfill the divine law of righteousness. Every offering under Jewish law was an acknowledgment of the person that he is not able to meet the demands of God, and all the offerings were summed up and discharged for man in the life of Christ, while Islam considers that the good acts of man will be sufficient to allow him to enter into paradise. In a word, the moral

motive of Islam is a solemn sense of duty, of obedience and submission to an almighty father and a sympathizing redeemer.

If we attempt to sum up the moral teachings of the Koran it will be this, and only this: Obey these rules for your moral conduct, and continue your life to the prescribed ceremonials, because they are commanded by Allah and His prophet, and you will be endued with everlasting reward in future life; disobey them, and you will be rewarded with everlasting torment.

We must be ready to accept that it was good relatively to certain circumstances under which it was first introduced, but we decline to accept the idea that it was good for all times, all places, and to all persons.

Turks do not consider the Christians having religious and social rights. Non-Moslems' testimony can not be accepted in legal cases, even listened to.

"Peace be unto you," are the words of salutation among Mohammedans, and can never be addressed to or by a Christian. It is very common to hear such phrases of the Christians: "Giaour's property is lawful to Moslem;" "Giaour's neck is for the sword of Islam;" "It is virtuous to drink Giaour's blood;" "On the day of resurrection Giaours shall grovel with their faces on the earth, while the Mohammendans will walk erect and will be borne aloft on winged camels, white as milk, with saddles of fine gold."

The deep shadow of ignorance is resting eternally in the bosom of Turks. They are the same Tartaric race to-day, with the addition of hellish horrors.

History clearly shows that Islamism has done nothing for the progress of civilization, for education, for equal-

ity, but just the reverse, and we are compelled before the facts of history to believe that Mohammedanism has been an enormous evil for civilization.

When asked of Caleph Omar what should be done with the library of Alexander, he replied: "If these writings agree with the book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." And accordingly the library was burned.

There is the fruit of Mohammedanism. In Spain, after the establishment of Caliphate of Coedona, in 936 A. D., there was a little beaming of science and art, and partially prosperous, but the Christians never conciliated; they were not happy and content.

Wherever Islamism has found place it has endeavored to uproot the Christian civilization. Quoting from Mr. Finlay, "Of all the native populations subdued to Islam in the time of Mohammed, the Arabs of Syria alone immediately adopted the new religion of their co-national race, but the great mass of Christians in Syria, Mesopotamia, Egypt and Cyrenarca, clung firmly to Christianity. The decline of Christianity of that age in those countries is to be attributed rather to the extermination than the conversion of Christians into Mohammedanism."

No country under Moslem rule is or has been permanently prosperous. The land may be as the Garden of Eden before him, but behind him it is a desolate wilderness. No country is perhaps so beautiful, so rich with natural resources as Asia Minor: its rivers ran with gold, its mountains stored up with silver, copper and iron, and beautiful marbles. Its plains waved with all

kinds of crops and the sides of its hills covered with vines and olives.

In the days of Greece and Rome, in Armenia and Assyria—everywhere—there were thickly populated cities, under the care of industrious people, but now travelers wander through dreary regions rich only in ruins. While we look at the past, the present is great proof of what I am trying to show. The unspeakable Turk even in this most civilized century is ruining and plundering property, burning the cities, decreasing the population, and with his cruel sword butchering women and innocent children for his bloody appetite. Is not the deplorable condition of Christians in Turkey a living proof for justifying what I say? The Turk was barbarous in the beginning, so he is barbarous now, and as long as he remains, Mohammedanism will continue to be barbarous and despotic!

On the other hand, Christianity has shown that when it has taken firm hold of an uncivilized and barbarous nation, those that have not manifested capacities of progress in their latent state have made them civilized, progressive and happy people. So we easily see the fundamental difference between the two religions: Christianity essentially progressive, while Islamism is unprogressive and stationary.

After nineteen hundred years Christianity numbers 400,000,000, and Islam after thirteen hundred years 200,000,000. But Mohammedanism is confined to Asia and Africa, while Christianity has been the religion of Europe and America, and will be of the world.

This is not a theory but a fact, and the result of experience of many ages. Yes, Mohammedanism, after quickly

reaching a certain point, has become stationary or else retrograde. This easily could be seen through the past history of Turkey and the present condition of Arabia and Asia.

Why cannot Turkey progress and become a civilized nation? There are few elements in this religion which are more fatal to human civilization and moral improvement than are incorporated in Mohammedanism—*despotism*—its counterpart *slavery* and *polygamy*.

Christianity hates these evils, and consequently Mohammedanism has always been a foe to Christianity. Where there is polygamy, there exist despotism, slavery, hate and jealousy,—yes, slavery pervades the whole social and political and moral life of a people living under Moslem rule. The wife is the slave of the husband rather than his partner. To see the face of any woman who is neither his wife nor his concubine, nor within any of the prohibited degrees, is strictly forbidden to the believer; while talking to a lady will produce the anger of heaven, and send fire from above to burn him. Such is the teaching of Islam. While Islamism considers the woman, literally speaking, nothing, civilization accepts her as something more; Christianity gives her equality to men, considers her the great element for the elevation of society; Christianity thinks that she has superior intelligence and virtues, that she is equally well adapted to enjoy every opportunity of civilization, that the progress of modern civilization is partly due to woman,—in a word, Christianity thinks and believes that she is the crown of humanity.

Has the religion of Mohammed caused these later troubles?
From the history and teachings of the Islam religion

we clearly notice that Mohammedanism is distinctly a *rival religion*; secondly, the advance and progress of the Christian element has produced political jealousy and hate. This has been a simple and pure fact that the Mohammedan government ever has given or can give equality to its subjects of other religions, especially to Christianity. Wherever the Mohammedan religion has possession of a country, there the ruling power has been Islam, and Christians have been subject to them. This has always been essential to the Mohammedan religion, and it has endeavored to do what the Koran has ordered. Under these disadvantages and unfavorable circumstances, Christians have clung to their religion and have remained faithful many centuries, distinct from their neighbors in every way. The relation between Christianity and Moslem is fixed under the supposed divine law, which cannot be changed, that Christian subjects should be kept in degradation, and inferior to Islam believers. Consequently Christians have become the target for the insults of the lowest and meanest Turk.

So it will be true to say that the Mohammedan religion has been, and is to-day, an aggressive religion. Other religions are persuasive as well, but they convince the mind and heart by facts and proofs to embrace their doctrine, while Mohammedanism is something more than those of persuasive religion. The Moslem fights against the infidels with the sword till he satisfies. The duty of spreading the faith of Mohammed by force and sword puts the Islam religion completely in a hostile position toward Christianity, and I may say without hesitation that the crimes which mark the Ottoman Empire and its

history stained with horrible massacres, spring directly from the principles of Mohammedanism.

The progress and the wealth of Christians have been the great aim of the Turks. Taxes were imposed upon the Christians in a way to impoverish them and ruin the country. They have been imprisoned, beaten, and their women outraged before their husbands and fathers. General treatment of Christian peasants in Turkey was and is something outrageous; not merely are these people subjected to robbery by the Kurds, but the government officials are doing the same ruinous things. During the last ten years no Christian farmer could hope to hold his property and harvest, if he would try to save from his hungry neighbors. A general survey of the whole situation of Turkey leads every one to think that there was a plan officially adopted to crush Christians, deprive them of their wealth, drive them out of the land which they had occupied for centuries, reduce their number and to replace them with Moslem population.

As to the matter of education, the actions of the Sublime Porte have been very different indeed. According to the Hatti Humayoun authorized that every community open schools with most absolute liberty granted by the imperial government. But in spite of the permission, the government changed in time her method in regard to Christian education and their institutions. First of all, the government began by not permitting school buildings, even their churches issued orders, and forbid the teachers to address scholars, or to have essays read by scholars in public before submitting them to the censors. It was told that even in some places preachers have been ordered to choose their themes as the censors

desire. This was a great blow to the higher education in Christian schools throughout the country. Yes, it was a terrific blow upon Christianity, but, alas, the whole Christian world was silent; not a protest in the name of Christ. Still this source of restriction went on, and no papers were allowed for publication before the officials could see them.

The manuscript of every book must go to the press officer, who is the president of a committee charged with the sacred duty of ruling over thoughts, speeches and writings of the people, and bear the permit of the bureau of censors on the first page of the book. Law after law was given for more restriction in publishing books and papers; not only that, it forced the editors to fill the columns with praise of the Sultan. A little more and Christians were deprived of such foreign literature as Milton, Scott, Shakespeare and Byron. No standard history or encyclopedia or metaphysics was allowed to pass the interior of Turkey. Still more orders were given by censors to take off from the books such words as "strength," "soldier of the cross," "liberty," "right," "union," "fighting," "fortress," "trumpet," "victory," "war," etc. Such universal attacks by these Moslem officers were contemptuous, malicious and false, but the Sultan approved their work and decorated them with medals and honors.

To the Mohammedan, every Christian is slave or enemy (not believing to the prophet) who ought to be taxed heavily, or be destroyed. As far as Christians in Turkey have not made any effort for political power or freedom, they are slaves according to Mohammedan doctrine. When Christians struggle to show their hor-

rible condition to the civilized world and demand their "right," and for this reason alone to invite the attention of Europe to their suffering, then Christians became the enemies of Moslem hate. Under all their bondage, intellectual slavery, poverty and persecution, Christians are groaning for liberty. The history of the past ten years has shown clearly that the Turk wants to raise the crescent for the cross, and dishonor the name of Christianity. On the triumphal march of the Turk in Constantinople, Mohammed the Second passed through the gate of the church, and, standing on his steed before the altar of that magnificent building of Santa Sofia, ordered to destroy it; took off the cross and replaced the crescent. The Turk is the same enemy to-day to the Christian church—yes, he destroys the altars and ruins the churches. He will continue his ruinous deeds and brutal butcheries, if the powers still remain as courteous and as gentle as months ago. The fanatic Moslem mob and cruel sovereign will as fearlessly carry on the massacre through interior provinces, and as well in the heart of Constantinople, as he did a short time ago by murdering over five thousand innocents. The country is flooded with the blood of thousands, and the voice of their blood cries so loud that Europe cannot be in silence.

Will Europe stop these butcheries? or again those warships will be as an ornament on the beautiful waters of the Bosphorus. Will Russia change her policy? Will Great Britain be as mild in her demand as before? Will Germany pet the Sultan, and France remain indifferent? Oh, no! It is time that all Europe in harmony bury the sick man who is in his last gasp.

There is another point for consideration which in-

creases the horror and puts the Islam into greater antagonism to the Christian element. Lately there is a belief, and especially in such critical time as this, that Islamism is in danger, and it will come to an end sooner or later, as they believe that European powers will assist the Christians to turn down the Mohammedan throne, and so they turn their hostility toward the Christians; and who knows what is going to come in the next few years upon the heads of Christian families? There was a time when persecution was simply political, but the Turks were not satisfied with this only. They added upon the list of murder, fire, plunder, forced conversion. What this means, only they know who have lived in Turkey. Yes, it was not so great and so restrictive when the idea was suppression of political revolt, but the moment religious fanaticism came into play the most brutal, the most vicious sensuality manifested itself in the arena, a great and bloody stain upon the Mohammedan religion and its history, a stain which nothing will wipe out from the pages of the history of the nineteenth century.

THE ARMENIAN QUESTION.

It is evident that Armenian massacres have aroused a great feeling of indignation throughout the civilized world. Some independent thinkers of Europe and America interested themselves in these awful problems and demanded an immediate solution of them. There are no general massacres now, and the world to-day is so absorbed with wars and political complications that the Armenian question has nearly been forgotten. The public believes that Turkey is quiet now, and that Chris-

tians are enjoying peace and prosperity in the land which a few years ago was the scene of massacre. Press and public raise their voices when there is slaughter, or else they are in silence. Though the Sultan does not order to cut the throats of ten thousands in three days or roast his victims in church as in 1895, the government follows his plan. The Christians never have been under a reign of more cruelty and despotism than at present. The Sultan's idea is to suppress the Armenian question, subdue the Armenians, taxing heavily the farmers and merchants so as to arrest all commercial activities; to give full liberty to Kurds and Turks to kill Armenians, to carry off their cattle, to burn their harvests and houses, and outrage their women.

Armenian people and their questions were in existence before the massacres. Armenia is not demanding freedom or independence from the Turkish government, but it demands the fulfillment of the sixty-first article of the Treaty of Berlin, which is to establish justice and protection, personal safety as well as property, and recognize the Christian citizen equal before the eyes of the land; but this article has been a dead letter.

The more Armenians demanded the reform, the more the Turkish government increased its persecution. The Armenians petitioned again and again to the Sultan to secure the application of the treaty, and at the same time prayed to Europe to carry out its promise, but no response. In consequence of such an indifferent action, the revolutionary idea started among the young generation. Under such conditions it is pretty hard for educated minds that are aware of the principles of civilization to endure the atrocities committed by cruel Turks.

These terrible calamities have fallen on the Armenians because they demand the establishment of a good government, founded on western civilization. The Turkish government answers to this demand with massacre, but it will not be able to solve Armenia's question with such harsh and cruel methods.

The justice of the Armenian question has not been properly understood, even by the European press, and instead of rendering an assistance to the cause, they sometimes have reproaches for the Armenian, relying upon the good word of the Sultan's government of promising reform. And true to his word Kurdish cavalry and Turkish police and the Hamidieas commit atrocities in Moush and Sassoun again in the latter part of 1904.

In Armenia Minor the threats of fire and sword are increasing. The presence of Zeki Pasha, who was the prime leader in the Sassoun massacre, terrifies the Armenians. They cannot collect their debts from the Turks, and cannot refuse to sell goods. It is a fact that the Turkish government has adopted a method of not overpowering, but exterminating them in different ways: the fire in Bitlis, July 21st, 1904, and also in Marsavan; also a telegram from the Dardanelles with the information that on the 25th of October there was a conflagration in the Armenian quarter.

The Armenians have the same right to recognition by other nations as good, intelligent, industrious and religious people, as the Armenians have been the defenders of Occidental civilization, with a beautiful past, and even in modern times, under such disadvantages, have played a good role in Poland, in Hungary, in Russia, and in Egypt. Human nature revolts against continual in-

justice and cruelty. The Armenians have their homes in Asia Minor, and yet without country they will be perfectly happy if they are treated justly. Armenia will never be made happy and contented under Turkish rule, and Turkey will have no peace of mind, and the Sultan will fear from his crimes, as long as he continues to rule his Christian subjects with an iron hand.

Governments are obliged to interfere often in behalf of oppressed nations. Though nations, like individuals, are selfish, often under the guise of benevolence, armed interference has been made. In the time of Cuban troubles, from the pulpits, ministers preached unselfishness and sacrifice, orators aroused public sentiment against cruelty and injustice, and America went to war with Spain to free Cuba. Armenians do not have such mighty, benevolent neighbors like America; they look upon all who are willing to extend their assistance for the sake of human brotherhood. But what is Europe doing toward the ending of bloodshed? Actually nothing; though French ministers of foreign affairs have recognized the just foundation of Armenia's sufferings. England had the assurance of reform. In Italy public sentiment is against massacres, but the government values the friendship of the Sultan. How about Germany? The Kaiser has always been friendly with Hamid, and also his adviser, just to carry German influence and industries into Turkey. Germany for her own interests ought to advise the Sultan not to massacre her best industrious element, the Christians. Russia has been unsympathizing, and has put her hands upon the schools and properties of the nation. The American republic has shown more sympathy to Armenians and extended its hands

for the relief of the poor and unfortunate ones. President Roosevelt, fearlessly taking the weaker nations to his confidence, says no nation has a right to rule the weaker nations. Roosevelt demands that other nations respect the right of American citizenship, and if Hamid is obstinate enough not to recognize the naturalization of Armenians, Roosevelt will press the matter on until the Sultan will yield as Russia is yielding.

The solution of the Armenian phase of the Eastern question has a threefold aspect. Russian annexation is the first; but Russia is crude, stupid and brutal, and I believe such a change will not be welcomed by the Armenians. The second solution is Armenian autonomy; but this, like the autonomy at Bulgaria, is the dream of a few visionaries, who ignore the geographical difficulties, character and the destitution of population, and the temper of Russia and the other powers by whom it would have to be established. The only other method is radical and vigorous administrative reforms, which the European powers should initiate and report to Turkey instead of vice versa, as arranged in an article of the Berlin treaty.

Is the Turkish government able and inclined to reform the country? Is it possible for the Sultan to assure the people that he will restore order; that he will carry reform without the assistance of Europe? The history of the past half century shows that good intention and flattering promises and dead letters cannot longer guarantee the desired conditions, or that the Sultan will be able to put into effect a single reform. And why not? First, because he is not sincere in what he says or promises. False and flattering promises have been the capital

of the Turkish government. The Sultan gives his word of honor to Europe and America that he will carry out the reform. But he cannot inspire confidence among the Christians, even if Europe believes him. He orders more massacres, assists in bloodshedding, distributes arms among Kurds, decorates Zeki Pasha for his good services in participating in the terrible massacres of the Sassoun region. Then he says he will exercise his power in carrying out the reform in Asia. Who can believe this? Abdul Hamid is following in the footsteps of all the padishahs previous to him. These crimes and massacres have been going on silently, stealthily, fiendishly, for centuries, and Europe has not been aware of it. Abdul Hamid has stained his hands and arms with the blood of Christians, poured out by his royal subjects, brigand Kurds and fanatic Turks. He orders Christians to be drowned like dogs, including scores of patriotic Turkish youths, who were destined to be the means for the betterment of their country. He has done these things deliberately, and now realizing the gravity of his wrong doing, throws himself at the feet of the powers and promises lavish reform. Will Europe believe him and grant his request? Ten long years have passed, and the country has not seen a sign of reform, and instead the population is getting destitute, and cruelty increases, and the prosecutions continue, and life is worthless. Secondly, Abdul Hamid is not able to rule. What can be expected from a dying man whose case the whole world has diagnosed incurable? The germ has so infested his whole system that no medical care would be of benefit. Then is it not foolish to expect better things of a dying man? Yes, all

the civilized world is awaiting the will of this dying man ; but there is a quick remedy, the surgeon's knife.

Lord Salisbury himself confessed before his death that the Turkish government has no competent and able men, but it is no use to press him too hard. Even the Czar of Russia in a conversation expressed his opinion that it was necessary to give time to Turkey to put into effect the reforms. Wait? Yes, wait; but how long? Until all Christians perish.

Third, he is too poor. There is not a cent in his treasury. The country is in a state of bankruptcy, with no money to keep the army and navy, no money to even pay the soldiers or his officers and men, no means for the people to get rich, or business for wage-earners to make their living. It would be too horrible to describe, the poor and unfortunate condition of peasants and farmers, and even merchants and wealthy people in cities. How will it be possible to carry out a reform under such conditions?

Fourth, Turkish fanaticism and ignorance will not let the Christians rest.

As the time rolls on discontentment spreads among his own subjects, even among his own guards, who are luxuriously fed and paid for the protection of the Sultan's life. A few years ago there were few Mohammedan emigrants in America, but now they are increasing very rapidly and the cause of their departure is due, (1) the country's poverty, the villagers' hardships under the pressures of tax payers, and the cruelties of Jandarmas; (2) to be free from compulsory enlistment in the Turkish army. A country under such conditions can not be prosperous, and a ruler like Sultan Hamid can not expect any

respect and royalty from his own subjects. The bomb which was hurled to the Sultan for the purpose of removing him from an active life, has created a great sensation among the high officials and has set the Sultan to thinking about the affair more deeply.

This event demonstrates very clearly that it is possible to attack the Sultan even if he is well guarded by soldiers and detectives.

The moral effect of this act will create not only a sensation but very likely stir up the spirit of anarchy throughout his dominion and bring forth a European crisis. It is understood by the Turkish officials that the affair was committed by Turks rather than by European anarchists or Christian subjects. This means some conspiracy in the palace which is on foot to assassinate the Sultan. Very likely the officials have more knowledge about this affair, but like everything else they have guarded the actual truth from being known to the world.

A writer who is well versed in matters pertaining to the Near East asserts that "the Austro-Hungarian deadlock may be brought to an end in face of the complications caused by the incident of the Kniaz Potemkin and this last indication of general disturbance in Turkey. All the Balkan countries are agitated, and the only thing that keeps them from intervening in Macedonia and the vilayet of Adrianople is the pressure of the Western Powers. Anarchy at Constantinople, whether due to Mussulman or Christian discontent, would be the signal for action by the small states, they knowing that the discords actually separating the great powers afford them an opportunity for which they have been so long waiting. The Russian government is practically help-

less, the Austro-Hungarian is temporarily paralyzed, and the relations between Germany and France, with Italy in doubt, preclude co-operation of an effective kind.

"Great Britain alone, on account of her territorial isolation, would be capable of taking the situation at Constantinople in hand. Reading between the lines of a recent declaration by Lord Lansdowne, England appears to be willing to do so, but could not without a mandate of the powers or in defiance to those who might be opposed to it.

"The prospect, therefore, is more favorable to the smaller States than at any time since the Congress of Berlin. If confusion supervenes at Constantinople, they are very likely to take advantage of it. Bulgaria is the one most likely to profit, as she is well prepared and would certainly have the active sympathy of the West, and in case of a British intervention would be able to supplement naval action with that of the best trained and equipped army of any of the Balkan and Danubian States.

"The Sultan's hands are full of troubles without any outside attack or war. Internal conditions of the Turkish empire are decidedly uncertain; once more rebellion rises in Arabia against Turkish rule, and once Sanaa, the capital of Yemen, southern Arabia, is captured by rebels, the very foundations of the Turkish empire will be undermined. The sacred cities of Hedjaz, the province next north of Yemen, are directly threatened by the forces in rebellion at the extremity of the peninsula. Should Mecca and Medina also fall into the hands of the rebels, Abdul Hamid could no longer successfully lay claim to the title of leader of the faithful. All Arabia, and prob-

ably Syria, would rise in rebellion against Turkish rule; and this, too, at a time when every available soldier is most urgently needed at Constantinople itself.

"There has never been close accord between the Arab chiefs of Yemen and Hedjaz and the Turk. Mohammedan power in Asia and Africa had been built up chiefly by the Arabs themselves. East of Persia, Mongol conquerors carried the Koran into India and Turkestan. But all west of the plateau of Iran, as far as Morocco and Spain, was overrun by Arab hordes long before the Turks appeared as a power of any consequence. Constantinople and the Balkan region and the northern shores of the Black Sea were Turkish conquests.

"The Arabs have always looked down on their Turkish masters. The Arab, like the primitive American Indian, has many aristocratic notions. It has been a source of unending friction, therefore, that the dominant race in Islam has been a people far below the Arab level of intelligence or principle.

"The revolt in Yemen is not the first of its kind. Abdul Hamid and his predecessors have always had good cause to dread a disturbance in the southern end of the Arabian peninsula, for Arab valor is as fanatical as Turkish, and the strongholds of the south are well nigh impregnable. Moreover, the effect of the successful revolt in Yemen will be to stir up the whole discontented peninsula, possibly drawing the migratory Bedouins of the interior into the fray. Macedonia, Albania and Bulgaria will hear of the trouble soon, and there will be a merry time for Uncle Abdul.

"The cause of it all is primarily in Arab discontent at Turkish rule. But the occasion lies probably in a certain

sly willingness on the part of John Bull to see Uncle Abdul in trouble. With the open British port of Aden, right next door to the scene of disturbance, it is only fair to assume that some of the Arab ability to resist and overcome the Turks is derived from British gun-shops and cartridge factories.

"In any event, there is in the Arabian rebellion a momentous crisis in Turkish history."—*Gazette*.

Granted that an Arab who recognizes the authority of the Sultan and believes he is the successor of Mohammed, and the same Arab who is discontented with the way the Sultan governs him, and revolting against him, how can a Christian nation live contentedly under such a government that has been oppressive continually?

The administration of the Turkish government is confronting a great peril. It is very hard to see a ray of hope through the dark clouds which are hanging over the Sultan. There is ruin on every side, everywhere there is a black hand lifted against him. Russia, who has been a good friend, at present is suffering too much from internal convulsions and a horrible wound inflicted from the external enemy. Austria is internally diseased. The Kaiser, though, is willing to help Abdul Hamid, but he is too busy with other political pots. England, on the other side, is pleased with the affairs in Turkey, which are bothering the Sultan. France might be willing to extend a helping hand, but she is not willing to run against England, as France is grieved in the matter of government, giving the lion's share to Germany. American government has no direct interest in Turkey, but likes to see justice done to her subjects.

The troubles of the Turks are the natural result of

barbarism too long left to itself. They are ignorant and superstitious and deprived of moral virtue, though they are honest and hospitable to strangers, as some travelers and some missionaries claim, but slight provocation will make them demon and forget their virtue. Is not the Armenian massacre a good example?

Under such a misrule, quick-witted Arabs of the far south have been living so many centuries. The Arab submitted to the Turk only on the theory that the Turk was the defender of the faith. The Turks never conquered Arabia, and have always stood in constant fear that the Arabs will fight for their rights some day.

The Sultan will never hold his power, as Arabs know that the Sultan is not the successor of Mohammed. Abdul Hamid is losing his prestige and his troops and millions of treasures. His strength is broken down. On the one side is Arabia, and the other Bulgaria, aiming for the final and long foretold struggle to expel the Turk from Europe, and very likely in this game England has an unseen hand.

While the Turks hold the religion of Mohammed, while they are following sincerely the commands of the Koran, they will always consider the Christians as enemies, and will kill them as a duty and sacred privilege. They will look upon the Christians as their inferiors, and call them Giaour. Here lies the whole trouble. So, who can imagine for a moment that there will be equality, safety to life and property, and freedom allowed Christian subjects among Moslems and under Moslem government? Who is responsible for the existence of

such atrocities allowed to be perpetuated among Christians continually? There is no particular one on whom to shift the responsibility, as he will say, am I my brother's keeper?

The question is a humanitarian one; all civilized powers are responsible. Russia, that mighty northern power, has stood in this crisis as cold as ice; the cries, the innocent blood of thousands could not melt the great mountain of ice; France, that fiery nation, seems to one as in a sleep, extinguished by the cold arm of Russia; England, that great empire, has turned her face, closed her eyes, so as not to hear the cries of those who are butchered in the far East; while Germany, for the sake of material prosperity for her country, has stood against Christianity and humanity, encouraging the Sultan, and says, "Go ahead, I am with you"; America has done all that she could for relieving the destitutes with her generous contributions, but she can do more than that. The Sultan has played a cunning game with the American government, which believes the Sultan's slippery tongue. American interests are increasing in Asia Minor; she has colleges, missionaries and citizens there. The Turkish government refuses to recognize American citizenship. Why will not America show the Sultan her supremacy? It is time for America to let the Sultan know her intentions to protect her citizens, and secure the same standing for her educational institutions in Turkey as has been guaranteed institutions founded by citizens of other countries.

What can America do? I will answer, what cannot America do? All the nations in the world have saluted that eagle which soars on high, and looks down with

sharp eyes, and comes down upon them like lightning and thunder when they do not realize its mighty wings and strong claws.

The spirit of civilization, the voice of Christendom, the heart of humanity, all of these plead for justice, all cry out against barbarous butcheries and warfare, of which the victims are helpless men, tender women and delicate children.

"Aid us, paper; aid us, pen,
Aid us, hearts of noble men."

Rev. Francis Tiffany in one of his lectures in Boston, said Turks were a race of brutal, barbarous conquerors, who held the land in order to live lives of corruption and debauchery. No good would be gotten out of a Turk until he was taken by the throat.

"The law of our nation," says the late Hon. F. T. Greenhalge, "demands that we should express our indignation at injustice and wrong. If a wrong has been committed and you stand by and are silent, you have committed an offense against the world, and God will hold you responsible."

Though sympathy and indignation on the part of the civilized world have not much weight upon the destiny of another nation, there is a strong underlined moral support which appears as a tide in the national calamities.

The cries of Christians in Turkey have aroused the whole civilized world, and they are ready to support their cause in due time. So have courage, you Christians in the far East, though your path is still dark, and still clouds of disappointment and calamities are following you; but I see far away in the eastern horizon a new

star which will gradually rise, and, piercing through the thick clouds, will illuminate your path to the fountain of liberty.

No rest without struggle, no crown without cross, and no liberty without blood.

“Stand back, ye messengers of mercy! Stand
Far off, for I will save my troubled folk
In my own way. So the false Sultan spoke.
And Europe, hearkening to his base command,
Stood still to see him heal his wounded land.
Through blinding snows of winter and through smoke
Of burning towns, she saw him deal the stroke
Of cruel mercy that his hate has planned.
Unto the prisoners and the sick he gave
New tortures, horrible, without a name;
Unto the thirsty, blood to drink; a sword
Unto the hungry; with a robe of shame
He clad the naked, making life abhorred,
He saved by slaughter, but denied a grave.”

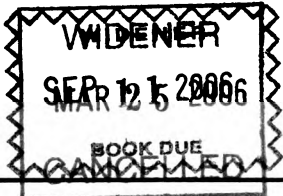
Van Dyke.



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