

methods employed against Christian missions. While religious toleration has been repeatedly proclaimed, annoyance and forcible interference have been constantly taking place.

It cannot be said that the massacres have been employed by the government directly against Christian missions. The various massacres, of the Greeks in 1822, of the Syrians of Damascus and the Lebanon in 1860, of the Bulgarians in 1876, and of the Armenians in 1895, 1896 and 1909, have scourged the whole country and have profoundly affected mission work. These massacres have been with the consent and instigation of the government. But they have been directed against certain subject Christian peoples rather than against any organized mission work. The mission compounds have usually been the sole places of refuge. And with few exceptions the local government has instructed troops and officials to safeguard mission institutions against plunder and attack. In these dreadful events the Armenians have been the heaviest sufferers. We turn now to consider present conditions.

The attitude of the government has at no time been officially defined. Nor can it be fairly judged by unofficial interviews such as have recently been granted to foreign travellers. The magnanimous generalizations uttered by the Sheikh ul Islam and by members of the Cabinet are intended more for publication in the foreign press than for the actual administration of interior provinces. Compare, for example, the eloquent declarations of justice and mercy in the promises for Macedonian reforms with the awful massacre perpetrated by the government at Ourfa in 1895. The real attitude of the government must be learned by patient observation and by personal experience. Therefore we attach more weight to the evidence given by rep-