

so that we have a perfect medium of communication. He is enthusiastically national, and seems to love his people and language ardently. He is thoroughly anti-Russian in his political creed, regarding Russia's intention of swallowing his nation, if it could, as indisputable. It is from him chiefly that I have ascertained the following notices with reference to the present state of the Bulgarians.

*Bulgaria* proper at present is situated south of Walachia, having the Danube river as boundary between them. The south boundary of Bulgaria is Rumelia. On the east it has the Black Sea, and on the west Servia. I omit smaller projecting boundaries. Its population is about 5,000,000. But Bulgarians are found all over European Turkey, in some cases forming part of other communities, in others forming whole villages of pure Bulgarians. There is something interesting and promising in this race of men. Above all noticeable is their *industry*, especially as agriculturalists, for which they have an historic name since we know of them in the annals of history. Also as artisans they may be found all over European Turkey. Secondly, noticeable is their tenacity to their own language. Hundreds of years of Turkish and Greek ecclesiastical oppression, and that of the latter especially directed against their language by burning large and valuable libraries of Bulgarian printed books and manuscripts, and by excluding the Bulgarian language from the Liturgy and from the few schools, all these availed nothing against the rough Bulgarian tenacity to his own language, so that though he knows the Turkish in order to communicate with his political oppressors, and the Greek to communicate with his ecclesiastical, and really more intolerable oppressor, still he never forgets his native tongue, and in his now circumscribed native land he is establishing native schools at his own expense and in opposition to his own hierarchy. Thirdly, noticeable is the present religious position of the Bulgarians. It shows itself in a political direction, as is always the case with religious movements in Europe. For generations past, and since the Turks obtained dominion over the Bulgarians, has the Greek hierarchy domineered with an iron rod over the Bulgarian people, and this by the aid of the Turkish government, who find in that hierarchy a ready and valuable servant of oppression. The Bishop is the acknowledged head, religious and civil, of his bishopric. The Turkish government leaves it to him to judge and decide cases of litigation between Christian and Christian, and gives its sanction to his acts. This the hierarchy knows well to use; and pay to the government with their service as tax gatherers, and political enemies to their own people, instead of protecting them against injustice. The Greek hierarchy permits only very few Bulgarians into their ranks, the better to

tyrannize over them. The consequence of this is, as the Bulgarian language and nationality can not by any means be crushed, that an inveterate hatred has been engendered, and by persistence in that really impolitic conduct, it is fostered between Bulgarian and Greek. The Greek ecclesiastical party are termed "Fanariots" from the district called "Fanar" in Constantinople, where the Greeks have their ecclesiastical establishments. The name of "Fanariot," in a Bulgarian's mouth, is synonymous with oppression, treachery, craft, and a sanctimonious appearance over a hidden licentious life. By degrees, and in spite of all obstacles, the Bulgarian nation has risen in wealth and influence. Perhaps they owe this in great or small measure to Russia. Be it as it may, they are now taking courage, and are now demanding a restoration of their ancient Slavonic liturgy and a hierarchy of their own; nay more, a separate nationality under the Sultan's government. They wish their destiny and lot to be separated from the hated Greek "Fanariots." They are trying every means to obtain that end. One party of Roman Catholics was lately formed in Constantinople under the influence and patronage of the French Lazarists. Lately a deputation of 500 Bulgarians, headed by an Archbishop named Aoxenty, and Bishop Ilarian and an editor of a Bulgarian paper, all in Constantinople, presented a petition to the Evangelical Alliance, or some other Christian body, begging their intervention with the Porte to help them to attain to their desired aim of establishing a hierarchy of their own. Some see in this act a favorable inclination to Protestantism. Encouraging certainly it is, and calls for redoubled efforts among them. If in a short time Protestant missionaries have succeeded in showing Bulgarians that Protestants are Christian brothers, perhaps they may also in time be led to see and love a pure Biblical faith. In my own experience with Bulgarians, what I said is fully confirmed. It is possible to do considerable, by God's aid, and through educational means. A Bulgarian press, ever so small, would be a mighty instrument for good in this place, as a centre of Bulgarian influence. It would pay its way partly in the very beginning, and perhaps wholly at no great distance of time. This is the opinion of my teacher too. In fact this would be a school for the adult instead of for the young. One could say much in its favor, if it could be known that such a thing would be entertained by those who have the means for it. As yet I have received nothing from you in shape of opinion in reference to my former reports. I therefore wait for your remarks.

In the political world, according to rumor, there is a storm brewing. There is said to be a large Russian force on the Pruth, and the Turks arm themselves accordingly. Europe is in a ferment, and no one knows where or in how many places the eruption will take