

were implacable enemies. Half-a-century ago, such hatred and at his first opportunity slew his accuser.

The Servians, for a short time, possessed their own municipalities, schools and churches, but the rising Turks, heedless of the Patriarch's protest, deprived them of these privileges. Christian churches and monasteries were confiscated by the Mohammedan authorities and Turkish emigrants were settled upon them. They, even confiscated the tenants' land for these emigrants. They placed Turkish emigrants in one village and Servians in the other; thus forming a mixed population, which led to many fatal quarrels. Turkish devastation has caused thousands of Servians from Old Servia to enter New Servia. Although many have migrated there, and many have been Islamized, nevertheless, eight hundred thousand Orthodox Servians, still dwell in Old Servia.

But, as to religion, there still exists a schism among them. In the centuries which have passed, the Bulgars and Grecians were implacable enemies. Half-a-century ago, such hatred and rivalry existed between Bulgaria and Greece, that it became a prominent question of the East. No less than five years ago, we know that Bulgaria was equipping herself for a war with Turkey; and at that period, the Greeks were quite willing to help the Turks, but the latter claimed that their assistance was not necessary. When the Greeks were told that the Bulgarians belonged to the Orthodox Church they denounced them as schismatics. This schism began in the Greek Church as soon as the now allied states were rising to powerful peoples or nations. In the eighteenth century the humble priests of the Orthodox Church might be Arabs, Bulgars or Serbs, but the high offices, such as that of a bishop or the head of a monastery, were filled by Greeks who came from the Patriarch's residence at Constantinople, which has been the centre of Grecian faith. But these Bulgars and Serbs had always entertained the idea of becoming independent in politics; and this meant under the Ottoman government the establishment of a national religion. They saw the Russians in communication with the Oecumenical Patriarch, yet having their own bishops and using their own language. Then was there any reason, why they should not have the same? This led to an ecclesiastical rebellion; and ended in the excommunication of all the rising powers from the Orthodox Church for phyletism (nationalism in religion). But the phyletists were victorious in every instance, except in Bulgaria, where the schism still exists and is the cause of many a bitter quarrel.