

or old Anglo-Saxon. However, most of Japhet's sons became heads of what were later Slavonic tribes. The language of the Armenians has probably undergone many modifications in the last 400 years, during the greater part of which time the Moslem rulers of their land have kept them isolated, so that now every city has a dialect. They were hardly permitted to travel without special passes, or to congregate for religious purposes. The Turks forbade them wearing any head-dress other than a plain ribbon. At one time they could only go barefoot. Later they were allowed sandals; but these were not tolerated in gaudy colors—red or yellow—in which the Moslem delights. The Armenians might have dull, black shoes, because they were Christians. The Turks did, as some yet do, hold it a sin to kill a dog—as a greater sin than to slay a Christian.

The Armenian, thus oppressed, is meek, very fraternal and full of sympathy for anything called Christian. The poverty is great among the Armenians. Despite this, no fellow Armenian, even if of another denomination, is allowed to suffer Turkish injustice if they can free him by collecting even a large sum from among their scanty mits or farthings.

The brotherly love and national dignity is so strong that Armenian schools are organized throughout Turkey, and the teachers and principals sometimes receive no pay, working as volunteers. Others receive nominal sums. Strange to relate, I was requested on the score of philanthropy to teach a class of French and one of English in the Armenian high school, as a matter of love for the Armenian brotherhood. For this I should expect no salary, but they would give me "honoraries" to the tune of twelve cents per day! I declined.

The Armenians have thirty-eight characters, nine of which are vowels or half vowels. This alphabet was supposed to have been given from heaven four centuries after Christ. The pious monk who introduced it had consulted the learned persons in Phœnicia about the matter, and many of its letters bear traces of a Phœnician origin. A number of them are much alike. For instance "U" equals our "S," "Q" equals our "V," "U," equals "A," and "U," equals "M," and "Q" equals "R." Thus the Arabic numeral 2 is used with five or six variations. 3 and 8 also appear as letters. Our American dollar sign (\$) equals "F," and "S" corresponds to our "D"—derived probably from "S," the Greek delta.

Physically the Armenians are rather tall, slender and light complexioned, often as fair as Americans. They have a nice face, prominent but not ugly noses, large mouths and jaws, small heads (the cerebellum or back of head quite small and flat), good eyesight and of clean habits. Unless I misunderstand oriental customs, they are not very immoral. Mentally they are sharp, though not wise—not even smart; but suspicious, hard to beat in a bargain, great dissemblers and

hypocrites. They are also imprudent, few of them even caring for tomorrow's wants. Their stability is small. They might be accused of moral cowardice. As a nation they have always been "go-betweens," or they have perched on the fence. Thus they never reach any prominence neither in war, arts, science, literature, commerce or navigation, while all their neighbors were famous for some or all of these things. In this manner they were often the battlefield of various contending nations, because of the Armenians' strategical position; but they themselves had barely an enemy until came the Turk, who is implacable against any but the Crescent.

In religion they will accept anything and assimilate with any one they are in contact with. They are even willing to affiliate with the "Mormons"—only let them maintain their former creed.

The reader may consider this strange or unique. It is not. Just so did their neighbors and perhaps ancestors formerly. (See 2. Kings xvii: 41. "So these nations feared the Lord and served their graven images, both their children and children's children, and so they do unto this day.") So do the Armenians, it seems to me. When we explain a principle of the Gospel they smile, and even laugh. "Why, how simple and easy to understand," they say. That is just what everybody else ought to believe. With them it seems to be thus: Hearing they hear in very deed, but do not understand. They have faith but no depth of soul. Very few weeds, if any, choke them, but they have no moisture. How few have been called outside of Israel! Are the Armenians of the household of faith? I do not know, but I do not believe it, though a very light sprinkling may be called.

To give an idea of their childish simplicity, I will here quote a few words from the pen of a prominent Armenian professor and preacher who, being invited to talk at our meetings, tried to preach away "Mormonism." The article appears in the *Cincinnati, Ohio, Christian Standard* of April 6th, 1889. The writer is Hohanes Krikorian (in English, John Gregorian.) He treats the subject at some length, but I will only make an abstract. His constituents were once Gregorian Armenians, but, seeing their error, they were "evangelized" and now form the "Cilicia Union of Evangelical Armenians."

His protest is this: That as they are substantially Evangelical, though in "secondary points" they may be mistaken. The board of Campbellite missions should abstain from sending missionaries among the "already Christian Armenians," and, more than all, forbid their disciples from telling the simple Armenians that the Christian evangelists in America fall into denunciatory controversies and anathematize each other. "Because," says he, "it divides the churches in Armenia so that they are no longer self-supporting." There is the rub. The other "unevangelized" Ar-

menians, or Gregorians, become "lookers on," and remain "unconverted," saying: "Settle your own controversies first among yourselves and then come and preach to us."

The idea of the disciples coming to evangelize and regenerate the evangelized and regenerated throws too much discredit upon us.

The Armenians, with three or four exceptions out of as many hundreds, are not opposed to Mormonism, nor in favor of it, being lukewarm. They sometimes ask "How much will you pay me if I am baptized?" The two men arrested at Sivas, called Mormons by the *Levant Herald* and others were not such, but Campbellites. More anon.

C. U. L.

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LETTER FROM "JUNIOR."

The transition from Salt Lake City to Chicago is like a step from heaven to purgatory. The balmy air and bright sunshine of the former is certainly a foretaste of celestialism, while the cold, raw, murky air of Chicago is a good presage of the theological penitentiary of certain orthodox religions. The soft and fragrant perfumes of flowers and foliage so prevalent in Salt Lake but in contrast with the foul odors and noisome scents of the Chicago river. This latter is at present in a dreadful condition. One has to hold his nose while passing any of the bridges. A local journalist makes good use of the flexible Anglo-Saxon tongue in describing the river. He says that it breathes "an odor compounded of putridity, rancidity, a flavor of polecat, a trace of assafœtida; a suggestion of ordure, of sinks and latrines, of compost, cesspools, hog-styes, sewers, etc.; which is fly-blown and vermin-haunted like the patients at the asylum; which has the elements of the rotten, the tainted, the excrementitious, rising into the circumambient air from the river, and nauseates the stomachs of Chicago citizens, that is some of them—those new to the perfumes of the Garden City. Latterly something has gone wrong with the Bridgeport pumping work, or there is an unusually larger quantity of sewage, and that is why old residents are reminded of old times, when there was no purification process."

However, I got safely back to this city of sensationalism; and though I found the people wearing overcoats and fur-caps, and all the general characteristics of midwinter were prevailing, I could not help turning back to sunny Salt Lake.

The Cronin murder case is the talk on all sides. It is strange that this murder should occasion so much horror in a community which lightly passed over the murder of Clayton in Arkansas, of Haddock in Iowa, of Dawson, of Littleton, Emma Mitchell, Treller, Maggie McLaughan, the Italian trunk murders and several others. In fact, it appears as if the removal of Garfield and Lincoln was but the demolition of men of clay compared with that of Cronin.