

THE
THEOLOGICAL AND LITERARY
JOURNAL.

VOLUME VIII.

OCTOBER, 1855.

NUMBER II.

ART. I.—THE PARABLES OF THE NEW TESTAMENT.

XIV. THE WEDDING GARMENT.

Matthew xxii. 1-14.

“AND Jesus answered again, and spake to them in parables, saying: The kingdom of heaven is like to a king who made a nuptial feast for his son. And he sent his servants to call those who had been bidden to the feast, and they would not come. Again he sent other servants, saying, Tell them who have been bidden, Behold I have prepared my dinner: my oxen and fatlings are killed, and all things are ready: Come to the feast. But some were indifferent and went away—one to his field, and one to his merchandise, and others seized his servants and insulted and slew them. And the king hearing it, was angry, and sent his troops and destroyed those murderers, and burned their city. Then he said to his servants, The feast is ready, but they who were invited are not worthy. Go therefore into the highways, and as many as you find, invite to the marriage feast. And those servants went into the ways, and gathered all whom they found, both bad and good. And the feast was supplied with

pias they have hairs attached to them, by means of which they are wafted to a distance.' 'The plant called Rose of Jericho becomes dried up like a ball, and is tossed about by the wind until it comes into contact with water, when its small pods open, and the seeds are scattered; and a species of fig-marigold in Africa opens its seed-vessel when moisture is applied.' 'In the dandelion, the leaves which surround the clusters or heads of flowers are turned downward, the receptacle becomes convex and dry, the hairs spread out so as to form a parachute-like appendage to each fruit, and collectively to present the appearance of a ball, and in this way the fruit is prepared for being dispersed by the winds.'

"The seed being deposited in the soil, the process of germination takes place under the influence of heat, air, and moisture. The embryo sends forth, in one direction, a number of fibrous threads, which fix the plant in the ground. The radicle, in short, becomes the root. The plumule on the other side elongates itself, rising into the air in the form of the stem, frequently accompanied by one or more cotyledons or seed-leaves, according to the nature of the plant.

"And thus the great processes of nutrition and reproduction again proceed in the same varied and beautiful round, proclaiming the Wisdom which guides and which guards the whole."

The chapters that follow on Man, on Moral Evidence, and on the Difficulties that attend the existence of moral and physical evil, are in general learned and judicious, and will yield the reader more than an ordinary share of instruction and entertainment.

ART. IV.—HISTORY OF THE OTTOMAN EMPIRE, FROM THE EARLIEST PERIOD TO THE PRESENT TIME. BY WILLIAM DEANS. A. Fullerton & Co., London and Edinburgh. 1854.

BY THE REV. J. FORSYTH, JR., D.D.

THE Turkish empire, once the terror of Christendom, at this moment engages the profound anxieties of European statesmen, and has given occasion to a contest, in which, recent as is its origin, a vast amount of blood and treasure has been already expended. Of the war now in progress, the

most sagacious politician can neither predict the end, nor anticipate its ultimate results. We confess that a feeling of wonder comes over us when we think of the suddenness with which Turkey has become the object of so much interest to surrounding nations. Many persons were indeed well persuaded that the calm which succeeded the revolutionary outbreak of 1848 could not last very long; but we apprehend that even to this class of thinkers, nothing seemed more improbable than such a war as that in which Eastern and Western Europe are just now engaged. We venture to affirm that, two years ago, no one dreamed of such a contingency, unless it might be the statesmen who were actually carrying on the diplomacy of Britain, France, and Russia. And he must be among the blindest of the blind, who in reviewing the history of European politics during the last four years, or in contemplating the existing state of things on that continent, does not recognise that Divine Hand which can defeat, in ways the most unexpected, the best laid schemes of the wisest cabinets, in spite of all their efforts to the contrary, sending upon the nations the dreadful scourge of war, and again, having accomplished the purposes of Divine Wisdom, calming the tumults of the people.

The Turkish empire itself, whether regarded in its internal structure or its external relations, we are inclined to pronounce one of the wonders of the world. Indeed, we are sometimes surprised that the Christian nations of Europe have not long ago united in a fresh crusade for the overthrow of the Crescent, and with the fixed resolve to banish the semi-barbarous Turk from the glorious regions cursed by his misrule. The world does not contain a nobler empire—an empire endowed by nature with richer or more varied resources, than that which the descendants of the mountaineers of Turkistan gradually subdued, and over which their sway was completely established by the capture of Constantinople. It stretched from the Euphrates on the east to the shores of the Adriatic on the west, from the Ukraine on the north to the upper waters of the Nile on the south; thus comprising within its limits the fairest portions of Europe, Asia, and Africa, the magnificent regions where the human race was cradled, which witnessed the earliest development of human power, the rise and progress of the

mightiest monarchies of the ancient world. Within its borders are found the sites of the oldest and most famous cities of the earth, Nineveh, Babylon, Damascus, Memphis, Thebes, Jerusalem, and the spots upon which were transacted the most memorable events recorded in the past history of man. It enjoys almost every physical advantage which the bounty of nature can confer, every diversity of climate combined with every variety of surface and of soil. Its mountain ridges, among which are Caucasus, and "that goodly Lebanon," whose lofty peaks glisten with perpetual snow, abound with the finest species of the oak and the fir, while the gentler slopes of their lower spurs are covered with the olive, the orange, the citron, and the vine. Its vast plains are capable of sustaining countless flocks and herds, or with tolerable culture would yield the husbandman wheat, barley, maize, and rice in exuberant abundance. In a word, the countries whose annals constitute the staple of ancient history, whose cities were the earliest centres of commercial enterprise, and where we find those stupendous monuments of primeval art, which have resisted the wasting influence of time, and still excite the awe or the admiration of mankind, nearly all these lands belong to the domains of the Sultan. And yet various and exquisite as are the charms with which they are bedecked by nature's hand, though yielding every product that can minister to the comfort and the luxury of their inhabitants, they everywhere exhibit marks of the desolation and decay which invariably result from a weak and oppressive government. Many districts, which, as we are assured on unquestionable authority, once supported with ease and in plenty a population counted by millions, whose trade sufficed to enrich numerous large towns, are now occupied by a few miserable wandering tribes, or are fast returning to a state of nature.

An empire so extended as the Turkish, including provinces which once flourished as independent kingdoms, must contain a very mixed population—tribes differing widely in race, language, and religion. Thus we have Wallachians, Bulgarians, Servians, Armenians, Greeks, Arabs, besides other *minores gentes*. In a religious view the grand division is into Mahometans and Christians; the latter, in many districts, amounting to two thirds, and every-

where to fully one-half of the population. Indeed, one of the most remarkable features of the case is the comparatively small number of Turks within the countries subject to their rule. Thus in the European provinces they are reckoned at three millions, and in the Asiatic at four millions, or seven millions in all, out of perhaps twenty-five millions. So long as the Turks maintained their old military spirit, and their intense religious fanaticism, it was comparatively easy for them to keep their Christian subjects under the yoke; but after they had begun to feel the enervating influences incident to a residence in a land so luxurious as that in which they had planted themselves, their position might have become very insecure, if the bitter hatred which the several Christian sects bore to each other had not rendered their union against their common oppressor a simple impossibility.

The original home of the Turk was among the Altai mountains of Central Asia. These mountains abound in iron, and our earliest accounts of the Turks represent them as employed in working the mines and manufacturing the metal, as the slaves of a kindred tribe. About A. D. 540, however, headed by a bold and energetic leader named Bertezena, they made a successful stroke for freedom, overthrew the empire of their old masters, and on its ruins established one of their own. During many subsequent ages, the annual ceremony of heating a piece of iron, which was struck with a smith's hammer by the king and his nobles, recorded at once the humble origin and the honorable pride of the Turk. The period reaching from the first appearance of the Turks on the field of history, down to the establishment of the Ottoman branch of the race in Asia Minor, is a long one, and in such an article as this it is hardly possible to notice, even in the most cursory way, the leading events belonging to it. We content ourselves with simply mentioning the fact that the Turkish kingdom which arose in the original seat of the race, rapidly grew, and reached such a point of power as to awaken the anxieties of the Roman empire of the East. In A. D. 1038, a body of Turks, under Tongruel as their leader, subjugated Persia, and held possession of it for 170 years, when they were in turn driven out by fresh hordes of Tartars, under Zinghis. They then precipitated themselves upon Asia Minor, and

taking advantage of the feuds among the Christians, they established the kingdom of Roun, with Nice as its capital. It subsisted for about a century and a half, and was finally broken into fragments, partly by internal causes, but chiefly through the ravages of the Tartars. One of its provinces, during this period of confusion, was seized by its former emir or governor Othman, who erected it into an independent principality, and with his reign the history of the Ottoman empire properly begins.

The province thus changed by Othman into a kingdom, was originally one of the smallest of those which had constituted the old empire, but under his vigorous administration it became the nucleus of a mighty state. With the valor of the soldier Othman combined the wisdom of the statesman, and skilfully availing himself of the broils in which the Greeks were perpetually involved, he rapidly enlarged his territories. Even the Christian population, whom his arms had vanquished, were completely reconciled to his government by its liberality and impartial justice. The Christian princes at length becoming alarmed by the growth of Othman's power resolved to join their forces, and by one decisive blow to crush the ambitious Turk. The armies met near the confines of Phrygia. Othman was victorious. The city of Broosa soon after submitted to his son Orchan, who, in 1328, made it the seat of the Ottoman empire. The prince last named was everyway qualified to carry forward the designs of his father, whom he succeeded in 1326; he laid siege to the cities of Nice and Nicomedia, of which he soon became master; he defeated a large Christian army under Andronicus, and before his death the whole province of Bithynia was incorporated with his dominions. Orchan introduced various changes into the military organization of the Turks, to which, in connexion with those made by his son Amurath I., the founder of the famous body of troops called Janizaries (or new soldiers), are mainly to be ascribed those surprising conquests which rendered the Turks during so many succeeding centuries the terror of Christendom. The reign of Orchan is also a memorable epoch in the history of the Turks, since during it they first established themselves in Europe, A. D. 1353. Under his son and successor Amurath I., who, besides being a general of the highest order,

was a prince distinguished for noble generosity, modesty, and justice, the whole province of Thrace was subdued from the Hellespont to Mt. Hœmus, and Adrianople was made the seat of his religion and his government. Constantinople was thus completely surrounded by the armies of a hostile and mighty monarchy, by hordes of conquerors flushed with a long series of successes, and who were alien to the Greeks alike in religion and in race. Its fall seemed inevitable, and perhaps it might have been easily accomplished, but Amurath, either through a politic moderation or the pressure of circumstances, delayed the seemingly easy conquest, and thus the venerable capital of the East, with its narrow strip of surrounding territory, continued for more than a century to bear the imposing name of the Byzantine Empire.

Amurath died in 1389, and was succeeded by his son Bajazet, who was famous alike for his crimes, his triumphs, and his misfortunes. He gained the throne by the murder of his brother, and thus set an example which was too faithfully copied by many who came after him. He bore the surname of *Ilderim*, or the lightning, to express the fiery energy of his soul, and the rapidity of his destructive march. He was incessantly engaged in hostilities in Europe or in Asia, now on the banks of the Danube, and again on those of the Euphrates. Servia and Bulgaria were subdued. Moldavia was invaded. At Nicopolis (1396) he met and vanquished, with immense slaughter, a French and Hungarian army under the command of Sigismund. The way seemed open to the very heart of Germany, and Bajazet threatened to carry thither his victorious followers, to conquer Italy, and to feed his horse on the high altar of St. Peter's at Rome. But man proposes and God disposes; these magnificent purposes were defeated, and the terrors of Europe were allayed by means of a sudden and severe fit of the gout.

It was natural that a prize so splendid as that of Constantinople, and one apparently so easy to be won, should fix the regards and shape the policies of such a man. Bajazet had, in fact, set his heart upon it, but his fond hopes were doomed to a bitter disappointment, and the very existence of his empire was endangered by the sudden appearance of another conqueror more savage even than himself,—the mighty Timourlane. Military ambition, like avarice, is usually ren-

dered more insatiable by each new acquisition. To conquer fresh fields becomes a passion; and hence when two such heroes as Bajazet and Timourlane appeared upon the stage at the same time, each of them bent upon making himself master of the world, a collision was inevitable. The conquests of the Ottoman and of the Mogul first touched each other near the banks of the Euphrates, and as neither could endure a rival, much less recognise a superior, an angry correspondence was speedily begun which was carried on for two years, and in the course of it the most insulting messages were interchanged. "What," said Timourlane, "is the foundation of thy insolence and folly? Thou hast fought some battles in the woods of Anatolia. Contemptible trophies! Thou art no more than a pismire." "What," retorted Bajazet, "are the arrows of the Tartar against the scimitars and battleaxes of my Janizaries? If I fly from my arms may my wives be thrice divorced from my bed." At length the crisis came. Timourlane moved forward his immense force through Armenia and Anatolia with great caution, maintaining the utmost order and discipline during his march. He resolved to fight in the very heart of the Ottoman dominions, and dexterously avoiding the camp of Bajazet, who was awaiting his approach, and comparing his motions sarcastically to the crawling of a snail, he rapidly traversed the desert and invested Angora. Bajazet, so soon as he heard of Timourlane's advance, returned on the wings of indignation to relieve the city and chastise his enemy. The armies met on the plains of Angora, the scene of a memorable battle destined to immortalize the glory of the Tartar and the shame of the Ottoman. Bajazet suffered an ignominious defeat. "For this signal victory," says Gibbon, "the Mogul emperor was indebted to himself, to the genius of the moment, and the discipline of thirty years." On that terrible day Bajazet personally displayed the highest qualities of a soldier and a chief, but he found himself in the presence of one superior to himself in both respects; and yet his disasters might have been perhaps avoided or diminished, if he had not by his own rigor and avarice awakened a spirit of disaffection in his camp, thus causing the greater part of his troops to fail him at the decisive moment. The unfortunate Bajazet fled from the field, but was pursued and captured. His conqueror was

at first inclined to treat him with the respect due to fallen greatness, but he afterwards subjected him to the greatest indignities, and even confined him in an iron cage. He died on the 9th of March, 1403, having survived his captivity only nine months, and furnished history with one of the most marvellous examples of the instability of fortune.

The overthrow at Angora gave a tremendous shock to the Turkish power, and for a while it seemed as if the empire, founded by Othman, was destined to disappear far more rapidly than it rose. Almost all Asia was in the hands of Timourlane, and he looked with eager eyes towards the shores of Europe as an inviting field for new conquests; but the sea which separated the two continents presented an insuperable barrier to his further progress, unless he could secure the aid of the Christians or the Turks. On this great occasion both parties forgot their differences of religion, and refused the transports which Timourlane demanded. He then entertained the romantic idea of marching through Egypt and northern Africa, crossing the Straits of Gibraltar, imposing his yoke upon the nations of Christendom, and returning to his distant home through the deserts of Russia and Tartary; but having finally resolved upon the invasion of China, he set his face towards the east, and after some months of festivity in his capital, started on the campaign, in the course of which he died, in his seventieth year.

We pass over the reign of Amurath II., who set himself with singular vigor and success to retrieve the disasters which had overtaken the empire during the last days of his father, and hasten to notice the next great triumph of the Turkish arms—the capture of Constantinople, and the final extinction of the empire of the east, under Mahomet II., the grandson of Bajazet. Many of our readers are so well acquainted with the physical features of Constantinople, from personal observation of them, or from the descriptions of the numerous travellers of recent times, that it is scarcely necessary to dwell upon them. It may suffice to state that the site of the city is in the form of an equilateral triangle, having water on two sides, while the landward side, at the time of which we speak, was defended by a very deep ditch, two hundred feet broad. At that day the city was deemed

impregnable, and if its inhabitants had been disposed to avail themselves of its various capabilities of defence, they might have defied the assaults of their enemies, though they numbered 300,000 men. But Constantinople was at that very moment the prey of intestine strife, civil and religious, and hence, out of 100,000 inhabitants, hardly 5000 were found willing to man the ramparts. In the hope of obtaining aid from the pope, the Greek emperor had consented to a union of the Greek and Latin churches—a measure which was to the last degree unpopular among the citizens. The pope found it much easier to dispatch a legate to congratulate Constantine on the removal of the long-standing schism, than an army to defend his capital against the hosts which beleaguered it. When one of the Latin priests appeared at the altar of St. Sophia, the Greek clergy and populace fled from the venerable edifice as from a polluted temple, and rushed to the cell of a noted monk, whom they were wont to consult as the oracle of the church. His answer was—“Miserable men! why, instead of confiding in God, do you put your trust in the Italians? In losing your faith, you lose your city.” From the monastery the devout mob ran to the taverns, where they drank confusion to the pope, and valiantly exclaimed: “What need have we for help, for union, or for Latins? far from us be the worship of the Azymites.” The fate of such a city could not be doubtful, when besieged by such an enemy as the Ottoman sultan.

The first hostile movement of Mahomet consisted in the erection of a formidable castle on the Bosphorus about five miles from Constantinople. As the two nations were ostensibly at peace, the Greek emperor protested against the procedure of Mahomet; but the latter, who was seeking for a decent pretext of war, sent back the haughty message that the empire of Constantinople was bounded by the walls of the city, and that her next ambassador would be flayed alive. Constantine, with a spirit worthy the last in a long line of emperors, at once resolved to unsheathe the sword, and drive the Turks from their dangerous position; but he was overruled by his timid counsellors, or his efforts were paralysed by the feuds of his capital. War was at length begun by the Greeks in the rural districts resenting the

insults offered them by the Turkish soldiery. Mahomet put his troops in motion, and halted at the distance of five miles from the city; from thence advancing in battle array, he planted his standard before the gate of St. Romanus, and on the 6th April, 1453, the memorable siege of Constantinople was commenced. The main dependence of Constantine for the defence of the city was upon a small body of foreign auxiliaries, who nobly sustained the honor of western chivalry, and whose partial success showed that the besiegers might have been ignominiously driven back, if their deeds of valor had been seconded by the mass of the population.

The principal attack of the Ottomans was directed against the land side of the city. Their approaches were pushed up to the very edge of the ditch, which they attempted to fill, and thus prepare a road for the assault, but their progress was rendered very slow by the activity of the Christian engineers; the injuries done to the defences of the city during the day were quickly repaired by night. However, the city was at length invested by sea as well as by land; a Turkish fleet of three hundred vessels stretched across the Bosphorus in the form of a crescent from shore to shore. But this vast navy was more formidable in appearance than reality, since the thousands who manned it were unaccustomed to the sea. Five Christian ships of war laden with troops and provisions for the relief of the city, approached the fleet, and in the view of thousands of spectators who lined the shores of Europe and Asia, speedily sent the ill-built and worse managed vessels of the Turks to the bottom. It was a moment of intense perplexity to Mahomet, who had reason to fear the total failure of his cherished design. He conceived and safely executed the bold plan of transporting his lighter vessels by land from the Bosphorus into the higher and shallow parts of the harbor, and thus attacked the city by sea and land. The walls which had stood for centuries were dismantled by the Ottoman cannon; many breaches were made; four towers had been levelled, and the grand assault was finally fixed for the 29th May (1453). At daybreak it began by sea and land. The defence was indeed desperate, and the voice of the Greek emperor was everywhere heard encouraging his small but heroic band; unfortunately, however, their ammunition and strength were

exhausted in the tremendous struggle. Constantine fell covered by heaps of the slain. John Justinian, whose counsel and courage were the firmest rampart of the city, pierced by an arrow, was forced to fly from the conflict. The Greeks were overwhelmed by numbers, and the victorious Turks poured like a resistless tide into the devoted city. Upon the horrors that ensued, it is needless to dwell; they were such as invariably accompany the sack of a large town; they have been repeated many times since, and even in our own age, in various parts of the old world. It is enough to say that Constantinople was lost to the Christians, and on that sad day became—what she has been ever since—the seat and centre of the Ottoman empire.

The capture of Constantinople was an event well fitted to make a profound impression upon Christendom, and one cannot but be amazed that the help so eagerly sought by Constantine, from his brethren of a common faith, and which, rendered in time, might have prevented the great disaster, was either denied or delayed until the fate of this noble city—the queen of the east—was fixed. And yet the benefits which the nations of Western Europe derived from the fall of Constantinople were probably greater than any advantages that could have accrued to the cause of Christianity, if the city had remained in the possession of its old masters. The rich treasures of Greek poetry and philosophy so long hidden in the libraries of Byzantium became accessible to the world at large; and many of those scholars whose culture bore little fruit within the narrow limits of their native city, in the homes they were compelled elsewhere to seek, helped to give a fresh impulse to the new intellectual life developed among the nations of Europe, just then aroused from the slumber of ages. By the capture of Constantinople the Turks added only a single city to their territory, but it was a city “glorious for situation;” it had been for centuries the abode of the Cæsars, it supplied them with a magnificent capital for their magnificent empire, and as a consequence, they obtained the command of the Euxine, the Bosphorus, and the eastern half of the Mediterranean. Our limits forbid us to dwell upon the subsequent triumphs of Mahomet, whose ambition was stimulated by each new success, and to whose invincible sword is ascribed the conquest

of two empires, twelve kingdoms, and two hundred cities. He greatly enlarged the boundaries of his empire westward ; he took the city of Otranto, which he fortified with a view to the subjugation of the Italian peninsula ; but death put an end to his career in 1481, and perhaps saved Italy from the Mahometan rule.

During the greater part of the century subsequent to the death of Mahomet, and especially under the reigns of Selim, his grandson, and of Soliman II., the Turkish power continued to grow until it reached a height which justly spread alarm among the Christian governments of Europe. Selim, though he reigned only eight years, overran the Archipelago, Syria, Egypt, and in short, added more territory to the Ottoman empire than any one of his predecessors. Soliman ascended the throne in 1519, just as the Reformation was beginning to dawn upon Europe, and the timely submission of Persia and Egypt enabled him to turn his whole force against the Christians. Belgrade, the bulwark of Hungary, and before which the Turkish arms had been so often discomfited, was obtained by treachery, after a siege of four weeks ; and if his troops, whose term of service had expired, could have been induced to remain, in the then divided state of Christendom, Soliman might easily have planted the crescent upon the walls of Vienna. The way to the very heart of Europe was open, but the unseen hand of the church's Divine Head kept him back, while he at the same time employed him as an instrument for preventing the execution of the bloody schemes of pope and emperor against the faithful yet feeble confessors of the truth.

The attention of Soliman was turned to the island of Rhodes, long occupied by the Knights of St. John, the avowed enemies of the Ottomans, and the chief defence of Italy against their fleets and armies. For the conquest of this small island, defended by a garrison of only five thousand men and six hundred knights, under the command of the Grand Master, Soliman collected an army of two hundred thousand, with a fleet of four hundred sail. The Grand Master, whose wisdom and valor rendered him worthy of his post, sent messengers to all the Christian courts of Europe imploring immediate aid. Pope Adrian seconded his request, and besought the contending parties to lay aside their

quarrels and unite in the defence of Rhodes—the bulwark of Christendom in the east; but so implacable was the animosity between Charles V. and Francis, that regardless of the dangers to which they exposed Europe, they allowed the Sultan to carry on his operations undisturbed. The Grand Master, after a siege of six months, during which he displayed a courage, patience, and military conduct that awakened the respect and admiration of the Sultan, was obliged to yield before overpowering numbers, and obtained an honorable capitulation. Charles and Francis, after the deed was done, attempted to throw the blame upon each other, but Europe, with justice, imputed it equally to them both. However, by way of reparation, Charles made over to the knights the island of Malta, where they fixed their residence, retaining, though with less splendor and power, their ancient spirit and implacable enmity against the infidels.

The long reign of Soliman, surnamed the Magnificent, extending from 1519 to 1566, constitutes the golden age of the Ottoman empire. He was the contemporary of Charles V., Francis I., Henry VIII., and of those still more illustrious men whom Providence raised up to dissipate the darkness which had rested for centuries upon Europe, and to inaugurate that ever-blessed Reformation, whose influences have been perpetually widening, and are now felt in every quarter of the globe. In several respects Soliman was not unworthy to be ranked among the greatest men of a period singularly prolific in splendid names. Known in general history chiefly as a conqueror, he is celebrated in Turkish annals also as a lawgiver, who first brought the finances and military organization of the empire into order. He divided the military force into two classes,—the standing army, and the soldiers appointed to guard the frontiers, who in return for their service received grants of land. He fixed with great accuracy the extent of these lands, the amount of service to be rendered, the number of soldiers which each grant should bring into the field, and regulated their discipline, their arms, and their pay. He compiled the various maxims and rules of his predecessors on the subjects of political economy, defined the duties, privileges, and powers of governors, commanders, and other public functionaries, and assigned to each his rank at court, in the city, and in

the army. Soliman has been styled the glory of the Ottoman empire, but with him that glory may be said to have departed, for while the tide of civilization set in among the nations of western Europe, enriching every land which it reached, from the vast regions over which the Sultan ruled it was driven back, or turned aside, by the immovable barriers of Ottoman pride.

But though the decline of the Turkish power may properly be dated from the death of Soliman, yet in the course of the following century several important conquests were made, and occasional victories attended the Turkish arms, like gleams of their ancient glory, and spreading a momentary terror over the larger part of continental Europe. Under the reign of Selim, the successor of Soliman, the large and beautiful island of Cyprus was won from the Venetians, by means, however, marked by all the perfidy that belonged to that age. This island, the largest of the Levant, until 1570, was in a state of the highest culture, abounding in riches, and sustaining a vast population considering its size, but under the horrible rule of the Turk its valuable products have disappeared, and the sites of the numerous cities and villages which once embellished it are now to be traced chiefly by their ruins. Selim's invasion of it in a time of peace was such a base violation of public law that even his own Grand Vizier earnestly opposed the scheme. Nicosia, the capital of the island, was carried by assault after a siege of fourteen days, and 26,000 Christians of both sexes miserably perished. Other portions of the island, however, held out long enough to have allowed the Christian powers of Europe to interpose; but, forgetful alike of their interest and duty, they shamefully permitted this bulwark of Christendom in the East to be subject to Mahometan dominion. Yet the fall of Cyprus roused the western states from their slumber, and a sense of common danger subduing for a moment their mutual jealousies, a league was formed between the pope, the king of Spain, and the republic of Venice.

The first important result of this alliance was the memorable sea-fight in the roadstead of Lepanto on the 7th October, 1571, near to the scene of the battle of Actium between Antony and Augustus, which decided the fate of the Roman

world. On this occasion the allies gained a complete victory—the most splendid of any recorded in that age; while the Turks met with a defeat equalled only by the overthrow of Bajazet by Timourlane, their fleet having been almost annihilated. If the allies had energetically followed up their triumph, and instantly sailed for Constantinople, that city might again have passed into the hands of Christians; but the time for action was allowed to slip away unimproved, and the only fruit of the victory was the temporary destruction of the naval power of Turkey. From this blow it never fully recovered.

The closing years of the century subsequent to the battle of Lepanto were signalized by the last conquest of the Turks, and by their last advance towards the heart of Europe,—by the conquest of Candia, and by the siege of Vienna, during the reign of Mahomet IV. The island of Candia belonged to Venice, and the history of its defence forms one of the most illustrious chapters in the annals of the Queen of the Adriatic. The incidents of the siege of Candia, the capital of the island, would alone fill a volume. More than 100,000 Ottomans perished before its walls, and so vigorously were they repulsed that frequently they threw down their arms and refused to return to the attack. But their courage and fanaticism finally prevailed. On the 4th October, 1670, the Grand Vizier entered Candia, which had sustained a siege of the unexampled duration of twenty-four years. The conquest of Candia shed a temporary lustre on the Turkish arms, and if the throne had been occupied at this time by a Soliman or a Bajazet, a large portion of Europe might have been added to the dominion of the Crescent. Hungary and Poland, by the fury of their factions and intestine strifes, had laid themselves open to invasion, and even invited the invasion of the conquering Ottoman. All Germany lay prostrate under the exhaustion, and in many districts the utter desolation produced by the terrible Thirty-Years' war; and if the Turkish power had not been already touched by the hand of decay, if the old military spirit of the Ottomans had survived in undiminished energy, perhaps Poland, Hungary, Bohemia, and even Austria, might have been brought under Mahometan rule. As it was, the Turks overran a large part of Poland, nearly the

whole of Hungary, and in July, 1685, the Grand Vizier Mustapha appeared beneath the very walls of Vienna at the head of an army of 180,000 men.

The siege of Vienna is on many accounts one of the most memorable events of modern history. The spectacle of a great capital situated almost in the heart of Europe, beleaguered by the mighty hosts of an Oriental power, was well fitted to fix upon itself the earnest gaze of the nations of the west, and to awaken their profound anxiety, if not to spread among them universal alarm. Yet the result of it was, on the one hand, to consolidate the ill-connected provinces of Austria into a compact monarchy, and on the other to deprive Turkey of no small share of her hard-won conquests, and to inflict upon her the first of those territorial losses which she has been since called so frequently to suffer. As the enemy approached near to Vienna, the Emperor Leopold with his court retired first to Lintz and then to Passau, followed by 60,000 of the citizens. Happily he had concluded a treaty with John Sobieski, the illustrious Polish hero, on whom the hopes of Austria and the eyes of Europe were centred; but his forces were at a considerable distance, and it was for a while doubtful whether he could interpose in time to prevent the grand disaster. The Vizier having opened his batteries, pressed the siege with the utmost vigor; his mines had been successfully sprung, and under the incessant fire of his batteries large sections of the walls had been levelled, so that the body of the fortifications was laid open. Heroic as was the defence, Vienna was on the brink of destruction. The besiegers impatiently awaited the order for a general assault, which could not have failed to have been decisive, but to the amazement of the combatants on both sides the order was not given. For some inexplicable reason the Vizier just at this moment relaxed his operations, and even made no effort to hinder the Polish army from effecting a junction with the Imperialists. At length three blazing fires on the summit of the Calenberg conveyed to the besieged the joyful news that their deliverers were near. The next morning 65,000 combatants, including the far-famed cavalry of Poland, recognised even from the distant battlements of Vienna by the flashing of the sunbeams as they fell on their superb armor, were seen pouring down

the mountain side like a mighty torrent, the whole under the orders of Sobieski. The Vizier at once drew up his forces in battle array, but the first discharge of cannon threw them into disorder, and in a few moments the entire Ottoman host, as if seized with a sudden panic, fled in disorder from the field. Indeed Sobieski was so amazed at the scene that he suspected some snare and halted his army for the night. The next morning confirmed the total rout of the Turkish army, whose camp, filled with an immense booty, fell into the victors' hands. This great disaster was followed by others which compelled the Sultan to sue for peace, and to purchase at the price of 6,000,000 of gold the surrender of Hungary and full satisfaction to the allies of Austria. Within the brief space of four years Turkey thus lost her entire territory west of the Danube, parts of which she had held for a century and a half.

At the close of this war, the relations between Turkey and the nations of Western Europe were placed upon the footing on which they have, in the main, ever since stood. Christendom ceased to dread the Turk; and the energies of the Turk were henceforth expended, not in the conquest of new fields, but the preservation of those he had already won. He was indeed a stranger on the soil of Europe, an alien from the Christian faith; but the old crusading spirit had been long dead; and if the western princes, by their united strength, had been enabled to drive the Turk beyond the Bosphorus, they could never have agreed among themselves about the disposal of his forfeited inheritance. Commerce and diplomacy gradually established a friendly relationship between the Sultan and the cabinets and kingdoms of the west. Meanwhile a new power, destined to fill a large space in European politics, had been slowly growing up amid the forests of Russia—a power which, through the agency of one of those master-spirits that Providence at rare intervals raises up to give a fresh impulse and a new direction to the life of nations, had just now gained admission into the family of European states. Between the monarchy of Russia, starting upon its career under Peter the Great, with all the energies of youth, and the Ottoman empire over which the decrepitude of premature old age was beginning to steal, there were ample grounds of a rivalry as ceaseless

and unrelenting as that between Rome and Carthage. They were near neighbors. The command of the Black Sea, and free access to the Mediterranean, were essential conditions of the development of the naval power of Russia, and of the commercial prosperity of her richest provinces. Then, too, the established religion of Russia was identical with that which for centuries had held rule in the palaces of Constantinople, and was still professed by many millions of the Sultan's subjects, stigmatized by their Mahometan masters as infidel dogs. And if the free and easy political ethics described by Scott as the "good old rule"—

"That he should take who has the power,
And he should keep who can,"

had continued to prevail among European states, we have no doubt that the standard of Russia would long ago have waved over the ramparts of Byzantium, and that the cross would long ago have resumed its ancient place over the dome of St. Sophia. But one of the fruits of modern civilization is the necessity under which nations find themselves, of having at least a decent pretext for hostilities before they commence a war of conquest.

Peter the Great ascended the throne in 1689, and is properly regarded as the real founder of the Russian empire, which under him acquired an importance hitherto unknown in the scale of nations. He built a new capital, he extended its boundaries to the shores of the Baltic, gaining several valuable seaports; he originated a navy, he reorganized the army, he enacted useful laws, he fostered the arts and sciences, he encouraged trade and commerce, he constructed canals and post roads; in a word, but for his atrocious treachery and cruelty, he would have merited, beyond any of his contemporaries, the reverence and admiration of mankind. During his reign there was no serious conflict with Turkey, but he initiated the aggressive policy which became traditional with his successors; and though his own eyes may not have been turned towards Constantinople, yet it early became the object of their ambition to possess themselves of this magnificent prize, and add to their splendid capital amid the marshes of the Neva, another and still more splendid one on the shores of the Bosphorus. This design

has been pursued with an undeviating constancy, and to the hope of effecting it are to be ascribed all those wars of the last century, by which Russia has profited so largely, and Turkey has been so greatly weakened, that Nicholas did not hesitate to speak of the Sultan as "a sick man"—"a very sick man"—in fact, as a man *in articulo mortis*, whose heirs were consequently entitled to look after his property. The limits of this article allow us only to indicate in the briefest way the successive strides made by Russia towards the end on which her heart was set.

During the reign of that able sovereign and abandoned woman, Catharine II., in spite of the pacific wishes of the Sultan, a war was begun in 1768 which, with a few brief intervals of peace, lasted until the outbreak of the French revolution. Its results were very disastrous to Turkey. On the 7th July, 1770, the whole Ottoman fleet, consisting of twenty-four ships, some of them carrying one hundred guns, through the obstinate stupidity of the admiral in command, was at one stroke totally destroyed. The Black sea then became what it has been ever since (or until 1854), a Russian lake; the passage of the Dardanelles was entirely defenceless, and the Russian fleet might have been safely anchored by the very walls of the Seraglio. But its commander, Orloff, wanted the decisive daring requisite in such emergencies. About the same time the Turks suffered very heavy losses on the banks of the Pruth,—their camp, cannon, and immense military stores fell into the hands of Romanzoff, while the forces of the grand vizier, on recrossing the Danube, scarcely numbered five thousand men. Occasionally, in the progress of the war, the fierce energy of the Ottoman blazed forth with its ancient fury, and even spread a momentary terror through the provinces bordering upon European Turkey, while at other periods the absolute dissolution of the empire seemed inevitable. At the close of the war Turkey was obliged to cede the Crimea and other extensive provinces between the Black and the Caspian seas to Russia, together with the right of a free passage to Russian vessels through the Bosphorus; even her limited command of the Black sea was virtually at an end, her navy was ruined, her military resources immensely crippled, and her power over many of her own provinces materially weak-

ened. The French revolution, however, gave her a short breathing spell, so far at least as the Muscovite was concerned.

We pass over the invasion of Egypt by the French in 1798, with the other events by which Turkey was brought into connexion with the troubled politics of Europe of that day, and the domestic revolution in 1807, which cost Selim III. his throne and his life. In 1810 an imperial ukase appeared, formally annexing Moldavia and Wallachia to the Russian empire, and declaring the Danube to be its southern boundary. The war which followed was waged on both sides with great energy and varying success; the result of it being that Russia was obliged to content herself with the line of the Pruth, and the province of Bessarabia, which gave her the command of the mouth of the Danube.

The resistance which Russia encountered at this period, showed that the Ottoman empire, amid its decay, still possessed elements of strength, which in the hand of a wise and vigorous ruler might become the means of arresting its decline. Such a man was the Sultan Mahmoud II., who at this crisis ascended the throne. With a fearless energy and an undaunted courage that entitle him to be ranked among the great men of his age, he set himself to the task of developing the dormant resources of his empire, and of infusing a new life into its social structure. Bred in the seclusion of the harem, little informed by education, he had yet the sagacity to comprehend the causes of the disease which infected the body politic, and the remedies by which alone its progress could be stopped. At the cost of a long, obstinate, and bloody contest with ancient habits engrafted upon law and sanctified by religion, he originated changes to which are to be ascribed the recent improvements in the military and civil institutions of the empire, and which have led many to think that Turkey may be politically regenerated, and may again become one of the controlling powers of the old world.

But large and liberal as were the views of Mahmoud II., his reign was, in certain respects, one of the most calamitous in the Turkish annals, and was marked by events the tidings of which filled the civilized world with horror. He had resolved upon the entire dissolution of the old military body

known as the Janizaries,—a body which had been for ages the terror of the government, and more than once had dictated terms to the sovereign. The whole history of the Janizaries, who, if at one time the strength, were at another the weakness of the empire, proves that their existence was wholly incompatible with the independence of the Sultan, and he accordingly took steps to rid himself and his successors of their tyranny. As the plans of Mahmoud approached their consummation the Janizaries became aware of their danger, but they did not feel themselves strong enough to resist them openly. The decree, reorganizing the army, was read in the mosques without disturbance; the new uniforms were given out, and a few selected men were quietly exercised by Egyptian officers. But when the recruits in larger numbers were drilled and marched in European fashion, there were evident signs of discontent. On the evening of June 14th, 1826, the Janizaries broke out into open mutiny, and stigmatized the new regulations as contrary to the law of the Prophet. Rushing tumultuously from the barracks they assailed and plundered the palaces of the Grand Vizier, the Capitan Pasha, and of their own Aga.

The Sultan, however, before venturing upon his experiment, had secured the concurrence of the Muftis, the Ulemas, and of the chiefs of the Janizaries themselves; the latter were consequently left without leaders capable of improving their victory, and after pillaging the palaces they dispersed among the wine-vaults in the vicinity, and perpetrated frightful excesses. The Sultan instantly hurried to Constantinople, and putting himself at the head of the Topgees or artillerymen, and other faithful troops to the number of 10,000, who were followed by a vast crowd of Mussulmans of all ages and sorts, unfurled the banner of the Prophet, and summoned the rebels to lay down their arms. Their only reply was a stern refusal, accompanied with the haughty demand for the heads of the Vizier and their own Aga. Amid loud cheers the fierce bands overturned their camp-kettles—the well known signal of revolt—and retiring to their barracks prepared for a desperate resistance. But an awful fate there awaited them. A perfect storm of shells was directed against the building, which soon wrapped it in flames, while a terrific fire of grape prevented all egress. The rebels now offered to

submit, but it was too late; the shells continued to fall and the grape to be discharged until 4,000 of the wretched insurgents perished in their burning barracks. The triumph of the Sultan was complete, and he followed it up by a war of extermination in all parts of his dominions; 40,000 were put to death, as many more were driven into exile; and by the end of August the Janizaries were extinct. During the same month, while the bloody process of extermination was going on, a disastrous conflagration broke out in Constantinople, supposed to have been the work of incendiaries, by which 6,000 dwellings were consumed, and property valued at more than 20,000,000 dollars was destroyed.

Then there was the Greek Revolution, a history by itself, extending from 1821 to 1829, into the details of which we cannot enter. Whether the horrible atrocities perpetrated in the course of this memorable contest at Adrianople, Salonica, Scio, Cyprus, and other places, were sanctioned by the Sultan, is not certain. Probably the chief share of the guilt belonged to the fierce, fanatical, and unruly Janizaries. Mahmoud, indeed, met the overtures of the European powers, who were shocked by the dreadful scenes so often enacted, with the obstinate assertion of his right—a right claimed by each of themselves—to put down rebellion in his own dominions. He consequently repelled their friendly advances, and at length brought down upon himself the banded navies of Europe. At Navarino the gallant fleet, which had cost him millions of money, was annihilated in a single day, and he was ultimately compelled to consent to the erection of one of his own provinces into the independent kingdom of Greece.

The troubles in which Mahmoud was involved with the Janizaries and the Greeks were not ended, when he was forced to grapple with a mightier foe—with the Emperor Nicholas. In 1828 the war with Russia was begun, and in 1829 the Russian army penetrated to the very heart of European Turkey, to a point where the face of an invader had never been seen since the day when the Ottoman established himself on the soil of Europe. A large army under Diebitch crossed the mountain barrier of the Balkan, who fixed his head-quarters in Adrianople, the ancient capital of the Ottoman empire. The success of the Russians was, however, mainly owing to the want of co-operation among

the Turkish generals, and not to a deficiency either in the number or the bravery of their soldiers. In fact, the army of Diebitch was in a most critical position, and if the campaign had lasted a month longer, nothing could have saved it from ruin.

Austria and England now interposed to arrest hostilities, and entered into a secret convention to prevent the conquest of Turkey, if need be, by force of arms. But Nicholas hastened to allay the awakened jealousy of Europe, satisfied for the time being with the advantages he had gained, and which were very great. The Sultan Mahmoud, with tears in his eyes, signed the famous treaty of Adrianople, by which Turkey agreed to pay £5,750,000 to Russia, to transfer to her various fortresses of great military value, to leave in her hands the islands at the mouth of the Danube, and to make Wallachia, Bulgaria, &c., virtually independent Principalities governed by their Hospodars, who, while nominally the subjects of the Sultan, were really under the protection of the Czar. The moment when Mahmoud signed this treaty must have been one of the most bitter he ever experienced, not only because it cost him so much money and so many fortresses, and placed some of his fairest provinces under the virtual control of Nicholas, but also because he must then have known the whole extent of the peril which threatened the armies of Russia, and that if his own generals had made one energetic and combined attack, they must have beaten a disgraceful and ruinous retreat. But the disasters of Mahmoud's reign were not yet ended. His vassal, Mahomet Ali, the Pasha of Egypt, had been for many years the real sovereign of that country; he had developed its resources by measures characteristic of a Moslem ruler, yet with uncommon energy and success he had increased the military and naval power of Egypt to a surprising extent; his army numbered 155,000 disciplined troops, besides 40,000 irregulars, while his fleet consisted of twenty-one ships of the line, nine large frigates, and various smaller vessels. The obvious aim of his policy was to raise the land of the Pharaohs and of the Ptolemies from the vassalage of ages, and to erect it into an independent kingdom. In 1838 he ventured upon the decisive step, and unfurled the banner of rebellion. Russia, with a specious generosity,

offered her help to the Sultan, and even pressed its acceptance with a singularly benevolent pertinacity. But the benevolence of Russia was well understood both by the Sultan and the other great powers of Europe. The latter, with a view to preserve the balance of power, resolved, on the one hand, that Russia should not be allowed to interfere alone, and on the other, that Egypt should continue to be an integral part of the Turkish empire. But before the final adjustment of the eastern question, as it was called, the Sultan Mahmoud, whose health had been long declining, died, 25th June, 1839.

The length of this historical sketch of the Turkish empire leaves us very scanty room for speculation in regard to its probable future. As was intimated in the outset of this article, the subjugation of those vast and magnificent regions, which may be fitly named the garden of the world, under the paralysing and wasting dominion of the Moslem, is one of the mysteries of Providence. The merely philosophical historian in vain attempts its solution. Why should lands so exuberantly rich in everything that can minister to human comfort, have been brought and kept so long under the blighting influence of Ottoman rule? The Christian student of the past can furnish a reply to the question. It is the doing of Him who ever and anon "cometh forth from his place to punish the inhabitants of the earth for their iniquities," converting the disorders and seeming anomalies of the present time into visible and palpable proofs, that "verily there is a God that judgeth in the earth." It is the result of that great moral law, applicable alike to nations and to individuals, by which the abuse of privileges works their forfeiture—a result, in this case, distinctly predicted centuries before its actual accomplishment. This same sure word of prophecy casts the light of its revelations respecting the lands of the crescent, far into the future; and while it is not, purposely, strong enough to enable those even who "give heed" to it to predict the occurrences of this or that year, they nevertheless can discern the grand outline of those stupendous scenes which are yet to be enacted there. No one can doubt that the glory of the Crescent is on the wane, and will ere long totally disappear. It is equally certain that the *Greek* cross can never regain its ancient supremacy. To

exchange the crescent for such a cross would be simply to deepen the darkness and degradation of the east. Hitherto there have been no direct efforts made to win the Moslem to the faith of Christ, but various causes are at work tending to abate the fierce and bloody fanaticism which has been so long an insuperable barrier in the way of the herald of the gospel. Already Mahomet has lost his hold on many minds; the spirit of inquiry is abroad; the Mosque, on which a Christian was hardly allowed to look, is now freely entered by Americans and Englishmen; the Turk is beginning to discover that Christians are not idolaters, and that the gospel with which he was familiar, whether in the hand of the Greek or the Latin, is a miserable caricature of the true and glorious gospel of the blessed God. The largest liberty is secured to the missionaries laboring in various parts of Turkey; "the word of the Lord is not bound," and the press enjoys a measure of freedom that is denied it in other countries boasting of a higher civilization. In fine, while we indulge in no predictions nor even conjectures in regard to events in the near future, the possible dismemberment of the empire, the possible amalgamation of its diverse races, we nevertheless have a strong confidence, that before the armies of France and England, which, hand to hand with the Ottoman, are aiming to curb the boundless ambition of Russia, shall bid adieu to the scenes of their conflicts and triumphs, the revolution already begun, and bearing in its bosom vast moral as well as political consequences, will have made great progress.

Of the volume, whose title is placed at the head of this article, we have only to say that it is an unpretending but well digested compend of Turkish history.

ART. V.—PROFESSOR LEWIS'S SCRIPTURAL COSMOLOGY—THE SIX DAYS OF CREATION: or the Scriptural Cosmology, with the ancient idea of Time Worlds, in distinction from Worlds of Space. By Tayler Lewis, Professor of Greek in Union College. Schenectady: G. Y. Deboert. 1855.

ONE of the most serious obstructions which Christianity