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a pledge to secure equal and just government to all the nations and religions under her rule. These are the primary conditions of the problem; and in proportion as they are kept in view will it be apparent what is the nature of the particular issue before us.

That issue arises from the fact that Turkey has greatly failed to observe her part of the general agreement. She has prohibited, indeed, deliberate attempts at reform and civilization, and it would be going beyond what is necessary to assert that no effort has been made to reform them. We believe there has been more than one instance in which an able and well-intentioned Pasha has entered for a time a remarkable degree of progress in a province. But these must be attributed to his exceptional will, and on the whole the Christian population of the Turkish Empire are still in a most deplorable condition of inferiority. The Mohammedans, though in a minority in Europe, are the ruling class, and the Christians, though the most progressive and the most open to the influence of civilization, are crushed and repressed. All this was brought home with distressing force to the mind both of England and of Europe by the atrocities committed this year in Bulgaria—atrocities which, if not indicating the deliberate wickedness which has with equal extravagance and injustice been ascribed to the Turks as a nation, indicated at all events a complete ignorance to restrain the ferocious outbreaks of passion and injustice to which half-civilized tribes are liable. There can be little doubt, indeed, that the atrocities of these outbreaks, and the general degradation of the Provinces, were due to the instigation of revolutionary agents in Serbia and in Russia, whose ends are by no means confined to the laudable purpose of improving the condition of the Eastern Christians. But this is an inevitable element in the problem. With a national sympathy such as we have noticed prevailing between the Russian people and the Christians of European Turkey, there must of necessity be constant intrigues between them as long as there are grievances which afford occasion for intrigues. We must take things as they are and as they will be; and that which now exists and must continue to exist is a state of uncontrollable irritation in the European Provinces of Turkey on the one side, and among the Russian population on the other, until the material grievances of these Provinces have been removed.

The next step in the problem is equally inevitable.

Russia, tentatively at first, but with increasing persistency, comes forward in her old character as the Protector of the Eastern Christians. It is impossible to repeat her of more

domination in the manner in which she has exercised the