

**SANCTA SOPHIA AND  
TROITZA: A  
TOURIST'S NOTES ON  
THE ORIENTAL CHURCH**

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Sancta Sophia and Troitza: A Tourist's Notes on the Oriental Church by Frederick William Hollis

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**FREDERICK WILLIAM HOLLS**

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FREDERICK WILLIAM HOLLS.

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With the author's compliments.

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# SANCTA SOPHIA AND TROITZA:

A TOURIST'S NOTES ON THE ORIENTAL  
CHURCH.

-883-

A PAPER READ BEFORE THE MARTIN LUTHER SOCIETY  
OF NEW YORK, MARCH 19, 1888.

BY

FREDERICK WILLIAM HOLLIS

OF THE NEW-YORK BAR.



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## NOTE.

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**T**HE scope and occasion of the following essay are sufficiently indicated in its title.

The necessary limits of space, and the desire to avoid all appearance of pedantry, precluded a full statement of, or reference to authorities. Suffice it to say that for historical and theological statements the works of Neale, Stanley, Schiemann, Macarius, and Winer, as well as Procopius, Silentiarius and Gibbon have been carefully consulted. The descriptions are, of course, based entirely upon personal observation, though comparison and reference have been made to the works of De Amicis, Warner, Kohl and other travelers.



The kind favor with which the essay has been received, encourages the hope that in its present form it may not be without interest to a wider circle of friends of the Society at whose request it is published.

F. W. H.

120 Broadway,  
New York, June, 1888.

ERRATUM.

The number 28,314,000 in the table on page 6 should be omitted.



## SANCTA SOPHIA AND TROITZA.

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THE wise words of Goethe, that he who knows no other language, knows nothing of his own, have frequently and justly been applied to the knowledge of Religions. While Christianity must necessarily exclude the very idea of the existence of any other "Religion" with equal or even similar claims upon human faith, it is nevertheless true that the study and contemplation of the influence of other great systems of belief upon millions of human beings, whose minds are not materially different from our own, is one of the most fruitful and suggestive of investigations, abounding moreover in beneficial and strengthening effects

upon individual convictions. Of equal, and perhaps greater, importance is the comparative study of Christian denominations. We need not accept in its entirety the saying that the intensity of a man's Calvinism depends upon the amount of rainfall in the country, or upon the extent to which he suffers from dyspepsia, to admit that climate, habits and national history and characteristics have a more or less determining influence upon the point of view from which the great central truths of Christianity are regarded, as well as upon the doctrines and ceremonies in which this point of view is sought to be expressed. To know what others think upon subjects about which all must depend upon the same authority, will always remain one of the most liberalizing occupations for the mind, and the almost complete relegation of such studies to Theological Seminaries is the more to be regretted, since none would seem to be more thoroughly appropriate and beneficial to a conscientious and enlightened layman.

