

RESEARCHES IN GREECE
AND THE LEVANT.

BY THE REV JOHN HARTLEY, M.A.

MISSIONARY IN THE MEDITERRANEAN, IN CONNECTION
WITH THE CHURCH MISSIONARY SOCIETY.

“ If the Son shall make you free, ye shall be free indeed.”—JOHN VIII, 36.

SECOND EDITION, CORRECTED AND REVISED.

PUBLISHED BY R. B. SEELEY AND W. BURNSIDE :
AND SOLD BY L. B. SEELEY AND SONS,
FLEET STREET, LONDON.
MDCCCXXXIII.

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1833

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L. B. SEELEY AND SONS, WESTON GREEN,
THAMES DITTON, SURREY.

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THE Journals appended to this Work have previously appeared in the *Missionary Register* and the *Church Missionary Record*, with the exception of some few additions and verbal alterations.

The acknowledgements of the Author are due to Sir WILLIAM GELL, for the Map of the Morea, which has been lithographed from his "Itinerary;" and to the Rev. J. ARUNDELL, and the Publisher of his Work, for the Map of the Seven Apocalyptic Churches.

DIRECTIONS TO THE BINDER.

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RESEARCHES IN GREECE

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INTRODUCTORY REMARKS.

THE Ottoman Empire has long comprised within its borders the most interesting countries in the world. To some persons, these countries present claims of interest, from the beauties of Nature, and the superiority of climate which they boast. Nor are these pretensions wholly groundless. Who can survey the spacious plains, the magnificent mountains, the extensive forests, the multitude of islands washed by the blue and transparent waves, and survey them through a most brilliant atmosphere, without being convinced that he has before him some of the most striking scenes which the human

eye can behold? “The plains of Asia Minor seem ready to start into fertility with a single touch: but, alas! that touch is wanting.” This was the language of an English Traveller, in regard to one of these objects; and an imagination equally vivid would give equal colouring to other Levantine scenes. The Sacred Writings style the most remarkable of these districts, *a land flowing with milk and honey—the glory of all lands*: and this language is almost applicable to the entire territory which is now denominated Turkey.

To others, these lands are interesting, from the classical recollections which they furnish. “Here,” they reflect, “the light of civilization shone with brightness, whilst the rest of the world was involved in barbarism. Here were born those distinguished individuals who are considered to this hour as having been rarely equalled, and perhaps never surpassed, for efforts of genius, for refinement of arts, and for deeds of heroism.” What a perpetual tribute of respect is paid to Ancient Greece, by the study which is given to her language! The mind of youth is moulded and formed by the models of Greek Literature which are left us; and, in this manner, the influence of Greece is co-extensive with the magnitude, and will perhaps be perpetual as the duration, of the world.

But for Christians, various parts of the Turkish Dominions have a most sacred interest, in the

Scriptural recollections which they furnish. If it be a law of our nature, that localities distinguished by important events invite and rivet our attention, and allure the traveller from the most distant regions, such feelings may be expected to arrive at their utmost pitch of excitement in the contemplation of places where God himself has signally and supernaturally displayed His power. Each spot trodden by an Apostle must be regarded by Christians with some of those feelings of solemn and serious delight, which they cannot describe, and which none but themselves can understand. At the place where a Martyr died, or where his corpse was interred, the most languid believer may be expected to form new resolutions of devotedness to his Divine Master, and consecrate himself to new fidelity in following those who through the *faith* of suffering and the *patience* of martyrdom *inherited the promises*. And cold, indeed, must be the heart of that man, who is capable of the least approximation to insensibility whilst visiting the memorable places where the Saviour of sinners was born or educated; where He taught, acted, and—above all—suffered. I must own, that whilst I deeply regret the pernicious superstition which has rendered the Tomb of our Lord one of the most melancholy spots on the surface of the earth, it has always appeared to me a species of devotion, sometimes allied to that which is spiritual and sincere, and possibly, in some in-

stances, connected with true faith in the Redeemer. Who would willingly possess the eye which refused to weep on Mount Calvary; or claim the heart which could not glow where our Redeemer ascended from earth to heaven?

My first visit to the city of Corinth awakened feelings within me of very pleasing seriousness. Approaching from the road of Argos, I found the most celebrated classical scenery gradually unfolding itself before me—Parnassus, with its poetic recollections, came in view—soon afterwards Helicon appeared—then Cithæron was visible. But to me, at that moment, this scene presented attractions scarcely susceptible. I was under the influence of superior charms, and felt myself engaged by more elevated recollections. I remembered, that I was now treading on ground which had received the footsteps of the great Apostle of the Gentiles; that it was here, St. Paul *determined to know nothing amongst men save Jesus Christ and him crucified*; that at Corinth, by the Divine blessing on his labours, a primitive Church was collected, to which the language was addressed, *Ye are washed, ye are sanctified, ye are justified, in the name of the Lord Jesus, and by the Spirit of our God*. Under the force of such ideas, I looked with coldness on Parnassus, and with comparative indifference on Helicon and Cithæron. Parnassus was more interesting to me, from the reflection that the eye

of St. Paul had rested on it, than from any other cause: I was delighted, because I could hold a species of distant communion with him, by means of this classical mountain. How unfeigned is the respect which we feel for those whom we believe to be really living to serve God and to make others happy; in whom the devotional and the benevolent feelings have proved superior to those which are earthly and selfish! Their honours will endure, and increase in splendour, when all the fame which stood only in connexion with Parnassus and Classical Greece will have sunk in eternal oblivion, or be consigned to merited insignificance. Be it ours, then, *to set our affections on things above, not on things on the earth!* May our ambition rise higher than the highest ambition which is earthly! May we come decidedly, in faith and spirit, unto *Mount Zion, to the city of the living God, the heavenly Jerusalem!* May we yield ourselves devotedly to the service of Christ, as did the Apostles whom we commemorate, till, in the event, we are spectators of nobler scenes, and partake of richer enjoyment, than earthly prospects or recollections can furnish!

CHAPTER I.

CALAMITIES OF TURKEY.

Turkey the most unhappy of all countries—Deserted Burial-grounds—Desolations of Ephesus—Laodicea—Sardis—Diminution of population at Constantinople—Corfu—Ægina—Colossæ—Discovery of Apamea and Sagalassus—Site of Antioch of Pisidia, and other places mentioned in Scripture, not yet discovered—Reflections—Destruction of the Janissaries—Massacre of Greeks—of twenty-seven Samiots at Vourla—Total desolation of Psara—Disappearance of Mahomedans and their religion from the Morea—Unhappy condition of Women in Turkey—Polygamy—Slavery of Greek Females—Scene of distress at Magnesia.

TURKEY, whether regarded in a secular or religious point of view, presents a dark and dismal picture. Its history, like the roll of Ezekiel, is written, *within and without, with lamentation, and mourning and woe*. To the religious state of the empire we shall chiefly direct our attention; but the calamities not strictly religious, which have befallen these lands, stand in such intimate connexion with religious considerations, and afford room for reflections of so serious a character, that we shall not hesitate to commence with them.

Were it requisite to place a motto at the head of this chapter, we should find one highly appropriate in the language of the Prophet:—*Destruction upon*

destruction is cried; for the whole land is spoiled. Against our entire globe, it is true, divine displeasure is directed: on every man, as a sinner, divine indignation is ready to be discharged: but if there be any part of our world more exposed than another to the righteous vengeance of God, it is surely the Ottoman Empire. It might seem as if there the thunders of Heaven rolled with more awful reverberation, and as if there the lightnings of God's displeasure were doomed to display their most destructive agency, and to sear, consume, and desolate with unaccustomed effect. These lands, once the most favoured, are now the most chastised of all countries.

Few occurrences can evince more clearly a calamitous condition of the human race than habitual diminution of population. One of the first and most powerful laws of our nature is, *Increase and multiply*. When we, therefore, observe an instinct so imperative frustrated, and the most powerful tendencies of Nature turned out of their due course, there can be no doubt that some mighty evil is at work. And such is precisely the case in the Turkish Empire. In whatever direction the traveller proceeds, he observes cemeteries crowded with the dead: and if he inquire where are their descendants, no answer can be given. Frequently, no town, no village, no cottage on the borders of the deserted burial-ground, can suggest the reply, "Here are the

children of the deceased." And when the monumental epitaph has become illegible, and no more bears its testimony to the name and existence of former generations, still does the close array of dark and mournful cypress-trees present impressive information of the multitudes interred beneath them. That the human race in Turkey really does "fade away and perish, beneath the eye of the observer," may be further evidenced by the circumstance, that Constantinople is supposed to have diminished its population by 300,000, since the year 1812.

But the astonishing loss of population, which those parts of the world have sustained since ancient times, is still more affecting. I have wandered amidst the ruins of Ephesus; and I had ocular and auricular demonstration, that where once assembled thousands exclaimed, *Great is Diana of the Ephesians*, now the eagle yells, the jackal moans, the echoes of Mount Prion and Mount Coryssus no longer reply to the voice of man. I have stood on the Hill of Laodicea, and I found it without a single resident inhabitant. There was, indeed, an inferiority in its desolations to those of Babylon. Of Babylon it was predicted (Isaiah xiii. 20,) *The Arabian shall not pitch tent there*. At Laodicea, the Turcoman had pitched his migratory tent in the area of its ancient amphitheatre; but I saw neither church nor temple, mosque nor minaret, nor a single permanent abode. The capital of the island

of Corfu—to allude to a place adjacent to Turkey—is reported to have once contained 120,000 inhabitants: now, the entire island only numbers 60,000. Athenæus assures us, on the authority of Aristotle, that Ægina formerly possessed a slave population of 470,000: now, the total number of Æginetans is probably not more than 12,000. I have myself observed the exactitude with which the denunciations of divine anger against the three Churches of Ephesus, Sardis, and Laodicea have been fulfilled. Whilst the other four Churches of Asia, which are in part commended, and in part more mildly menaced, are still populous cities, and contain communities of nominal Christians, of each of these it may now be said, that it *is empty, and void, and waste*. And though *the Arabian may pitch tent at Laodicea, and the shepherds, as at Ephesus, make their fold there*, still have they scarcely *been inhabited or dwelt in from generation to generation*. *Wild beasts of the desert lie there*—hyænas, wolves, and foxes. *Their houses are full of doleful creatures*: scorpions, enormous centipedes, lizards, and other noxious reptiles, crawl about amidst the scattered ruins; and serpents hiss and dart along through the rank grass which grows above them. *And owls dwell there*. When I was standing beneath the three stupendous columns of the Temple of Cybele, which are still remaining at Sardis, I looked upward and saw the species of owl

which the Greeks call *Cuckuvaia*, perched on the summit of one of them. Its name is derived from its note; and, as it flits around the desolate ruins, emitting this doleful sound, it might almost seem to have been appointed to chaunt from age to age the dirge of these forsaken cities. And here the distich of Hafiz is most true:

The spider has wove his web in the imperial palace;
And the owl hath sung her watch-song on the towers of Afrasiab.

I paid a visit to the city of Colossæ—if that, indeed, may be called a visit, which left us in some degree of uncertainty whether we had actually discovered its remains. Colossæ has become doubly desolate: its very ruins are scarcely visible. Many a harvest has been reaped, where Epaphras and Archippus laboured. The vine has long produced its fruits, where the ancient Christians of Colossæ lived and died; and the leaves of the forest have for ages been strewn upon their graves. The Turks, and even the Greeks who reap the harvest and who prune the vine where Colossæ once stood, have scarcely an idea that a Christian Church ever existed there, or that so large a population is there reposing in death.

How total is the work of demolition and depopulation in those regions, is evident from the fact, that the site of many ancient cities is still unknown. It was owing to the exertions of Mr. Arundell,

my fellow-traveller in Asia, that the remains of Apamea and Sagalassus were brought to light: and there are still cities mentioned in the Acts of the Apostles which have eluded research. Where is Antioch of Pisidia? Where are Lystra and Derbe, cities of Lycaonia? Where is Perga of Pamphylia? We sought for Antioch, on our journey through Pisidia; but its place, as yet, has not been found. Count Alexandre de Laborde, a French gentleman, distinguished for his scientific attainments, went in search of Lystra and Derbe. An opinion had obtained ground, that extensive ruins, at a place named, by the Turks, Bin bir kilisi, 'The thousand and one churches,' were the remains of one of these cities. But, as I was informed by Count Laborde, it proved, on examination, that the opinion was altogether unfounded.

After so many remarks on the desolation of ancient cities, it would be culpable in a Christian to proceed with his task, without adverting to the very solemn lessons which these scenes are calculated to teach. When I stood amidst these ancient ruins, every pedestal, stone, and fragment appeared to have a voice. A most impressive eloquence addressed me from mouldering columns, falling temples, ruined theatres, decayed arches, broken cisterns, and from aqueducts, baths, and sarcophagi, and other nameless masses of ruin. The very silence of the spot had language. The wind, as it

sighed through the forsaken habitations, seemed to carry with it the voice of twenty or thirty centuries. I know not if I ever spent a more solemn or more edifying day, than that which was passed amongst the ruins of Ephesus.

Here, it was a natural reflection, is grandeur in its grave; power in its sepulchre; beauty consigned to the loathsome worm; earthly glory in the dust. Here are kings without their honours, without adulation, without crowns—heroes, without their banners, without triumph, without renown. The admirer and the admired are alike forgotten. The despiser and the despised have met with a similar fate. Whole generations have gone down, *earth to earth, ashes to ashes, dust to dust!*

Reflection on scenes so full of solemn interest might be expected to leave no heart unimpressed, no individual unprofited. How ought it to disenchant us from the fatal fascinations of this delusive world!—how, to break that magic spell which binds us to destructive folly!—how, to withdraw from earth, and to propel to Heaven! to speak wisdom to the very ear and heart of folly; and to startle from their lethargy of death, all mortals, who direct no hopes nor plans beyond the brief span of human life, nor have enjoyments which can survive them, when their bodies sink into the dust! The Christian, amidst the ruins of Ephesus or Corinth, will repeat, with serious emphasis, the language of

Scripture: *Here we have no continuing city—We look for a city, which hath foundations, whose builder and maker is God. Our citizenship is in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ.*

The story of desolation is by no means ended. I have chiefly alluded to ancient destruction;—that of modern times is no less appalling.

In every previous age, the evils which stand connected with anarchy, insurrection, and warfare, have desolated and depopulated the Turkish empire to a fearful extent. Nor are the times in which we live an exception to the general rule. Of former calamities I have nothing to relate. It is my office to detail some of the horrors, which, in a greater or less degree, have fallen within my own observation.

I visited Constantinople, four or five days after the destruction of the Janissaries. On that occasion, thousands, as is believed, had fallen in the streets of the capital beneath the sword and the artillery of the grand Signor; and thousands were banished into distant and hopeless exile. To one living in Constantinople at the time, it was not unusual to behold Mussulman corpses exposed in the streets during the regular period of three days; and to see dead bodies floating upon the waves of the Bosphorus. To those resident on the shores of the

canal, the disgusting sight was not unfrequent, of a human corpse, borne by the current against their dwelling, and seeming to attempt a landing almost at their door. Proceeding one day from Constantinople to Therapia, a distance of about nine miles, I counted no less than seven such bodies. The large mass of human victims had naturally been conveyed, by the force of the current, into the Marmara: and the captains of vessels, coming from the Dardanelles, reported their having fallen in with whole shoals of them; a circumstance by no means incredible, considering the immense number of persons killed and thrown into the sea.

But the sword of the Sultan and of his Mussulman subjects has been turned more awfully against Christians, than against any other class of persons. There was a period, soon after the opening of the Greek revolution, when it was almost certain death for a Greek to make his appearance in the streets of Constantinople, Smyrna, and other places. Not a few of our countrymen have seen Greeks laid dead at their feet by the fire-arms of their Turkish enemies. The Turks went in chase of victims of this description, apparently with as little remorse as the sportsman pursues his game. When I visited Vourla, near the ancient Clazomenæ, the Greeks conducted me to the charnel-house of their church, and there shewed me the skulls of twenty-seven young Samiots, who had all been sacrificed by the

Turks. This work of butchery had been perpetrated at the same time, and in the same place. The strokes of the yhataghans were still visible.

The more public warfare of the Greek revolution has been characterized by two peculiarities, which are scarcely known in the wars of civilized nations. One is, the totality of desolation and destruction, which has fallen upon some places. Prior to the period of which we speak, the island of Psara possessed a population of many thousand inhabitants. The traveller who visited this island, found a large and pleasing town situated upon it. He was delighted with the commercial activity and cheerful contentment which it everywhere exhibited. He found the country adorned with gardens, with olive-grounds, and vineyards. Its harbour was visited by vessels of large construction, and manned by seamen of a bold and able character. The bells of the churches were constantly heard, summoning the inhabitants to the solemnities of their religious service; and the Ipsariote women were seen moving about in a costume peculiarly pleasing. The waves around the island were ever bearing upon their bosom the Ipsariote ships, extending their canvass to the breeze, and sailing away on some distant enterprise; or returning from their voyages with the fruits of their toils and exertions. But now, how changed the scene! The traveller who should visit Psara, would scarcely recognise the spot. The

vindictive passions of the Turks have exhausted their fury so fatally upon it, that it is become wholly desolate. No white town glittering from afar is visible. The church-going bell has been silenced. The streets and public places are deserted by their thronging visitants. No vessels which appear in sight steer their course for the harbour, but pass with rapidity to some distant port. The houses are in ruins, and the whole town has been destroyed. An awful silence has succeeded to the hum and activity of the Ipsariote population; and the sea-gull and the eagle may now claim undisturbed possession of the entire island.

Of the Ipsariots themselves, many fell by the sword; a large portion of the female population are in slavery; and those who escaped both these evils are dispersed through the islands of the Archipelago.

The woes which have been inflicted on Scio and other places are not inferior to those of Psara: but there is a difference in this respect between them, that there is a prospect of gradual recovery in the former instance, while Psara appears to be abandoned to irretrievable desolation.

It is not to the Greeks alone that we have to look for examples of this universal extent of ruin on which we treat. One signal instance may be cited, even in regard to Mussulmans. But recently, a large Mahomedan population was diffused through-

out the Morea: they filled its towns and its villages, and were even residing in the open country. Now, the whole of that population has been swept away from the surface of the soil. Many of them have sunk in the dust beneath them. Their blood fertilizes the territory, which but lately was marked by their footsteps; but the major part are exiles. They have been cast upon the shores of Egypt and Asia Minor, and the place which once knew them, knows them now no more.

The religion of Mahomet has of course disappeared with those who professed it. For ages, the cry had resounded, five times each day, from the minarets of the Morea, "There is no God but God, and Mahomet is the prophet of God." Now that cry is unheard. The very minarets, from which those words were proclaimed are, in great part, laid in the dust; and the mosques, which formerly were adorned by them, are become Christian churches. I have visited a building in the Morea, which had originally been a Christian church. Subsequently it had long been a Mussulman mosque: it has now again become a Christian temple.

The other peculiarity of Turkish warfare is one which assimilates it to the wars of ancient and scriptural times. I allude to the revolting custom of carrying into captivity the entire female population. The state of women, generally, in the Turkish empire, has been most unhappy. Polygamy, amongst

the Turks, has induced all the evils consequent on that unlawful practice. The mutual jealousies which exist in the Turkish harems, are such as to lead to the most fatal consequences. A very respectable Greek physician of Constantinople mentioned to me a recent instance, which had fallen under his observation, of a Greek captive who was poisoned through the jealousy of a Turkish woman in the harem: and it is far from uncommon for the women to poison each other. Indeed, if the wives of the Patriarch Jacob were unhappy through mutual jealousy, what may be expected of the wives of Mahomedans? The reports which circulate in Turkey lead to the supposition, that a similar cause, the passionate desire of children, is one of the principal sources of these domestic dissensions.

The condition of Greek has been, however, much more distressing than that of Turkish females. The violence to which they were exposed, more especially in the Island of Candia, was one of the principal causes of the revolution, as the Greeks have often informed me; and their miseries have reached their greatest height, in the places which fell into the hands of the Turks.

Our compassion is often solicited in favour of negro females sold as slaves; and our feelings revolt at the idea of their being subjected to the whip, and torn from their husbands and parents. But the circumstance of negroes being of a different

complexion, and not having arrived at that elegance of manners and cultivation of mind, which is the privilege of white persons, appears materially to lessen our sensibilities on the subject. But none of these false principles of mitigation can be called into exercise in regard to the women of Greece. The females of that country have a complexion like our own. They have not indeed, in a large number of instances, received a liberal education, yet are they distinguished by much that is elegant and attractive. This was more especially the case with the females of Scio.

How strongly, then, might we suppose the feelings of compassion would be excited, at the thought of multitudes of these persons who have been made to experience all the woes of Turkish slavery. They have been torn from their parents, their brothers, and their friends; and many of those relatives they have seen slain before their eyes. They have been separated for ever from the place of their birth, and sold in the slave-bazaars of Constantinople, Smyrna, and many other places. They have been led away to all the different parts of the Turkish Empire, and inclosed in Mussulman harems, in many instances never to emerge; and not unfrequently they have been treated with extreme cruelty. Of the sorrows which the Greek captives experience, I was once made deeply sensible in the town of Magnesia. It was in the year 1829, when I hap-

pened to be present at the solemnities of the Greek Easter. According to custom, they were reading the Gospel for the day in a variety of languages, and a large concourse of Greeks thronged the church. The Archbishop of Ephesus was also present, and officiating with much pomp; and the aspect of the church, and of the whole scene, was the most festive imaginable. But at the large door of the building, a scene of a very different character was exhibited. A considerable number of female captives were ranged, and, if I recollect right, in a kneeling posture, along the outside. Their Turkish masters had indulged them so far, as to permit them, on this occasion, to survey the worship of their church and the persons of their countrymen. It was however, to them, a painful instead of a joyful spectacle. Their flowing tears and evident distress very clearly intimated how keenly they felt their separation from their friends and countrymen, and how painful was their whole condition of servitude.

The debasement of feeling which their Turkish masters display on this subject, is another evidence how melancholy must be their state. On a journey which I made from Constantinople to Smyrna, in company of Hadji Mustapha, a native of Tunis, he spoke of the purchase he had lately made of a Sciot captive, with as much composure as an Englishman might speak of the purchase of a horse or a dog.

To calamities like these has the daughter of Scio,

of Psara, of Haivali, of Missolonghi, and of many other places, been subject. The story of the capture of these islands and towns would probably resemble, in many points, the history of the capture of Jerusalem by Nebuchadnezzar: *Our inheritance is turned to strangers, our houses to aliens:—the captive may adopt this language of the Book of Lamentations (ch. v. 2, 3, 5—8): We are orphans and fatherless; our mothers are as widows. . . . Our necks are under persecution: we labour, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand.*

CHAPTER II.

CALAMITIES OF TURKEY.

Desolate state of the Morea, illustrated by Scripture—Tripolitza, and the open country, after the last incursion of Ibrahim Pasha—Towns demolished—Soil in a state of devastation—Highways abandoned—Khans burnt—Cattle destroyed—Churches in ruins—Olive-trees cut down—The inhabitants taking refuge in caves and mountains—Fires in Turkey—Terrible conflagration at Constantinople in 1826—Families resident in the tombs of the ancient Æginetans—Reflections on the comparative privileges of our country—Respect paid to Englishmen in Turkey—Execution of Divine menaces against sin, exemplified in the sufferings of the Oriental Church, and in the decline of Turkish power.

IN regard to that territory, which for many years has suffered the horrors of revolution and anarchy, and been the theatre of Turkish warfare, I have often been struck to observe, how very accurately the descriptions of the state of Judea by the ancient Prophets are applicable to it. To the Greeks may be addressed the language: *Your country is desolate; your cities are burned with fire: your land, strangers devour it in your presence; and it is desolate, as overthrown by strangers.* I passed through the principal parts of the Morea, soon after the last incursion of the Arab army. In the chief towns,

and in a multitude of the country villages, not a dwelling remained entire. In Tripolitza, the capital, the work of demolition had been complete. Not only was the green grass growing amidst the ruins of the palace of the Pashas of the Morea, but every mosque, every church, every dwelling, and even every wall, had been thrown down. The destruction of Tripolitza seemed only second to that of Jerusalem: *Not one stone shall be left upon another, which shall not be thrown down.* And in what condition may the soil be supposed to have been? In a state literally fulfilling the prophecy of Isaiah concerning Judah (vii. 23): *It shall come to pass, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns . . . all the land shall become briers and thorns.*

A description in the book of Judges (ch. v. 6), of the effects of hostile invasion, is a description true in regard to Greece: *In the days of Shamgar the son of Anath, the highways were unoccupied, and the travellers walked through by-ways.* Passing from Argos to Tripolitza, and from the latter place to Mistra, two of the principal roads in the Morea, I found this language most correct. It was rare to meet a traveller. I only met one between Tripolitza and Mistra; and the roads presented the appearance of having been long disused. I might bring forward facts to prove, that the very language

of Jeremiah (ix. 10) is capable of application: *For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up . . . neither can men hear the voice of the cattle: both the fowl of the heavens and the beast are fled; they are gone.* — *The habitations of the wilderness* appear to express those solitary Khans or lodging-places for travellers, which are often at equal distances, in Turkey, between large towns. The Prophet clearly alludes to them in another place: *Oh that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them!* I observed that *these habitations of the wilderness* were uniformly *burned up*. The cattle had been destroyed to such an extent, that I was not only astonished at the immense quantity of their bones which met my eye, but the Greeks complained that they had not oxen to plough their land: and the destruction of the storks at Argos, mentioned in my Journal, might seem illustrative of the expression, *The fowl of the heavens are fled*: I do not recollect to have seen a single stork all the time I was in the Morea. Of a multitude of churches, the Greeks may adopt the language (Isaiah lxiv. 11): *Our holy and our beautiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste.* One of the most serious losses of Greece has consisted in the wanton destruction of its olive-trees.

In the district of Corone alone, as Mr. King informs us, no less than 290,000 trees have been cut down by the Arabs. Under such circumstances, the condition of Greece had almost become what was regarded by the Prophet as the consummation of misfortunes: *Although the fig-tree shall not blossom, neither shall fruit be in the vines: the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord; I will joy in the God of my salvation.*

Not to pass unnoticed the condition of the inhabitants of the Morea, amidst this complication of distresses, we may observe, that in regard to them the prophecies have been fulfilled (Isaiah ii. 19, 21): *They shall go into the holes of the rocks, and into the caves of the earth . . . into the clefts of the rocks, and into the tops of the ragged rocks. Others fled, as a bird, to their mountains; but, in most cases, in vain was salvation hoped from the hills and from the multitude of mountains: their pursuers were more active and merciless than tigers; and many found their death on those very mountains in which they hoped for safety, and were hurled down from the summits of those rocks which they had expected to find their house of defence and their castle. I found the remark universal in the Morea, that, whilst men who had concealed themselves in caverns,*

escaped to a very considerable extent, such persons as had confided in the height or inaccessible nature of mountains had met with destruction.

The subject of destruction and spoliation is so copious, that it might be enlarged on, to an unlimited extent: but I shall only touch on a few other examples. Accidental fires have ever been common in Turkish towns. Very frequently the cry "*Yan-queen var* (Fire)" startles the sleeping population from their slumbers; and gives a practical illustration to the Scriptural language: *Why art thou wholly gone up to the house-tops?* It is customary in Turkey, on every alarm of fire, for all persons instantly to resort to the top of the house, in order, from that elevation, to discover the quarter in which the fire has made its appearance. And should it be found that it is in the direction from whence the wind proceeds, serious apprehensions are entertained; for it often happens that conflagrations travel to a very considerable distance.

In the year 1826, the most destructive fire occurred at Constantinople which had been known for fifty years. With what fatal violence a conflagration would spread at such a moment may be judged of by the facts, that little or no rain had fallen for a considerable space of time; that the city of Constantinople is composed almost wholly of wooden buildings; and that, during summer, the fine Etesian wind, which blows from the Black

Sea, scarcely ever fails to spring up in the morning, and often freshens to a powerful breeze. Here, indeed, was a mass of combustible materials, not only ready to be ignited, but to communicate the flames to an unknown extent. Precisely under these circumstances, a spark, from some undiscovered cause, communicated itself to one of the houses on the shore of the Golden Horn, not far from the wall of the Seraglio. In a moment, that spark became a flame. The flames soon laid hold of the adjoining dwellings, and, with astonishing rapidity, poured like a fiery inundation upon the principal part of the city. The torrents of fire took their course in the direction of Santa Sophia; and that venerable pile, around which such awful scenes of carnage and ruin in successive ages have been exhibited, was enveloped in smoke, and its dome menaced. The flames continued to rage for more than twenty-four hours, and only terminated their progress at the waves of the sea of Marmara. Thus did the conflagration pass from sea to sea, across the peninsula on which the city is built, and actually present the appearance of waves of flame between two oceans of water. At Therapia, ten miles up the Bosphorus, we were soon made sensible of the terrific catastrophe which was in progress, by volumes of smoke rising from the burning city. Even this spectacle reminded me of the description which is given us in the

scriptures of the destruction of Sodom and Gomorrah: *The smoke of the city went up as the smoke of a furnace*: but at night the spectacle was more awfully grand: spires of flame, darting forth from the burning houses, were most distinctly visible; and the light which was spread through the sky seemed to insult the stars. The effect of this tremendous scene on the inhabitants of Constantinople and its neighbourhood were what might be expected. Hundreds of thousands were looking on, aghast with dismay and astonishment. It was reported, that the Grand Signor himself hurried to the battlements of his Seraglio, and, gazing upon his capital in flames, fainted with terror and vexation. The alarm of the moment was indeed extreme. The idea was general, that the calamity was owing to a new revolution of the Janissaries, and that it was in this manner they had commenced their insurrection. *Thus did men's hearts fail them for fear, and for looking after those things which seemed to be coming on the earth.* The consternation occasioned by the calamity was so great, that it led to most exaggerated statements. It was even asserted that two thirds of the city had been laid in ashes. An eighth of Constantinople, I was credibly informed, had actually been consumed. On walking over the ruins, the day after the event, I found it impossible to trace, from any point which I visited, the extent of the catastrophe. A

fearful chasm had been opened from one sea to the other, and thousands were left destitute of home and habitation.

To give a proper idea of the calamities to which Turkey is exposed, it would be necessary to present a detailed account of the ravages of the plague. This awful visitation is ever prevailing, to a greater or less degree, in the different provinces of Turkey; and this, perhaps, is a principal cause of the depopulation of the empire.

But neither on this subject can we dwell, nor on the misery connected with poverty, which of late years has been great. The excessive distress of this kind, which befel the theatre of war during the Greek Revolution, may be in part conceived by the fact, to which I can myself bear witness, that during the winter of 1827—28 there were families in Ægina actually residing in the tombs of the ancient Æginetans. I also heard of persons who were found dead of starvation in these receptacles of misery.

The recital before us instructs us in the disastrous effects of misrule, and in the high value by which our own political privileges ought to be estimated. We often descant, in this country, on that excellent constitution which secures so amply the rights and property of Englishmen. But much as we may say, and much as we may feel, on this subject, I am fully persuaded that neither our expressions

nor feelings are adequate to the magnitude of the blessing. To form a more correct idea of our national advantages, we ought to be subjects of the Ottoman empire for some portion of our existence: we ought to have our full share of exposure to those general evils which have in part been described; and we ought to have some of those sensations, which distress the hearts of men, whose property, at any uncertain moment, may be torn from them; whose virtue, piety, and religion only render them more effectually and speedily the spoil of the oppressor; who may see their most endeared objects of conjugal affection and parental tenderness separated from them by the hand of brutal violence; who may become the inmates of a prison, the subject of the lacerating bastinado, and the very spoil of death—and why? simply, because Injustice has so decreed it.

Nor is the favour of God to England confined within the shores of our island, or limited to the shadow of our national flag. Even on Turkish ground, the expression, “I am an Englishman,” is certain to ensure respect. I have often been reminded of the privileges possessed by Roman citizens on this identical soil, by the immunities conferred on Englishmen. *Then they feared, when they knew he was a Roman.* This was the experience of antiquity. Now *they fear* when they know we are Englishmen. I mean not to intimate, that

Englishmen enjoy these privileges exclusively of the subjects of other Christian States ; but certain I am, that no man is more respected than an Englishman, either by Turks or Greeks.

A view of the calamities of Turkey instructs us, also, in the certain execution of Divine menaces. The Greek Church has participated in that awful apostacy from true religion, which was so clearly foretold by the apostles. In the progress of this work, we shall have too much occasion to delineate some of the features of this apostacy. And what has been the consequence? Hosts of furious invaders have poured in upon the lands once wholly possessed by Christians ; they have inflicted the most serious chastisements which can befall guilty nations ; and up to this hour the visitation is experienced. *The land was as the garden of Eden before them ; and behind them a desolate wilderness: (Joel ii. 3.)* Recent events might also intimate, that the language also is applicable: *For all this my anger is not turned away, but my hand is stretched out still.*

In addition to all the calamities in which the Greeks have been recently involved, and to some of which allusion has been made, it is striking to contemplate the severity with which the blow has fallen upon the clergy. The highest dignitary of the Orient has been hanged at the door of his own church ; and his body has been dragged con-

temptuously through the streets of Constantinople, by the Jews, mortal foes of every form of Christianity. A corresponding punishment has been inflicted on a vast multitude of inferior prelates and priests. The number who have been executed is immense. I regret exceedingly that I did not draw up a catalogue of the massacred prelates, which I could have formed from oral testimony. Recollection of repeated narratives of the kind convinces me it would have been awfully extensive. Add to these woes, the utter ruin inflicted on the ancient and numerous monasteries of Mount Athos, the Holy Mountain of the Greeks; the countless number of ecclesiastics of all ranks, who have been compelled to flee to other lands for refuge, and to depend on charity for support; and these facts, coinciding with the experience of the world at large and with the declarations of Scripture, teach us, forcibly, that *sin will not go unpunished*.

We cannot avoid noticing the condition of the Turks, in the same view of the subject. They may perhaps be compared to the Assyrians, once commissioned to execute similar purposes: Isaiah x. 5—7. *O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation. . . . Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.* 24, 25. *Therefore thus saith the Lord*

God of Hosts, O my people that dwellest in Zion, be not afraid of the Assyrians For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

What a remarkable difference between the Turks of the days of Muhammed II. or Suleyman the Magnificent, and of the present reign of Mahmoud! Once, they were the very terror of Europe: they laid siege to the capital of Germany: they caused the most distant Christian monarchs to tremble in their capitals. But, now, *how hath the oppressor ceased! He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and none hindereth. . . . How art thou fallen from heaven, O Lucifer, son of the morning! Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof?*

It has been truly remarked, that Constantinople, now, is almost what Constantinople was formerly, under the declining fortunes of the Greek Emperors. As those obscure shades of Roman power and grandeur were quivering with constant apprehension, from the overwhelming fury of the Turkish assailants, who were perpetually advancing upon them; so now the faded representatives of the Muhammeds and Bajazets stand aghast at the colossal power of the Russian Empire, which ever threatens to crush them.

Their very internal revolutions are a striking example of retributive justice accomplishing its object. The reiterated ruin inflicted by Pashas and other Governors, contending among themselves and with their Sovereign ; a large portion of their territory now wrested from their hands, and its population either exiled or destroyed ; the Janissaries, who had been chiefly instrumental in the massacre of so many Christians, now receiving the sword of vengeance in their own breasts—these and innumerable other facts, add their testimony to the truth of the declaration, *The kingdom which will not serve me shall perish.*

Nor is it the capricious energies of the present Sultan which will save from total eclipse the waning crescent. It is nothing but the convulsive struggle of death, which has given being to late efforts. A nation so intimately and fully pervaded by barbarism can never arise to that strength of civilization which Christianity alone imparts.

CHAPTER III.

RELIGION OF THE MODERN GREEKS.

Primitive and Modern Christianity of the East contrasted—Inadequate views of human danger—Greek Preachers—Justification—Regeneration—Worship of the Virgin—Prayers addressed to her—Titles given her—Practical confidence in her assistance, evidenced during an action with Pirates—Worship of Saints—St. Spiridion and other Patron Saints of the Ionian Islands—Singular circumstance connected with the Worship of the Archangel Michael at Colossæ—Facility with which new Saints are worshipped—Two Spezziotes martyred at Scio, and sainted—Modern Greek Martyrdoms.

THE religious condition of Turkey presents a view of distress which, to a Christian mind, will be more painfully affecting than the very calamities which have just been described. The Christians of these lands were once orthodox, without any question of the propriety of that term; their churches were formed by the Apostles themselves; and their doctrine and discipline emanated from Divine inspiration. They were addressed in terms of this import: *Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should shew forth the praises of Him, who hath called you out of darkness, into His marvellous light.* Amidst revolting

scenes of idol-worship and unrestrained licentiousness, they constituted, to use the simile of Scripture, a spiritual temple, formed of living stones, consecrated to the service of the True God: *Ye are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.*

With what sacred awe, with what feelings of solemn reverence, do we contemplate the spectacle of whole communities described by the Inspired Historian in such language as this: *And the multitude of them that believed were of one heart and one soul!—and, Then had the Churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.* (Acts iv. 32, and ix. 31.)

But for age after age Christianity has worn a very different aspect. Doctrine has become corrupt, discipline has disappeared; morality is no more. Apostacy is stamped upon the Christian Churches. Where idol-temples once fell, and where they still attest, by their ruins, the resistless force of primitive Christianity, the visible temple of God has fallen; and *great has been the fall of it!* So total has been the demolition, that the very language of Our Saviour, descriptive of the ruin of another Temple, has become too applicable to this edifice;—*not one stone left upon another, that is not thrown down.*

It is my intention to give a brief sketch of the doctrinal opinions which are prevalent amongst the Greeks : and, in doing so, it is by no means my plan to enter into deep research, or to cite numerous authorities. I shall principally confine myself to what I have personally observed, and to the results of my intercourse with individuals.

INADEQUATE VIEWS OF HUMAN DANGER.—
The Sacred Writings represent the condition of man, as one not merely exposed to the danger of ruin, but as actually undone. They inform us, not that man will perish unless he do, or abstain from doing, certain supposed actions, but that his eternal ruin is certain, unless he experience a deliverance from the condition in which his nature has placed him.

I never recollect to have met with a Greek who appeared to have a correct view of this subject. The ideas which prevail are a counterpart to what is common among the more thoughtless of our own countrymen. Man, they imagine, is a sinner. As a sinner, he is certainly exposed to a considerable degree of danger. But if his life be, on the whole, free from vicious actions, and if he practise moral virtues—if he believe in the doctrines of his church, and observe the ordinances of his religion—he has good reason to expect salvation. Such are the indefinite views of religion which, in too many Protestant, as well as Greek and Roman-Catholic

countries, seem to take possession of human minds, rather than to be the acquisition gained by the mind after previous and careful examination. The consequence is such as might be expected. The immortal spirit resigns itself to a fatal and awful security. The inquiry is not heard, *What must I do to be saved?* Danger is not apprehended; and salvation is not sought.

That individuals in the Greek church have been deeply solicitous for eternal safety, is undoubted; but that they have been truly enlightened to right views of the actual ruin to which the fall of Adam has reduced our nature, may be questioned. The Greek preachers can dwell with great force and pathos on the awful considerations connected with an eternal existence. They summon their hearers to the bar of Final Judgment. They array the Last Day with solemnities and terrors, sufficient, we might suppose, to produce the most indelible impressions. The shortness of human life, the utter insignificance of all terrestrial objects—on all these themes they dilate and express themselves with much feeling. *Vanity of vanities! all is vanity!* is an expression universally known among them. But no where have I heard either ministers or laity bringing forward evidence to shew distinctly that, unless at some period of human life, an escape be effected, pardon be imparted, and salvation acquired, there is no hope of heaven.

INCORRECT IDEAS OF JUSTIFICATION.—Justification is represented, in the Sacred Writings, as that state of perfect reconciliation with God, which secures us pardon of sin, and the enjoyment of Heaven; and it is referred to the merits of Christ, as the cause which procures it; whilst faith is the medium by which it is communicated. I never found a single Greek who appeared to have a correct view of this ARTICLE OF A STANDING OR FALLING CHURCH, as Luther designates it. The idea which seems prevalent, is this—that faith and works conjointly obtain justification. The merits of Christ are not denied; professedly, much regard is paid to them; but, as far as I can judge, men found their hopes of Heaven on the circumstance of their having faith and works, to recommend them to divine favour.

The great doctrine of primitive times was *Christ crucified*; and amongst all enlightened Christians this is a subject contemplated with peculiar attention, and guarded with vigilant jealousy. A Christian, formed upon the instructions of the Sacred Scriptures, cannot bear the thought of any approximation to merit on the part of man; nor can he endure expressions which appear to take from Christ any part of the glory or agency of human salvation. Speak of the Cross of Christ to many of the Greeks, and it is not improbable they will understand an allusion to the supposed wood of the

true cross;—and they may inform you of some portion of it in their own possession. I remember hearing a priest of Ithaca strongly maintaining that, in the expression, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ*, the Apostle only referred to the wood of the cross. Or, in discoursing on this subject, the Greek might expatiate on the importance attached to the sign of the cross; and might enter into argument to prove that the Orientals alone knew how to form that sign, whilst the Roman Catholics were in error on this point. A pilgrimage to Jerusalem, to light a taper at the holy fire supposed to descend from Heaven on the tomb of our Saviour upon Easter-day would, in the estimation of many, be glorying in the Cross of Christ.

Amidst such darkness, it will not appear surprising, when I assert, that I never met with a Christian in the East who appeared experimentally to understand the Apostle's language—*Being justified by faith, we have peace with God, through our Lord Jesus Christ*. We observe it habitually in our own country, that when men have indistinct views of the merits of our Redeemer, they deem it presumption to express a confidence like that of primitive times: *We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens: (2 Cor. v. 1.)* That

unspeakable peace, connected with a sure and certain hope of eternal bliss, which is enjoyed most happily by so many in our own land, is, I fear, and has been for ages, wholly inexperienced in Turkey ; even though, there, superior earthly distresses might seem to demand superior consolations.

IGNORANCE OF THE NATURE OF REGENERATION.—One of the most important and practical doctrines of Christianity is that which is usually designated, Regeneration, or the New Birth. On this subject I have not failed to speak continually with the Eastern Christians. I have endeavoured to explain it fully to their understandings, and to impress it upon their hearts, that without a second birth they cannot obtain a second life ; that without a change of disposition and character, so total as to warrant the scriptural term of *a new creation*, their faith is not attended by its essential effects. In connexion with this subject, I naturally shewed them, that a Christian is one who makes the acquisition of eternal happiness his primary object in life ; and who has obtained tastes and enjoyments so new, in comparison of those which he once possessed, that his religion has become the very charm of his existence, and the subject which is blended with all its pursuits and avocations ; that in a true follower of Christ, sin is not avoided, and holiness pursued, as a matter of unpleasant necessity, but, (though

sin will still tempt and harass,) with that ardent alacrity and pleasure which distinguish a fixed habit.

These representations I found wholly new to my hearers. The word Regeneration, when first mentioned, excited in their minds the thought of Baptism; and, as has been too often the case, in the sign they lost sight of the thing signified.

Where the effect of the Holy Spirit's operation is unknown, it is natural that no idea should exist of the need of that important gift. The Greeks are indeed most tenacious of the peculiar doctrine of their church, in regard to the Procession of the Holy Ghost; but I have found none amongst them looking earnestly to God for the aid of His Spirit.

Having given this slight sketch of the melancholy absence of right views in the Levant, on the more essential doctrines of religion, I propose to review briefly some of the errors, which are most prevalent;—many in common with the Church of Rome: and on these let us first offer some remarks.

The most palpable corruption of Christianity, which engages the notice of one conversant with Oriental Christians, is the excessive adoration which is paid to the Virgin Mother of our Lord. On visiting Greek churches, I have often opened the Books of Prayers which have fallen in my way; and I

have almost invariably noticed, that ascriptions of praise, and language of prayer, of the most repulsive character, meet the eye. The following are examples: AMIDST ALL THE SORROWS OF LIFE, TO WHOM CAN I FLEE FOR REFUGE, BUT TO THEE, O HOLY VIRGIN? They pray, that THEY MAY LOVE HER WITH ALL THEIR HEART AND SOUL AND MIND AND STRENGTH—that THEY MAY NEVER SWERVE FROM HER COMMANDMENTS. One of the first prayers, which a Greek child is taught to utter, is as follows: ON THEE I REPOSE ALL MY HOPE, MOTHER OF GOD: SAVE ME! In the Greek Burial-service there is this expression: TO EARTH ARE WE REDUCED, HAVING TRANSGRESSED THE DIVINE COMMAND OF GOD; BUT BY THEE, O HOLY VIRGIN! ARE WE RAISED FROM EARTH TO HEAVEN, HAVING THROWN OFF THE CORRUPTION OF DEATH. The titles with which the Virgin is addressed are expressive of the most immaculate nature—*ἀμίαντος*—*ἀμόλυντος*—*ἄμωμος*—*ὑπεραγία*, &c. A frequent chaunt in Greek churches, which has a kind of rhythm as they pronounce it, describes the Virgin as *ἐνδοξότερα τῶν Χερουβίμ, καὶ ἀσυγκρίτως τιμιωτέρα τῶν Σεραφείμ*—“more glorious than the Cherubim, and beyond comparison more honourable than the Seraphim.”

Nor is this confidence in the Virgin Mary merely theoretical. Instances frequently occur, which evince clearly how fully and earnestly, in the hour

of danger and distress, recourse is had to the Virgin, rather than to God. I shall only notice one instance of the kind, which fell under my own observation. In the month of September 1827, I sailed from Smyrna, in a Greek schooner under Russian colours. After leaving the Gulf, we were endeavouring to enter the Channel of Scio, with the wind contrary. The night was fine, and the breeze not sufficiently strong to occasion much agitation. A solemn stillness prevailed on board our little vessel, which was only interrupted by the occasional shifting of the sails, or, perhaps, by the song of the helmsman. Suddenly we were startled from our repose, by the cry, "Pirates, pirates." The scene of confusion, which ensued, it would be impossible rightly to describe. "Where are the muskets? where the ammunition? where the cutlasses?" These and similar expressions were mingled with vociferations of menace and blasphemy, and speedily with the roar of a piece of artillery which was placed on our deck, and with the report of small-arms. It was one of those moments, when the Christian is sensible how inexpressible the privilege of having in God a Father, a Friend, and a Guardian, to whom he can resort with confidence. The superior force of the pirates, who advanced against us in three large boats, each perhaps containing sixty men, rendered it exceedingly improbable that we should escape them; and the

exasperation to which it was natural they would be provoked, by the resistance of our crew, made it likely that our lives would be sacrificed. Here, then, was danger, which to a female, in particular, would appear of the most alarming character. Any prayer she pronounced under such circumstances would certainly not be the language of hypocrisy or formality, but the expression of earnest sincerity. Such prayers I observed offered up, amidst all the confusion and alarm of this moment. A Greek woman, in the cabin, was engaged in the most earnest supplications. And what was the purport of her requests? No allusion whatever to the Divine Being was made. No single hint, expressive of confidence in the mediation of Christ, was thrown out. Every petition, with one single exception, was presented to the Virgin Mary; and that exception was in favour of St. Nicholas!¹

The worship paid by the Greeks to saints is also extravagant; and the number of those who receive these honours is exceedingly large. The festival days, on which their memory is celebrated, have become so numerous, that it proves a serious impediment to industry and prosperity: and the evil had grown to such a height, that, prior to my leaving Greece, a report was in circulation, intimating that

¹ The pirates appear to have been terrified by the determined resistance of our crew: for on putting our vessel before the wind, we heard no more of them.

it was the intention of Government to reduce very considerably the number of holidays. In some parts, St. Demetrius, St. Nicholas, and St. George, claim a superiority of attention; in Corfu, St. Spiridion is the patron-saint; in Cefalonia, St. Gerasimo; in Zante, St. Dionysius. A well-informed physician in the vicinity of Constantinople complained to me, that when he was called in to visit a patient, he usually found that, for the purpose of obtaining recovery, vows had been paid to St. Nicholas, or some other saint. If a cure was effected, the whole credit of the return to health was awarded to the saint, and his vows were infallibly fulfilled; but to the physician no thanks were given, and often his bill remained unpaid.

The veneration given to the respective saints of Corfu, Cefalonia, and Zante knows no bounds. Each of these islands possesses the supposed body of its patron; and innumerable miracles performed by them are in constant circulation. The Corfiotes imagine, that not unfrequently St. Spiridion rises from his tomb, and proceeds on visits to various parts: and, during the siege of Missolonghi, the report gained currency, that he was gone in person to assist the Greeks in the defence of that important post. It is not only undoubted, that the inhabitants of these islands are apprehensive, in the language of profaneness, to swear by St. Spiridion, St. Gerasimo, and St. Dionysius; but I have

heard of an unquestionable occurrence of the following description, and I believe the circumstance by no means rare. Two men, who had deposed before a tribunal to certain facts of which they professed themselves witnesses, by kissing the cross, after being called upon to depose to the same facts in the church and in the name of the saint, actually refused to do so; leaving no doubt, on the minds of all present, that they had perjured themselves in the name of Christ, whilst they could not venture to attest a falsehood in the name of the saint.

The Archangel Michael, styled by the Greeks Taxiarches, is also an object of adoration. I have heard of some singular ideas arising from his worship at Colossæ, which bring into curious connexion, the ancient Historian Herodotus, the inspired Apostle St. Paul, the primitive Father Theodoret, and the Modern Greek Synaxaria or Legends. Herodotus informs us, that, at Colossæ, the river Lycus falls into a cavity of the earth; and, after proceeding under ground for a certain distance, re-appears, and pursues its course. St. Paul, in his Epistle to the Colossians (ii. 18), offers warning in these terms: *Let no man beguile you of your reward, in a voluntary humility and worshipping of angels.* Theodoret, in his comment on this passage, not only refers the worship of angels to the idea which had become prevalent, that the Deity was inaccessible, and that it was proper to approach

Him by some inferior mediators, but he asserts, that, up to his own times, a church of the Archangel Michael existed in Phrygia. The Modern Greeks have a legend to this effect. An overwhelming inundation threatened to destroy the Christian population of that city. They were fleeing before it in the utmost consternation, and imploring superior succour for their deliverance. At this critical moment, the Archangel Michael descended from Heaven, opened the chasm in the earth to which they still point, and at this opening the waters of the inundation were swallowed up and the multitude was saved. The great haste under which I was compelled to visit Colossæ prevented my actual observation of the cavity which receives the river Lycus; but I have heard, from Greeks, of a monastery dedicated to the Taxiarches, which was built, in commemoration of the event, at the entrance of the Lycus into the earth; and its remains are said to be still visible. Whilst it is painful to notice superstition attributing to miraculous agency a natural phænomenon which existed in the days of Herodotus, it is somewhat interesting to observe the important admonition of the Apostle, receiving a degree of illustration in the absurd legend just noticed.

The facility with which the Greeks admit new saints into their Calendar is almost worse than the correspondent practice of the Church of Rome.

It does not appear necessary to obtain Patriarchal sanction for this purpose; but wherever an individual is considered to have died a martyr, they have no hesitation in exalting him to the rank of saintship. That there is no great difficulty, in modern times, in arriving at this intermediate order of beings, in which the Churches of Greece and Rome believe, may be inferred from the fact, that a common form of entreaty with Greek beggars is to the effect, *Νὰ ἀγιάση ὁ πατέρας σου*, “May your father become a saint;” or even, *Νὰ ἀγιάσης*, “May you become a saint yourself.” The Greek who attended Mr. Gridley, the American Missionary, to Cæsarea, and who was with him in his dying moments, informed me, that such was the veneration of the Greeks of that vicinity for the memory of the deceased, that one day, whilst visiting his grave, a person present observed, *Μήπως ἀγίασε;* “Has he not perhaps become a saint?” A person of whose veracity I have no doubt, informed me, that he saw a Greek at Tzesme, named Gabriel Sandalges, hanged by the Turks. His countrymen, from a cause which I cannot recal, believed that he died a martyr. In consequence, an artist was employed to sketch his features, whilst he was still hanging; and the portrait was forthwith suspended in the church, and worship paid him under the name of Stratolates.

A Spezziate, who had commanded a brig of war

during the Revolution, gave me the following fact, which I adduce in illustration of the same superstition. Two young Spezziotes, who had been the juvenile companions of my informant from the days of childhood, had the misfortune to be shipwrecked on the Island of Scio. Having fled for refuge to a Greek of the Island, he had the baseness to betray them. On being brought before the Turkish Pasha, he offered them the alternative of embracing the Mussulman religion, or of death. The young men manifested that fortitude in the cause of their faith which has been so often witnessed in the Turkish Empire. They professed their readiness to submit to the worst extremities, rather than abjure their religion. The menace of the Pasha was executed, and they died the death of martyrdom.

After an execution of this nature, it is usual for the Greeks to watch the corpse of the deceased during the night succeeding the execution; and from certain luminous appearances which they profess to observe over the dead body, they infer that the martyr is elevated to the degree of Saint. The Bishop of Scio addressed a letter to the community of the Spezziotes, informing them, not only of the martyrdom of their two countrymen, but also of the actual observation of the luminous appearance, which is the indication of Saintship. On the strength of this occurrence, he exhorted them to place the pictures of the two young men in their

church, and to address to them a course of worship (*ἀκολουθία*.) The admonition of the Bishop was duly attended to; and, as my informant asserted, their pictures are now receiving this worship; though his own recollection of these young men led him to suppose that it was altogether misdirected.

I believe, that it has been invariably the custom of the Greeks to regard as saints all those who have died martyrs. The common species of martyrdom which has been witnessed in Turkey is that of those who had become Mahomedans at some previous period of their life. The feelings of remorse, which were subsequently awakened within them, led them to resort in general to Mount Athos, in order to obtain from the monks, who were there resident, advice and absolution. The opinion was uniformly impressed upon the minds of such persons, that it was necessary for them to expiate by their own blood the awful guilt of apostacy which they had incurred. Under the influence of these instructions, a course of preparation, enjoined by their confessors, was undergone; and, when that was ended, they repaired to some Turkish tribunal, and there openly avowed their abandonment and detestation of the faith of Mahomet. In conformity with Turkish law, they were instantly executed.

The Greek Synaxaria contain copious narratives of this nature; and frequently subjoin the form of prayer with which the martyr-saint is to be wor-

shipped. It is also a common opinion, that such saints exert considerable influence. Whilst walking over the ruins of Tripolitza, in the year 1828, I happened to inquire of my attendants, whether the plague was of frequent occurrence in that place. The answer implied, that the plague had never visited the town since the martyrdom of a certain individual of the class just described.

CHAPTER IV.

RELIGION OF THE MODERN GREEKS.

Picture-Worship—Description of the Pictures in Churches—Modes of Worshipping them—Pictures in Houses—Emolument and imposition of Painters in the Sale of Pictures, illustrated by an anecdote—Arguments against the Worship of Saints and Pictures from the Septuagint—from Epiphanius—from Chrysostom—Greek ideas of Fasting—Fasts observed by Pirates—The Four Lents—Articles of food prohibited.

THE unhappy triumph, which was gained in the eighth century by the advocates of picture-worship, still exhibits its baneful effects amongst the Greeks. On entering a Greek church, the first object which attracts notice is the immense multitude of pictures, attached to all parts of the building. No statues, indeed, are ever seen. The absurd notion is entertained, that, whilst orthodoxy and devotion sanction picture-worship, idolatry stands connected with the worship of statues. The pictures which are most peculiarly the object of adoration, are those which are affixed to the eastern screen. The whole of this screen, up to the very roof, is crowded with them. I have most frequently observed the virgin in the middle compartment of the lowest tier; and this

appears to be the post of highest honour. On each side are seen, Christ, St. Chrysostom, St. Basil, John the Baptist, and others. The Apostles usually occupy twelve stations in the row above. Sometimes the central tablet contains what the Greeks call "The sacred handkerchief," being a representation of our Saviour's face left imprinted upon the handkerchief which, according to the legend, our Lord sent to King Abgarus. Revolting pictures in representation of the Holy Trinity are by no means uncommon.

These objects of religious regard are, invariably, most wretched performances, destitute of all taste and beauty. They are usually on wood; and not unfrequently, by way of superior honour, are adorned with crowns of silver and gold and similar decorations.

When a Greek enters a church, he instantly advances to the principal pictures, crosses himself, bows very frequently before them, and kisses them.

That kissing may not soil and deface the large pictures, there are often small ones attached to the larger, which are taken in the hand and pressed to the lips. During service, many bring wax-tapers, and burn them in front of a particular picture, in order to do it honour. These are only a few of the melancholy absurdities of picture worship, which are prevalent.

It is not only in churches that practices of this

superstitious character are exhibited. In every Greek house the family-pictures are to be seen, having replaced, apparently, the household-gods of the ancients. Nor are the devotions of the family, or individuals, ever conducted, except in front of these emblems. Day and night, lamps are kept burning before them! and it would argue a neglect of religion, to suffer them lightly to be extinguished. Even in Greek ships, whether large or small, an image of the patron-saint is never wanting. In some places, individuals are in possession of pictures which are reputed to have signal efficacy in the cure of distempers: hence they are as infallibly called in on occasion of sickness, as is the physician in other countries; and they furnish their owner with no small means of emolument. From time to time, pictures are also discovered, according to report, in subterranean recesses; and when brought to light, they are exhibited in some place adjacent, with lamps before them, and never fail to attract crowds of worshippers.

It may easily be imagined, that, under these circumstances, the profession of painter is often lucrative, and that artists do not fail to employ the most unjustifiable means to advance their interests. A friend of mine once spent a night at Magnesia, in his way from Smyrna to Constantinople. His host was a picture-seller. In the course of the evening, a countryman came to purchase a picture of St.

Nicholas. “What kind of a picture do you want?” inquired the painter. “Is it a miracle-working St. Nicholas, or a plain St. Nicholas?” The countryman begged to see both. They were accordingly produced; and, in answer to inquiries, the painter informed his customer, that the miracle-working picture had leaped the night preceding from the station which it occupied, had marched along the floor to a considerable distance, and had then resumed its original position. The price of this picture was, in consequence, nearly double that of the plain St. Nicholas. The purchaser seemed anxious to obtain what appeared so valuable a treasure; but his poverty only permitted him to buy the plain St. Nicholas.

I have never found any difficulty in convincing Greeks of the impropriety of worshipping saints and pictures, when I had previously adopted a conciliatory line of conduct. Those who attempt to defend the practice, bring forward arguments similar to those of the Roman Catholics. It is not the highest kind of worship, *λατρεῖα*, which they give to saints: this they reserve for God alone. To the saints they give *προσκύνησις*; and to the Virgin Mary, *ὑπερδουλεῖα*. The Septuagint Version, which is in common use amongst them, completely silences them. The very word, *προσκυνῶ* is employed, as well as *λατρεύω*, in the xxth Chapter of Exodus, with the most absolute prohibition connected with it. I have often found

the Chapter of Epiphanius against the Collyridians (adv. Hæres. lib. iii. 59 & 79) strike them with astonishment. Here one of their own Greek Saints and Fathers, no less than six times in a single chapter, declares it illegal to give even προσκύνησις to the Virgin Mary; and stigmatizes the practice as idolatrous and diabolical. But no passage in the Fathers is calculated to produce so strong an impression on the Greeks as the Homily of St. Chrysostom on Matth. xii. 46—49. Here the Divine Chrysostom, as he is uniformly styled, charges the Virgin with ambition and folly. He declares that it is possible for men, as well as women, to have much higher honour conferred upon them than was bestowed on Mary; that it is the performance of the will of God which constitutes the mother, more than the pangs of parturition; and, in consequence, he exhorts his hearers to pursue with all diligence the path which will conduct them to this great object. On shewing this passage to a Greek of Smyrna, I was not surprised to hear him say: “I should have considered this language blasphemy, had not St. Chrysostom employed it.” Many adduce the Legend of Abgarus, to which reference has just been made; and others appeal very confidently to the pictures of the Virgin, which they consider to have been drawn by St. Luke.¹ Conversing once with a native of Ithaca, on the latter subject, he positively

¹ See the Chapter on Public Preaching, for an account of these pictures.

asserted, that the fact was mentioned by St. Luke himself, in his Gospel. Of course, I challenged him to produce the passage. He returned home, in order to search for it; and appeared much abashed, when I next met him, at having failed in his inquiry.

In nothing, perhaps, are the Greeks so rigorous, as in their obedience to the prescribed Fasts of their Church. It is not only persons of life comparatively moral who are observant of these institutions, but even men of a character the very opposite. During the trial of some pirates at Malta, it appeared that the individuals, who were convicted, had, during a long course of piracy, observed most conscientiously the fasts of their Church. There was little doubt that they had even committed murder; and yet they had been guilty of no infraction of the laws of fasting. Some of the Samiot free-booters, in the course of a plundering expedition to the neighbourhood of Smyrna, entered a Greek house, and demanded food: Animal food was presented to them. They shrunk from it with abhorrence:—"How could they be guilty of such a sin?" I have made voyages with Greeks of the most vicious character. They were men who seemed to indulge, without restraint, in profaneness, falsehood, and licentiousness; and yet these very persons, when they observed me partaking of animal food on their fast-days, have turned from me as a person guilty of a

sin to which they were happily strangers. I have been assured, on authority which I could not question, that infants not unfrequently perish, because their mothers refuse to take the nourishment which is requisite for a due supply of milk.

The union which is observable between a rigid attention to certain ordinances of religion, and an open violation of its most important precepts, is easily explained. The human mind is seldom so entirely insensible to the superior interests of eternity, as to neglect every species of preparation for them. It looks for something, either active or passive, either great or small, which may in some degree still the voice of conscience, and impart hope on approaching the grave. Amongst the Greeks, the injunctions of abstinence afford a most convenient resource of this description. Whatever crime may have been committed, the reflection, that strict obedience has been rendered to the self-denying command of abstinence, presents a soporific to the conscience, otherwise ready to be startled by an alarm of guilt; and, practically, dependence is placed on it, as on an atonement sufficient to expiate the offence.

The same principle operates, perhaps, universally. It is discovered very frequently in our own land, though its effects are somewhat different. Conversing on such subjects as these, with a British naval officer—"What difference is there," he inquired,

“ between these Greeks, and so many of our countrymen, who are most constant in their habitual attendance at their parish church, whilst you almost fail to discover any other attention to religion in their character?” The remark was founded in truth. How many, unhappily, are there, whose attendance on some of the external ordinances of religion, instead of becoming a most valuable means of obtaining decided renovation of disposition and character, appears to have no other effect, than that of lulling them into a most fatal lethargy, and of enabling them to pronounce, with more destructive emphasis to their conscience, *Peace! Peace! when there is no peace.*

The Greeks have no less than four Lents in each year; one before Easter, another before Christmas, a third in honour of the Virgin Mary, and a fourth in honour of the Apostles, St. Peter and St. Paul. Add to these, two weekly fasts, and the other occasional fasts; and the number of days, annually, on which fasting is enjoined, exceeds those on which permission to eat animal food is sanctioned. The weekly fast-days fall on Wednesday and Friday; and it is one of the melancholy instances of contest for trifles, to which the Greeks have too easily descended, that they maintain with warmth the propriety of fasting on Wednesday, and not on Saturday, as is the case in the church of Rome.

In many of these exercises of abstinence, minute

attention is paid to special articles of food permitted or proscribed. Frequently, not only the flesh of land animals, but every kind of fish is forbidden. A species of polypus, ὀκταπίδι, is at these times in great request; and, in general, shellfish and bloodless creatures are allowed. Even cheese, eggs, milk, and oil, are amongst the unlawful articles of diet. In the course of Lent, some days intervene when a degree of indulgence is conceded, and cheese and oil are permitted: hence one of the Sundays in Lent is called Cheese-Sunday. I have even observed the Lesson for the day designated by this title.

In the very frequent conversations on this subject which I have had in various parts of the Levant, I have found that the sign of apostacy, intimated (1 Tim. iv. 3.) by the *command to abstain from meats, which God hath created to be received with thanksgiving*, has not failed to produce considerable effect. The declaration, too, of the Pharisee, *I fast twice in the week*, strikes them with peculiar force; for every Greek is at once brought to the recollection, that he has been relying on the very same observance, as a matter of first-rate importance. It will perhaps be thought singular, but I have found the remark universal, that it is to be attributed, as a principal cause, to the fasts of the church, that the lower orders have been prevented from embracing generally the Mussulman religion.

CHAPTER V.

RELIGION OF THE MODERN GREEKS.

The Seven Mysteries or Sacraments—Baptism—Mode of Immersion—Classical names given to children—The Chrism—Transubstantiation recently introduced amongst the Greeks—Mode of celebrating the Lord's Supper—Azymists and Enzymists—Confession, and absolution—Abuses arising from these doctrines—Anecdote of a monk who confessed to the author—Excess of precaution against the marriage of relatives—The holy oil—Animosities of the Greeks and Latins—Procession of the Holy Ghost—View of Purgatory—Marriage of the clergy—Monasticism—Concluding remarks.

THE Greeks, as well as the Latins, number Seven Sacraments or Mysteries. Of these, they consider Baptism and the Lord's Supper of superior importance.

In their estimation, it is of great moment that immersion be employed in Baptism; nor do they hold any person baptized, who has not been three times immersed; once in the name of the Father, once in the name of the Son, and a third time in the name of the Holy Ghost. But though, in argument, they insist so much on immersion, in practice it can scarcely be asserted that they use this form. The child to be baptized is placed

naked in a baptistry; which, with them, is a portable vessel, not containing water sufficient for the act of plunging. The priest, by means of his hands, pours the water over the entire body of the child, three times; and this is their mode of immersing. They also consider it important that the form of words employed be this: "N. N. the servant of God is baptized;" and not, "I baptize thee, N. N."

In conversing on this subject, as I have frequently been obliged to do, I have endeavoured to turn their attention to the grand doctrine of Regeneration, represented by Baptism; and I have inculcated on them how fruitless must be the most orthodox form of this rite, when this grand essential to Salvation is wanting. On the rite itself I have insisted, that whilst I believed their own mode of administering it perfectly legitimate, yet, as water was simply the sign, there could not be any importance in the quantity of that element which was employed; and that we have good reason to believe that, in the primitive ages, Baptism was administered sometimes by immersion, and sometimes by sprinkling or pouring. On reading the English Prayer-book, the Greeks never fail to remark, with peculiar pleasure, the directions for immersing the child, which are contained in the Rubric; and in conformity with these instructions, as well as to avoid infringing needlessly on pre-

judice, I was most desirous of immersing the three Jewish Converts whom I baptized at Constantinople. Nothing but the extreme inconvenience of that practice, in their circumstances, prevented me from doing so.

The names which are now given to Greek children are frequently derived from their classical ancestors. Epaminondas, Themistocles, Leonidas, and the like, are commonly heard amongst them. With females a greater difficulty occurs; as, unhappily, the celebrated women of Ancient Greece can by no means be proposed as examples to Christians. Hence, I was delighted to hear the excellent Theophilus, late Professor of Haivali, condemning the conduct of those who were giving their children the names Sappho, Aspasia, &c., and proposing the adoption of such terms as Evanthia and Eudoxia, which were classical in their origin, even though no distinguished personages so denominated might have lived in the classical ages. His own sister had acted on this suggestion, and changed her name to Evanthia.

In the Greek Church, the mystery of the chrism or holy ointment, which is considered analogous to Confirmation, is administered immediately after Baptism. But on this ceremony, as well as on the exorcism of the infant in Baptism, I have no peculiar observations to offer.

There is good reason to believe that the doc-

trine of Transubstantiation, which now is certainly held by multitudes of Greeks, and which is positively maintained by the Eastern Confession (1672), was introduced into the Oriental Church at a very late period. I have met with nothing in the public formularies which is demonstrative of it. Terms, indeed, are employed which may be interpreted in that sense; but, like many expressions in the Fathers, they are evidently strong hyperbolical language, easily growing out of such a subject, rather than the explanation of a particular doctrine. I have even found Greeks who, to this day, disclaim such a tenet.

The principal and habitual service of the Greek Church, is chargeable with the striking defect of the Church of Rome. The priests partake of the sacred elements, whilst the laity assist no more than by their presence. It is only on four occasions in the year that the laity participate. The Greeks have not, however, fallen into the abuse of despoiling all except the priesthood of the wine, which is the appointed memorial of the blood of our Lord. All persons partake of this emblem; but they differ from us in the circumstances of not receiving the wine and bread separately, but mingled together.

How little the fury of the controversy between the Azymists and Enzymists has spent itself, or between the Latins who maintain the propriety

of using unleavened, and the Greeks who contend for leavened bread, in the Lord's Supper, may be inferred from this circumstance, that one of the most frequent queries addressed to me by Greeks, in reference to the Church of England, was concerning our own practice in this respect. And when they were informed, that, like themselves, we used leavened bread, they never failed to manifest strong approbation. How degraded, how contentious, is human-nature! Not satisfied with the essential differences of sentiment which may involve disastrous consequences through eternity, it discovers the most petty and harmless distinctions; and for the sake of them, disturbs the peace of one world, and threatens to cut off from the enjoyments of another! It is the same spirit in the East, which considers it important that warm water be mixed with the sacramental wine; and that, otherwise, there is a defect in the Lord's Supper. I believe it arose from an insidious design, rather than from blind enthusiasm, that a priest of Ithaca once proposed to me to decide upon the truth or falsehood of our respective churches, by the following expedient. He himself would consecrate the bread of the Sacrament, according to the Greek Ritual; and I was to do the same according to the forms of my own communion. The bread of both parties, after this profane experiment, was to be placed in custody; and it was to be seen in

which of the separate morsels putrefaction would first discover itself. My antagonist asserted, that mine would soon be in this condition, whilst his own would remain ever incorrupt. Of course, I would not listen to so foolish and impious a proposal.

For a Christian minister to have personal intercourse with his people, is doubtless of great importance. Truths, which are only proclaimed from the pulpit, are proclaimed with limited efficacy. When the minister finds opportunity, with all the endearments of friendship, and with the solemnity and pointed application which a private interview affords, of urging powerfully on the conscience the impressive considerations which it is his duty to unfold, there is great reason to hope that, by the Divine blessing, much greater effects will follow, than when public addresses only are delivered. I have been led to think, that, if we are prevented in the discharge of this duty by the frequency of our sermons, it were better to preach less often in public, in order that we may more effectually, in private, *warn every man, and teach every man; thus commending ourselves to every man's conscience in the sight of God.*

Whilst in the Protestant churches we are in danger of erring on this side, amongst the Roman Catholics and Greeks the mistake is of an opposite description. Here, individual intercourse with the

laity has assumed the names of Confession and Absolution; and whatever means may be employed to explain and modify the terms and the institution, certain it is, that multitudes receive the absolution of the priest in the light of a plenary pardon of sins. I have read Greek forms of absolution which appear to delegate to the Πνευματικός, or Confessor, the full power of imparting such forgiveness; but, in conversation with Greeks, I have invariably heard it asserted, that the absolution is imparted in the form of a prayer for the pardon of the individual. I am led to suppose that it is optional with the Confessor to choose amongst various forms; and of these some are of a most useful tendency. Under these circumstances, it is clear that an enlightened priest might turn the institution to an exceedingly useful account. But of whatever beneficial modification the institution may admit, unquestionably it has become a cause of the most flagrant abuses. The following extract from the Sermon of Miniati on the Last Judgment, is a specimen of its injurious application:—

“ For all the sins of men, God has established two tribunals; one here on earth, in this life; another in heaven, at His second coming. There, the judge is a God wholly anger, without mercy: here, a priest, who is a man wholly mercy, without anger. There, the offender has no means of apology: here, he receives forgiveness. Whoever is judged here

by the Confessor, and pardoned, is judged also there by God, and pardoned. Whoever may repent here, there is justified." Then, after quoting a passage from St. Chrysostom, which he misunderstands, he resumes :—" I have often told thee, Christian, how easy a thing is the pardon of sin in confession. To-day, I have told thee how fearful a thing is the examination of sin at the coming judgment. I have set before thee, water and fire : choose which thou wilt."

Nor is it only one abuse of which this practice is susceptible. On the part of those to whom confession is made, there is a constant temptation to employ it for avaricious purposes. The more frequently men confess, the larger the income of the priests. The higher the fee, the more advantageous for them. I have heard in the Island of Zante, what I hope to be untrue, that, sometimes, the individual who comes to obtain absolution will bargain for his price with the confessor, as he would bargain for an article on sale ; that the priest will charge as high as he possibly can ; that the customer will beat down the price ; and, that if one confessor be too dear, he will seek for another of more moderate demands. On this subject I assert nothing positively ; but I doubt not the injurious effect resulting from the common penance which is imposed, of engaging the confessor at a certain price to repeat so many liturgies or masses

in favour of the penitent. The money thus paid for liturgies, and the imposition of extraordinary fasts, are the usual penances. Another, which is occasionally enjoined, is the performance of a certain number of Repentances (*μετάνοιαι*). Who would have supposed that the word *repentance* could ever have assumed such a signification? But a repentance amongst the Greeks implies an act of prostration on the ground, with the forehead brought in contact with the earth; and this act of mortification is deemed of signal efficacy.

I once met with an earnest desire to confess sin which appeared highly interesting, and which afforded me an excellent opportunity of directing the applicant to Him who alone is *exalted to be a Prince and a Saviour, to give repentance and remission of sins*. A monk, with whom I had had much serious intercourse, expressed a strong wish to confess to me and to have my advice. After giving him fully to understand how incapable man was of imparting absolution, and that I consented to his request only for the purpose of being better qualified to adapt my counsel to his circumstances, I listened to his confessions. They proved to be of a character remarkably affecting. The crime was peculiarly heinous; but there appeared to be the most genuine sense of its guilt, and the deepest concern for pardon. Hence I enjoyed a valuable opportunity of impressing on the delinquent the

extreme danger of his situation, as long as he lived in the guilt and practice of such offences, and in a condition of mind which admitted of such vices ; and, on the other hand, the unquestionable power and willingness which resided in Christ, even to pardon this, and all other crimes. This was one instance, amongst many which might be adduced, of the beneficial application of which the intercourse between a pastor and his flock admits, to which we previously referred.

One of the peculiarities of the Greeks is the care with which they prevent marriage between relatives. Not only is it wholly unlawful for first and second cousins to contract the marriage relationship, but there is even a prohibition against the union of persons who have become connected with each other in no other way than by being sponsors at the baptism of an infant. A young man of Ithaca informed me, that it was difficult to obtain a wife in his native island ; for the principal families had become connected with each other, to such an extent, by marriages and baptisms, that it was almost necessary to resort to Cephalonia or elsewhere, in order to effect a marriage.

A story was recently current, in the Archipelago, of two cousins who had formed a most sincere attachment for each other. By some means, probably by a considerable bribe, they had prevailed on a priest to solemnize matrimony between them. They

had lived happy and united for two or three years ; when, at length, the marriage was declared null and void by superior authority, and they were forcibly separated.

The mystery of the *Εὐχέλαιον*, or Holy Oil, differs from the Roman-Catholic sacrament of Extreme Unction. The Greeks, in conformity with the passage in the Epistle of St. James (ch. v. 14, 15), employ it with a view to the recovery of sick persons: they pray for the restoration to health of him for whose sake it is used ; and it is very common to hear of cures which are attributed to this means.

Notwithstanding the similarity existing between the Eastern and Western Churches, a bitter animosity inflames the respective members of these communions. Sentiments of this kind are not unfrequently expressed by Greeks ;—that a union with Protestants is both desirable and practicable ; but as to a reconciliation with the Church of Rome, it is utterly impossible. If a Roman Catholic conform to the Greek Church, as is not unusual, for the sake of marriage, he is rebaptized : and it is asserted, that, in such a case, he is sometimes retained in the water for a very considerable space of time, in order that papal infection may be more completely effaced. But I have never heard of any thing similar in regard to Protestants. In the case of a Protestant at Zante, who entered the

Greek Church, the chrism was employed, but he was not rebaptized. These feelings of religious hostility have been greatly aggravated by the efforts of the Roman-Catholic Missionaries in the Levant; and their converts, the Greek Catholics, are most virulent in their antipathy to their ancient religion. It deserves to be mentioned, as a proof that the Greeks are rising superior to such unhappy divisions, that they permitted Roman Catholics, without difficulty, to become members of their Senate.

In addition to the distinctions between the two Churches, which have already been specified, we must briefly allude to two other points of difference. In regard to one of them, the Procession of the Holy Ghost, the Greeks are at issue, alike with Protestants and Roman Catholics. We still meet with many persons in the East who cling with pertinacity to the notion that the Holy Ghost proceeds from the Father exclusively; and who find blasphemy and profaneness, in adding to that statement, AND THE SON. Pharmakides, at that time Professor of Theology in the University of Corfu, had been treating on this subject very shortly before I visited that Institution. That he had discussed the question with some ability, may be inferred from the circumstance, that the late Lord Guilford, who had heard him, expressed to me his opinion, that the FILIOQUE (and the Son) had escaped the notice of the Reformers, from their

being under the necessity of giving their attention to inquiries of moment so much superior: hence, he accounted for its existence in Protestant Creeds. I have found it best, in general, to observe silence on this subject. When it was necessary to speak, I have endeavoured to shew how much more important it is to exercise forbearance and love, than to pursue the endless questions of words; whence arise *envy, strife, railings, and evil surmisings*, (1 Tim. vi. 4). With more enlightened persons, I have observed, that since they acknowledged that the Holy Spirit proceeds FROM the Father, and THROUGH THE SON, it virtually came to the same point. “If the river Danube flow FROM Germany, THROUGH Hungary, I cannot see any impropriety in saying, that it flows to me, who am in Turkey, from Germany AND Hungary.” The dispute on this topic has, in fact, turned, at the Council of Florence and elsewhere, on the difference or similarity of acceptation which could be assigned to the words, *ἐκ*, FROM, and *διὰ*, THROUGH.

The Greeks deny the doctrine of Purgatory. The instant it is mentioned, they cite the words, *Ἐν τῷ ᾍδῃ οὐκ ἔστι μετάνοια*, “In Hades there is no repentance.” But, notwithstanding this rightful opposition to a most pernicious error, the practice of praying for the dead can scarcely be more prevalent in the Church of Rome. The public Services of the Church are exceedingly objectionable in this

respect, and the custom descends to the very mendicants who walk the streets. At certain intervals, often continued for many years, the priests are employed, and receive fees, to pray for deceased relatives; and the most common argument employed by beggars to touch the charitable feelings of those to whom they address themselves, is, “for the soul of your parents, of your deceased friends, of your mother,” &c. &c. When I have conversed with Greeks on the inconsistency of this practice, I have scarcely ever heard them defend it. “Thus we found it,” Ἐτζι τὸ ἠϋρομεν, was the only reply.

The Greeks are also superior to the adherents of the Romish Communion in regard to the marriage of the clergy. To contract marriage is indeed forbidden after orders have been received; and bishops, and the prelates of superior rank, are debarred from it; but ordination may be conferred on married persons: hence a very large number of the clergy are married. As Monasticism had its origin in the East, and received high reputation from the encomiums bestowed upon it by many of the Fathers, and from their own example, it is not to be wondered at, that, by many of the superstitious class, it is still considered as a superior degree of sanctity, and that by some it is still styled “the angelic life.” But, amongst well-informed persons, a strong feeling of hostility to monasticism is gaining ground. The corruptions of religion are

constantly charged on the monks, and a strong wish prevails to put a stop to the whole system by Legislative enactments.—“ We have resources sufficient for the education of all the Youth of Greece,” was common language in Ægina.—“ Appropriate the revenues of the monasteries to this purpose, and nothing else is requisite.” If the feeling of dislike to monasticism continue to operate, there will indeed be little occasion for the interference of Government, for it will die a natural death: the monasteries will become vacant, and their funds will be at the disposal of the State. It is very rare to meet with convents of nuns in the Greek Communion. I only recollect noticing two during my whole residence in the Levant.

The Greeks do not receive the Apocryphal Writings, as canonical; and their acquaintance with them is very limited.

The doctrine of Papal supremacy meets with the most determined opposition on the part of the Greeks; and the antipathy to the Western Church in general is so deeply-rooted in Greek minds, that all idea of a union between the two communions must long since have vanished from the thoughts of considerate persons.

The view, which we have now taken of Christianity in Turkey, is deeply affecting. We rejoice that the truths of Religion have not wholly disappeared. Twilight is better than total darkness;

and the hopes which we encourage of a return to original simplicity in some degree relieve our pain. But, viewing the actual state in which the Levant has been placed for ages, the total absence of right views of Revealed Truth, and the positive prevalence of most destructive errors, we are obliged to acknowledge—Here, as well as in Roman-Catholic countries, the predictions are manifestly fulfilled, which foretell an apostacy from true Christianity: (2 Thess. ii. and 1 Tim. iv. &c.) The union of truth and error is the particular characteristic of the Greek and Roman-Catholic religions. In apostate Christianity, we find an enemy of the Most High presenting himself to public view in the character of a friend. He sanctions error, by the declaration, *Thus saith Jehovah*. He conceals perdition beneath the sound of Salvation. He leads to ruin, by the name of that very blood which alone can conduct to Heaven. He displays on high the crucifix, to delude men out of true faith in the Crucified; and represents *the mystery of iniquity* as an essential part of *the mystery of godliness*. He declares aloud, that Christ Jesus is the Saviour of sinners, but leads men to false and destructive views of that very Saviour. He maintains decidedly much of the truth of God; and as decidedly proclaims many of the errors of Satan. Thus does he attempt to convert the very blessings of God into curses, and to draw an eternal poison from the well-springs of Salvation!

There is an infernal originality in apostate Christianity: it is the master effort of the Prince of Darkness. The Church of Christ becomes the synagogue of Satan. An attempt is made to combine light and darkness; to bring Heaven and Hell into monstrous and impossible coalition; to mingle the Hallelujahs of Paradise with the shrieks of the lost world; to place God and Satan conjointly on the throne of the universe.

When we take these views of apostacy, we are ready to exclaim, Can there be any thing so iniquitous, so appalling, in the systems of Hindooism or barbarian polytheism? What are even distinctions of caste, or idol-chariots, or Suttees, or cannibalism itself, in comparison of this? Is not Satan more ruinous, when he appears as an angel of light, than when he discovers himself in his true character of a fiend of darkness?

CHAPTER VI.

MORAL CHARACTER OF GREEKS.

Greek Character not inferior to Turkish—Violation of the Third Commandment—Anecdote of a Greek Priest, who swore with delight on procuring the New Testament—The Fourth Commandment—The Sixth—Dissensions during the Revolution—Rival Chieftains of the Morea—Vengeance inflicted on Turks—The Turk burnt alive by a Greek Woman—Union of Cruelty and Superstition at Spezzie—Instance of Generosity to Turkish Prisoners—The Seventh Commandment—Divorces—Kindness of Brothers to their Sisters—Freedom from Drunkenness—Rapine and Piracy—Greek Klephts—Robbery of an Ecclesiastic of Rank—Murder of a Bishop by the Maniotes—Suppression of Piracy on the arrival of Capo d'Istria.

IT is extremely common to depress the character of Greeks below the very level of Turkish degradation. Truth obliges me to confess, that the Greeks are demoralized to a melancholy extent; but certainly, as far as my own observation has gone, they are not inferior to Turks. There are crimes of a very base character, of which the traveller is compelled to hear amongst Turks; but he rarely hears of any thing similar amongst Greeks. And if, in other respects, the Greek can claim no superiority to his Turkish master, at least he can render some reason for his degradation. He may ask, with justice,

“ If the master be vicious, how can the slave be virtuous? If the preceptor incite to crime, how can the pupil learn morals?” What, in truth, can be expected from a nation subjected, for ages, to the most oppressive yoke under which the human race ever groaned? The Greeks often tell you, “ that it is impossible for a man to live in Turkey who is open and upright in his dealings: nothing will save from ruin, but duplicity and concealment.” Without attempting to justify the assertion, it may be adduced as declaratory of the temptation to obliquity, in which their unhappy circumstances have placed them. If, therefore, my duty oblige me to bring forward statements highly unfavourable to Greek character, it is not because I think human nature more intensely vitiated in Greeks than in other men. I doubt not that Englishmen, had they been subjected to Turkish thralldom for a similar period of time, would have exhibited as melancholy an example of the awful corruption of the human heart. A Greek is a man; and, if he has become a deeply corrupted being, it is only one proof, amongst ten thousand, how truly *the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.* In this painful sense, the Greek may say, *Homo sum; nihil humani à me alienum puto.*

It might almost seem as if a total ignorance existed in Turkey of the force and meaning of the

Third Commandment. Appeals to the name of God are introduced on the most trivial occasions; and even, not unfrequently, by the clerical order. How little sense of the impropriety of this custom exists amongst the Greeks may be inferred by a fact, of which I was assured by an English Missionary. A Greek Priest came to purchase a copy of the New Testament. When he had obtained it, he appeared delighted with his prize. He pressed it to his lips; and swore most solemnly, by the Deity, how great was his satisfaction. Oaths, by the Virgin, by "the Honoured Cross," and by a large variety of saints, are also common. The curses and abusive epithets in use are profane beyond description. There is one expression, which may be heard almost daily in some parts, so replete with horror, that I never could have conceived a demon in Hell would have uttered so blasphemous and awful a sentiment.

As little idea exists of the obligation of the Fourth Commandment. No Greek, I imagine, would ever hesitate to transact any worldly business on the Lord's Day, if circumstances appeared to require it. Commerce is certainly, to a considerable extent, suspended; but more for the purpose of amusement, apparently, than for any religious purpose. When the public service of the church is concluded, the day is devoted to visiting, and to any employment which appears attractive.

In the regular course of affairs, the violation of the Sixth Commandment, amongst private individuals, is not so frequently heard of as in England. With whatever facility, and celerity, Sultans and Pashas may destroy their victims, the private person, whether Greek or Turk, seldom takes the life of his fellow-creature. But such has been the perpetual state of anarchy and revolution recurring in Turkey, that it has afforded scope for the development of the sanguinary and merciless character of human nature, more fully, perhaps, than any other country. In addition to horrors of this nature, on which I have touched in other places, I shall now bring forward facts peculiarly relating to the Greeks. It is when laws are suspended for a number of years, that we may judge of the true propensities of man; and it is thus, that of late years, Greece has given a melancholy example how destructive are those propensities. At the commencement of the Revolution, a common feeling of indignation against their oppressors united Greeks of all places and parties. But, soon after the first successes were gained, the distribution of the spoil, and other causes, led to the most bitter jealousies and dissensions. The Roumeliotes and Moreotes were full of animosity against each other. The Hydriotes, Ipsariotes, and others, formed additional parties. These feelings burst forth into civil warfare and secret assassination. In one of the houses

where I resided for an entire month, I discovered that I was living beneath the same roof with a man who had murdered four or five of his own countrymen: and allusions to various other instances of the kind may be found in my journals.

The whole of the Morea, just before the arrival of Capo d'Istria, was assuming the form of so many baronial tenements; which were, in some instances, at open war with each other. Griva had established himself as Chieftain in the Palamidi at Napoli di Romania. Tzokres occupied a similar station at Argos. Colocotroni had his castle and retainers at Karidena; Iatrakos, at Mistra; Coliopulo, Niketas, and others, elsewhere. Griva not only sallied forth from the Palamidi on foraging expeditions, on which he made spoil of all the cattle he could obtain, whether of friend or foe, but he encountered the Argives in the plain of their city, in an action in which seventy men fell. At Kranidi I found every thing in a posture of defence; and prepared to oppose a most determined resistance when Griva, who was expected, according to his menace, to attack them, should make his appearance. The manner in which Griva bombarded Napoli, and the Castle of Uetch Kale, is sufficiently known. One of his balls entered a window of the new mosque, which had been employed as a senate-house; passed through the opposite wall; and wounded two of the senators (one mortally) in an adjoining room. It

will probably be long before the force of these deadly feuds is wholly unfelt. During the Revolution the evil was considered irremediable. Conversing with Greeks on the surprising infatuation which could cherish dissensions whilst the common foe was ready to destroy them, nothing was more usual than the reply, *Τὸ κακὸν τοῦ γένους*, "'Tis the evil of our nation." The story of Ancient Greek divisions induced the belief that Modern Greeks must be equally subject to these calamities.

But it is upon the Turks that Greek vengeance has descended with tenfold fury. The disgrace of their nation, the oppression of their Church, public insults and private injuries, the wrongs of centuries treasured up in their memories, ills known, and ills unknown, these, and innumerable other causes, gave force and impetuosity to the blow which, in its effects, has shaken the very throne of the Sultan, and deluged with Mussulman blood the fields of Greece. It is not my intention to justify deeds which are unjustifiable. Let it however be remembered, in favour of the Greeks, that not only had "the vengeance of ages whetted their blade," and that they felt themselves impelled by Religion itself to destroy their infidel foes, but they were an undisciplined and an ungoverned multitude. Who would certify us, that an English army, in the moment of victory, would observe treaties, however sacred, if destitute of officers who could enforce

obedience? Nay, Is there any act perpetrated in the Greek Revolution, more atrocious than the massacre of Glenco?¹ And if the history of the Greek Revolution abound with instances of perfidious slaughter, let it also be noticed, that it can furnish instances of generosity and forbearance. It is not my office to narrate facts which fall to the lot of the historian; but, amongst the flagitious deeds which came to my own knowledge, I add the following to those which I have noticed elsewhere.

I passed over from Hydra to Kastri in a small boat, which was under the direction of a Greek female. At the period when the Hydriotes were satiating their vengeance on all Turks who fell within their reach, a benevolent individual of the island was very desirous of saving from death a Turk who was known to him. To effect this kind intention, he sent him over to Kastri and placed him under the protection of this woman. She appeared to be a person suitable for the purpose, not only for other causes, but because she was in some degree dependent on the compassionate Hydriot. For a time the Turk enjoyed security; but at length, falling seriously ill, the woman became weary of the task of attending on him. She therefore surrounded

¹ If any one question whether Greek perfidiousness be equalled by Turkish, let him only study the life of Muhammed II. to cite no other examples.—See UPHAM'S *History of the Ottoman Empire*, Vol. I. pp. 209, 211, 213, 218.

his bed with fire-wood; and, when the unhappy patient was unable to make any efforts for his safety, she applied a torch to the wood, and the unpitied Mussulman was consumed to ashes. I had this fact from persons well acquainted with the circumstances.

In what an extraordinary manner attention to Religion may be intermingled with the most ruthless deeds, we may judge from the following recital. One of the most learned and pious ecclesiastics of the Greek church, who informed me of the transaction, had occasion, during the early times of the Revolution, to visit the Island of Spezzie. Just at that time, twenty Turks were there as prisoners. One Sunday, the Spezziotes determined on their destruction, and proceeded at once to execute their purpose. Nineteen had been already cut off, but the twentieth had by some means escaped their hands. My informant was engaged in assisting at the Vespers in an adjoining church; when one of those who had been employed in the work of death entered the church, his hands dyed with the blood of his victims. He proceeded to the officiating priests, and demanded of them if the Turk, who had escaped, were there concealed. On their disclaiming all knowledge of his place of refuge, he proceeded to search for him throughout the building, even entering into the place only allotted to priests, and styled, from its use in the Lord's Supper, the Holy Table. On finding his search fruitless, HE PER-

FORMED HIS DEVOTIONS BEFORE THE PICTURES, CROSSING HIMSELF ACCORDING TO CUSTOM, and then left the church. Soon afterwards he discovered the Mahomedan, and dispatched him.

Whilst crimes of this character were perpetrated, I am happy to declare my conviction that there were many who had no share in them, and who sincerely abhorred them. During my visit to Greece, the entire feeling of animosity appeared to have spent itself: and I adduce the following fact, as one of the instances of generosity and forbearance previously alluded to.—Seventy Turkish prisoners, or slaves as they were termed, were employed in public labours in the Island of Ægina. Instigated by a cause with which I am unacquainted, they determined to petition the Senate for the gift of liberty. No sooner was the request presented, than a universal disposition to comply with it was manifest amongst the senators. “ Give the poor fellows their liberty. Send them home to their wives and families.” This was the general feeling. The resolution was accordingly formed, and their freedom was granted. This circumstance took place whilst I was in Ægina.

A violation of the laws of chastity is unhappily too frequent in every land. But, however Greeks may be guilty in this respect, I am persuaded that they are not deeper in guilt than other nations. Public impurity is certainly far less conspicuous in Turkey

than in Christendom. During a residence of almost five years in the Levant, I have seen less open vice of this order than is too often visible in London in a single day. I have even heard a tribute of acknowledgement awarded to the virtue of Greek girls, by a person who belonged to the infamous class of men who glory in deeds of impurity. If exceptions may be found to the general tenor of these statements, I doubt not they will occur in places where Frank intercourse has conveyed the immoral contagion: and I believe that vicious habits will much more frequently be found to have originated in the temptations incidental to poverty, than in Europe.

In one respect, the Greek Church is grossly culpable. The facility with which many Greek Bishops grant divorces is unequalled in any other Christian Communion. In Corfu, this fatal abuse has had the most pernicious consequences. The dissolution of the most solemn family ties has been frequent. In other places I have more rarely heard of so improper a practice.

There is a very amiable trait in the character of Greek families, which deserves to be noticed. It is considered dishonourable in a young man to contract the marriage relation till he has previously provided for the marriage of his sisters. An English gentleman, conversing with Madame Tricupi, the sister of Mavrocordato, was asked if he had any sisters. On learning that he had one who was still

unmarried, the lady instantly inquired, "Why do you not return home, and exert yourself for her marriage?" This question was in perfect unison with their feelings on this subject. Sometimes it degenerates into excess. A young man in Ithaca informed me that, in consequence of the recent marriage of his sister, his brother-in-law had come and despoiled him of some effects which were of considerable value to him. He had, however, yielded to the demand, on the conviction that such was the accustomed duty.

With drunkenness the Greeks certainly cannot be charged nationally. During the whole of my abode in the East, I only remember to have met with one instance of confirmed subjection to this vice. I am persuaded that a person might traverse the whole extent of the Turkish Empire without ever seeing an example of the kind. If we contrast with this fact the melancholy instances of public intoxication, in the case of the British soldiers, which are so frequently exhibited in Corfu and the other Ionian Islands, we shall find cause of humiliation and sorrow. I have heard Greeks style our English troops ζῶα, *brutes*, in reference to this degrading vice.

RAPINE AND PIRACY.—Man is not only a destructive and sensual, but also a predatory animal. The annals of every country inform us that, in proportion to the promptitude and certainty of

criminal punishments, rapine prevails or is extinguished. The same fact is conspicuous in Turkey. In districts, and periods when robbery meets with summary visitation, it is scarcely heard of; but when the contrary is the case, as frequently occurs, it is the land of theft and spoliation. We often hear the Europeans of Smyrna speaking of the security with which very large sums of money in specie are continually transported to Constantinople by the Tartar who conveys the regular post; and they sometimes ask us whether, in England itself, wealth so unguarded would remain from year to year so unassailed. Whatever the fact may prove, it speaks equally for the honesty of Greeks as well as of Turks, if honesty were the cause; for there is a large population of Greeks in the line of route. But I rather refer it to the very expeditious manner in which the Turks ever avenge any theft which would effect themselves, if not on the real delinquent, certainly on some victim or other. Avantias—or forced contributions—affecting whole communities, and destruction lighting on some individual, though perhaps not the real criminal, strike terror into an entire population, and check crime much more effectually than the slow and benevolent and just process of our country, which scarcely ever condemns the innocent, and sometimes suffers the guilty to escape for want of evidence.

That Turks and Greeks are both inclined to

plunder, will be evident to every one familiar with their history. The extortions of Pachas and Agas are notorious ; and, in disorderly times, Asia Minor has had its hordes of banditti, and its individual robbers. But such men as Karasman Oglou, Ali Pasha, and Mehmet Ali Pasha have, by the force of their authority, ensured the most perfect safety to persons and property. The late destruction of the Janissaries gave such absolute command to the Grand Signor, that it was possible to travel in districts, formerly the most dangerous, without any apprehension. Count Laborde informed me, that he visited a certain part of Asia Minor under the especial protection of a Turk, who apprized him, that had he come but a few months sooner, he should himself have been the first man to plunder him.

The misrule of many parts prior to the Revolution, and the anarchy and confusion of the Revolution itself, opened a wide field for the exertion of robbers and pirates ; and, as was the case with Ancient Greece, according to Thucydides, the profession was deemed honourable.¹ It is a boast, even now, to be descended from an ancient Klepht family. Many of the Greek captains who made the greatest figure in the revolution, had been leaders of banditti,

¹ Οὐκ ἔχοντός πω αἰσχύνῃν τούτου τοῦ ἔργου, φέροντος δέ τι καὶ δόξης μᾶλλον.

with which they had infested the highways of the Peloponnesus; and it was to the influence and eminence gained in this manner, that they owed their subsequent power. I have often heard a Greek aphorism, which reminds us of an expression in the Book of Proverbs, *Τὸ κλεμμένον ἀρνὶ εἶναι γλυκὺ* (Stolen Lamb is sweet¹): and it is understood in the sense of exculpating theft, by the consideration that an object is the more enjoyed for which nothing is paid.

Nor was it merely on Turks that the Greek klephts exercised their plundering propensities. They spared not their own countrymen, nor even the ecclesiastical order. A captain of klephts informed me, as a ludicrous occurrence, of their having once encountered and pillaged the principal Protosyngelos in the Greek Church. But this proved a fatal adventure to many of them; for, on his return to Constantinople, he not only procured the most alarming excommunications to be pronounced against them, but took such active measures to arouse the arm of justice, that many of the klephts were taken and made public examples, and the rest obliged to flee from the Morea. Asking an old klepht, whom I once met with, how many Turks he had killed in the exercise of his profession, he replied, "Twenty." Soon afterwards, I inquired

¹ *Stolen waters are sweet.*—Prov. ix. 17.

of his captain whether it was the fact. He assured me that it was a mere boast, but that he really remembered his killing one of his own countrymen.

The Maniotes are represented to be in the perpetual practice of depredation, not only on strangers but even on each other. They follow the plough with fire-arms attached to their person, uncertain when an attack may be made on them by the possessor of the adjoining field. I have heard the following anecdote related by Greeks. It is one of the most singular combinations of superstition and crime which can well be imagined; and, whether true or false, it proves that the persons accused are deemed capable of such an action.

A bishop, on a journey through the district of Maina,¹ was waylaid and plundered. He had scarcely been permitted to proceed, when the robbers became uneasy, from the apprehension that he would excommunicate them, as soon as he had arrived at a place of safety. Alarmed by such a danger, they saw no means of averting it, but by the death of the bishop. Influenced by this consideration, they went in pursuit of the unhappy prelate, overtook, and actually put him to death.

On the amazing extent to which piracy was carried in the Archipelago, I shall offer no remarks, as the subject is well known. But the sur-

¹ The Greeks call this district, Manyee; and the inhabitants Manyotes. Maina is unintelligible to them.

prising manner in which it was entirely quelled, on the arrival of Capo d'Istria, is worthy of notice. Men-of-war, of all sizes and nations, had been scouring the Ægean to no purpose; but I question if more than one single instance of piracy occurred after his coming. This circumstance is to be attributed in part, to a strict examination of boats and vessels of every description, which were registered, and obliged to sail with proper credentials; in part, to the idea which universally prevailed, that Capo d'Istria had as many bayonets of the three Powers (to use their own expression) at command as he thought proper; and, in part, to the general restoration of internal order and public credit, which diminished the temptations to a life of rapine. When I made my principal tour in the Morea, at this period, I took with me an armed Pallikari, in compliance with the advice of friends; but I found such perfect tranquillity in all directions, that his protection was wholly needless.

CHAPTER VII.

MORAL CHARACTER OF GREEKS.

Falsehood of Greeks not superior to Turkish—Turkish False-witnesses—Conduct of Sir Thomas Maitland to Greek Judges—Illustration of St. Paul's Character of the Cretans—Disadvantages under which the Oriental Clergy have laboured—Excellent Character of two Greek Ecclesiastics, and interesting Adventure with one of them in the Island of Cefalonia.

No charge is more frequently and loudly urged against the Greeks than their want of truth. This accusation appears to derive strength from a similar characteristic of their ancestors; and “*Mendax Græcia*” (Lying Greece) is deemed as applicable to modern as to ancient times. I am obliged to acknowledge, that there is too much justice in the imputation; but I have never been convinced that the Greeks are more culpable in this respect than the Turks. I have never met with an instance of superior honesty in Turks, though others profess to have done so; and it is difficult to say what kind of falsehood can exceed that which is practised in Turkish courts of justice. The employment of false witnesses, even before the Grand Vizir or any other public functionary, is so fre-

quent and well known, that it might almost seem as if no shame were felt in consequence. I have been positively assured that no difficulty ever exists in hiring as many false-witnesses as are needful for any purpose whatsoever. To such a pitch is this practice carried, that occurrences of the following kind are often heard of. A man brings forward a false-witness, who swears that he lent a certain sum of money; and that, in consequence, he demands repayment. The judge is bribed by the defendant. How then must he act, that the formality of justice may be maintained? The defendant produces a false-witness; who swears, that true enough, the plaintiff lent him the money, but that it was repaid at a time specified.

If instances of superior good faith in Turks could actually be discovered, might they not be explained, on the ground that the Turk, owing to his superior rank, has generally more to lose, and less to gain by duplicity than the Greek? It was a sense of the force of this principle which led Sir Thomas Maitland to assign to the Greek Judges in the Ionian Islands what some judged salaries too great. "He would make it worth their while to be honest men." This was his answer, as is reported.

It deserves to be mentioned, that the Candiotes of the present day are precisely what they were in the days of St. Paul: *The Cretians are always*

liars, evil beasts, slow bellies. They are notoriously, whether Turks or Greeks, the worst characters in the Levant. Ask at Smyrna, Who were the Turks that perpetrated the principal atrocities when the Moollah was assassinated, and so many Greeks massacred? The answer is, The Candiotes. Ask in the Archipelago, Who were the Greeks that kept the islands of the Ægean in constant alarm, and were most notorious for murders and piracies? The reply is, The Candiotes. The following story is illustrative of the same truth. The Greek Admiral Miaoules happening to be in company with a Candiote, joked him on the character of his island. “ Ah, you Cretans, we know what sort of men you are. St. Paul has given you your character, long since: “ *The Cretians are always liars.*” The Candiote attempted to parry the satire, by urging the reply: “ Yes; but David says, in the book of Psalms, *All men are liars.*” “ True,” rejoined Miaoules; “ but David does not say, *All men are ALWAYS liars*; whereas St. Paul says, *The Cretians are ALWAYS liars.*”

That the Greeks consider each other guilty of duplicity, is evident from the following distich; which is rhyme, according to Modern-Greek pronunciation:

Οἱ Ἀθηναῖοι, καὶ Θεβαῖοι, καὶ κακοὶ Μιτυληναῖοι,
 Ἄλλο λέγουν τὸ βράδυ, ἄλλο κάμνουν τὸ ταχύ.

The Athenians, and Thebans, and wicked Mityleneans,
Say one thing in the evening, and do another in the morning.

The question will be asked with interest, What is the character of the Greek Clergy? Do the successors of the Chrysostoms and Gregorys of better days inherit any of the zeal and piety of their distinguished precursors? What are the distinctive qualities of the modern ANGELS OF THE SEVEN CHURCHES? Answers, we own, of a very painful nature must be given to these questions. But, instead of indulging in censure, it is more charitable to recollect, that to the Clergy of the Greek Church no advantages like our own have been afforded. Not only are they strangers to Academic tuition, but to the simple doctrines and precepts of Christianity. Not only were those truths, which, by the agency of the Spirit of God, have so moralizing an effect, never faithfully inculcated upon them, but perhaps never, in the course of a long life, was a single instance of unbending adherence to truth, justice, and virtue exhibited before them. Their corruption is precisely such as may be expected in every land where Turk-like masters rule, and where Christian light is extinguished. And even amidst such circumstances as these, there are some irregularities, with which too many of our own clergy might be charged, from which the Greeks may claim exemption. So

strong a sense exists of the impropriety of clergymen being seen at places of public amusement, that I find the following passage in my journal, at Corfu :

“ *Feb. 8, 1825.*—Two priests were detected, last Sunday, attending the theatre. The bishop, who received immediate information of the circumstance, suspended them from clerical functions for two months, and also inflicted some other punishment.”

Are there no exceptions to the general character of the clergy? Are there no ecclesiastics of a pious character? are natural inquiries. I am willing to hope, that there are many amongst those with whom I am unacquainted; and I have myself met with some who are, happily, of a very different character.

When I paid a visit to the island of Cefalonia, I formed an acquaintance with a distinguished Greek ecclesiastic, who had filled a most important and useful situation in one of the islands of the Archipelago. His attainments were very considerable. He had enjoyed the advantage of an education in France; and he has since diligently employed his time and his knowledge for the benefit of his countrymen. Conversing with him on various doctrines, I invariably found that he appealed to the Sacred Writings as the ultimate authority. He seemed to regard nothing as important, which could not be established by Scriptural sanction. A copy

of the Gospel he carried in his bosom ; and I have seen him produce it in travelling, and exhort his countrymen to peruse it. We sailed together from the port of Samos in Cefalonia, for Ithaca. Being assailed by a violent squall, we were compelled, as night drew on, to run into a little harbour of Cefalonia. On the beach there was no shelter ; and it was necessary for us to climb rocks of considerable elevation, in order to reach a monastery which was on the summit. The adventure was somewhat perilous and painful, enveloped as we were in pitchy darkness, and assailed by the pelting storm. At length we reached the wished-for retreat ; and a room in the monastery was assigned to my friend and myself, for our nocturnal repose.

When we were about to compose ourselves to rest, I observed to —— : “ If friends in England are placed in such circumstances as these, it is usual for them to unite together in prayer for Divine protection and blessing.” The words had scarcely fallen from my lips, when my companion replied, “ Well, let us now do the same :” and instantly, without any further proposal on my part, he knelt down and offered up a most interesting prayer. When we recollect, that the Greeks are almost unused to kneel—that posture being only adopted by them once in the year, that prayer, even in the modern language, is almost unknown to

them, their own prayers being in ancient Greek; and that extempore prayer, such as is usual in families in our own country, is wholly unusual amongst them—I cannot but deem such a readiness as this, in the exercise of supplication, a striking and hopeful symptom.

Soon afterwards, my friend spent several days in an English family of piety, where he led the devotions of the family regularly. Another evidence of the state of his mind was afforded by a very severe illness which afflicted him. His life was considered in the greatest danger, and he was so indisposed that he could speak with difficulty. Sitting by him at this critical moment, I observed the tears stealing down his cheeks. “My dear friend, why are you weeping?” was my inquiry. “These are not tears of sorrow,” he replied, “but of joy. I am rejoicing in the prospect of my future happiness.”

That there may be many excellent Greeks, who live in the spirit of prayer, and in the hope of immortality, I indulge the confidence, not only from this instance, but from others which I might mention. One shall suffice. The individual, to whom I refer, is a person of learning. Conversing with him on the subject of prayer, he gave me to understand, that life would be most intolerable to him, if he could not obtain at least one hour daily for communion with God. His expression was a very

strong one. "Were I to be in Paradise, and could not daily hold communion with God, to me it would be no Paradise." I have reason to believe that he spoke the language of his heart.

CHAPTER VIII.

CEMETERIES, AND RITES OF BURIAL.

Turkish, Jewish, and Armenian Cemeteries at Smyrna and Constantinople—Effect produced by the English Burial-Service in Turkey—Greek Funerals—Illustration of the Miracle at Nain—Persons buried alive—The last embrace of the deceased—Professional Mourners—Inspection of graves at the close of twelve months—Superstitious ideas concerning undecayed corpses.

IT may not be unsuitable to conclude our review of Greek Religion and Morals by some observations in regard to the rites of burial. In every country a pathetic interest accompanies these ceremonies. Few persons are so entirely resigned to insensibility, as to survey without emotion the remains of a fellow-mortal consigned to the cold and silent grave. At such times, we might suppose that reflection would force itself upon the most thoughtless: and that, from viewing the termination of life in the instance of one of their friends or neighbours, men would pass by a natural transition to the contemplation of their own latter end. In Turkey, the places and rites of sepulture have an affecting prominence and solemnity connected with them, scarcely

equalled in Christendom. In general, the dead are interred in very spacious cemeteries contiguous to towns and villages. There appear to be two cities placed side by side—the city of the living, and the city of the dead ; and the population of the latter far exceeds that of the former.

The Turkish cemeteries around Smyrna cover a very considerable space of ground. They may be recognised, at a distance, by the lofty and sombre phalanx of cypress-trees, which are always the favourite attendant on Turkish graves. The Jews have also covered the face of a very large hill, rising above the city of Smyrna, with the stones which note the place where the earthly remains of their deceased countrymen are deposited. There is a desolation and forlorn appearance presented by this spot, unsheltered as it is by a single tree, which is in striking contrast with the thick shade and beautiful order of the Turkish places of burial. It shews that, even in death, the Jew is not exempt from the contempt and oppression of which he could not divest himself whilst living.

The immense burial-grounds of the Turks on the Asiatic side of Constantinople have been much celebrated by travellers. There is also a cemetery of the Armenians close to Pera, which I often used to visit with peculiar delight. The eye beholds, to a wide extent, stone after stone glittering upon innumerable graves ; whilst thick spreading trees

extend their branches and their shade above them. A silent awe pervades the mind, in contemplation of the scene; and the feeling is often increased by the new arrival of corpses which are to be deposited by the side of their ancestors. In walking silently and lonely among these graves, I have not unfrequently seen Armenian females weeping over the last abode of a husband, a father, or a friend.

The interment of a corpse according to the ritual of our Church had always, to my mind, a striking solemnity in Turkey. On passing through the streets to the place of burial, innumerable eyes of strangers, of a diversity of nations, gazed fixedly upon the scene. All is still. The pursuits of business are suspended; a lucid interval appears to be imparted to the delirium of folly and sin; and when the muffled drum and martial step which accompany to the dust the body of an English sailor, add their interest to the procession, the feelings of spectators are wrought up to no common pitch of excitement. During the reading of the burial-service, more especially at Constantinople, where the English burial-ground is in a place exceedingly public, a solemn attention arrests all present, even though to few the language is intelligible. Turks, Greeks, Armenians, Jews, and Christians, appear to have forgotten their animosities, and, at the grave of death, to have recollected that a common fate awaits them all. However distinct they may be from each

other in the enjoyments and attainments of life, and however they may differ in what is much more momentous—the prospects of immortality, still is there an awful uniformity, which unites in one inseparable communion the men of all ranks, of all ages, and of all religions: *Dust thou art, and unto dust shalt thou return.*

Very frequently, whilst you are silently engaged in your apartment, the stillness of a Turkish town, where no rumbling of wheels is ever heard, is interrupted by the distant sound of the funeral chaunt of the Greek priests. As the voices grow more loud, you hasten to the window to behold the procession. The priests move first, bearing their burning tapers, and by their dark and flowing robes give an idea of mourning in harmony with the occasion. The corpse is always exhibited to full view. It is placed upon a bier, which is borne aloft upon the shoulders, and is dressed in the best and gayest garments possessed by the deceased. I have sometimes seen a young female, who had departed in the bloom of life and beauty, adorned rather *as a bride to meet the bridegroom*, than as one who was to be the tenant of the chamber of corruption. The young man at Nain, who was restored to life by the command of our Saviour, was doubtless carried on a bier of this kind. When our Lord intimated the design of interposing in his favour, *they that bare him stood still.* And when

the miraculous energy was exerted, *he that was dead, sat up, and began to speak*; (Luke vii. 15.) I believe it is unusual for any of the Orientals to be buried in coffins.

The Greeks allow so short a time to intervene between the decease of an individual and his burial, that certain evidences have occasionally been afforded of premature interment. Once, as I was assured, a person on his way to the grave, through the streets of Smyrna, sat up and began to speak, to the great alarm of all present. There was a person frequently seen in Smyrna, when I was resident there, who had actually been placed in his grave, and left in that situation. On recovering his recollection, he emitted cries, which were soon heard, and which led to his release before any fatal consequences had ensued. The nature of the graves, as will soon be described, afforded him the means of escape, which an English grave and coffin would have utterly precluded.

The closing part of the Greek Burial-service, commencing with the words, "Come, and impart the last embrace," is very affecting. The friends of the departed press forward from every part of the church, and kiss his cold and pallid lips, and weep over him. It is considered a very peculiar mark of disrespect to neglect this last office of affection. It is, perhaps, a foolish weakness; but I own I was not superior to it. I felt a solemn species of de-

light in the idea, that, if I died in Greece, I should have a large number of most affectionate friends to come and pay me this office of kindness, before they consigned me “earth to earth, ashes to ashes, dust to dust.”

The custom of employing professional mourners to howl for the dead still exists in some parts of the Levant. One morning, whilst taking a solitary walk in Ægina, the most plaintive accents fell upon my ear which I had ever heard. I followed in the direction from which the sounds proceeded; and they conducted me to a new-made grave, over which a woman, hired for the occasion, was pouring forth *lamentation and mourning and woe*, with such doleful strains and feelings as could scarcely have been supposed other than sincere. It was the grave of a young man who had been cut down in the bloom of life, and very pathetic expostulations were addressed to him, in reference to his quitting so soon his family, his friends, and his property.

After the conclusion of the Burial-service, the corpse is stripped of its gay attire, and committed to the grave with no other covering than that of a large winding-sheet. In Smyrna, and some other places, the graves are vaults with nothing above them but a grave-stone. Here, for twelve-months, the corpse reposes undisturbed; but, at the close of that period, the large stone is removed, and the remains are inspected with much interest. If it

appear that entire decay has ensued, satisfaction is expressed: the bones are removed, and placed in the charnel-house; and the grave is left vacant for the next member of the family who may inherit it. But if, unhappily, the corpse should be found unmouldered to dust, it is deemed a most inauspicious circumstance; it is considered a certain sign that the deceased had left the world under the excommunication of some ecclesiastic; and it is the duty of the relatives to use every means within their power to rescue the unhappy spirit from so melancholy a condition. Hence, bishops and priests are sent for; portions of the Gospel are read over the corpse; and many superstitious practices are employed, in hopes of producing decay, and of relieving the excommunicated soul. When symptoms of decay appear, as they naturally will after exposure to the air, comfort returns to the minds of the survivors; and hopes are entertained, in consequence of their religious endeavours, that their friend will now obtain repose. Persons who reside amongst the Greeks will be surprised to find how many absurd narratives of this description are in circulation amongst them. It must also be deemed a singular circumstance, that the resistance of a corpse to putrefaction should be in some instances, as just described, the token of excommunication; and in others, as in St. Spiridion and St. Dionysius, a proof of superior saintship.

CHAPTER IX.

INTRODUCTION OF THE SCRIPTURES INTO THE GREEK CHURCH.

Preliminary remarks—The Greek Church, for ages, destitute of the Scriptures in an intelligible language—Translation into modern Greek procured by Cyril Lucar—His martyrdom—Hilarion's Translation sanctioned by the Hierarchy—Scriptural circulation encouraged by the Bishop of Tantalata, and by the Archbishop of Smyrna—Sale of Scriptures at Smyrna and Constantinople—Scriptures exempted from custom-house duty at Syra—Sale in Ægina—Success of Joannes Lazarides—Introduction of the Sacred Scriptures into the schools—The Scriptures read in several churches in Tino—Church of the Panagia in that island—Greek custom of citing the Scriptures, both in public and private—Comparison of the Greek and Romish Churches, in regard to the use of the Bible.

MISSIONARY efforts in Turkey possess a different character from those of most other countries. In regions totally heathen, we go to teach the simple elements of Christian doctrine. We seek to introduce the worship of the One True God, and to overturn every system of polytheism and idolatry which may be predominant. We proclaim Jesus Christ as the Son of God; and as One who can confer on the guilty, and hopeless, prerogatives, immunities and favours, perfect in their nature, and

eternal in their duration. We establish a visible Church of Christ, where previously the very semblance of it was unknown.

But, hitherto, no opportunity has been presented of proclaiming truth to Turkish Mahomedans. The instant a Mussulman abandons his faith in Turkey, he is led away to execution: and a firman is in force which forbids the introduction of the Christian Scriptures to the possession of Mussulmans. Hence, with the exception of China, there is perhaps, no nation which more entirely excludes itself from the benefit of Christian efforts.

Our labours in the Levant are confined almost entirely to persons professing the Christian religion; and we have no design of converting men to the Christian name and ritual. Our simple intention is, to bring back to the truths of the Gospel those who have swerved from them to a melancholy extent; to raise up, by Divine assistance, Oriental Luthers, Cranmers, Latimers, and Ridleys, who may be instrumental in restoring to the East that pure light which originally emanated from it; and thus, instead of present errors and corruptions, to aim at exhibiting in those countries a pure and spiritual Church.

The nature of our proceedings will be better understood, if we call to mind the state of England prior to the Reformation. At that period, there was much in our country which may find objects

of comparison amongst the Christians of the Levant. In some respects, English Christians were in a worse situation in the days of Henry VIII. than are Greek Christians at present. Not to mention that the errors of the former were more numerous, the Papal system possessed much more worldly and diabolical wisdom than does the Greek Church. It was protected, to a much greater extent, by political power, and by a larger range of those means which produce influence on the human mind. The Romish Church is an army well disciplined in the defence of error. The Greek Church may be rather compared to their own irregular troops, who are only capable of fighting behind bushes and entrenchments, and in very advantageous positions.

Education had made less progress amongst the lower orders of English, at that period, than, at present, amongst the inferior ranks of the Greek nation. Equal facilities for the introduction of copies of the Scriptures, and other beneficial works, did not exist. Not only was it more difficult to procure impressions of the Bible, but the English Bishops most vehemently opposed their circulation, and destroyed them when they fell within their reach. Multitudes were at that time compelled to abjure the Apostolic truths which had been conveyed to their understandings; and some, who remained faithful to their convictions, were com-

mitted to the flames. Now, the Greeks may ask, with triumph, What member of our Church ever applied fire to the Word of God? and they may almost claim exemption from the charge of persecution. The Church of Rome has ever shewed herself a persecuting Church, and has established her fatal right to the characteristic of the mystical Babylon (Rev. xviii. 24): *In her was found the blood of Prophets and of Saints, and of all that were slain upon the earth.* But, in modern times at least, the Greek Church, however degraded, cannot be charged with this guilt. I know of no instance of her plunging the sword of persecution into the breast of *the martyrs of Jesus.*

But, great as were the obstacles employed to thwart the efforts of the English Reformers, they all proved abortive. Tindal, Coverdale, and others, exerted themselves in procuring translations and impressions of the English Bible. They introduced them into our country from Holland and other parts of the continent. In defiance of every impediment, those Scriptures were extensively perused. During the reign of Henry VIII. the light of true religion was silently piercing the gloom of Papal darkness; and so many persons had become convinced of the truth contained in the Sacred Writings, that when a free toleration of religion was bestowed, on the accession of Edward VI., the nation, almost in a body, rejected Popery.

The means which we employ for enlightening the Eastern Churches are precisely of a similar character, as may be observed from the succeeding chapters. Is there, then, any thing chimerical in the expectation, that, by the blessing of God, our efforts in the present day will, eventually, have success equal to that of the English Reformation? Are not the Scriptures a clue, as fully competent to extricate the Greeks of our age from the dark labyrinth of error, as the English of former times? ‘Let it be affirmed and granted, that the religious infatuations of mankind are firm as adamant: still it is a fact, that a hammer harder than adamant once shattered the rock to atoms. And now it is proposed, again to smite the same substance with the same instrument: and are those to be deemed irrational, who anticipate the same success?’¹

The Greek Church, like some other Christian communities, has exhibited for ages a most extraordinary spectacle. It consisted of a society of men, who professed to believe in God, and to be disciples of Jesus Christ; and yet were they destitute of the only organ by which the Deity has been pleased to reveal Himself to mankind, and of the only standard to which we can refer for the doctrines of the Christian faith. By means of the gradual change of the vernacular language, the

¹ See “The History of Enthusiasm.”

Scriptures, in an intelligible form, had glided out of the hands of the Greeks; and so little were they alive to the importance of understanding their import, that it became no subject of inquiry with them, how the evil could be remedied. It is on the Christians of our own island, and in our own æra, that the favour has been conferred of restoring to the Oriental Church, that light which, if not altogether extinguished, at least had for ages suffered a melancholy eclipse.

The success which has attended this undertaking is remarkable. We might have anticipated the most unfavourable results, not only from the pernicious opposition to the same measure which has been uniformly employed by the Church of Rome, but also from recollection of the fatal consequences which attended a previous attempt to introduce the Scriptures into the Oriental Communion.

Cyril Lucar, who is known to the learned world as having sent to England the celebrated manuscript, called the Alexandrian Codex, spent part of his youth at Geneva. There he imbibed the doctrines of the Reformation; and returned to the East, fired, as it appeared in the sequel, with the laudable ambition of communicating long-lost truth to his countrymen. In process of time, he mounted the Patriarchal throne of Constantinople; and began to exercise the high influence which his elevated post afforded, for the very important purpose of

introducing a translation of the New Testament into his Church. He caused a version of the New Testament into modern Greek to be effected; under his direction, a printing press was brought from the West, and an impression of the work struck off; and he prefixed a preface, in which he urges the members of his Communion to peruse the Scriptures in their vernacular language. Who would not have supposed that a gift so invaluable, presented to a Church by the very highest member of its hierarchy, would have been welcomed with transport? Such, however, was the darkness of Greek intellect at that period, and such the force of prejudice, augmented and exasperated by the Jesuits of Constantinople, that the most determined opposition to this and other beneficial measures of Cyril Lucar was set on foot. He was hurled from his Patriarchal seat by Turkish authority; his person was seized; and martyrdom became the lot of the highest member of the Oriental Church, when he sought, by means the most legitimate, *to feed the flock of Christ, which He has purchased with His own blood.*¹

We inquire not into the causes which rendered the attempt of the British and Foreign Bible Society successful, whilst that of the Patriarch failed.

¹ Whoever wishes to be better acquainted with this most interesting character, will do well to study the work of Smith, *Vita et Martyrium Cyrilli Lucaris, Patriarchæ Constantinopoleos.*

We proceed to give a general view of the exertions directed to that object. It was many years ago that Dr. Pinkerton conferred with the Synod of the Greek Church, on the subject of preparing a translation of the Scriptures in the Romaïc or modern Greek language. Difficulties of no formidable nature presented themselves. The measure was soon resolved on; and the Archimandrite Hilarion was recommended as a suitable person to accomplish the version. Under the auspices of the Bible Society, Hilarion was long engaged in this sacred undertaking; and, though political events and other untoward circumstances have retarded the completion of the work, the New Testament is already in wide circulation. Nor was it necessary to wait for the new version, in order to present the Greeks with the most important part of the Word of God. The translation of Cyril Lucar, still extant, was reprinted, and instantly sent off to the Levant. And thus have the Scriptures been introduced into the Oriental Church, with the sanction of its hierarchy.

I consider it correct to say, that there has been no opposition to Scriptural circulation; for, after an acquaintance with a large number of the Greek ecclesiastics of all ranks, I cannot recollect one who expressed any doubts of the legality or propriety of giving the Scriptures to the laity. It was reported, in the year 1828, that the Bishop

of Paros had manifested a degree of opposition ; but as little more was heard on the subject, we may conclude that his disapprobation of our proceedings was of transient and trifling moment. The Bishop of Talanta, under whose episcopal charge Athens has of late been placed, used to exhort his people at church, to study the Scriptures ; and, I believe, other instances of the same character might be cited. The sanction of the Archbishop of Smyrna to the introduction of the Scriptures amongst his people, I witnessed in the following manner. At a public examination of the principal school of the Greeks in Smyrna, in the year 1828, the prizes distributed amongst the boys who distinguished themselves by their proficiency, were copies of the New Testament, sent from England. More than seventy of these were presented. The Archbishop was present, with all the pomp which distinguishes the prelates of the Oriental Communion ; and each boy, as soon as he had received the premium, instantly proceeded, with the volume in both his hands, and knelt before his throne, and received his episcopal blessing. It was gratifying to observe the chaplain, and several other officers, of His Majesty's ship *Isis*, present on that occasion.

The introduction of the Scriptures into the Greek Church has also generally met with cordial support on the part of the laity. I do not recollect to have met with a single Greek who ever opposed the

measure; and though I have heard reports of a few persons who ventured to express disapprobation, results have shown that those expressions were of no force whatsoever. The best method of demonstrating how welcome the gift of the vernacular Scriptures has been to the Christians of the East, is, to present a calculation of the number of copies, in whole or in part, which have been purchased in any given time, at a particular place. Let us ask, then, what number of volumes have been purchased at Smyrna, during the four years prior to my departure for England? It may perhaps, in some degree, increase our estimate of the success obtained, and also instruct us in the degree of advancement which Missionary labours may be making—whilst even our own countrymen, on the field of exertion, may be very partially acquainted with that progress—if I mention the fact, that conversing, not long after my return to England, with an individual who had spent a considerable portion of that period in Smyrna, I ventured to propose the question above mentioned. The answer was, that perhaps 200 volumes annually might have been disposed of, but probably not so many. I replied 11,000 copies of the Scriptures, in whole or part, have been disposed of in Smyrna, during the last four years; and, with the exception of 500 distributed gratuitously, all were actually purchased. The number of copies sold at Constantinople, during the

same period of time, amounted to 21,000. When we call to mind that the Scriptures have now been on sale in those countries for many years, and that the pressing demands might in some degree have abated—and when we add to this fact, a recollection of the poverty and other calamities in connexion with the Greek Revolution, and other causes, which have oppressed the inhabitants of those countries of late years—I cannot but think that it is truly surprising to find the number of volumes disposed of so great. By a letter from Mr. Benjamin Barker, the Agent of the British and Foreign Bible Society, of so late a date as July 20th, I find that, in the course of four months of the year 1830, no less than 900 volumes had been sold in Smyrna, and 1498 at Constantinople.¹

On the territory of liberated Greece equal encouragement has been given. In September 1827, I arrived, for the first time, in the Island of Syra. I had the happiness to find Mr. Brewer, an American Missionary, arrived simultaneously. We had with us a considerable number of New Testaments—as far as I can recollect, about 2000. On landing, it naturally became a question, whether these volumes were to pay Custom-house duty. The resolution entered upon by the Officers of Customs

¹ It has been almost entirely owing to the exertions of my friends, the Rev. D. Leeves and Benjamin Barker, Esq. that this success has been obtained.

deserves to be recorded, as another instance, among so many, of the willingness of the Greeks to promote the circulation of the Sacred Writings. Though the slightest accession to their revenue, at a time when their very existence as a free nation was at stake, might have appeared of vital importance, they nobly determined to exact no pecuniary advantage whatever from the introduction of these volumes into their country. Nor am I aware of any occasion, either at Syra or in other parts of Greece, when any tax has been laid on the Word of God.

During my stay at Ægina, towards the close of 1827, and in the beginning of 1828 I sold, with great facility, 385 copies of the Scriptures; and I doubt not that I might have disposed of a much larger number of the Diglots, could I have obtained them. It was to me quite amusing, to observe the eagerness with which they were purchased. I used to give about twelve to an Athenian lad whom I had with me, and to send him every morning with them to the places of public resort. In a very short space of time he would return, bringing me the price of the volumes. I then gave him twelve others; and he soon returned, bringing the price of these also. In this manner, all were soon sold. There appeared to be so strong a disposition to read the New Testament, that a respectable Greek expressed to me his surprise at the circumstance.

“ I cannot enter a house,” he said, “ without finding the New Testament in it.”

But though my own success in the sale of the Scriptures appeared to me very encouraging, that of Joannes Lazarides, an enlightened Greek in the service of Mr. Barker, was much more so. This young man had interested me much at Constantinople, by the eager attention which he gave to my religious instructions. Not satisfied with a casual hearing of those truths which were brought to his notice, he used to bring his writing-materials with him to my lodgings, and to note down with accuracy such observations as appeared to him of importance. Hence he obtained an acquaintance with the doctrines of Christianity, and with the errors of his own Church. Subsequently, in Greece, when he was about to proceed on a journey for the purpose of selling the Scriptures, I recommended him to keep a journal of his proceedings: and I subjoin¹ an accurate translation of this document, not only in proof the active zeal of a Greek in the dissemination of the Sacred Writings, but also in demonstration of right views of Truth embraced and proclaimed by one who, but a short time before, was totally ignorant. Since the tour described in this journal, he has visited various other parts on the same important errand, and has everywhere

¹ See the Appendix.

been useful. In Ægina, in the space of four days, he sold almost 400 copies of the New Testament. In Hydra, in the same space of time, he sold 500.

The introduction of the Scriptures into Schools may be considered another important step towards diffusion of religious knowledge in the East. This measure can scarcely be said to have been fully sanctioned, till the visit of Mr. Barker to Greece, in the spring of 1829: but his success in introducing the Scriptures into the large School of Ægina has given it the apparent approval of Government. Soon after the arrival of Count Capo d'Istria, the Institution just mentioned was set on foot. It is designed for orphan children, and contains no fewer than 500. Count Viaro, brother of the President, is Patron. I doubt not that it was with very considerable hesitation that Mr. Barker waited on Count Viaro, for the purpose of soliciting his permission to introduce the Modern-Greek Testament into the school. Count Viaro at once fell in with the proposal; full permission was given; and Mr. Barker instantly proceeded to bestow upon the Institution a gratuity of the New Testaments, sufficiently large to supply its wants. The Master and children so completely went along with the favourable intentions of the donor, that not merely were those New Testaments read on other occasions, but even, whenever the children sat down to their daily repasts, it was usual for one of their

number to stand up, and to read, with a loud voice, from the Testament of the Bible Society bestowed upon them.

To attain the highest point of Scriptural circulation, it only remains that the Word of God should be read in churches, in the vernacular language. Now, even in this important respect, a beginning has been made; and we may hope that, in due time, the example will be universally imitated. This commencement has had its origin in a place, perhaps the most signal for superstition in the Levant. Had I ever been asked, What do you think of the Island of Tino? I should probably have answered, "Of all the dark places of Turkey, Tino is the most dark. It is there that Satan has played off some of his most successful stratagems, in deluding and destroying mankind. Tino is the last place which will yield to Missionary efforts." These remarks would have had their origin in the reports so widely circulated in the Archipelago, of late years, and so fully believed. The Virgin Mary, it was said, had appeared to several individuals in Tino, commanding that immediate search should be instituted for a picture of herself, which was deposited in a particular part of the island. At first those intimations were disregarded, being considered the offspring of ignorance and superstition. The consequence was a severe visitation of Tino by the plague, which swept away a considerable portion

of the inhabitants. After this judgment, search was undertaken for the picture, and it was discovered. Injunctions were then given, that a church should be built, in which the picture might be deposited and worshipped. Measures were immediately taken for that purpose; and so generally were these reports now believed, that the enthusiasm of the Greeks knew no bounds. Contributions of money flowed in from all quarters. If a vessel was overtaken at sea by a storm, it was to the Panagia of Tino that vows were made in case of deliverance; and they were most punctually paid. The very pirates, before they proceeded on their marauding expedition, dedicated a portion of their expected spoil to the same object. The result has been, that a church has risen in the Island of Tino, which is the wonder of the Archipelago. It glitters afar, with its white pagoda-like spire: and often, when it comes in sight, over the water, the Greek's right-hand is employed in making the sign of the Cross, and the whole body bends towards the shrine in suppliant and reverential abasement. Miracles, as is usually credited in such cases, have been performed, and many other signs of fanaticism exhibited. When I visited Tino, in company with Mr. Brewer, so much were we struck with the extent of ignorance and superstition connected with this church, that we styled it the Juggernaut of the Archipelago.

It is most important to hear of the Scriptures

being read in any church of Greece; but does it not greatly increase the interest of the fact, that here first, in this island, where human sagacity would have judged last, after the silence of ages, the Word of God should sound audibly and intelligibly in several of the churches? Decidedly, to the inhabitants of Tino the words are now applicable, *He that hath ears to hear let him hear.*¹

The present circulation of the Scriptures amongst the Greeks is more interesting when viewed in connexion with other circumstances. The Greeks have so great a reverence for the Inspired Records, that they often cite them, both in public and private. Men of piety in our own country are ever ready to hail with peculiar delight any acknowledgment of Divine favour, or any suitable quotation of the Sacred Writings, in public documents. The opening clause of Lord's Nelson's despatch, announcing the celebrated victory of the Nile, was, for this reason, much admired:—"Almighty God has granted to His Majesty's fleet under my command, a complete victory." The Greeks are, in this respect, worthy of our imitation. Not only have I remarked, when amongst them, a disposition to ascribe national prosperity to the intervention of Divine Providence; but such facts as the following

¹ This pleasing occurrence took place in the year 1829; as I was informed, by Letters from the Reverend Doctor Korck and the Reverend Mr. King.

are of frequent occurrence. The official intelligence which announced the signal victory gained by their fleet off Capo d'Oro commenced with these words: *Who is a God like unto our God?* The first proclamation of Capo d'Istria, issued soon after his arrival, had the following words for a motto: *If God be for us, who shall be against us?* One of the principal public orators in Greece is Tricupi, a gentleman alike estimable for his public and private virtues. The speech which he delivered at Missolonghi, upon the death of Lord Byron, has often been quoted. I believe that the major part of his orations, if not all, has been founded on some passage of the Bible. Discoursing upon the death of Karaiskakes, his subject was the lamentation of David over Saul and Jonathan. I heard him deliver his speech upon the Victory of Navarino; and then, also, his leading remarks were wholly connected with a Scriptural subject. This circumstance will appear the more pleasing, when it is remembered that Tricupi is not an ecclesiastic. He has filled several important offices in the Government of Liberated Greece; and on the arrival of Capo d'Istria, he was nominated Secretary of State.

It is also extremely common to hear Scriptural expressions quoted in private. I have often been astonished at the accuracy with which the Ancient Greek of the New Testament and of the Septuagint

has been rehearsed, even when it is imperfectly understood. I once met with a poor Greek, servant in a family at Smyrna, who repeated long passages from the epistles of St. Paul, quite beyond his comprehension, much more accurately than I could have repeated them myself from the English version.

The subjects just treated give an exhilarating view of the Greek Church. The Orientalists, in Turkey at least, have laid hold of the inestimable prize of God's word with so tenacious a hand that it may justly be questioned if any violence, external or internal, shall be able to wrest it from them. Though in some other respects there may be a melancholy conformity with the church of Rome, here there is a most glorious distinction. The Greeks are not guilty of the enormous crime of impeding the communication of divine mercy to a lost world. Many an alarming accusation may doubtless be urged against Romish apostacy. But, perhaps, the most dark and deadly of all its deeds is the prohibition of the study of God's word ; since it seals and perpetuates every other error, and excludes, as much as possible all hope of amendment and reformation. If it had been in the power of some mortal to intercept the light of the sun in its progress from heaven to earth—to arrest, in mid course, the rains which were on their way to fertilize the ground—and if he had exerted a power so mighty for a pur-

pose so disastrous, turning a fruitful world into barrenness, and destroying its entire population to gratify some sordid interest, would not such a crime as this be too vast to be expressed in human language? What, then, shall we say of a religion which attempts to check the free course of that truth which is the light and life of the immortal spirit; and hence is as much superior to the light of the sun as eternity is to time? God has spoken from heaven: the Roman-Catholic religion attempts to overpower the sound of His voice. God has given the Scriptures as an epistle from himself to mankind. Romanism places a seal upon the volume. God has commanded us to read: Romanism gives orders, "Read not." Thus does popery barricade, as it were, the very gate of paradise. It says to God, *Hitherto shalt Thou go, and no further.* It would exclude the Deity from his own empire, and despoil man of his salvation.

Happy is it for Greece that she is not stained with guilt so gigantic. She neither insults the Deity, nor wrongs herself, by preventing the free use of the Scriptures. By receiving gladly the word of God, the Greek Church has evinced that it has not linked itself eternally to error. It contains within itself the principle and means of reformation. It may almost be compared to the Ethiopian Eunuch who was engaged in studying the Sacred records on his return from Jerusalem, to whom the

Evangelist was sent to enlarge and correct his views. Who would not venture to expect the divine blessing on a Church which has adopted such a line of conduct? Who would not venture to hope that here, also, the Divine Word *shall prosper in the thing whereunto it is sent?*

CHAPTER X.

CIRCULATION OF TRACTS AND OTHER RELIGIOUS PUBLICATIONS.

Character of Greek Religious Treatises—Works of the Fathers, in manuscript, abundant in the Greek Monasteries—Writings of Korai—Interview with him at Paris—Publications of Bambas—Welcome reception given to Tracts.

THE facilities afforded by the Press for communicating information have been employed, almost universally in modern Missions. The Church Missionary Society, as well as other kindred institutions, has availed itself of this advantage in the Mediterranean. It has had a printing-press in active operation for some years in the Island of Malta; and under the superintendance of the Rev. W. Jowett, it has been the means of circulating a very large number of religious publications in various languages.

The Greeks have been in the utmost need of this species of instruction. Works which could give clear views of Christian doctrine have not existed among them; and the writings of a religious character, which were in use, were of the most super-

stitious kind. If an individual, under concern for his eternal interests, had recourse to the sermons, or Synaxaria (legends), or practical treatises which might fall in his way, instead of discovering and embracing the consolatory truth, that Christ had suffered all that was necessary to atone for his sins, he was usually led to impose upon himself the most rigorous self-inflictions, and to depend, in a considerable degree, on his own sufferings for an entrance into eternal blessedness. I remember meeting with an individual who, by the perusal of such works as these, had performed daily, for a course of years, thousands of "repentances;" had fasted in the most self-denying manner, had given away in alms the pecuniary means which he possessed, had practised many other mortifications, and, thus flattering himself that he had arrived at a high degree of sanctity, had actually attempted the performance of a miracle.

The best works of divinity, which the Greeks have possessed, are the writing of the Fathers. Not only are printed editions to be found amongst them, but in the monasteries numerous manuscript copies of Chrysostom, Gregory, Basil, Epiphanius and others.¹ Sometimes they are beautiful specimens of penmanship; being usually written on vellum, and probably of the 14th or 15th centuries. Notwithstanding the

¹ They are known by the generic name *Chrysostomics* (Χρυσοστομικά.)

successive calamities which have visited these lands, I cannot but suppose, from the very large number of these manuscripts, which I have seen in various monasteries, and heard of in others, that if any scientific traveller had time to examine them with care, valuable remains of antiquity might still be discovered.

But though the Greek monasteries are so abundantly possessed of the divinity of the Fathers, it is almost entirely useless to them. Very few of the monks can understand Hellenic; and though the name of "the divine Chrysostom" is frequently heard amongst them, I only recollect a single monastery where I found his writings the subject of study.

Other works, not indeed strictly theological, but of a useful character, have for some time been published and perused by Modern Greeks. Amongst these the writings of Korai and Bambas are deservedly pre-eminent. They have been of great service in diffusing general information and in dissipating error, even though they may not have diffused a knowledge of Christian doctrine. Korai has edited in Paris a very large number of the Classical Greek Authors, and has enriched them with copious annotations and prolegomena. In these he frequently cites the Sacred Writings; thereby leading his countrymen to yield them habitual attention and respect. Being in Paris in the autumn of 1829, on

my return from the Levant, I called on him. I was delighted to observe that the habit of quoting from the word of God entered into his familiar discourse. Speaking of the present condition of Greece, rescued as it had at length been, from the thralldom of Turkey, he observed, “Greece must adopt for its motto the language of St Paul—*Forgetting the things which are behind, and pressing forward to those which are before.*”

In an anonymous publication, Korai has translated the “Letter of Three Bishops to Pope Julius III.” once well known in our own country. Here he powerfully attacks many of the reigning superstitions of his nation, whilst he appears to be only levelling his shafts against the Church of Rome. In the notes he even assails, pointedly, the worship of saints and relics, quoting from Eusebius the history of the martyrdom of Polycarp, and the declaration of the Smyrnæan Christians on that occasion—‘Neither shall we ever be able to abandon Christ, nor revere any other : for Him, being Son of God, we worship ; but the martyrs, as disciples and imitators of the Lord, we love, as is their due.’”

The writings of Bambas are much admired amongst the Greeks, particularly his works on Ethics and Rhetoric. I have had the happiness of being intimately acquainted with this very estimable man, and have conceived a high opinion of him. A note which I received from him, prior to my departure

from the Island of Ithaca, I subjoin in the Appendix. It will charm the classical scholar by the purity of its style, and shew him how little removed is the modern language from its ancient prototype: and it will delight the Christian, not merely by the pious sentiments which are expressed, but by the unction and affection with which they are accompanied. I am happy to say that Bambas is now at the head of the University of Corfu.

After so very long an absence of Christian instruction from the East, we venture to esteem it another hopeful symptom, that now an immense multitude of Publications have been introduced into those countries, giving a clear and Scriptural answer to the question—*What must I do to be saved?* It can by no person be deemed a trivial circumstance, that the means of attaining the knowledge of Salvation have been communicated to the Greek population. The extent to which this branch of Missionary labour has been carried has often astonished me. I question if there be any books at present so common in Greece as our Missionary Publications. Sometimes I have trembled at the quantity of letter-press which was pouring into different parts of the Turkish Empire: I have been ready to suppose that such efforts as these must awaken the suspicions and arouse the opposition of the Greek Church. But we have to add this fact, also, to the encouragements of Missionary

labour which are given us, that no resistance has ever been offered—not the slightest attempt, at least openly, ever made—to check the free circulation of our Tracts; no prohibition, no anathema, ever levelled against them.

Various causes prevent or retard the benefit of these Works. A portion of the lower orders is either unable to read; or so much occupied in the concerns of life, that they find no time or inclination to peruse them. Nor has a reading spirit been disseminated amongst persons of a higher rank, to the extent which we observe in this country. Hence, it is far from an easy task to accomodate a Work on Religion to the taste and feeling of Greeks, so far as to arrest their attention and interest. But, notwithstanding the discouragements connected with this branch of instruction, I am persuaded that some useful effect has already been produced. Primers, and other Elementary Works, have been of great service in schools; imparting to children not merely the rudiments of language, but conveying religious instruction which will not easily be forgotten; and not a few examples might be brought forward, of individuals who, apparently, have derived essential benefit from the perusal of different Works.

CHAPTER XI.

EDUCATION, AND SCHOOLS.

Melancholy condition of Greek Schools—Absurd mode of instruction by the ancient language—The children bastinadoed, by way of punishment—Thirst for education—Introduction of the system of Mutual Instruction—Dr. Korck's flourishing School at Syra—Diligence and animation of the children—A Building erected for the School, at the expense of the inhabitants—Similar Schools set on foot in other Islands—Testimony to the labours of Dr. Korck, from the *Courier de Smyrne*—Subsequent disappointment.

No part of Missionary effort appears to commend itself more universally to approbation, than the education of youth; and in no part of the world may more auspicious consequences be anticipated, from its due exercise, than in the Levant. It will be proper to offer some remarks in regard to the previous state of intellect in those countries; and afterwards to take a view of its present cultivation, and of the prospects of its future developement.

I do not remember to have visited any part of the East in which I did not observe Institutions dignified with the name of School: but, after a very cursory inspection, the conviction was produced—this term is ill applied. On entering the apartment employed for such a purpose, it was usual to find a

number of children, often of very squalid appearance, seated, each on his little rug, in oriental style, and acknowledging as preceptor an individual whose attainments were far from competent to the office which he had assumed. The child had first of all a *πινακίδιον*, writing-table, placed in his hands, on which were written the letters of the Alphabet. As soon as sufficient acquaintance was obtained with these elements of language, the absurd method of imparting, or rather perplexing, instruction, by means of Ancient Greek, was introduced. The sentence, *Ἅγιος ὁ Θεός, ἅγιος ἰσχυρὸς, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς* — “*Holy God, Holy and Mighty, Holy and Eternal God, have mercy upon us!*” was inscribed on the writing-table, and occupied the child’s attention.¹ When this sentence was read with sufficient freedom, the Psalter of the Septuagint was placed in his hands; and he was condemned to toil over it, often for three or more years, without a hope of any other result than that of reading what he could not comprehend. This pernicious custom, of teaching children to read by means of obsolete languages, is universal in the Levant. The Greek

¹ This address to the Deity, which is frequent amongst the Greeks, and which possesses a species of rhythm, as the moderns pronounce it, I observed inscribed on a stone at Mistra, near Sparta, in the following manner:

. . . . COΘEOCAΓIOC
 OCAΓIOCAΘA
 EΛEHC ONHMAC+

child has been condemned to labour upon the ancient Greek, the Armenian upon Ancient Armenian, the Turk upon Arabic, the Jew upon Hebrew. The natural effect has been, to render the acquisition of knowledge odious and difficult, and to leave by far the larger portion of the Levantine population, for ages, in a state of semi-barbarism. Nor was any suavity of manner employed, on the part of the schoolmaster, to obviate the difficulties which absurdity of system presented. The law of coercion is applied, in Turkey, to all ages and to all circumstances. The instrument for inflicting the punishment of the bastinado, which by the Greeks is named *φάλαγγας*, and which is often seen in the court-yard of the Turkish Pashas, was an appendage of Greek schools. Whenever an offence was perpetrated, the little delinquent was thrown upon his back, his legs were elevated upon the bar of punishment, and blows of considerable force applied to the soles of his feet. I once happened to enter the large School of the Armenians, at Smyrna, when one of the boys was just arriving at the very crisis of punishment. The master was raising his arm, and in another second, infliction would have ensued. My unexpected entrance disconcerted the whole project. The rod of punishment instantly fell; the poor boy escaped from his perilous situation; and the master appeared perfectly ashamed of the position in which I found him.

It is a surprising fact, that under circumstances so discouraging, a large portion, even of the lower orders, were competent to read. I have heard it estimated, that no less than two-thirds of the population of liberated Greece had attained the art; and, without vouching for the accuracy of such a statement, I can assert, that, wherever I have met with Greeks, I have always found a considerable number who could read the books which were presented to them.

One of the earliest effects of the Revolution has been, a very promising reformation of the mode of public instruction. The thirst for knowledge which existed during my visit to Greece was extraordinary. The ear was perpetually saluted by the word *προκοπή*, which they employ to signify *educational improvement*; and, to express myself in the language of a friend, “there was quite a fever for education.” The absurdity of the old system, which had been pursued, for the most part, by the priests, was universally acknowledged, and became a frequent topic of sarcasm and amusement. The system of Mutual Instruction, which has been so successfully employed in this country by Bell and Lancaster, was welcomed with delight; and, as soon as introduced, appeared to have admirable success. A very interesting school of this description was set on foot at Tripolitza, in a Turkish mosque, during the period which intervened between the capture of that

city by the Greeks and its re-capture by Ibrahim Pasha. In Syra, in the year 1827, I found several small schools on this system, which appeared to proceed very usefully; and at Napoli di Romania a very flourishing one existed.

The Greek government has uniformly patronised this method of public education. They have been solicitous to establish public free schools of this nature, in all directions; and I understood that it was their intention to leave no town, village, or hamlet, in the whole of their territory, without these means of acquiring elemental knowledge. Should these designs be realized, the entire population of Greece will, as a whole, be placed in a state of mental cultivation which few other countries possess. It may be true of Greece, before it is true of Great Britain, that "every poor child within its confines can read the Word of God."

One of the most flourishing schools in Greece was that under the direction of Dr. Korck, at Syra. It was established by Mr. Brewer, an American Missionary, with whom I have enjoyed much delightful intercourse. This gentleman commenced the undertaking in the year 1827, little expecting the magnitude and importance which the institution was destined to assume. He placed at its head a young man who had been in my own service for about eighteen months, and who had manifested

an ardent desire for the acquisition of knowledge. He was of a respectable family in Zagora, which had been reduced to great depression during the distresses of the Greek revolution. When I was in Ithaca, he was servant to the bishop of the island; and, during the intervals of menial duty, diligently frequented an Ancient Greek school, and laboured to obtain all possible acquaintance with the classics of his country. Whilst with me, he seemed as eager to acquire religious knowledge as other species of information; and I had the happiness to observe in him a decided reception of the doctrines of Christianity, such as the Scriptures declare them. His moral character was also such, that, during the whole period of his being in my service, I had never any cause to be dissatisfied with him. Under his direction, the school proceeded so successfully, that when Dr. Korck, who was connected with the Church Missionary Society, visited the island in the year 1828, he considered that he could not employ himself more usefully than by undertaking the superintendence of it. I revisited Syra in the summer of the same year, and found the school flourishing beyond all expectation. A spirit of diligence characterized the children, which I thought I had no where else observed. Dr. Korck assured me, that such was the eagerness of the children to learn, that at times he was obliged to repress it, lest it might

prove injurious to their health. Generally, they committed to memory larger portions of the Scriptures than he had assigned them. One boy actually mandated three thousand lines of the New Testament in a single week. An intense interest appeared to engage all present. The little monitors issued the word of command with an animation, and in classical language, which were delightfully amusing; and it seemed, universally, as though the pursuit of knowledge, generally a toil and torment to children, had become, in this instance, their most charming occupation.

The exhibition of such a school as this to the notice of the large population of Syra produced a most happy sensation. They had not only the good sense to appreciate the advantages of this mode of instruction, but they resolved to co-operate for its perpetuity. Accordingly, they determined to erect a building sufficiently capacious for so large a number of children. Funds were raised adequate to the undertaking; and very shortly after I left the island, in the same year, the edifice was completed, and employed for the intended object. At one period, there were no less than 550 Greek children, of whom a large number were girls, under the superintendence of Dr. Korck.

How great the confidence which was manifested by the Greeks towards Dr. Korck, may be imagined by this fact. Count Metaxas, the Governor

of Syra and the circumjacent Cyclades, requested, as a favour, that he would establish similar schools in the other islands of his jurisdiction. Accordingly, Dr. Korck accompanied the Governor in his boat, and set on foot institutions of the same character in Mycono, in Tino, and in Andro. The next request was, that he would prepare young men to fill the office of schoolmasters. Young men were sent him for that purpose: and Dr. Korck had an excellent opportunity presented him of imparting to them such ideas as were likely to prove beneficial to the children who would fall under their care. The following extract from the *Courier de Smryne*, a public journal published, as the name imports, at Smyrna, demonstrates a disposition to favour the proceedings of Dr. Korck, which could scarcely have been expected.

“*Syra: 11th of May.*—A Greek priest, who makes it his practice to prejudice the common people against those who are endeavouring to diffuse knowledge, having been exiled on this account from Argos, lately arrived here. His first care was, to mount the pulpit, and to give himself very indecent liberties against the Public Schools under the direction of Dr. Korck, a German—a man worthy, in all respects, of public esteem and confidence; and whom we cannot sufficiently extol, for the attention and pains which he lavishes, without fee or reward, on the children whose instruction

he has undertaken. The most respectable inhabitants of Syra having remonstrated with this priest on his conduct, and pressed him to state his motives, he answered, that he could give no explicit answer, until he had consulted the bishop. It may be hence conjectured, that the bishop was no stranger to the design of discrediting the Public Schools, and the priest may be considered as but an instrument for that end. He has, however, been exiled by the Commissioner Extraordinary; though it were to be desired, that he had been legally arraigned before the Tribunals, as well for the sake of a salutary example, as to make that reparation to Dr. Korck which was due to him."

We regret to state, that our expectations from this school have, in part, been frustrated. The machinations of foes prevailed so far, that an attempt was made last year, 1830, to introduce picture-worship amongst the school regulations. Hence Dr. Korck was compelled to withdraw from the institution, but not till he had reason to hope that much benefit had resulted from his labours.

These facts present us with pleasing anticipations in regard to the future state of Greece. The intellect which has gained such ancient and immortal celebrity has for ages been dormant. Successive generations of Greeks have been exercising no more than animal functions. But, at length, a mo-

mentous revolution has been effected. The spirit which so long had been enslaved, in an enslaved body, has heard the cry—the ancient cry—of Liberty. It has partaken of the freedom which has been communicated to the soil and to its inhabitants. It has started from its protracted slumber. It has risen from its dark sepulchre. It has begun to put forth its ancient energies: and—delightful to contemplate!—it is saluted, on its new birth, by Christian Truth. It is cherished, strengthened—and will, we trust, be matured—by the lessons of a spiritual and sanctifying Religion. It is rising now—not to a Pagan eminence—but to a Christian altitude. And we may rejoice in the hope, that the following poetic description will be consonant with truth.

No proud Pantheon, flaming in the sun,
 To claim for many gods that due to One;
 No scene of tranquil grove, and bubbling stream,
 For vain Philosophy to dream—and dream,
 Till Reason shews a maze without a clue,
 And Truth seems false, and Falsehood's self seems true.
 Oh no!—upon thy temples, gladly bright,
 The Truth reveal'd sheds down its living light.
 Thine is no champion badge of Pagan shame;
 But that best gift—the Cross of Him, who came
 To lift the guilty spirit from the sod,
 And point from earth to Heaven, from man to God.

BYZANTIUM, *Cambridge Prize Poem.*

CHAPTER XII.

PUBLIC PREACHING IN GREECE.

Sermons in the Church of the Panagía, in Ægina—Attendance of persons of distinction—Singular expressions of feeling—Sermon in Hydra—Description of that island—Hospitality and friendship of Greeks—Appearance of the congregation in the “Church of the Monastery”—Feelings of the Author—Subject of the Sermon, derived from the passion for liberty—Atrocious character of some of the Hydriotes—Massacre of three hundred Turkish slaves—Sermon in the Church of Megaspelaion, with a description of that Monastery.

THE communication of religious truth, by every means which can be employed, is important; but that mode of proclaiming it which is usually designated preaching, is perhaps of more importance than any other. When I left my native country, I had scarcely ventured to anticipate that opportunities of this description would be afforded me in Greece: but I met with occasions of the kind, which I cherish amongst my fondest recollections, and which will, I trust, not be deemed wholly unworthy of notice. During my interesting sojourn in Ægina, in the winter of 1827-28, I had frequent conversations on Religion with influential persons.

In consequence of these discussions, I once observed to some of them, that it would yield me peculiar pleasure if I had an opportunity of addressing them in a connected discourse. I pointed out some of the advantages of such a method; and, more especially, expressed my wish to discourse upon the Evidences of Christianity. To this suggestion so much deference was paid, that it instantly became matter of inquiry, what place would be most suitable for the purpose. When I first started the proposal, I had not the most distant conception that it would lead to the public proclamation of the truth in Greek churches. I had simply expected to see some of my friends assembled in a house sufficiently commodious for the purpose, and then to unfold my opinions: but, to my astonishment and delight, it was proposed that I should address them in the principal church; and, without the least difficulty, permission to that effect was obtained from the President of the Legislative Body. Thus was I left at perfect liberty to preach in the church of the Penagia, as often as I thought proper; and, subsequently, in various other churches. Indeed, under the peculiar circumstances of the times, I question if any church in Liberated Greece would have been denied me.

It was in the same building that the Legislative Body held its Sessions; and when I preached in the afternoon, I generally had a large number of the Senators to hear me. I have observed amongst my

auditors, Mavrocordato, Tricupi and his lady, Theophilus, formerly professor at Haivali, Pharmakides, and many other persons of distinction. After one of my discourses, a cousin of Kolokotroni observed, "To-day, we have had all the Προΰχοντες (the principal persons) of the Peloponnesus at church."

I did not think it wise to employ the permission given me too often. I therefore limited myself to four addresses in Ægina. The three first were almost entirely directed to the object of establishing the truth of Christianity; and in the last, I took up some of the leading doctrines of Religion, and made a pointed application of them. The former subject was become extremely needful, in consequence of the rapid growth of infidelity amongst the higher classes, and the entire want of any means to counteract it. The latter subject is, at all times, and in all places, the principal medium of Ministerial and Missionary labour; and I was delighted to have an opportunity of employing it, under such interesting circumstances. The apparent effect was considerable. Close attention was given during the discourses; and, after their termination, warm approbation expressed. During one of my addresses, I was led to express a sentiment to this effect: "May the Oriental Church, my Greek friends, soon recover its ancient splendor! May it soon have men not inferior to Chrysostom, to Basil, and to Gregory!" This triad of names has an effect almost

electric on Greek hearts. No sooner had the words been uttered, than I found my ears saluted by an universal and reiterated exclamation of "Amen!" which came rushing upon me from all parts of the assembly. I am not aware that this custom is habitual to the Greeks: I have not witnessed it on other occasions. I conclude that it was the genuine feelings of their hearts which gave this unwonted utterance to their lips.

I allude not, at present, to any effects produced upon individuals; but amongst the general results which appeared most encouraging, I number what happened after my last sermon. One of the Deputies for Candia, and several other friends, met me at the door of the church; and, evincing the impression produced on their minds, by calling my sermon οὐράνιος λόγος, *a heavenly speech*, entreated me to publish it in the *Government Journal*. This request they repeated on other occasions; but circumstances prevented my compliance.

I mention one other occurrence, in connexion with my preaching in Ægina. It is in itself trivial, but may contribute to shew the great freedom of action which was conceded me in Greece. There had formerly been no pulpit in the Church of the Panagia, as is not unfrequently the case in Greek churches: I therefore delivered my addresses from the Bishop's throne. But shortly before the arrival of Capo d'Istria, a pulpit was erected, for the

express purpose of his hearing an address of congratulation on his entrance upon office. The first sermon delivered from this pulpit was the sermon of an English Missionary.

I was called upon to preach in the Island of Hydra, under circumstances of still greater interest. This island, in its external appearance, has nothing which is calculated to invite attention. A barren rock, stretching through the waves, unadorned by forests, and unenlivened by verdure, scarcely tempts the voyager to inquire its name as he passes within sight of its shores; nor has it any classical recollections to give it celebrity. But it has become, in modern times, one of the most important places in the Archipelago; and, in its efforts for Greek independence, it almost claims pre-eminence.

The circumstances of few countries, except Turkey, could have given origin to such a town, as that which has been constructed on this island. Enter its little harbour, and cast your eye upward, and you are astonished and delighted at the amphitheatrical spectacle of snow-white dwellings, rising in succession above one another, from the water's edge up towards the crest of the rock. When gazing on this rock-built city in the stillness of the evening, it appeared to me one of the most striking objects on which my eye ever rested. And all this population of 20,000 is planted upon an islet, which possesses not a single fountain of water.

Cistern water is the only dependence of the Hydriotes; and when that fails, they must procure supplies from the opposite coast. But even this barren crag was a partial retreat from Turkish oppression: it furnished a home undisturbed by Mussulman violence. The occasional visit of the Capitan Pasha, to receive the tribute which was due to the Porte, was almost the only annoyance to which Hydra was subject. So much freedom, indeed, was enjoyed on this island, that the Hydriotes taunt their brethren, by the boast, that they joined the standard of revolt not for any liberty which they might gain for themselves, but in order to assist in conferring that benefit on others.

When I paid my second visit to Hydra, I was received with much hospitality by those friends whose acquaintance I had previously formed. It was indeed the strict season of Lent, when abstinence of a very rigorous order prevails universally; and, amongst other tokens of it, I actually observed that a dish of snails was common on the table to which I was welcomed. But, notwithstanding the obedience which was thus rendered to the laws of the Church, I ever found myself a privileged person, both here and elsewhere; and every effort was made to provide me with such food as was deemed agreeable. It is my duty and my pleasure to record the kindness and friendship which I have

uniformly received amongst the Greeks. I can scarcely recal an instance of conduct which was otherwise than obliging and courteous. I delight to think of hours spent in social intercourse of the most affectionate character; when, without an individual near me who could speak my native language, I have been walking or riding with Greeks over the hills and plains of their country; have been traversing with them the waves which wash their shores; or have been seated with them in their domestic retirements, sometimes conversing on their renowned ancestors, sometimes on their present Revolution, but oftener discussing with them questions of eternal interest, and subjects which throw into the shade all the glories of Greece and of the world.

Soon after my arrival in Hydra, my friends proposed that I should preach to them. Of course, I very readily assented, provided permission could be obtained. One of their number waited, in consequence, upon Lazarus Conduriotti, at that time the most influential person in the island, and obtained his acquiescence. In furtherance of the plan, it was judged most expedient that I should address the Hydriotes, not only in the "Church of the Monastery," the principal edifice of the kind in the island, but also during the time of their Liturgy, or Divine Service. The most regular and solemn service of the Greeks is the Liturgy

of St. Chrysostom, which is recited, or rather chaunted, according to the method peculiar to themselves, on Sundays and Festival-days. When a sermon is preached, which very rarely is the case, it follows the Liturgy. I was invited, therefore to preach to the Hydriotes precisely as any *Hierokerux* (Ἱεροκήρυξ) of their own would have done.

Nor was this the only species of liberality which was shewn me. When I intimated my wish not to enter the church until the very time of the sermon, and consequently to avoid any participation in the previous service, even to this proposal no objection was raised.

The Liturgy of the Greeks usually commences early in the morning. Between the hours of four and five, their churches are crowded; and at six, or soon afterwards, the congregation is dissolved. It was about six that I was summoned to perform my duty, and to force my way to the pulpit. To arrive at that station was indeed a work of some difficulty; for the church was so densely crowded, that I could scarcely find entrance. When, at length, I gained the pulpit, and was at liberty to look around, a spectacle of the most striking character burst upon my eye: I saw before me a compact mass of human beings, compressed together in a manner which it would not be easy to describe. The principle of curiosity had naturally attracted an

immense concourse. Even around the outside of the church I had many auditors.

The appearance of a Greek audience differs totally from that of an English one. No pews, or forms, allow the persons present to sit; but the principal part of the congregation were in a standing posture. In England, females most frequently compose the largest portion of the assembly, but here men only were visible. The women, indeed, in considerable numbers, were present; but they were in a gallery, concealed, as usual, behind that species of lattice-work which is styled in the Levant, "a jealousy window." The costume of the persons convened was also a singular object. Many wore the Albanian dress—the shaggy capote, the white kilt, the red scullcap, and the belt, with its unfailing accompaniment, yataghan and pistols. Others wore the dress which is peculiar to Hydra; for most of the islands in the Archipelago have a dress peculiar to themselves. In the direction of the altar, called, by the Greeks, the Holy Table, I observed a large number of Ecclesiastics, habited, as usual, in the gaudy robes in which they celebrate the Liturgy. One of their number was conspicuous, seated in solemn state, a pastoral staff in his hand, and venerable, with a long and flowing beard. He was the Hegoumenos, or Prior of the Monastery, and had exercised the priestly office, as he informed me, no less than fifty years, in the island. The in-

terest of the scene was augmented by the vast multitude of pictures of Saints, with which, as usual, the eastern part of the church was adorned, and which are the object of Greek worship: by the immense number of tapers and lamps burning on every side, as if in mockery of the sun; and by the odour of the incense, which filled the whole edifice. In such a scene was an English Missionary called upon to unfold the truths of Religion—under such circumstances was *the grace given him to preach*, in Hydra, *the unsearchable riches of Christ*. Is it surprising, that, at this moment, he felt himself one of the most favoured of mortals? and that, though sensible of the responsibility and the difficulty devolving upon him, he still had feelings of exultation, when he considered, that he was permitted, almost on Apostolic ground, and almost in Apostolic language, to declare truth, which, he had reason to fear, had for ages been either most imperfectly known or entirely forgotten?

It was not merely by what I said, or what I did, that I preached on such occasions; but, also, by what I left unsaid, and left undone. The Greek preachers, as soon as they arrive in the pulpit, turn to the pictures, and make the sign of the Cross towards them. I made no cross; I bowed to no pictures; I addressed no prayer to Saints. I offered up a short extempore prayer to God, in the name of Christ, imploring His blessing. The

Greek preachers fail not to introduce many observations, and often the most excessive encomiums, on the Virgin Mary; but I endeavoured to act in conformity with the Apostolic resolution—*I, brethren, when I came unto you, determined to know nothing among you, save Jesus Christ, and Him crucified.* Hence, the absence of what otherwise never failed to occur occasioned notice. “He does not make his Cross.”—“Now you have preached so much about Jesus Christ, why not about the Virgin Mary?”—These, and similar remarks, were frequent. The latter was made to me in Ægina, by the old Bey of Maina, Petro Mavromichali.

A capital subject of discourse was suggested to me, by the feeling of the times. The word Ἐλευθερία, “Liberty,” appeared to have regained its ancient influence, in a land where once it was the most valued of expressions. Talk even to a Modern Greek of ἐλευθερία; and, amidst all his debasement, his feelings are touched, and his attention is gained. Those know best what liberty is, who have known, first, what slavery is. I recollect, that in one of my sermons at Ægina, on making allusion to Greece as the birth-place of liberty, I observed the tears rush instantaneously into the eyes of a friend who stood near me. In Hydra these feelings were in most lively exercise. No where had the cry Ζήτω ἡ Ἐλευθερία “Liberty for ever!” been raised with

greater transport, even though they had come much less in contact with Turkish oppression, than many of their brethren. Whilst ideas of this kind were so prevalent, and feelings of this nature so lively, I could not find a subject of discourse more appropriate than that which I selected on that occasion:—*If the Son shall make you free, ye shall be free indeed.*

To one circumstance, in connexion with this sermon, I must still allude:—it is an illustration of the extent of Divine Mercy, even to those who are most undeserving of it. There were persons amongst my hearers, who had perpetrated the most reckless deeds which human beings can commit. The pistols and yataghans which appeared in their belts were not the ornament of a parade ground, or the simple decorations of their persons, but instruments which had fatally exercised their destructive qualities. How often had death followed the flash of those pistols! How copious had been the effusion of blood, at the point of those yataghans!

One of the most atrocious scenes of this nature had been exhibited in Hydra, about two years before my arrival. Three hundred Turkish slaves were held in confinement, and had already suffered all the agony which an imprisonment under such irritating circumstances was calculated to inflict. A report reached the Hydriotes of the destruction of one of their brigs of war in the Bay of Vatika:

this was a true report, but a false one was coupled with it, viz. that a Turkish slave on board the vessel had fired the powder magazine, and thus destroyed her. No sooner did this news gain currency, than the populace became ungovernable. To speak a calm to a tempest of the ocean would have been as easy, as to still their tumultuous passions. They rushed to the prison in which those unhappy men were confined. They opened their prison-doors. What a spectacle must have met the eyes of these devoted Turks! Doubtless, during the tedium and the sorrows of their prison-house, they had often cast a lingering thought upon their native home, in the mountains of Albania, on the banks of the Nile, or on the confines of Persia. They had thought, and wept as they thought, of that wife who was now widowed by their absence, and of those infants who were become, by their imprisonment, orphans. How bitterly did they rue the day, when they joined the tumultuous *bairak*, at the command of their Sultan, to march against the *Giaour*! But, however agonizing those emotions, there was still one feeling of a joyous nature, which they had ventured to cherish. They had refused to expel hope from their breast. They had dared to hope, that yet their sufferings would terminate, and that again they would be restored to liberty and to enjoyment. Now, however, at the fatal moment, when their prison-doors were opened, and the eyes which

beamed with fury presented themselves to their view, we may be certain,

“ Hope with’ring fled, and Mercy sigh’d Farewell ! ”

Time indeed had they none, to analyze the feelings which agitated them. They were hurried away to the market-place; the yataghans of Hydra were unsheathed; and they soon found new sheaths in human bosoms. And Omar fell dead, and Hassan fell dead, and Mustapha fell dead;—whatever the name or the quality of these Mussulmans, they all fell dead upon that fatal spot. The piazza was deluged with their blood: their corpses were thrown into the harbour; and the waves which washed the shores of Hydra were crimsoned with their gore.

What language could be addressed to men who were stained with crimes of such a character? Human justice could have recommended, could have discovered, no mercy for them. Blood must have been rendered for blood; life given for life. May it not then be regarded as another example of that divine compassion which can extend its influence as far as human depravity can extend its guilt, that to men like these an offer of free pardon should be presented? No Minister, or Missionary, was sent to Hydra with denunciations of unmitigated vengeance; but it was alike my duty and my happiness to unfold the revelation of divine love. The purport of my discourse was calculated to teach

these sanguinary Islanders, that even though the blood of the 300, like the blood of righteous Abel, invoked the vengeance of Heaven upon their spirits, there was *a blood of sprinkling, which speaketh better things than the blood of Abel*—that *the blood of Jesus Christ cleanseth from all sin*—that the most guilty amongst them was not so guilty as to render the language inapplicable to him, *Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool*;—in a word, that, through the merit attached to Christ's atonement, they might ascend from the rock of Hydra, still reeking with the blood of those whom they had slain, up to the very heaven of heavens, and bear an eternal part in the grateful anthem of the redeemed:—*Unto Him that loved us, and washed us from our sins in His own blood—to Him be glory and dominion, for ever and ever.*

It was generally by permission of the laity that I occupied the Greek pulpits. The priesthood was held in extremely low estimation during the Revolution, and they did not appear to have the command of their own churches. Hence, when permission was given me to preach, it was usual for the General, or Civil Governor, whatever might be his title, to send orders to the priests of the church—“The English Teacher, (or Doctor, Διδάσκαλος)

will preach at such a time." To these directions they never failed to return a most respectful answer—*Ὁρισμόςσας*, "Your pleasure." It might naturally be questioned, whether the priests were as friendly, under these circumstances, as appearances represented them; and whether, if left entirely to themselves, they would have permitted me to preach. As a proof, however, that the very clergy were in a considerable degree free from the influence of prejudice, I shall mention another opportunity of public preaching which was afforded me, in which I was indebted for that instance of liberality exclusively to priests and monks. During my tour in the Morea, in the spring of 1828, I visited the Monastery of Megaspelaion. No monastery in the Morea is so large, or so celebrated. Much of the veneration which is paid it, arises from its possession of a picture of the Virgin Mary, which is believed to have been the work of the Evangelist Luke. The Greeks as well as the Latins, have adopted the idea, that Luke was an artist; and they imagine that he left three pictures of the Holy Virgin. One of these, they assert, is the picture at Megaspelaion. Another is to be met with in Candia. The third exists in some part of Asia Minor.

This idea is so universal amongst the Greeks, that, long before I visited Megaspelaion, I often found a very common argument in favour of picture-worship derived from this circumstance. "How

can you question the propriety of this practice?" was their language. "Go to Megaspelaion; and you will there see the very picture of the Panagia, which St. Luke has left us." Such a notion naturally allures a very large number of visitants to the monastery. They resort thither expressly to worship the picture. During the Revolutionary war, the strength of the situation had also attracted a large number of refugees. It was an impregnable fortress, which defied Ibrahim Pasha's efforts, though he twice made attempts upon it.

The approach to Megaspelaion, from Kalavrita, is along a deep defile, with a river flowing through it. On both sides, the banks rise precipitously: they are covered with fine forest scenery, and are of mountainous elevation. After travelling up the ravine for about an hour, the monastery presents itself to view, at a considerable elevation on the right hand. It is, as the name imports, in reality, a large cavern; but buildings of some size have been erected in front, in order to render the residence more commodious and extensive. A stupendous precipice, four or five hundred feet in height, impends far over the monastery: and when I was there, two towers were situated on the crest of this rock, in order to complete the defence of the position. A solitary piece of timber, which was all that remained of a bridge, enabled us to pass over, not without danger, to that side of the roaring

stream on which the monastery was built. Our horses had to proceed to a considerable distance, to reach a bridge on which they could cross with safety. The ascent from the river is an extremely steep acclivity, and not a little fatiguing. On gaining the monastery, we found several of the clerical monks (*ἱερομόναχοι*) seated at the door, and appearing to exercise a duty like that of sentinels. They received me with great kindness and hospitality, conducted me around every thing which was deemed curious and interesting, and welcomed me to the best cheer their monastery afforded. But what excited my greatest interest in this remarkable place, and the reason why I give this lengthened detail, to my great surprise and delight, the very monks of Megaspelaion invited me to preach in their church on the ensuing morning. The proposal was, of course, readily embraced: and accordingly, the next morning, I found myself in the pulpit of the Church of Megaspelaion, with about a hundred monks before me, and a large number of laymen; and in the very place where is deposited the picture which is regarded with so much reverence.

It was on the Sunday after Easter that I preached in this church; and I found it suitable to address my audience on a subject connected with the recollections of the season. Easter, amongst the Greeks, is by far the most joyful festival in the

year. After the abstinence and rigours of a fifty-day's fast, every thing assumes an air of gaiety. All persons meeting each other, even in the public streets, kiss one another. The more common modes of salutation are partially suspended: and the universal salutation is this, Χριστὸς ἀνέστη, "Christ is risen." The instantaneous reply follows, Ἀληθῶς ἀνέστη, "He is risen indeed." Not only, therefore, did the festival season, but doubly so the universal reference to Christ's Resurrection, render appropriate the selection of the text from which I addressed my auditors:—*If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right-hand of God.*

The opportunities of public preaching thus afforded me in Greece, are a sufficient demonstration what were the general feelings of the Greeks at the time I visited them. I do not undertake to assert that similar access to their pulpits would at all times be conceded. It might be otherwise at present: nor even at that time did I deem it wise to use the liberty to its full extent. But the certain inference which may be derived from these facts, is this, that when the Greeks were uncontrolled by any superior power, either civil or ecclesiastical, when they were left to act as their own feelings dictated, they certainly did permit an English Missionary to preach on these

and several other occasions; and thus clearly displayed the liberality of their minds to Englishmen and Protestants, and their willingness to hear, from their lips, truths the most important which can be brought to the notice of man.

CHAPTER XIII.

ENLIGHTENED GREEKS.

Importance of inquiring for cases of individual conversion—Events in the house of a picture-maker—Conversion of a Greek at Constantinople—Conviction of the truth of Christianity, in the case of two Members of the Greek Senate, and of the Prior of a Monastery—Singular expression of a Greek Ecclesiastic—Story of a Native of Zagora—Importance of a conciliatory mode of address—Narrative of a painful disappointment.

PERSONS of true Religion can never be satisfied with remarks on the general progress of religious knowledge. Much as they may be delighted at sight of an extensive and powerful series of means in vigorous operation, they recollect, that these are but means; and they inquire, with earnestness, whether causes have, as yet, had their anticipated effects. Have individuals been really enlightened, and saved?—such is the nature of their demands; and the investigation is highly just and necessary. That will always continue a heathen land, where the Missionary is not seriously intent on such researches; and unhappy, and useless, is that Missionary, who delights only in enumeration, however splendid, of the multitude of copies of the Scriptures

distributed; of the quantity, however vast, of letter-press which has been poured over the scene of his operations; or even in the frequency and momentary effect of his sermons and conversation. If permanent results do not follow, the language is too applicable:—*I have laboured in vain; I have spent my strength for nought, and in vain.* It is impossible for me to assert that I have seen many persons in the Levant brought into that state of religious decision which gives full confidence in their spiritual conversion; but I can positively say, that I have seen many abandon superstition and infidelity; I have seen many embrace correct views of the Christian Religion; and of some, I have ventured to hope that they really had experienced a total renovation of disposition and character.

There is an obvious impropriety in bringing living characters before the public; and therefore I feel myself obliged to give a very inadequate idea of the subject. Some hints must suffice.

In the Island of ——, I spent a month in the house of a picture-maker. The opposition which he manifested to the Truth may easily be explained, on the principle which impelled Demetrius and his associates to oppose St. Paul at Ephesus. His profession was, in his estimation, not merely the lawful means of temporal support to which Providence had called him, but it also afforded scope for constant acts of religious devotion. Now, though

the heart of this man was rigidly attached to picture-worship, his son, a young man about twenty-five years of age, had become so enlightened, that he had totally forsaken this superstition. Not only did he join me, daily, with two other Greeks, in the reading of the Scriptures, and in social prayer, but, on asking him to give me one of the pictures which he had formerly worshipped, that I might send it as an object of curiosity to England, his reply was this: 'I have shivered all my pictures to atoms long ago.' The zeal of this young man, and of one of his friends, rose indeed to such a pitch, that it was in danger of taking a wrong direction. I found that they were actually entertaining thoughts of a general assault upon the objects of family worship. They had already gained the name of *εικονομάχοι*, *picture-fighters*; and they were on the point of recalling from antiquity the tumultuous deeds of the *εικονοκλάσται*, *picture-breakers*. They were happily induced, by my representations, to trust in more appropriate means of extending Truth, than the use of violence and injustice.

At Constantinople, I became acquainted with a Greek who afforded the very best hopes. My first intercourse with him led me to suspect him of infidelity. By the perusal of Lord Lyttleton's Essay on the character of St. Paul, he became powerfully convinced of the truth of Revealed Religion. This conviction was attended by so

spiritual a bias given to his disposition, that he read, with much interest, the most doctrinal and devotional pieces. In the sequel, he gave such satisfactory evidence of true Religion that, according to the testimony of Mr. Brewer, ‘such a person would be at once admitted, as a sincere Christian, into the Churches of New England.’

In the Island of ——, I had delightful intercourse with many most hopeful characters. L. and Z. were both Members of the Legislative Body. Soon after my acquaintance with them, their language was to this effect:—“We admire the morals of the New Testament: nothing can be more beautiful: but we cannot believe in the Divine origin of the Christian Religion.” To these persons, also, I gave Lord Lyttleton’s Essay. It produced the most happy effects on them both. Z. expressed himself as follows, when he had perused the work alluded to:—“Not the shadow of a doubt remains upon my mind; τίποτε, τίποτε, τίποτε, *nothing, nothing, nothing.*”

About the same time, I saw much of the *Hegoumenos*, or Superior, of a large monastery. Our conversation turned constantly on Religion; and led to such favourable results, that he at length avowed to me his entire conviction of the Truth, as I brought it before him. “And what do you think I was previously?” he inquired. “I was actually an infidel. Though a monk, I was an infidel!”

Another of my most intimate friends in this island was an ecclesiastic of considerable rank. What effect was produced on him by conversations, may be judged of by this singular circumstance. Retiring one day from my cottage, in company of one of our friends, he stroked his long white beard, and said with much seriousness: “ Well! what an event is this! a man with a beard so white as mine, to begin to discover what is the truth in Religion!”—We were once alone together, and I happened to observe: “ If I could be persuaded that I had really been instrumental towards the eternal salvation of one individual, I should feel happy to have left my country, and to be living so long in these parts of the world.” “ Courage!” he replied: “ I really believe that you have been the cause of this blessing to myself.”

After one of my sermons in the Church of the Panagia, in Ægina, two persons called upon me, and requested that I would give them instruction in Religion. To this I most readily assented. Both of them eventually encouraged the belief that they were giving diligent attention to their eternal interests; but it is the younger of them whose story I shall now relate. We had been in habits of intimacy for some time, when he gave me his history. He was a native of Zagora, a district not far from the celebrated pass of Thermopylæ. Educated in the strictest tenets of the Greek Church, he became

very strongly imbued with them. He was in the habit of confession to his spiritual superiors; and, in compliance with this practice went, when on a visit to Egypt, to confess to a bishop of much repute for sanctity. The old man spoke to him with much feeling on the utter vanity of all earthly pursuits; and urged upon him, that it was the part of a reasonable being to give the most earnest and unremitting attention to the salvation of his soul;—no sacrifice could be deemed too great, for the acquisition of such an object. Strongly impressed by representations at once so affecting and so true, it is not matter of surprise that our young friend was ready to fall in with any advice which appeared to coincide with these momentous ideas. “Go,” said the bishop, “to Mount Sinai. Abandon the world and its dangerous and unsatisfying pursuits. Take upon you the monastic vows; and consecrate your life to God and eternity.” This admonition, repulsive as it might appear to a youthful mind, just opening to a sight of all that was alluring, and almost a stranger to all that was painful in the world, had a most powerful effect. The resolution, which would have attached O., for the whole term of his mortal life, to the seclusion of Mount Sinai, was all but formed. Providentially, his father, learning the state of his feelings, interposed for his rescue, and gave him positive orders to return home.

He had not long yielded obedience to these injunctions, when a new and very opposite danger assailed him. French infidelity had reached the obscure hamlets of Zagora. He met with an individual who had imbibed sceptical notions, to an extent which soon produced a corresponding effect upon his own mind. How could he escape the delusion, when he knew not what true Christianity was, nor had a single book or guide of any description to direct him to the knowledge of the Truth? He fell therefore, most deeply into the gulf of Infidelity. So fully and sincerely did he become a convert to these opinions, that for seven entire years, as he informed me, he had not the slightest doubt that the religions of Christ and Mahomet were equally fabulous. The remark which he made in connexion with this avowal, is worthy of notice. He found infidelity the source of indescribable misery. He used frequently to sit in pensive solitude, reflecting upon the forlorn condition of man. "Here, in this world, he was a being incapable of obtaining enjoyment; and the conclusion of this life of sorrow was annihilation!" Such were his reveries, when he came, with so many others, to hear my sermon.—"Christianity, after all, from God!"—such intelligence as this startled him from the dream of despair. News, indeed, the most cheering, was this for him! Hence he followed me eagerly to my dwelling, and became my most atten-

tive scholar.—The issue of the narrative is this, that he not only obtained the most plenary conviction that Christianity is from God, but afforded most satisfactory evidence, during the short acquaintance I had with him, that the effects produced were something more than a mere mental illumination. The earnest application with which he studied the Sacred Records—the strong desire which he evinced for personal interest in the blessings of the Gospel—and the determined resolution with which he abandoned what he found opposed to the pleasure of God—these were some of the symptoms which induce me to hope that he became a sincere follower of Christ. His duties, soon after our acquaintance, led him, to our mutual sorrow, to part from me: and since that moment I have never heard of him.

Many other instances of a similar description I might adduce; and some still more satisfactory. They do not prove that any great advance has been made in the work of individual conversion; but they prove, most fully, that very strong hopes may be entertained of the beneficial results of Missionary labour. If effects like these followed the very desultory endeavours which I was enabled to make in every place where I could remain but for a short period of time, what may not be hoped from the divine blessings on continued exertions? I observed, in general, that the Greeks are an extremely liberal people. Notwithstanding the exceptions to the

contrary, I uniformly, in every place, found a number of persons who would join me most readily in devotional exercises, and who would listen, with apparent interest, to my religious instructions. A kind and conciliatory address never failed to win its way. At first, I erred in my mode of operations. I went out under the influence of the idea, that sound argument would soon convince of error. And hence, I used to proceed, almost on first acquaintance, to confute the errors of the Greek Church. I soon, however, discovered, that to confute man is not to convert him; and that to silence him is not to gain him. Generally speaking, the individual thus treated refers his defeat, not to the weakness of his cause, but to his own want of acquaintance with it; and the victory which has been gained over him, more especially if it be in public, exasperates his feelings, and renders him tenfold more hostile to Truth than ever.

Discovering my mistake, I proceeded, for the future, upon a different plan. I considered, that my first object, with every person, was to secure, as much as possible, his friendly feelings. Hence, my first topics of conversation were such as would interest him most. Kolokotroni, Sultan Mahmoud, the events of the revolution—these were subjects on which he delighted to converse, and I gave him all the information I could concerning them. This method conciliated regard; suspicion and reserve

died away; and often cordial friendship succeeded. Nor was this by any means a long and tedious process. I usually found, that after a very few days' intercourse, on this system, there was no point of Greek Faith, however sacred, which I might not approach with a conviction. Now I shall be heard without prejudice. In fact, in a multitude of instances, commencing in this manner, I have, at no great interval of time, arrived at that very *intimum penetrale* of Greek superstition—the perpetual virginity of Mary. Whenever a Greek has been brought to consider this as a point of no great importance, we may be certain that there is no prejudice whatsoever which he will not surrender.

It cannot be considered a fair view of Missionary proceedings, when the eye is directed only to bright and pleasing appearances. The darker shades of the picture ought not to be concealed. In Greece, as elsewhere, whilst a Missionary may confidently expect divine blessing on diligent labour, he may as certainly look for much discouragement. If some are given him to become his crown of rejoicing in the day of our Lord Jesus Christ, there will be many others in regard to whom his language will be that of the Prophet: *All day long have I stretched out my hand to a disobedient and gainsaying people.* Many, very many of this class have fallen in my way, during my visit to the East. I shall offer some remarks concerning one of them; as it will,

I trust, tend to increase our acquaintance with Missionary labours.

D. was a Greek of considerable attainments. He had spent much of his youth in Italy and Sicily; and spoke several languages, not excepting English, with facility. In the Island of Ithaca, I formed his acquaintance, and very frequently conversed with him on better subjects than those which are visible, transient, and imperfect. There was, indeed, nothing positive or fixed in his views and feelings of Religion; but there was a general opening of the mind to Truth, which led me sometimes to hope, that he, with many others, would elevate his desires and joys much higher than the mountains of Ithaca, by which we were surrounded. It was not a year after our separation, that we met again at Constantinople. The acquaintance, which we had formed, led us to retire together to the village of Therapia, during the season that the plague was prevailing in the city. Here we renewed our religious conversations, and daily walked out in each other's society. Often have we traversed together the beautiful environs of this village; sometimes visiting the former domains of the Greek Princes, now confiscated; sometimes wandering along the margin of the Bosphorus, which was rolling its clear waters with impetuous course at our feet; and sometimes ascending the elevations which command a general prospect of

Bûyûkdere, the mouth of the Black Sea, and the opposite coast of Asia Minor.

Whilst seated together on these cliffs, inhaling the pure breezes of the Euxine, which refreshed and invigorated our bodily frame, how often have I inwardly and ardently longed that a spiritual and divine afflatus might descend from Heaven upon our souls! At one period I formed the strongest hopes of such a blessing. D. was seized with an intense desire to ascertain the truth of Christianity. The infinite value of the human soul, if truly immortal—the incalculable importance of an escape from endless ruin, if such ruin really exist—these considerations appeared to have rushed upon his mind, and to have seized the dominion of his senses, with a force which was resistless. His expressions, at this time, implied that his whole soul was alive to the momentous inquiry, Is this Volume from God, or merely from man? Impelled by such urgent thoughts, he commenced a most diligent scrutiny into the Inspired Writings. Day after day was the Bible in his hands. His remarks were all directed to this subject; his thoughts all ran in this channel. The man who has been a Missionary may judge of the interest I felt in such an exhibition as this. Constantly did I pray for him; strenuously did I admonish him to seek for divine directions in prayer; and frequently did we unite in prayer together. The vague scepticism, which had

hitherto rested as a cloud upon his mind, appeared to be giving way. Light was flashing in upon his understanding; and though the sun was not risen, there appeared to be every indication of a bright and eternal day to follow.—*Love your enemies. Bless them that curse you; and pray for them that despitefully use you, and persecute you.* “This language must be from God!” was his expression; “the sentiment is too high, too good, for human invention.” Other evidence, also, affected him so strongly, that he inquired of me, seriously, whether he ought to partake of the Lord’s Supper; which he had discovered, from the New Testament, was a duty incumbent on Christians. Such were the promising appearances, which gave the flattering hope of a transition from death to life, in the case of my friend. But, alas! how speedily were all my expectations disappointed, and all my efforts rendered abortive! Events soon occurred, which convinced me that D.’s feelings, however intense, and for the moment sincere, were but a passing excitement, and a feverish dream. Though for a short period he seemed to have taken an eagle’s flight above this scene of folly, his subsequent conduct convinced me that he was to be ranked amongst the sad multitude,

— whose eyes are ever fixed below,
Gazing upon the earth, with thoughts which dare not glow.

The truth was, a fascinating temptation presented

itself to his view ; and he had not strength to resist it. The pure and calm joys of Religion disappeared before the allurements of sense ; and, as was natural, Religion now appeared as a gloomy and malignant spectre, to scare and torment him, rather than a ministering angel, to beckon and to guide him to Paradise. Suddenly I found him relinquishing all the arguments for Truth which once had appeared so striking to him, and advancing objections the most frivolous. A specimen of his cavils is this:—Christ is represented as seeking to conceal himself from the intrusion of the multitude ; *but he could not be hid.* “ How could a Being claim Divinity,” he urged, “ who found it impossible to conceal himself ? ”—The fact is, when error is loved, no truth can prevail. The voice of the Almighty, disturbing the serenity of the universe by a voice from the third heaven, would be referred to natural causes, by the man who loves darkness rather than light.—My unhappy friend now assumed an attitude of determined opposition to the Truth. My society was, of course, no longer agreeable to him ; and I had to retire from my long-continued efforts, with nothing but the consolatory reflection, I have at least *commended myself to this man's conscience in the sight of God.*

Subsequently, we both resided in the same island of the Archipelago, but our intercourse was never renewed.

CHAPTER XIV.

JEWS IN TURKEY.

Suffering condition of the Jews in Turkey—Their ill-treatment by the Turks illustrated—Singular question proposed by a Persian—The Shapgee put to death by the Grand Signor—Ill-treatment of the Jews by the Greeks—Pardon asked for the mention of a Jew—Massacre of the Jews at Tripolitza—Jews weary of waiting for the Messiah—Anecdote of a Jew at Salonica—The Gospel at length preached to the Jews of the Levant—Conversion and sufferings of three Jews at Constantinople—Means of their conversion—Their concealment—Their apprehension and appearance before Turkish Authorities—Visit paid them by the Author, in the prison of the Porte—Their imprisonment in the Bagnio—Apostacy of one, and constancy of the others—Future prospects.

THE sufferings to which the people of Israel are exposed are a frequent subject of appeal, with those who illustrate the fulfilment of Prophecy. That no exemption has been conferred on Jews in Turkey, from the force and application of these predictions, I myself have been witness. In Turkey, it is true, the stroke of violence spares no head: it falls on the white as well as on the black turban. The very green turban, the supposed ensign of descent from the Prophet, cannot escape. The countries which are celebrated as the cradle of the Arts and

Sciences, which are associated with all that is heroic in Classic recollections, and which are rendered sacred by Scriptural History; and those, too, which lay claim to superiority of climate, of atmosphere, of fertility, and of scenery; these are the regions which, of all others, have been exposed to the most severe calamities. Here, desolation has become doubly desolate: spoliation, demolition, conflagration, pestilence, oppression, and other misfortunes to which human-nature is exposed, have here appeared in more gigantic forms than elsewhere. It might not appear improper to refer this condition of superior distress to a penal visitation of the Almighty, awarding more severe chastisements where superior advantages have been abused. But, whatever woe may be the lot of others, subject to Turkish domination—as far as my own observation has gone—none, in ordinary times, are so insulted and maltreated as Jews.

The name by which a Jew is designated in Turkish (*tsephoot*) is peculiarly expressive of contempt. The Greeks have assured me, that a Jew is not admitted to the Mussulman faith unless he pass through the previous gradation of Christianity; as though there were something so peculiarly hideous in Judaism, that even to be converted from it could not be permitted by the votaries of the False Prophet. Without vouching for the accuracy of this statement, the existence of such a report amongst

the Greeks of the East gives a correct idea of the degree of contempt in which Jews are held by the one nation, and of the supposed contempt in which they are believed to be regarded by the other. The despise of Judaism is everywhere conspicuous amongst Mussulmans. An English Gentleman, who had been attached to the British Embassy in Persia, informed me, that he was once conversing with a leading Persian of Tebriz. The topic of discourse was, the method of inflicting punishment in England. One question had been, "How are murderers punished in your country?" After a suitable answer, the next inquiry was, "If a Jew be killed, what is done to the man who killed him?" It is needless to add, that, in the estimation of this Mussulman, it was one thing to kill a man, another to put a Jew to death.

When I was at Constantinople in the year 1826, the Shapgee, who was the principal Jew in Turkey, was executed, by order of the Grand Signor. It is sufficiently known to all who have a slight acquaintance with Turkish affairs, that it is by no means an unusual occurrence for persons of distinction, even Turks, to lose their life by a similar order, when their wealth has inflamed the cupidity of the sovereign. But, I believe it to have been the uniform custom, for a notification of the death of the individual, assigning some pretext for the execution, to be affixed to the gate of the Seraglio,

or in some other way to be made public. But in the case of the Shapgee, I could never learn that any cause whatsoever, real or pretended, of his execution, had been given to the world. It might seem a fair inference, that, in the judgment of the Grand Signor, to put to death one of the dogs of Constantinople, and to decapitate the principal Jew of his empire, even though that Jew had peculiarly enjoyed his favour, were deeds of equal importance.¹

It is impossible to give an adequate idea of the contempt in which the Jews are held by the Greeks. The style in which they sometimes speak of them may, in part, illustrate this assertion. When the Greeks have to mention swine, and some other subjects which they deem peculiarly offensive, they usually introduce the expression, *Μὲ συμπάθειαν*, *Begging your pardon*, as a duty of politeness to the persons present. I remember to have noticed how invariably the old Bey of Maina made use of this form of expression. "In Maina," to use his words, "we have horses, oxen, sheep, goats, and, *begging your pardon!* swine." A similar mode of speaking

¹ The custom of affixing a notification of the crimes of those who are executed, to their persons, or to some place adjoining their dead bodies or heads, seems to bear a resemblance to the *title* which was placed by Pilate over the head of our Saviour. I saw the ears of the Greeks who had fallen at the battle of Athens thrown before the gate of the Seraglio. There were also several heads. To the adjoining wall was attached the *title*, notifying the crimes of the delinquents.

is often adopted, when there is occasion to introduce the mention of a Jew:—"I was walking along the street, and I met, *begging your pardon!* a Jew!" This is an example in point. Nor will Greek feeling towards the Jewish people confine itself to contemptuous expression, when licence is granted for active aggression. I was informed by a respectable Hydriote, by whom I was hospitably entertained during my last visit to Hydra, that when the Greek Revolution broke out, all the Jews in the island, consisting, if my memory does not fail me, of two entire families, were barbarously put to death by a man named Kolodemas.¹

A very respectable Jew of Corfu assured me that no less than five thousand Jews perished at the capture of Tripolitza. Certain it is, that the Jewish population of that city, whatever may have been its amount, was destroyed. I heard only of one individual who was spared: he was a man of very large property, and, by means of his wealth, purchased protection from one of the Greek Chieftains. Thus did Jewish blood, mingled with Turkish, flow down the streets of the captured city. The sons

¹ This wretch had murdered, according to the computation of the Hydriotes, six or seven of his own countrymen; and, amongst the number, his own brother-in-law. No estimate could be formed of the number of Turks and Jews he had assassinated. I was informed in Hydra, that it was the same man who fired upon the boat of the Cambrian (or Naiad), and thus brought upon the island the misfortunes consequent on that deed. He was taken away in the Cambrian; but after, I believe, a year, returned back, to the horror of his countrymen.

of Isaac, and the sons of Ishmael, on this as well as on every occasion during the Greek Revolution, met with a common fate. Their corpses were cast out of the city, and, like the ancient sovereign of Judah, they received no burial superior to that of an ass.

It may be remarked in general, that the Greek Revolution has not left a single descendant of Abraham within the liberated territory. Thus do we find ancient Prophecy still fulfilled in the distresses of this people: Deut. xxviii. 63. *It shall come to pass, that, as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought.*

Is any prospect afforded of the conversion of the Jews of Turkey?—This is a question of considerable interest: and though I do not discern any certain indications of an event so earnestly desired by Christians, I deem it proper to advance such facts as bear upon the question. One hopeful intimation is presented, by the circumstance of many Jews of Constantinople having requested Christian baptism. No less than eight solicited this rite at my hands; and eleven have subsequently been baptized by the Armenians. From what I observed at Constantinople, I was led to believe that there were many Jews of that city eager to become Christians. Those, with whom I was acquainted, hesitated not

to assert, that hundreds were secretly desirous of it. I cannot but think that a large number of Jews are become weary of waiting for the Messiah.—“ We have waited, age after age, for the Christ. Our Rabbies have continually been cherishing our expectation. We have been living on the hopes of his coming, for twenty centuries: but we are disappointed. Either he must be already arrived, or we are encouraging a delusion.”—Such ideas, I believe, have begun, at length, to produce influence on Jewish minds; and hence we are to account for the eagerness with which some, though very partially instructed, have sought for Christian baptism, and for the reports which are in circulation in regard to others.

Our hopes receive further encouragement, from the fact, that now, for the first time since the primitive ages, a regular attempt to preach the Gospel to the Jews of the East is in progress. It would indeed be a preposterous expectation that the Jews should admit the Messiahship of Jesus, in connexion with the errors of the Greek and Roman-Catholic Churches. Such a corrupt view of the Religion of Christ has doubtless contributed to confirm their prejudices; and to increase their aversion to a Religion, which, with too much reason, they deem idolatrous and impious. I have heard Jews express their conviction, that the worship of pictures is idolatry; and Mr. B. Barker, of

Smyrna, relates a most interesting anecdote of a Jew of Salonica, who had been exceedingly impeded and embarrassed in his desire to embrace Christianity by the worship of statues and pictures in the apostate churches. When this individual heard from Mr. Barker, that there were Christians who worshipped God without any such visible intervention, and was directed to the New Testament as the sole directory of faith and practice, he laid hold of his hand with eager delight, exclaiming, "At length, I have found a true Christian!"

The Truth is now offered to the People of Israel, by Missionaries resident amongst them, and by means of the New-Testament Scriptures presented to them in an intelligible language. The Hebrew New Testament was first given them. The knowledge of this ancient language is not sufficiently extended in the Levant, to render the Hebrew Version intelligible to many, except the Rabbies. It has, however, been read. It has opened the way for the proclamation of the Truth; and it will, probably, with the more learned Jews, be ever the work most studied. Shortly before I left Smyrna, in the year 1829, a considerable number of the Christian Scriptures in Spanish-Hebrew had arrived; and I should hope that, at present, they are in active circulation. As the Jews of Turkey are, for the most part, descendants of those who were expelled from Spain, it is still a dialect of Spanish,

which is their usual language. The New Testament, therefore, in this language, and in their peculiar character, is an inestimable benefit conferred upon them. And thus, how interesting to observe, that the Gospel, which in Apostolic times was *the power of God unto salvation, to the Jew first, and also to the Greek*, now again, after the lapse of ages, is offered unto both !

The conversion and sufferings of three Jews at Constantinople, attracted considerable attention in England ; and, we trust, are only the precursors of a more powerful impression to be produced on the great body of their nation. As the facts connected with them throw light on the circumstances of Missionary labour amongst the Jews, I shall enter into some details on the subject.

The slightness of the means which were instrumental in bringing them to a conviction of the truth, is worthy of notice. When I asked John Baptist Castro, what had first led him to believe in Christ, he referred me to a conversation which, as a child, he had had with an Armenian, as the origin of his faith.

When the Rabbi David Bechar, and Nissim Cohen, first called on me at Galata, they instantly expressed themselves as convinced that Jesus was the Messiah. On my inquiry what had produced this conviction, the Rabbi drew forth from his bosom a copy of the Hebrew New Testament, and informed

me that it was to the perusal of this book he attributed his faith. The appearance of the book itself bore testimony to the diligence with which it had been studied. It had no splendour, or excessive cleanliness, to lead to the supposition it had been left to fill its place amongst the household furniture; but it was quite sullied, and worn down, with constant use.—*Blessed is this man, (I might have said,) for he walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord: and in his law doth he meditate day and night.* I inquired of him,—“Where did you obtain this book?” “It was given me, when walking in the street, by some unknown person.” This was his reply. Another instance, amongst many, of the benefit which it pleases God sometimes to confer, even on the most irregular distribution of the Holy Scriptures!

For some time after my acquaintance with these individuals, and others of their nation, I employed myself in the delightful work of giving them Christian instruction. But our minds were ever considerably alarmed, by a fear of detection, on the part of their hostile brethren. In that case, the worst consequences were to be apprehended. They feared not death, they informed me; but they confessed their fear of the *Casa Negra*, the Black House; a Jewish prison, in which, if once immersed, they

might be confined for life. Things had not been long in this state, when Jacob Levi, one of my most hopeful visitants, having openly confessed to some Jews his conviction that the Messiah had arrived, was arrested, bastinadoed, and actually thrown into the *Casa Negra*. The three first mentioned, Chaim Castro, Nissim Cohen, and David Bechar, instantly fled to the Rev. Mr. Leeves and myself for protection. My friend, Mr. Leeves, the Agent of the British and Foreign Bible Society, deemed it a Christian duty to shew them this favour; and, accordingly, they were placed in concealment, by his direction.

The activity of the Jews, in attempting to discover their retreat, aided by the offer of a considerable reward to any person who should give them information, proved too successful. I had baptized the three refugees, under apprehension that they might be torne away from us; and subsequent occurrences demonstrated the propriety of this step, for long were they placed beyond the reach of Christian baptism and Christian instruction. An Armenian, who had been imprudently called in to perform the office of hair-dresser, communicated their hiding-place to the Jews, for the sake of the proffered bribe; and the immediate consequence was, that their house was surrounded by a company of Turkish *Topgees*, (artillery-men,) and they were carried off to prison. It is a peculiarity of the Turkish Em-

pire, that events apparently trivial attract the notice of the most important personages. Our three converts were summoned before some of the leading characters in the Turkish world. First, they appeared before the *Topgee Bashee*, the Commander of the Turkish artillery; next, before the *Seraskier*, the Generalissimo of the Turkish forces, the same individual who led the army in the first campaign against the Russians: they also appeared before the *Reis Effendi*, Secretary of State for Foreign Affairs, and the Grand Vizier. Their cause was left for decision in the Court of the Grand Vizier.

Whilst they were in the prison of the Porte, I made an effort to see them; and, by a gratuity to the soldiers on guard, I was permitted to meet the Armenian, their companion. The prison was a long room, which received no light, except from the door, which remained open. Hence I could not see our other friends, who were at the upper end of the apartment; though they would have a sight of myself, standing, as I was, in the light of the door. The Armenian, their fellow-prisoner, whom I was permitted to see, had been so kind as to conceal them in his house; and for this act of compassion he was now doomed to share in all their sorrows. There was something peculiarly distressing in the circumstances of this man. He had been torne from his wife and family, who were dependent on him for support; and his mother-in-law was constantly re-

sorting to us, and charging us with being the authors of his misfortunes. When this unhappy sufferer came forward from the dark part of his prison, I was struck with the ashy paleness which appeared on his countenance. His whole body trembled most piteously; and gave me such an impression of the force of human misery as I shall not easily forget. I addressed him in one of the few Turkish words which I had learnt, *Korkma*—“Fear not;” but I was too conscious that I might as well address the winds. He knew that he had good cause to fear; that he was in Turkish hands; and that he was alike beyond the reach either of mercy or justice. How melancholy the condition of Turkey, may perhaps, in part, be illustrated by the circumstance, that “*Korkma*—Fear not,” appeared to me to be one of the first Turkish expressions with which a stranger becomes familiar. It intimates, that Turkey is so pre-eminently the land of fear, that one of the most common forms of speech is the exhortation to escape from it.

After much uncertainty and delay, our friends were at last sentenced to be imprisoned, *sine die*, in the Bagnio. The Bagnio is a place of confinement and labour, connected with the Turkish Arsenal; and it is the receptacle of some of the worst criminals of the capital. Into this abode of misery men are thrown, and often forgotten, for ever. They fall victims to the plague, or to excessive suffering; and

even though the time of their imprisonment should be expired, they sometimes cannot emerge, from want of the aid in superior quarters which is requisite for that purpose. To give any proper description of a place so horrible, would be a hopeless effort. My heart sickens at the recollection of that reiteration of cruelties and wrongs which are ever experienced by the inmates of that doleful place. In speaking of the Bagnio, I have frequently cited, from "Pollock's Course of Time," a passage relating to one place, and perhaps only one, still more melancholy:—

“ ——— And there were groans that ended not, and sighs
That always sighed, and tears that ever wept,
And ever fell, but not in Mercy's sight.”

Even this language did not appear to be inapplicable to the Bagnio of Constantinople.

In such a prison as this, and for eighteen months, were our friends exposed to all its trials, uncertain if they should ever be delivered. It is not surprising that, under such persecutions, one of their number should lose his constancy. We had the pain to find that the Rabbi was unable to bear up against them. "He was born a Jew, and he would die a Jew!" This was the melancholy resolution which he formed. Indeed, it was much more surprising to find the other two steadfast. Notwithstanding the blandishments, caresses, and kind promises which were made to the younger John on the one hand, and the seve-

rity of his trials on the other, nothing could shake his purpose. He resisted the tenderness of maternal affection, when that tenderness solicited his denial of Christ; nor could a father's authority produce any stronger effect upon him. On the elder John no kind promises were lavished. He was considered the ringleader of the heresy; and therefore was his fate determined, as far as Jewish influence could prevail. I saw, in the hands of the Chief Dragoman of the Porte, a petition, signed by the three principal Jews in Constantinople, imploring "the death of the accursed Chaim Castro." But all this malevolence failed to move him.

I am far from considering these Jewish Converts as men of mature Christian experience. Indeed, I have, in general, such extreme suspicion of the Jewish character, that I should even fear to declare that I considered them as unquestionably converted, in the highest sense of the word: but whatever were my fears concerning them, I cannot but express my admiration of the patience which was given them. When I asked myself the question, 'How could you endure such sufferings, were you summoned to bear them?' I own, I trembled at the idea. And yet there were two converts from Judaism, with a knowledge of Christianity extremely limited, with no Christian society, and under circumstances scarcely admitting of any consolation, who suffered faithfully, for eighteen months, all these sorrows,

and finally emerged faithful to Christ their Master.

I shall not pursue the history of our converts, nor of the subsequent impression which has been produced on others of their nation. Were Turkish misrule to give place to justice and religious toleration, I cannot but think that multitudes of Jews in the Ottoman Empire would confess the faith of Christ Crucified. But, under present circumstances, I am not sanguine in my expectations. Let us hope, that the period will soon arrive, when the words will be applicable to Israel, in the most happy and comprehensive sense — *Rejoice greatly, O daughter of Zion! for, lo! thy King cometh unto thee, meek, and having salvation.*

CHAPTER XV.

CONCLUDING REFLECTIONS.

Scientific Tourists, too often chargeable with folly and cruelty—Duty of Missionary Labour at length recognised—The object of Christian Missions compared with that of Howard—Subject of rejoicing, that the light of Christianity is returning to the region from whence it first emanated.

BEFORE we allude once more to the Missionary visits which of late years have been made to the countries of the Levant, it may not be uninteresting to refer to visits of a different character.

Multitudes of Englishmen have made tours in the Levant, for purposes of curiosity and science. They have gone thither to ascertain the site of ancient cities, to measure the dimensions of ancient temples, to trace ancient rivers to their sources, to make collections of medals, to discover manuscripts, to bring to light concealed statuary, to examine the plants, the minerals, and natural productions of those lands, and to accomplish other objects of a scientific character. On returning to their native country, they replenish our Museums with the fruits of their researches; and publish learned volumes, giving the narrative of their discoveries. These

are objects of unquestionable importance. They prove useful, not only in many other respects, but also in the elucidation of Scripture. True Religion will ever encourage a proper attention to these branches of science.

But we venture to offer two remarks, in regard to travellers of this description. One is this: How melancholy, when men are so absorbed in science, as to forget, comparatively, the salvation of the soul! when they make scientific attainments and discoveries the chief end of their earthly existence—the object to which they dedicate the choicest affections of their hearts! When the highest and most useful earthly science is unconnected with the higher *knowledge of Christ Jesus our Lord*, when it is not subordinated to the love of God, nor pursued with a view to the glory of God, what is it but trifling, as far as the individual himself is concerned? What will it profit that man to have gained the plaudits of the whole world, if he meet not with the approving salutation, *Well done, good and faithful servant: enter thou into the joy of the Lord?*—what, to have had his name enrolled in the most distinguished records of Learning, if it be not inscribed in the Book of Life?—what, though he have reaped ever so much visionary enjoyment from his refined labours, if he debar himself eternally from the enjoyments of Heaven?

If these remarks bring the very charge of folly

against many a man of learning, the next remark, which I have to offer, accuses him of cruelty. What should we say of him, who had it in his power to rescue a Hindoo widow from the flames, and yet refused to interpose for her safety? The most severe epithets, which language could express, would not be unappropriate.—What, then, shall we say of him, who is unacquainted with the method of escape from eternal flames, and yet fails to communicate it? Whatever ideas, whatever words, may be appropriate to this insensibility, they are due, we fear, to many of those who have visited the Turkish Empire. It is not true, that, by means of their education in England, they were professedly acquainted with that Gospel, which is the only effectual antidote to misery of every description; and yet they were at no pains to impart it to those who were destitute of it? They avow themselves disciples of Him who can *save to the uttermost*; and yet they proclaimed Him not, to those who were *ready to perish*.—*If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; Doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth he not know it? and shall he not render to every man according to his works?* Prov. xxiv. 11, 12.—Indeed, when we consider not only this particular instance of disregard to the eternal interests of our fellow-crea-

tures, but the general neglect of Missionary labours by the Protestant Churches, we shall find it a most humbling and painful reflection. We shall probably be astonished at the sinful apathy which has been prevalent; and we shall cease to wonder that the absence of the Missionary spirit from the Protestant Churches should have assumed the appearance of a most valid objection against them, in the eyes of Fenelon.

But, at length, Protestants have become sensible of their duty. Missionaries have gone forth to various parts of the world; and the Mediterranean has not been omitted in the plans of Christian philanthropy. Men have gone abroad, like Howard, “not to survey the sumptuousness of palaces, or the statefulness of temples—not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art—not to collect medals, or collate manuscripts;” but with objects higher than these, and higher even than those of Howard. Their aim is, to do good, not to a few prisoners, but to the whole human race; not to lighten the fetters, but to liberate; not to give a liberty which has earthly imperfection and duration connected with it, but one which knows neither defect nor limitation. In this sense, do all engaged in Missionary labour “remember the forgotten, attend to the neglected, visit the forsaken, compare and collate the distresses of all men in all

countries." This is the true "voyage of discovery into the wants and sufferings of our fellow-creatures;" this is the true "circumnavigation of charity."—The preceding pages have given a general idea of some of the first endeavours of this kind, on the shores of the Mediterranean: and we trust, that, ere long, other pages will give the detail of more enlarged success.

Finally, if it be a painful reflection, that during the silence of ages the trumpet of the Gospel was unblown, the notes of Salvation unheard, in that very land to which the first intelligence of Divine mercy was communicated, is it not a delightful consideration, that, by means of efforts from Great Britain, once more the language is beginning to be applicable to the theatre of Apostolic labour:—*Blessed are the people who know the joyful sound?*—if it be painful, that for centuries the banner of the Cross was unlifted, undisplayed in those regions where first it was unfurled—that it lay buried in the very tomb from whence the Redeemer rose triumphant: nay, was trampled in the dust, and in the very dust of Mount Calvary—is it not joyful that once more it is exhibited as an ensign to those nations, by the Christians of our country? If we find cause for sorrow in the fact, that in the very countries where Redemption was first effected, Redemption should be unknown for ages, that where *the fountain for sin and for all uncleanness* was

first *opened*, its efficacy should be wholly untried—that where the influences of the Holy Ghost first descended, they should now be withheld—we shall find cause for gratitude and joy, that in our day, and in connexion with labours from our country, once more, *to the poor* and to the rich, *the Gospel is preached*. Last of all, if we mourn that generation after generation has sunk into the very dust—of Judæa, of Corinth, of Ephesus, of Macedonia—unwarned, uninvited, unenlightened, unsanctified—let us rejoice that now, at length, we have been permitted to resume the work of Apostles and Evangelists, to carry on the labour which they so auspiciously commenced; because we have been sent to those very lands, *to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn, to proclaim the acceptable year of the Lord*.

Scriptural Illustrations.

SCRIPTURAL ILLUSTRATIONS.

GENESIS, XXIX. 25.

And it came to pass, that in the morning, behold it was Leah : and he said to Laban, What is this thou hast done unto me? did I not serve with thee for Rachael? Wherefore, then, hast thou beguiled me?

IT appears almost impossible to Europeans, that a deception like that of Laban's could be practised. But the following extract, from a Journal which I kept at Smyrna, presents a parallel case.

“ The Armenian Brides are veiled during the marriage ceremony ; and hence deceptions have occurred, in regard to the person chosen for wife. I am informed, that, on one occasion, a young Armenian at Smyrna solicited in marriage a younger daughter, whom he admired. The parents of the girl consented to the request, and every previous arrangement was made. When the time for so-

lemnizing the marriage arrived, the elder daughter, who was not so beautiful, was conducted by the parents to the altar, and the young man was unconsciously married to her. *And it came to pass, that in the morning, behold, it was the elder daughter.* The deceit was not discovered, till it could not be rectified; and the manner in which the parents justified themselves was precisely that of Laban: *It must not be so done in our country, to give the younger before the first-born.* It is really the rule amongst the Armenians, that neither a younger son nor daughter be married, till their elder brother or sister have preceded them."

It was in conversation with an Armenian of Smyrna that this fact was related to me. I naturally exclaimed, "Why, that is just the deception which was practised upon Jacob!" "What deception?" he exclaimed.—As the Old Testament is not yet translated into any language with which the Arminians are familiar, he was ignorant of the story. Upon giving him a narration of Jacob's marriage, as it is related Gen. xxix. he assented to it at once, as a circumstance in no respect improbable.

I was once present at the solemnization of matrimony amongst the Armenians; and some recollections of it may tend to throw light on this and other passages of Scripture. The various festivities attendant on these occasions continue for three

days ; and during the last night the marriage is celebrated. I was conducted to the house of the bride, where I found a very large assemblage of persons. The company was dispersed through various rooms ; reminding me of the directions of our Saviour, in regard to the choice of the lowermost rooms at feasts. On the ground floor, I observed that the persons convened were of an inferior order of the community, whilst in the upper rooms were assembled those of higher rank.

The large number of young females who were present, naturally reminded me of the wise and foolish virgins in our Saviour's Parable. These being friends of the bride, *the virgins, her companions* (Ps. xlv. 14), had come *to meet the bridegroom*.

It is usual for the bridegroom to come at midnight ; so that, literally, *at midnight the cry is made, Behold, the bridegroom cometh ! go ye out to meet him :* (Matt. xxv. 6.) But, on this occasion, *the bridegroom tarried :* it was two o'clock before he arrived.

The whole party then proceeded to the Armenian Church, where the Bishop was waiting to receive them ; and there the ceremony was completed.

GENESIS, XXXI. 34.

Now Rachel had taken the images, and put them in the camel's furniture, and sat upon them.

Is not the camel's furniture the large seat, or pack-saddle, which we observe invariably upon the back of camels? When taken off, at the close of the journey, it would equally afford a place of concealment for the images, and a convenient seat for Rachel.

JUDGES, IX. 53.

And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull.

The fate of Pyrrhus was altogether similar. "The Argives did not receive Pyrrhus; but he fell before the wall; a certain old woman, as it seems, having thrown a tile, from above, on his head." (STRABO, lib. viii.)

JUDGES, XII. 6.

Then said they unto him, Say now Shibboleth: and he said, Sibboleth; for he could not frame to pronounce it right.

The Greeks have not the sound *sh* in their language: hence they are liable to be detected, like the Ephraimites. I was struck with this circum-

stance, in learning Turkish from a Greek tutor. *Pasha*, he pronounced *Pasa*; *shimdi*, he called *simdi*; *Dervish*, *Dervis*: &c. *Shibboleth* he would, of course, pronounce *Sibboleth*.

RUTH, II. 4.

And, Behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you! And they answered him, The Lord bless thee!

Say to a Turk, according to custom, "May your morning be propitious!" he replies, "May you be the pledge of God!" Ask a Turk, "Is your health good?" he answers, "Glory be to God!" Salute him, as you pass him rapidly in travelling, he exclaims, "May God be merciful unto you!" At parting, he addresses you, "To God I commend you!" and is answered, "May God be with you!"

2 KINGS, III. 11.

Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah.

The Oriental method of washing is universally different from that practised in the West. Nowhere is water previously poured into a basin; but the servant pours water, from a pitcher, upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant

goes round, to all the guest, with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated when the repast is ended.

PSALM, LXXX. 13.

The boar out of the wood doth waste it, and the wild beast of the field doth devour it.

My friend, the Rev. Mr. Leeves, was proceeding, in the dusk of the evening, from Constantinople to Therapia. Passing a vineyard, he observed an animal of large size rushing forth from amongst the vines, crossing the road, and taking to flight with great precipitation. The Greek surigee who was riding first, exclaimed, Γουρούνι, Γουρούνι, “Wild-boar! wild-boar!”—and really it proved a wild-boar, who was retreating from the vineyards to the woods. “What has the wild-boar to do in the vineyard?” inquired Mr. Leeves. “Oh!” said the surigee, “’tis the custom of the wild-boars to frequent the vineyards, and to devour the grapes. And it is astonishing what havoc a wild-boar is capable of effecting during a single night. What with eating, and what with trampling under foot, he will destroy an immense quantity of grapes.”

The propriety of the image in the 12th verse

of this Psalm must be familiar to all persons who have visited grape countries—*All they which pass by the way do pluck her*: but the force and beauty of the succeeding figure, derived from a practice connected with the natural history of the wild-boar, has probably been seldom observed.

With what fatal propriety does this affecting image retain its force, up to the present moment! Still is the vine of Israel *broken down*, ravaged, *cut down*, *burnt with fire*.

The ferocity with which their Turkish masters torment and oppress the Jews may be compared, with melancholy aptitude, to the savage tearing of the boar, and the devouring of the wild beast. May those who interest themselves in the conversion and salvation of this ancient people repeat with fervour the Psalmist's petition: *Return, we beseech Thee, O God of Hosts! Look down from heaven; and behold, and visit this vine!*

ECCLESIASTES, XII. 6.

The pitcher broken at the fountain, or the wheel broken at the cistern.

May there not be an allusion here to the method of procuring water for irrigating gardens, which is usual at Smyrna, and in many other places? A large wheel is fixed over the mouth of a well, in a vertical position. A number of pitchers are

attached to the wheel, in such a manner, that, by means of its revolution, which is effected by a horse, they are continually descending and filling, and ascending and discharging themselves.

ISAIAH, III. 6.

When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing; be thou our ruler, and let this ruin be under thy hand.

Methonius, late steward of Ali Bey of Napoli di Romania, informed me that his master possessed forty-five gowns, valued, some at one thousand, others, at two, three, four, and four-and-a-half thousand piastres. Kiamil Bey of Corinth inherited from his father seventy gowns. The wardrobe of Lucullus is too well known to require citation.

ISAIAH, XL. 6, 7.

All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of the Lord bloweth upon it: surely the people is grass.

The very affecting images of Scripture, which compare the short-lived existence of man to the decay of the vegetable creation, are scarcely understood in this country. The verdure is perpetual in England. It is difficult to discover a time when it

can be said, *The grass withereth*. But let the traveller visit the beautiful Plain of Smyrna, or any other part of the East, in the month of May, and revisit it towards the end of June, and he will perceive the force and beauty of these allusions. In May, an appearance of fresh verdure and of rich luxuriance everywhere meets the eye; the face of Nature is adorned with a carpet of flowers and herbage, of the most elegant kind. But a month or six weeks subsequently, how changed is the entire scene? The beauty is gone; the grass is withered; the flower is faded; a brown and dusty desert has taken place of a delicious garden. It is, doubtless, to this rapid transformation of Nature that the Scriptures compare the fate of man.

EZEKIEL, II. 9, 10.

And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me: and it was written within and without.

In the Monastery of Megaspelaion, I observed two beautiful rolls of this description. They contained the Liturgy of St. Chrysostom, and that attributed by the Greeks to St. James. You began to read by *unfolding* (ἀναπτύξας τὸ βιβλίον. Luke iv. 17); and you continued to read and to unfold, till at last you arrived at the stick to which the roll was attached. Then you turned the parchment round,

and continued to read on the other side of the roll : folding it gradually up, till you completed the Liturgy. Thus it was written *within and without*.

NAHUM, III. 17.

Thy crowned are as the locusts, and thy captains as the great grasshoppers, which camp in the hedges in the cold day, but when the sun ariseth they flee away, and their place is not known where they are.

Nothing could be more accurate than this description of the grasshoppers. I observed this appearance, on a journey from Constantinople to Smyrna by land. Early in the morning, the locusts were seen congregated in the bushes, by the road-side, in a close mass ; which it would be difficult to express in better words than ‘ *camping* in the hedges.’ They appeared to be assembled with all the precision of military tactics. *But when the sun arose, they fled away, and their place was not known where they were.*

MATTHEW, IX. 9.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom (or rather at the Custom-house, τελώνιον).

Any person may see this ancient custom exemplified to this day at the gate of Smyrna. The *mirigee*, or collector of customs, sits there, in the house

allotted him ; and receives the money which is due from various persons and commodities, entering into the city. The exactions and rude behaviour of these men are just in character with the conduct of the *Publicans* mentioned in the New Testament. I was myself, the very day before I left Turkey, grossly insulted by a man of this class, because he chose to suppose that the mule on which I was riding was liable to pay duty. A terrible fracas took place : in which some Franks, who came to my assistance tore the animal away from him by main force. Had I not been sailing from Smyrna the next morning, I might have felt it my duty to summon the man before the Pasha, who would have bastinadoed him sufficiently. When men are guilty of such conduct as this, no wonder that they were detested in ancient times, as were the *Publicans* ; and in modern times, as are the *Mirigees*.

MARK, II. 4.

And when they could not come nigh unto him for the press, they uncovered the roof where he was : and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

Dr. Shaw has supposed that there was a difficulty in understanding this passage, and the corresponding one (Luke v. 19), in a literal manner ; and has therefore suggested an interpretation which appears

to me wholly inadmissible. When I lived in Ægina, I used to look up, not unfrequently, at the roof above my head, and contemplate the facility with which the whole transaction might take place. The roof was constructed in this manner:—A layer of reeds, of a large species, was placed upon the rafters. On these a quantity of heather was strewed. Upon the heather, earth was deposited, and beat down into a compact mass. Now, what difficulty would there be, in removing, first the earth, then the heather, next the reeds? Nor would the difficulty be increased, if the earth had a pavement of tiling (κεράμων) laid upon it. No inconvenience could result to the persons in the house, from the removal of the tiles and earth, for the heather and reeds would intercept any thing which might otherwise fall down, and would be removed last of all.

LUKE, XV. 16.

He would fain have filled his belly with the husks that the swine did eat.

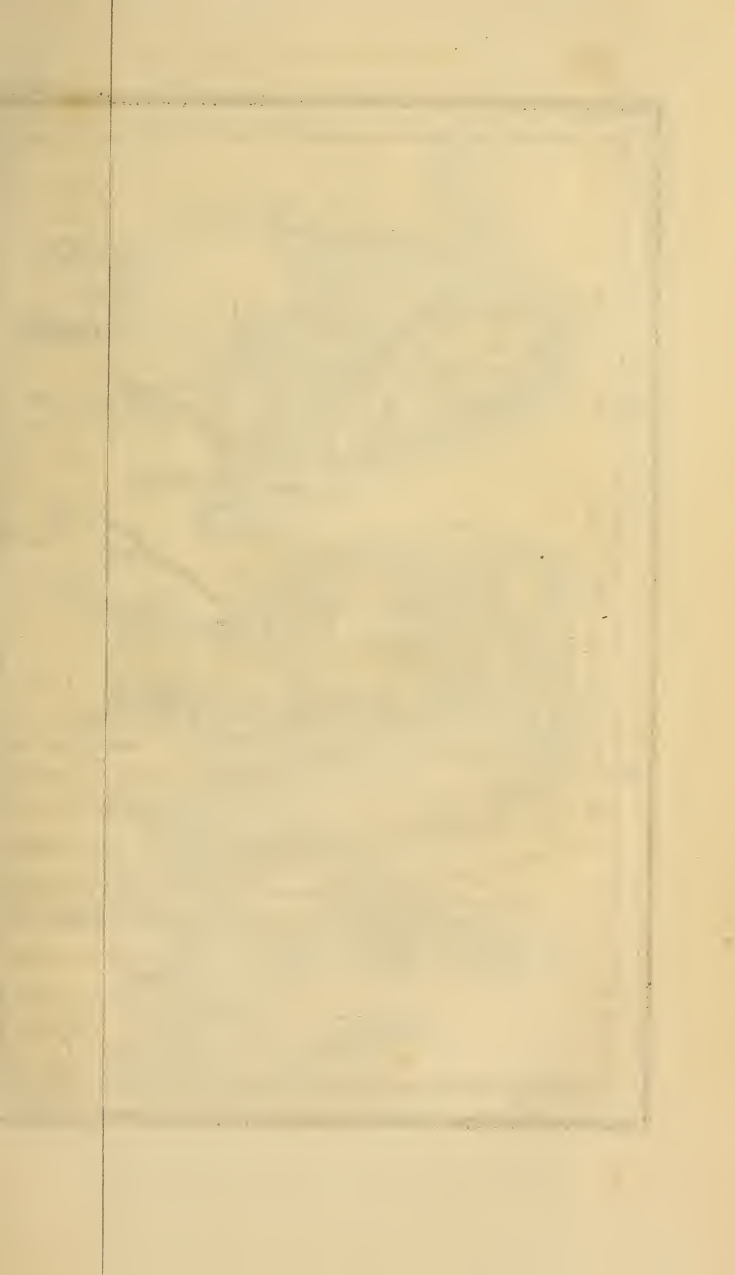
It has been remarked by Commentators, that the husks (κεράτια) here mentioned are the fruit of the *Ceratonia*, or Carob-tree. The Modern Greeks still call this fruit by the same name, κέρατια, and sell them in the markets. They are given to swine, but not rejected as food even by men.

LUKE, XVII. 2.

It were better for him that a millstone were hanged about his neck, and he cast into the sea.

To one who connects this passage with the idea of the large millstones employed in our country, there must appear something unnatural in the allusion. To attach such a millstone to the neck, would be to terminate life by another mode of death than by *casting into the sea*. There is here an evident reference to the millstones employed in the East, which are called *hand-mills* (χειρόμυλοι). These consist of an upper and nether millstone, playing into each other, and not more than a foot in diameter. They are turned round by two persons; one sitting on one side, the other on the other—*two women grinding at the mill*. The corn, being thus ground between the stones, escapes, in the form of flour, through a hole in the lower millstone. In order to sink a person into the sea, nothing could be more suitable than to attach a millstone of this kind to his neck. The Greeks who were besieged in Athens had provided several hundred of these *hand-mills*.

Journals
OF THE
REV. JOHN HARTLEY.



JOURNALS
OF THE
REV. JOHN HARTLEY.

VISIT TO THE APOCALYPTIC CHURCHES,
IN THE YEAR 1826.

PRELIMINARY REMARKS.

A MISSIONARY, who visits the Christian Communities of the Mediterranean, finding the doctrines of Christianity either little understood by those who hold them, or greatly neglected and distorted, will feel it an unquestionable duty to illuminate as many persons as possible, with the primitive light of the Gospel; and to teach them to discriminate between its genuine doctrines and the false and injurious additions of men. This I have felt to be my principal object, during my sojourn in these countries; and I can testify, with gratitude



London Published by B.B. Seeley & W. Burnside, 17, Fleet Street June 16th 1833

to God, that, in every chief place which I have yet visited, I have found abundant opportunity of imparting such knowledge. Not a few persons have been led to disclaim those errors in which they have been educated, and to join me in religious worship. And of some I even venture to hope, that it has pleased God to accompany the acquisition of knowledge with a considerable change in their moral character. It is my earnest prayer that they may prove themselves true followers of Christ, by sincere devotedness of heart, and by exemplary sanctity of life. When I am engaged, therefore, with only a few individuals, in reading the Scriptures, in explaining and enforcing their meaning, and in united prayer, I feel myself to be employed in my chief Missionary duty, and it is my hope to spend much of my life in this manner.

Having arrived at Smyrna at Christmas 1825, I was engaged till the end of March, partly in duties of this nature, and partly in studies subservient to my Missionary work. In April, I undertook the Journey of which the following pages contain a narrative, with the view of obtaining information on the religious state of these countries, and of promoting the dissemination of the Scriptures and other books, by engaging the co-operation of the Natives. Nor was I without hopes of effecting good, by conversation with individuals, and by the distribution of such books as I could take with me.

SMYRNA.

The Church of Smyrna is represented (Rev. ii. 8—11,) as contending with most severe sufferings—poverty, slander, and persecution: but Modern Smyrna is a far greater sufferer. *The former things have passed away*: the faithful Smyrnæans have long since fought their battle and won their crown. But now the evils are of a different order,—apostasy, idolatry, superstition, infidelity, and their tremendous consequences. On whatever side we look, we meet only with what is calculated to excite painful feelings. The religion now predominant, was unknown in the days when Polycarp was martyred; and, unlike the Paganism of Rome, which disappeared and fell before Christianity, it still maintains its seat, and lords it over those countries where the Redeemer suffered, and where His Gospel was first proclaimed. Rome is the only place of importance mentioned in the Scriptures which has not been for centuries under the Mahomedan yoke.

The population of Smyrna has been estimated at 100,000, and even more. But the practice of exaggerating the population, which is so general in this country, has extended, I conceive, to this enumeration. I do not think that Smyrna contains many more than 75,000 inhabitants. Perhaps there

may be 45,000 Turks, 15,000 Greeks, 8000 Armenians, 8000 Jews, and less than 1000 Europeans. The Mosques are more than twenty. The Greeks have three Churches; the Armenians, one; the Latins, two; the Protestants, two. The Jews have several Synagogues.

Mr. Jowett has given us an interesting account of the Greeks in these parts, in his "Christian Researches in the Mediterranean." I regret to say, that, at present, a cloud has darkened that pleasing picture. The Universities of Scio and Haivali, which promised to be the cradle of Grecian Learning and Religion, have been destroyed; and a check has been given to Education, which there are but slender hopes to see repaired. Smyrna has participated in the general miseries of Greece. No longer do we find *Æconomus* giving instruction to his young countrymen; and in vain do we look for any institution which is calculated to assist the studies of the rising population. I am happy, however, to remark that the "Evangelical School" still exists, an institution, which owes its perpetuity to English protection, and which, if it be not calculated to lead the pupil into the field of extensive knowledge, prevents him at least from being sunk in utter ignorance. I had the pleasure of frequent intercourse with the Master of this School, and found him one of the most liberal Ecclesiastics whom I have met with in the Eastern Communion.

The number of his pupils is about 150; but they are all very young, and their education is little more than elementary. In addition to this establishment, the Greek Youths of Smyrna have no other means of acquiring knowledge, than what is furnished by very inferior Day Schools, and by private instruction.¹

Smyrna will ever be to the Christian a most interesting spot. The conflict which was here maintained was one of no common description. It was not only Polycarp himself, who was the gainer by his sufferings: on the firmness of the Christian Martyrs depended, under Divine Providence, the transmission of the truth to the latest generations. Had they yielded to the fury of their foes, and denied the Lord who bought them, we should have been still immersed in the ignorance of our forefathers,—*without God and without hope in the world*. We do well, then, to cherish the memory of these faithful Servants of God. It is just for us to bless the Most High, for His grace bestowed upon them. I must confess that I tread the ground which has been signalized by the death of a Christian Martyr, with unspeakably more delight than I should visit the Plain of Marathon. Here was a conflict, not for the liberty which is merely co-existent with the span of human life, but for a

¹ The Schools of the Rev. Mr. Brewer have been established since the above was written, and have been remarkably successful.

freedom which is eternal! Here—without arms, without allies—the world and its god were vanquished! Here was honour won—not that empty shadow which fallen man admires, but that *exceeding and eternal weight of glory*, which God has prepared for His faithful servants.

FROM SMYRNA TO EPHEBUS.

Murch 28, 1826—We entered on our Journey this afternoon. I am favoured with a companion in the Rev. Mr. Arundell, British Chaplain at Smyrna, and Rector of Landolph in Cornwall. The rest of our party consists of Mehmet, a Janissary of the English Consulate; Milcon, an Armenian, the Surigee, or, in other words, the man who provides and takes charge of the horses; Mustapha, a Turk, who gives help to Milcon; and Nicolas, a native of Thessaly, my own servant.

The immediate environs of Smyrna are interesting, from the thick groves of cypress which adorn, with pensive beauty, the Turkish Burial-grounds. Christians might learn an advantageous lesson from the attention of the Turks to their places of interment. I know of no churchyards, in England, which will bear a comparison with the cemeteries of Smyrna.

Close to Smyrna, we were gratified with the improvements of Suleyman Aga; but, afterwards, observed nothing which merits attention. After a

ride of little more than two hours, we arrived at *Sebdikioi*, and spent the night at the country-house of Mr. Arundell. In this village there are three summer retirements, possessed by opulent European Families resident in Smyrna. A Missionary would find it an excellent retreat during the heat of summer; and would here, not only be able to obtain that retirement for devotional exercises which is so important to a Christian, but would find abundant opportunity of usefulness by his intercourse with the Greeks of the village. The number of Greek houses is estimated at 300: the Turks have 40, with one Mosque.

March 29, 1826—We have had a most perilous journey to-day. On leaving *Sebdikioi*, the clouds threatened rain; but transient gleams of sunshine emboldened us to proceed. We had not advanced far before the rain overtook us; nor could we for several hours find any other shelter except what was afforded amidst the ruins of *Olanizzi*. This was, a few years ago, a flourishing Greek Village; but, since the Revolution, a party of Turks passing that way utterly destroyed it; the very trees have not escaped the fire. After leaving it, the rain descended upon us with more fury than ever.

During the former part of the day we passed some moderate elevations; but afterwards we entered on one of those immense plains, for which Asia Minor is celebrated. Our first essay on this

extensive level was of an appalling description. For full a quarter of a mile, we had to contend with a terrible morass: perceiving, however, the Janissary pushing on manfully, I followed him; and, at length, after continual sinking and plunging, we emerged upon firmer ground.

About two o'clock, we arrived at a miserable hovel, in which we were glad to obtain shelter and spend the remainder of the day and the whole of the night. The owner is a poor negro. He informs us that his hut is called "the Arab's Coffee-house." Here we are surrounded by smoking Turks; the rain penetrates through the roof, while we have to spread our mattresses on a dirty floor; and, what is most shocking to European delicacy, we are excessively annoyed by the vermin, always met with in such situations: yet we find cause of gratitude in the protection we enjoy.

March 30, 1826—This morning, we had a ride over the plain, rendered more agreeable by the contrast of yesterday's difficulties. We left a small village to the left, which has received the name of *Fregata*, from some fancied resemblance which it bears to the hull of a frigate. On the right, we saw, shortly afterwards, the remains of the Ancient *Metropolis*: near them is the Village of *Tourbali*. The scenery here is exceedingly beautiful. On the right is Mount *Gallesus*, clothed in many parts with beautiful forests, and in some places exhibiting

stupendous precipices ; and the plain through which you travel has been called, by Van Egmont, “ one of the most delicious in the world.” On the other side is the Pagasean Lake of antiquity : even at this season, we saw a considerable sheet of water in that direction, and in winter the greater part of the plain is inundated. We passed through a beautiful defile, having lofty mountains on both sides, and the River Caïster flowing through the valley. The Caïster is of course highly calculated to gratify those who remember the simile of Homer.¹ It added also to my pleasure, though I did not observe any of the swans he describes, to notice great numbers of storks, stalking about upon the banks, with that majestic gait which is natural to them.

EPHESUS.

We reached *Aiasaluck* about half-after one o'clock. It was with feelings of no common interest, that my eye caught, from a distance, the Aqueduct and the Castle ; and, with still greater delight, that I afterward proceeded to examine the Ruins. Ephesus had, at one period, extended to *Aiasaluck* ; but the principal ruins of that celebrated city are a mile

¹ Τῶν δ', ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλὰ,
 Χηνῶν, ἢ γεράνων, ἢ κύκνων δουλιχοδείρων,
 Ἄσιφ λειμῶνι, Καῦστρίου ἀμφὶ ῥέεθρα.

distant. At this place we see chiefly the ruins of the Mahomedan Town, which flourished for a time, after the destruction of the other; and had been erected, in a great measure, by the spoils which it furnished. Innumerable are the Inscriptions which are lying about, in disorder or neglect: or which are built into the Aqueduct and the Turkish structures.

No ruin here struck me so much as the large Mosque, which some Travellers have ventured to suppose the Church of St. John. The front of the building is reckoned one of the finest specimens of Saracenic architecture; and in the interior are some stupendous columns, which, there is no reason to doubt, once graced the celebrated Temple of Diana.

I cannot describe the feelings which came over my mind, on viewing the Mosque, the Castle, and the multitude of ruins which are strewed on every side. What a scene of desolation! With the utmost truth and feeling has it been observed, by a celebrated traveller—"It is a solemn and most forlorn spot! And, at night, when the mournful cry of the jackal is heard on the mountain, and the night-hawk and the shrill owl (named, from its note, 'Cucuvaia') are flitting around the ruins, the scene awakens the deepest sensations of melancholy." I was also much struck to observe, how the stork appears, at present, to claim possession of these ancient edifices. You see this bird perch-

ing, in all directions, upon the summits of the buildings, or hovering round them in the air, or fixing its immense nest, like the capital of a column, on the large masses of ruins. *As for the stork, the ruins of Ephesus are her house.* There is a great peculiarity in the note of this bird: it reminds the hearer of the sound of a watchman's rattle.

A large archway leading to the castle is generally called the Gate of Persecution; from the supposition that the sculpture attached to it represents the sufferings of the Primitive Christians. It is however believed, with more reason, that nothing else is signified than Achilles dragging the dead body of Hector behind his chariot. The chief part of these figures was removed some time ago, and is said to have been sold for an immense price.

We spent the night in one of the miserable cottages which are scattered amidst the ruins. These are all tenanted by Turks. We found only a single Greek inhabiting the Village of Aiasaluck. In a Missionary point of view, Ephesus offers now no attractions: her ancient Church has vanished—the candlestick has been removed—and even the Turks who dwell at hand are few in number. We heard of a Greek village at no great distance, containing 400 houses: but there is reason to believe that the number is overstated.

Before retiring to rest, Mr. Arundell and myself,

with Nicolas, united in prayer, in Romaïc, in presence of the Turks. We adopted this resolution, not without reflection. Few Christians, perhaps, have made a journey without experiencing the obstacles to prayer, which arise from want of retirement. These difficulties are, of course, multiplied in a country like Asia Minor, where we are almost constantly surrounded by strangers. While, then, every Christian would gladly yield a literal obedience, whenever it is practicable, to the precept of our Lord—*Thou, when thou prayest, enter into thy closet, and, when thou hast shut thy door, pray to thy Father, which is in secret*—we found it most proper, whenever this duty was impossible, to imitate the Turks themselves. Mahomedans are not ashamed to pray publicly—in the open fields, on the high road, and by the banks of rivers: and I have heard of an instance in which they came to the conclusion, “The English have no prayer;” because they never witnessed, on a journey, the outward posture of supplication. Our practice, therefore, we hope, had two good effects. It was placing an obstacle to the neglect of devotion; and it was a silent lesson to the Turks, that the English are not without prayer, and that they pray, like themselves, without the use of pictures or crucifixes.

March 31, 1826.—This morning we crossed the plain, to the Ruins of Ephesus. One of the first objects which attract notice, are the numerous places

of burial which are observed on the declivity of Mount Prion. They consist of excavations in the side of the hill, arched with stonework. It is here that, tradition informs us, Timothy was buried; and it is to this place that superstition assigns the story of the Seven Sleepers. We surveyed with pleasure the Stadium; but nothing at Ephesus was so interesting as the remains of the theatre. It was here, that the multitude collected by Demetrius and his craftsmen excited the uproar which threw the whole city into confusion; and the situation of the building affords illustration of that remarkable occurrence.

The Theatre, like other ancient structures of the same name, is seated on a steep declivity; the seats having been formed, in successive tiers, on the slope of a lofty hill, and the whole building being open to the sky. I have no doubt that upwards of thirty thousand persons could have conveniently seated themselves in the Theatre of Ephesus. Before them, they had a view of the most striking description. Across the Market-place, and at no great distance, they beheld that splendid Temple, which was one of the Seven Wonders of the World, and which was dedicated to *the great goddess Diana, whom all Asia and the world worshipped*. There can be little doubt that Demetrius would avail himself of the sight of this splendid object, to inflame to the highest pitch the passions of the mul-

titude. We may imagine their eyes fixed on this famous Temple, and their hands directed towards it, while they *all, with one voice, about the space of two hours, cried out, Great is Diana of the Ephesians!* The very situation of the Theatre would add to the tumult. On the left-hand, and at no great distance, are the steep and rocky sides of Mount Corissus; forming a natural and lofty rampart, which completely shuts out all prospect in that quarter. The shouts of 20,000 persons, striking against this mountain, would be re-echoed with loud reverberations, and not a little augment the uproar. The high situation of the Theatre on Mount Prion, accounts also for the ease with which such an immense multitude was assembled. From every part of Ephesus, on that side, the inhabitants would have a view of the people rushing into the Theatre, and taking their seats on that lofty elevation; and would, of course, themselves run with impetuosity, to see and hear the cause of the assembly. Under these circumstances, it is by no means matter of wonder, that the attention of the Town-Clerk was excited, and that he felt himself called on to interpose his authority.

Contrasting the state of Ephesus as we found it with the circumstances just alluded to, there was sufficient room for astonishment at the mighty change. The plough has passed over the site of the city; and we saw the green corn growing, in all

directions, amidst the forsaken ruins. While we were in the Theatre, two large eagles perched at a small distance above us, and seemed to gaze on us with wonder, as if astonished at the face of man. The lines of Cowper seemed most appropriate:—

They are so unacquainted with man,
Their tameness is shocking to me.

From the Theatre we passed into the “Agora,” or Forum. This public place was just below the Theatre; and it was here that the law-proceedings were going forward, to which the Town-Clerk referred Demetrius and his companions.¹ I shall not dwell on the buildings, which have been so often described by travellers—the supposed ruins of Diana’s Temple, the Corinthian Temple, the Odeum, and the Gymnasium—nor on the great beauty of the surrounding scenery. We may notice, however, the supposed ruins of a Christian Church, which may have been either the Church of St. John or that of the Virgin. We saw, at the east end, the Cross of the Knights of Rhodes, engraved on one of the stones; and “here was perhaps held,” we said, “the General Council, so well known in Ecclesiastical History.”

On leaving Ephesus, my mind was very naturally occupied with the important Epistle which was once

¹ Ἀγοραῖοι (ἡμέραι), The days for the administration of justice.

addressed to the *Angel* of this Church: Rev. ii. 1—7. For a Missionary, that Epistle contains most useful instruction. It tells him there are some who call themselves *Apostles, but are liars*. What, then, would constitute me a false apostle? Should I disseminate other doctrine than that which God has revealed—should I add any inventions of men, or hold back any truths of God—or should I propagate the Truth itself from improper motives or in an improper manner—I should, unquestionably, be *a deceitful worker*, even though I might assume the appearance of *an angel of light*. May the awful language of Inspiration ever fall with weight upon our ears, and be most deeply impressed on our hearts—*Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed!* and may the Spirit of Truth so fully enlighten the mind and so powerfully influence the heart of every Missionary, that we may be *workmen that need not to be ashamed, rightly dividing the word of Truth!* The Epistle teaches also every individual Christian, that it is possible to exhibit some brilliant parts of the Christian character, and to be distinguished for labour, for patience, for perseverance, and for other very excellent qualities, and yet to have a fatal malady commencing its attacks upon us, which threatens the very ruin of all our hopes—*Nevertheless, I have somewhat against thee, because thou*

hast left thy first love! How few there are, who do not feel the charge too applicable to themselves! How few, of whom it could be remarked, as of St. Augustine, “He never left his first love!” But, unless we call to *remembrance* the station *from whence we are fallen, and repent, and do the first works*, that intimation of the Divine displeasure, which is here given, will not fail to be accomplished—*I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.* The neglect of such an admonition, in the case of an individual, would involve consequences analogous to those which are more peculiarly threatened against a whole community: but, when an entire body of Christians, when a Christian Church, becomes guilty of this sin, the indignation of God is exhibited in the face of the world itself. At Ephesus we find, at present, only one individual who bears the name of Christ!—and where, in the whole region, do we discover any semblance of Primitive Christianity? The country once favoured with the presence of St. Paul, of Timothy, and St. John, is now in the situation of those lands, of which it is said, *Darkness covers the earth, and gross darkness the people—He, then, that hath an ear, let him hear what the Spirit saith unto the Churches.*

FROM EPHEBUS TO LAODICEA.

After leaving Ephesus, we passed through a very beautiful country. We first ascended a romantic glen, down which was flowing a pellucid rivulet: we were surrounded on all sides by the oleander and the finest shrubs and trees. In the course of the ascent, we passed under the arches of an ancient Aqueduct. The whole of the ride, till we approached *Enek-bazar*, was through a hilly country, adorned by woods, romantic streams, and every thing calculated to amuse and delight the traveller. After resting a short time at a coffee-house, called *Balatchick*, where we observed many fragments of columns, we descended toward the plain on which *Magnesia-on-the-Mæander* (so called to distinguish it from *Magnesia-by-Sipylus*) was situated. The ground around the town had rather a marshy and threatening aspect, but we passed it without difficulty, and proceeded to examine with attention the ruins of this ancient city. The distance from Ephesus is seven hours.

It is only recently that Mr. Hamilton has discovered, that these remains, called, by the Turks, *Enek-bazar*, are the relics of the Ancient *Magnesia*. They strike every visitor with surprise. The remains, in particular, of the Temple of *Diana Leucophryne* are sufficient to confirm the remark of

Strabo, that, in some respects, this building was superior to the temple of the Ephesian Diana itself. Magnesia is, at present, without inhabitants. A Turkish Mosque is standing; but we did not observe any village within the distance of two or three miles.

This is one of the cities which was presented by Artaxerxes to Themistocles, on that celebrated Athenian's taking refuge in his dominions. It was here that Themistocles had his residence; and here, in all probability, he closed his life. It would be scarcely supposed probable, that Themistocles affords an example for the imitation of Missionaries: Erasmus has, however, discovered a circumstance in his life, which he has proposed as an incentive to Missionary Undertakings. In contending against the difficulty which results from the labour of learning foreign tongues, he reminds us that Themistocles undertook to learn the language of Persia when he was already advanced in years, in order that he might render himself useful to the King, his patron: and should those, who are aiming to impart to their fellow-creatures the greatest benefit which can be conferred on man, shrink from their undertaking, on account of a difficulty which Themistocles, and, we may add, such a multitude of other individuals, actuated by very inferior motives, have overcome? This, to the best of my recollection, is the purport of the remark. I will add, for

the sake of those who may have felt themselves deterred by the obstacle in question, that the impediment is much less than it actually appears. A man, who is present in a land where every one around him speaks a new language, finds himself very soon capable of conversing, even on religious subjects. It is a mistake to suppose that years must pass away, before he can render himself useful. I am persuaded that a Missionary may enter on some, at least, of his duties almost immediately on his arrival; and that he may hope also, with good reason, for the Divine Blessing on his endeavours. Is not the distribution of the Scriptures a most useful part of his office? and what prevents him, if his lot is cast in a land where the Scriptures can be understood, from engaging in this service the very day that he sets foot in that land? There is something, besides, extremely interesting in the acquisition of a living tongue. Let no one compare the tedious study of a dead language, with the life, the excitement, and the interest of accents, which are sounding in his ears on every side.

We have good evidence that Magnesia became a partaker of the blessings of Christianity in the earliest times. An Epistle of Ignatius to the Church established there is still extant; and it gives us reason to believe, that the genuine spirit of Christianity was at that time exerting its influence among its members.

In proceeding to the Village of *Uzunkum*, we forded the *Lytheus*, a broad but shallow stream, and entered on the beautiful and extensive plain of the *Mæander*. We found a considerable number of Greeks in the village; and the *Aga* allotted us a lodging in one of their best houses. They were principally natives of *Cyprus*, whom the changes occasioned by the Greek Revolution had transferred to their present abode. I was exceedingly delighted by my intercourse with these poor people; and had an excellent opportunity of addressing them on the most important subjects. They paid great attention to my remarks; and, after I had concluded, *Nicolas* read to them, for a considerable time, from the *New Testament*. They could not themselves read; but we left a *Testament* and a variety of *Tracts* for the *Priest*, who was at a distance; and they promised to engage him to read them in their hearing.

We were much affected to observe the great distress of the Greeks in this place: they were full of inquiries concerning the war, and had great apprehensions for their lives. The Greeks in the *Turkish Empire* are really in circumstances not unlike those which have befallen the *Jews*—*The Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind; and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life:*

Deut. xxviii. 65, 66. Notwithstanding the ignorance and superstition of these poor Greeks, I have found it quite a relief to meet with them, after so much intercourse with Mahomedans. In a Christian we recognise a brother, even though he may have lost much that is important and valuable in his religion. I never yet found a Greek who was not acquainted with our Lord's declaration, *Him that cometh to me, I will in no wise cast out.*

April 1, 1826—We commenced our journey up the vale of the Mæander. The river itself was at some distance on our right: on the left we had Mount Messogis; and, all along its base, a succession of small hills, thrown into a thousand fantastic forms. We crossed several streams descending from the mountains; and one of them so swollen, that it had almost carried away our baggage-horse. Two or three large villages lay in our route, and the largest and most regular encampment of Turcomans which I have yet seen. The tents of these wanderers were, as usual, all black; a circumstance which, viewed in connexion with their great neatness and regularity, may perhaps be deemed an illustration of Canticles, i. 5: *I am black but comely, O ye daughters of Jerusalem! as the tents of Kedar, as the curtains of Solomon.* It ought to be added, that, in Asia Minor, the tents of the Turcomans only are of this colour.¹

¹ This passage of Canticles has given rise to a diversity of opinions: see

For about an hour previous to our arrival at Ghuzel-hissar, every thing indicated the approach to a large town. The country was finely cultivated, and the road most excellent: on each side were fences, kept in the best order. The scene altogether was so similar to many parts of England, that, were it not for the difference of costume, an Englishman might fancy himself in his own country.

After seven hours from Uzunkum, we arrived at the large town of *Ghuzel-hissar*, capital of the Pashalic of Aideen. It is a place of considerable importance. Mr. Pascali, the English Vice-Consul, gave me the following information concerning it:—The number of houses he estimates at 12,000: one hundred camel-loads of grain are daily consumed by the poor: the Mosques are 16 or 18: the Greeks and Armenians have each a Church: the Jews are 3000, and possess ten Synagogues, of which five or six are public; and there are eight or ten European families. The productions of the country are, grain, legumes, silk, wool, flax, hemp, honey, wax, oil, cattle, wine, figs, cotton, valonia, &c.

At present, a Mutselim resides at Ghuzel-hissar, as Representative of the Pasha. Soon after our

Harmer's Observations, Chap. ii. Observ. 36. It must be acknowledged, that, to the tents of the Turcomans, viewed singly, it would be often difficult to ascribe the attribute of comeliness; but, as forming part of a prospect, they are a very beautiful object.

arrival, a fine young Turk, one of his Officers, called upon us at the khan, in order to offer his services in case we wished to visit his master. This young man was quite a gentleman in his manners; and, being a native of the Morea, spoke Modern Greek extremely well. As we anticipated only inconvenience, rather than advantage, from the visit which he proposed, we declined his kind offer. Travelling, as we were, with a Janissary and a Firmân, we were happily under no necessity of wasting time in visits of ceremony.

April 2, 1826—We visited the hill which hangs over the town, and which exhibits various remains of Ancient *Tralles*. From this elevation a most magnificent view presents itself. Beneath is the large town of Ghuzel-hissar, adorned with all its mosques and minarets: around, extending to an immense distance, is the beautiful plain of the Mæander, with the river pursuing its mazy course through the midst: beyond, are majestic mountains. I wonder not at the Turkish name of the town, Ghuzel-hissar, or “Beautiful Castle.”

The Church is an extremely dark building: on our visiting it, one of the Priests was eager to obtain our books, and I presented the Bishop and himself with such as I could spare.¹ We must take

¹ The name of a Primitive Bishop of Tralles has been handed down to us with honour. This was Polybius, who paid a visit to St. Ignatius at Smyrna, whilst he was on his way to Rome. (See the *Epistle of St. Ignatius to the Trallians*.)

effectual means for supplying the Christians of this large town with the Scriptures. The Greeks, according to the Bishop, occupy 300 houses.

We received much kind attention here, from two young men who are Roman Catholics. To one of them I presented a small religious work in Italian; certain, that the best recompence for favours, is to aim at conferring an eternal benefit. He “loved Religion,” he informed me, but he had “no pleasure in religious books.”

We have found in the khan a very interesting Greek lad, who is one of the unfortunate Sciote Captives: he has been led to apostatize from the Religion of Christ, and to embrace the faith of Turkey. Nicolas spoke with him very plainly on this subject, and inquired his reasons for such a step. He pleaded compulsion; and declared that it was his intention, as soon as his term of servitude was expired, to make his escape to the Islands, and to return to the Religion of Christ. He received a New Testament, and promised to read it. The market-day, I am sorry to say, is Sunday: and Christians appear to be as much engaged in its avocations as Mahomedans:—*My Sabbaths they have greatly polluted: Ezekiel xx. 13.*

The Turkish Village of *Tchiosk* is three hours-and-a-half from Ghuzel-hissar. Who ever expected to find England in Asia Minor! and yet the fine cultivation and the excellent road still

seem to persuade us that we are in our native country. We spent the night in a large coffee-house, surrounded, as usual, by smoking Turks. In one respect, I cannot but wish that the labouring orders in England were on a level with Mussulmans. It would be happy for them if they were as free from habits of intoxication. Experience proves that coffee is incalculably better for the population of a country than intoxicating liquors.

April 3, 1826.—This morning we passed through *Sultan-hissar*, the Ancient *Nyssa*. We found only two Greeks, strangers, from Mitylene. Including a deviation from our route, we were only five hours-and-a-half before we reached *Nosli*. This is a considerable place. The Greeks and Armenians have each a Church. After a ride of two hours more, we arrived at *Cuijack*, a large Turkish Village containing four Mosques. There are only three or four Greeks. To one of them I gave a New Testament. He estimated the number of houses at 3000.

April 4.—We have now arrived in a country where a Frank is a curiosity: every one stares at us with surprise; and some even come and examine our clothes, and try on our gloves. Nothing, however, attracted so much attention as my writing with a lead pencil. An instrument of this description had never, I conclude, been previously seen at *Cuijack*.

Soon after leaving this village, we discovered, on our right, what we had no doubt were the Ruins of *Antioch-on-the-Mæander*. A Theatre was distinguishable; and the description of the country-people confirmed our supposition. It was impossible for us to examine the ruins, as they were on the other side of the river; and we had no means of crossing over.

After pursuing our journey for some time, we rested at a coffee-house on the bank of the Mæander; and, soon afterward, arrived at a ferry. The boat was of a singular construction, being, in form, an isosceles triangle. Here we passed over to the opposite bank. The Mæander is, in this place, a broad, deep, and rapid stream: it would be just the river for steam-boats: the current, I apprehend, would be too strong for other vessels.

Advancing a little further, we observed hot-springs to our right, smoking as if the water boiled; and marking the site of the Ancient *Caroura*. The water which ran from them, and which crossed our path, was very hot to the touch. On our left were the ruins of an ancient bridge. From this place we also discerned, at a considerable distance, the site of the Ancient Hierapolis, presenting the appearance of two white spots on the side of a mountain. It is called, by the Turks, Pambouk-Kalesi, the "Cotton Castle."

In the course of our journey to-day, we came

gradually in sight of a majestic chain of mountains covered with snow, which opened upon us to the right; this is Mount Cadmus. We reached *Sarakioi* about three o'clock in the afternoon, having spent seven hours in travelling from Cuijack. *Sarakioi* is a wretched village, formed of mud-houses. To towns of this description, which are numerous in Asia Minor, the language of the book of Job is strictly applicable (Job iv. 18, 19): *Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay!* The situation of *Sarakioi* is so low, that I should suppose the whole neighbourhood must be a morass in winter. There is a considerable number of Greeks, and one Church.

We were agreeably surprised to find here *Panaretos*, Bishop of Philadelphia. He was engaged in making a tour of his diocese, and had already spent a few days at *Sarakioi*. When we first called on him, he was engaged in the performance of Evening Prayers with some of his attendants. It was to us a subject of surprise and sorrow, to observe the manner in which the Service was conducted. The hundreds of "Kyrie eleesons," are repeated with a celerity which is perfectly amazing: in fact, you hear, in general, nothing more than "Leeson," "leeson," leeson," "leeson,"—till the last utterance of the petition; when, as if to make some amends for the haste of the preceding ex-

pressions, you hear a full and round enunciation of "Kyrie eleeson." One of the causes of this neglect of decorum is, doubtless, to be found in the immense length of the Greek Service. I have heard of one of them, which actually continues five hours.

I have never met with a Greek Ecclesiastic of more pleasing address than the Bishop of Philadelphia. He is young, probably not more than thirty-five; and exhibits an energy and warmth of character, which, under favourable circumstances, would lead, I should imagine, to very happy results. I was sorry to find in him a degree of coldness on the subject of the Bible Society. He said that they had conversed on the subject in the Synod at Constantinople; and I understood him that they considered the circulation of the Romaic Scriptures to be impracticable for the Church as a body, but that it might be left to the exertions of individuals. He also hinted his fears, that harm might result to the people, from an undirected use of the Scriptures. He brought forward, as an instance, the passage of St. Matthew (i. 25), *And knew her not till she had brought forth her first-born.* Here, he remarked, the common reader might be led to suppose that Mary did not remain a virgin after the birth of Christ, from the acceptation in which we at present take the word *ἕως, till.* Past intercourse with Greeks had already taught me the inexpe-

diency and inutility of contending hastily on this subject. To the doctrine of the perpetual virginity of Mary they are bound by such adamantine prejudices, that a Missionary will find it better to direct their attention to more important subjects, than hastily to shock their feelings on a point of minor importance. It was the parting advice, which I received from a well-meaning inhabitant of Ithaca,—“ Attack not the perpetual virginity of the Panagia:” and, except when I have discerned a previous preparation of mind, I have not deemed it advisable to say much on this subject. With these feelings, I did not contravene the idea of Panaretos; but contented myself with shewing, that, whatever difficulties might be contained in the Scriptures, those points which were essential to salvation were obvious and intelligible. He very gladly received a New Testament and other books.

In Sarakioi I saw the Oriental Church probably in its lowest state of depression. A miserable little room, in the public khan, had the name of a Church: and it was in one little better, in the opposite corner, that the Bishop of the Diocese was then residing.

April 5, 1826.—This has been a most interesting day. I have visited the remains both of Hierapolis and Laodicea. We were four hours on our way from Sarakioi to Hierapolis. On the way, we came

to an encampment of Turcomans, surrounded by immense herds of cattle. Being ignorant of the road, we were desirous of engaging the services of one of the horde, as a guide. We had succeeded, as we imagined, in regard to a person of this description, and he was already undertaking to conduct us: but his wife, speedily obtaining information of his resolution, hurried from the tent, and, with loud clamours, insisted on his return. At first, he seemed regardless of her remonstrances: but she persevered with so much determination, even following him to a considerable distance, that at length he submitted, and we were obliged to pursue our journey without him. We were, of course, left to conjecture that female power is by no means on a low footing among the Turcomans.

Before we reached the Lycus, we passed through two mud villages; and having crossed the river on a wooden bridge, we found a third on the other side. The ride from Sarakioi to Hierapolis was attended with danger. We had to cross a terrific marsh. Our horses sunk to a great depth; and one of them had scarcely strength to carry his rider through it.

I cannot describe how much I was struck with *Hierapolis*. There are three objects, all of which cannot fail to arrest attention. One is, the superb situation of the city. It is placed on the slope of Mount Messogis, which rises behind, to a con-

siderable elevation. In front, is the vast plain of the Mæander: beyond, are stupendous mountains, covered half down their sides with brilliant snow. There are only two principal features in the landscape; but though so few, they are grand beyond description. The second object, which excites amazement, is the frozen cascades: by this name I denote the four or five cataracts, which have been petrified in their course, and which display the whiteness of the purest snow. I question if the world elsewhere exhibits so surprising an instance of this phenomenon. The appearance is precisely that of roaring cascades, having been metamorphosed, in an instant, into Parian marble. The size, too, of these snow-white water-falls is such, that they are visible at an immense distance. The third subject of surprise is, the ruins of the city: we see the most magnificent remains of antiquity, covering an extent of three or four miles in circumference—we wander among massy walls—we are surrounded by inscriptions, statuary, and columns—we pass under stupendous arches—we repose on marble seats of the Theatre. The Theatre is certainly the most striking relic of the Ancient Hierapolis: not only the seats, but great part of the proscenium still remains. Such a spectacle speaks, in powerful language, the transient nature of earthly grandeur—*See what manner of stones, and what buildings, are these!* and yet a ruin little less than

that of Jerusalem has befallen them : neither the beauty of its situation, nor the salubrity of its waters, nor the strength of its buildings, has preserved Hierapolis from utter destruction. May we, then, ever set our affections on that heavenly residence which is the only true Hierapolis ! May we be denizens of *that city, which hath foundations, whose builder and maker is God!*

The works of God remain, though the labours of man have gone to decay. The waters, for which Hierapolis was famous, still retain their quality: we found them hot, even at some distance from their fountain ; and, having had our faces inflamed by the burning rays of the sun, it was refreshing and beneficial to bathe them in the tepid streams.

To a Christian, Hierapolis is interesting, from the mention which is made of it in the Sacred Writings. In the Epistle to the Colossians (iv. 13,) St. Paul *bears record* to Epaphras, that he had great zeal for *them in Hierapolis*. Its vicinity to Laodicea and Colossæ would naturally lead to the conclusion, that it enjoyed the privilege of the labours of Epaphras, at the same time with those two cities. It deserves also to be noticed, that the remains of two Churches are still visible. It is delightful, then, to reflect, that, amidst these ruins of idolatry and pleasure, is reposing the earthly part of many faithful Christians ; and that the last trumpet will call forth, from beneath the incrusta-

tions of Pambouk-Kalesi, many a glorified body, to heavenly mansions. At present, no Christian resides in the vicinity. There is only a miserable Turkish village, situated beneath the most eastern of the cascades.

LAODICEA.

From Hierapolis we directed our course toward another ancient city, which suggests, to the serious mind, topics of painful but of useful interest. I know of no part of the Sacred Scriptures which is more calculated to alarm the careless, than the Epistle to the Laodiceans, Rev. iii. 14—22. It is not merely the infidel, the profane, or the licentious, who find cause to tremble on reading these verses. Many, who have much that is amiable and moral in their deportment, are here brought under condemnation. Our Lord does not charge the Laodiceans with heinous crimes: He does not say, “Because thou dost not worship the Lord thy God—because thou dost not keep holy the Sabbath-day—because thou killest, committest adultery, or art living in open violation of every one of the Divine Commands: no! awful as are the guilt and danger of such a condition, there is another state, most odious in the eye of the Almighty—*Because thou art neither cold nor hot—because thou art lukè-warm—because thou sayest, I am rich, and in-*

creased with goods, and have need of nothing. Let us carefully attend to the condition of the Laodiceans. They were Christians: they were Christians who had a Creed uncorrupted by human additions, and correct according to the very model of Apostolic Preaching: nor, as just noticed, were they chargeable with any open deviation from the path of God's Commandments. But they were not zealous for Christ: they were precisely in the situation of those who condemn earnestness and activity on the subject of eternal salvation; who are continually misapplying the precept, *Be not righteous overmuch*; and who consider themselves possessed of many qualities extremely valuable in the sight of God, while they scarcely understand or even condemn those who frequently employ terms of self-condemnation. They did not feel themselves excited to any powerful efforts, by the contemplation of their Redeemer's love, or by the force of His example. Their conduct shewed no signs of *striving to enter in at the strait gate*—of *fighting the good fight of faith*—of *counting all things but loss for the excellency of the knowledge of Christ Jesus our Lord*—of *praying without ceasing*. They did not love that Saviour, whose religion they professed to adopt, *more than their father, their mother, and their life itself*: nor could they comply with His strict language, *Whosoever he be, of you, that forsaketh not all that he hath, he cannot be my*

disciple. Our Lord declares, therefore, His indignation, in language the most expressive and alarming—*I will spue thee out of my mouth.* Happy for those who feel the force of these admonitions and warnings! To such, promises are annexed, no less encouraging than the rebuke is alarming—*Behold! I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me—To him that overcometh will I grant to sit with me in my throne; even as I also overcame, and am set down with my Father in His throne.*

The first object which attracts attention at Laodicea is the great number of sarcophagi. In these, I reflected, the material part of many Laodicean Christians has returned, “earth to earth—ashes to ashes—dust to dust:” their spirits have long since given account of the manner in which they availed themselves of the faithful admonitions of the Apocalypse.

The city of Laodicea was seated on a hill of moderate height, but of considerable extent. Its ruins attest, that it was large, populous, and splendid. There are still to be seen an Amphitheatre, a Theatre, an Aqueduct, and many other buildings. But its present condition is in striking conformity with the rebuke and threatening of God. Not a single Christian resides at Laodicea! No Turk even has a fixed residence on this forsaken spot.

Infidelity itself must confess, that the menace of the Scriptures has been executed.

It was a subject of interest to me, to find that the Amphitheatre, which still remains, was built not much later than the time when St. John wrote the Apocalypse: nor could I help inquiring, whether theatrical amusements might not have been one of the principal causes which induced the decay of spirituality at Laodicea. We know, from the passionate fondness of the Ancients for these sports, and also from the powerful condemnation of them by the Primitive Fathers, that they must have been a source of serious temptation to the early Christians. Unhappy was the hour, when the Youth of either sex were prevailed on to take their seat in these splendid structures! That solid and serious felicity which the Gospel imparts would soon be expelled, amidst such tumultuous assemblies; and, with so many objects to inflame the passions and to corrupt the heart, there was little prospect that a single visit would leave the individual without being infected with a dangerous contagion. Though circumstances may be somewhat different in modern theatres, it is greatly to be apprehended that the results are not dissimilar. How many a Youth, who encouraged the best hopes, has been utterly ruined by these entertainments!

FROM LAODICEA TO COLOSSÆ.

We spent the night in a Turkish Village near at hand. As if Christians had no claim even to the vicinity of Laodicea, it was here first that we met with incivility. It was difficult for our servants, who had gone before, to obtain us a lodging; and, when we ourselves arrived, we found no disposition on the part of the villagers to treat us with kindness. Friendly demeanour, however, on our part, seemed at length to conciliate them; and we enjoyed some refreshing repose, though our horses shared the same room with ourselves. We have by this time become accustomed to the unpleasantness of “living in state;” in other words, of being observed in every motion, whether eating, dressing, writing, &c., by a crowd of spectators. Knives and forks, and various articles which to Europeans are almost indispensable, are, in Turkey, objects of no small curiosity.

April 6, 1826—After an hour’s ride, we arrived at *Denizli*. This is a large and flourishing town; and, as we happened to visit it on the market-day, every thing wore an aspect of bustle and activity. There is a considerable number of Greek residents: they assert that they occupy 60 houses; and I was glad to find Romaic still spoken by them. They have one Church; and we heard of another of the Armenians. After continual exposure to observa-

tion for so long a time, it was to me quite a treat to find an opportunity for retirement and prayer. Here, also, I was permitted, in some degree, to exercise my proper office. I had much conversation on Religion with a Greek from Conieh (the Ancient Iconium), and with three or four others. The Missionary who would aspire to revive the ancient Churches of Hierapolis, Laodicea, and Colossæ, must establish himself at Denizli : here he would be in the neighbourhood of them all : but he would have a difficult post. The union of the Medical with the Clerical character would probably remove some obstacles.

In the afternoon, we pursued our journey. Soon after leaving the town, we met with a remarkable instance of the phlegmatic disposition of the Turks. The Janissary's horse, passing over a small bridge, lost his footing, fell down, and threw his rider with considerable violence. We were apprehensive that he had received a serious injury, especially as he is a large man. He rose, however, very coolly—remounted—rode on and did not utter a single syllable.

We now found ourselves in a country which merits, by its appearance, to belong to the district called *κατηκαυμένη*, or the *consumed*. It consists, for the most part, of small hills, exceedingly sterile ; and almost resembles, in colour, a dusty high road. We soon passed into a more fertile country. We

crossed a river, upon a stone bridge of three arches, having on our left a large and deserted khan. Soon afterward we travelled a green district, abounding with low brushwood: a fine *Daphne* was flowering amidst it. We next arrived on the banks of a stream; which, after we had followed it up for a short distance, we were surprised to find springing all at once from a gentle acclivity. It appears suddenly to view, much in the manner that the river Aire in Yorkshire presents itself to light, from beneath the immense rock called Malham Cove. We also found ancient ruins in the water; and close at hand a stone is visible, with a cross upon it, and a circle described around it. At first, we were ready to suppose that we had met with the reappearance of the Lycus mentioned by Herodotus; but subsequent examination caused us to question this opinion.

On the way from hence to Konos, we traversed a beautiful wood; in which the vines were climbing to the summits of the trees, and suspending themselves in a very elegant manner from the branches. On the right, we had romantic mountain scenery. Mount Cadmus was close at hand, crowned with forests; and the snow was glittering amidst the trees. Europeans, we find, are an object of terror in this country. A boy, who was driving an ass on the road before us, as soon as he perceived our approach, forsook his ass, fled with the utmost

precipitation, and hid himself among the brush-wood.

We approached Konos with feelings of no small excitement. Where is the Ancient Colossæ? What remains of the Church of Epaphras? Are any individuals still to be found, who have been *made meet to be partakers of the inheritance of the saints in light, having been delivered from the power of darkness, and translated into the kingdom of God's dear Son?* (Col. i. 12, 13.) The answer is a melancholy one. The very spot on which Colossæ stood is still uncertain: but, what is most afflicting, the condition of Christianity in this region has undergone a change, as total as the overthrow of the city. Earthquakes have often destroyed the works of Art—and, alas! the world and sin appear to have usurped the place where once the work of Grace flourished. In fact, we find that the Christians of these countries have fallen into those very errors against which St. Paul warned them: (Col. ii. 18.) They have been *beguiled of their reward, in a voluntary humility and worshipping of angels*: and, instead of considering themselves *complete in Christ* (v. 10), *and dead with Him from the rudiments of the world, they are subject to ordinances, (touch not, taste not, handle not, which all are to perish with the using,) after the commandments and doctrines of men*: (20—22.) Perhaps a principal source of all these evils has been their neglect of

St. Paul's advice (iii. 16): *Let the word of Christ dwell in you richly in all wisdom.*

After a ride of four hours and-a-half from Denizli, we reached *Konos*, which has long been considered to occupy the site of Colossæ. The Christians of this place inhabit 30 houses; the Turks, 500. There is one Church, and there are three Mosques. Here we were sorry to find a total ignorance of Modern Greek. A Native of Cyprus is the only Priest, and the only individual who can speak that language. Wherever Turkish has supplanted Greek, of course the Romaïc Scriptures are of no value: nor does the Turkish Testament supply the deficiency; for, partly because the Greeks are ignorant of the Turkish characters, and partly because the Turks are jealous of the introduction and use of this Volume, it has become necessary to prepare Turkish Scriptures in the Greek letter. Whatever Publications they possess are of this description; and I noticed, that their inscriptions on tombs are of the same kind. It is a natural inference, which is unhappily too well confirmed by fact, that where the Greeks are only acquainted with Turkish, their knowledge of the New Testament will be proportionably less: indeed, they are almost totally ignorant of it.—Where Romaïc is spoken, its similarity to Ancient Greek still enables the attentive to have some knowledge of the Lessons of the Gospel which are read at Church; but here, such a degree of light

is impossible. With regard, then, to Modern Colossæ, more than any part of the Eastern Church which I have yet visited, I find it necessary to leave out the negative in St. Paul's declaration, (2 Tim. ii. 9,) and to say, *The Word of God is—bound.*

April 7, 1826.—We were eager this morning to visit the neighbourhood, and to ascertain, if possible, the identity of the situation with Colossæ. We met, however, with an impediment to our wishes, in the incivility of the Aga. Half the day was spent before we could commence our researches: first, we had to send the Janissary,—next to visit the Aga in person,—afterward, to send Mr. Arundell's Firmân and the Booryurdee,—and, last of all, it was not till we had made a small present of money that we could obtain permission to take our walks. We began, indeed, to fear that we should be treated as Chandler was at Hierapolis, especially when the Aga observed to Mehmet that he paid no regard to Firmâns or the Ambassadors of European Powers. At length, under the conduct of one of his men, we made a short tour of the vicinity.

We first ascended the wide bed of a torrent, which descends from Mount Cadmus and passes through the town; and then mounted part of an almost impregnable rock, on which are the ruins of Turkish fortifications. The view from this elevation is imposing: close beneath is Konos, pre-

senting to the eye a considerable extent of flat roofs, and trees, and gardens. That we were near some ancient city appeared evident, from the rollers which we observed on almost every roof. These are parts of ancient columns, which have been removed from their places to perform this service. From hence we visited the eastern extremity of the town, and afterward passed along on the south side. We found nothing to reward our inquiries; till, on proceeding to the distance of perhaps a mile to the south-west, we met with the remains which we were disposed to consider as those of the Ancient *Colossæ*. We saw, indeed, no inscription which attested the fact, nor did we even find any river sinking into the earth; but the existence of ancient ruins covering a considerable space of ground, and other circumstances, seemed to favour the supposition. Want of time, and the obstacles thrown in our way, prevented that accurate investigation of the country which would have been requisite. Let future Travellers follow up the Lycus from Laodicea; and I have little doubt but they will find *Colossæ*. The remarks which follow were written on the supposition of our treading on the exact site of this ancient city. It is certain that we were at no great distance.

Here, then, reposes whatever was mortal of the Church of *Colossæ*. With the exception of Ephras, Archippus, Philemon, and Onesimus, the

very names of the inhabitants are forgotten. But, in truth, very different has been their end, from the death of those who are unconnected with their Religion: *When Christ, who is our life, shall appear, then will they also appear with Him in glory.* (Col. iii. 4.) The place on which I tread is a sacred spot of earth. Here have been deposited the seeds of immortality. Here is concealed a treasure, which, ere long, will adorn the very courts of Heaven. The place where the remains of a Believer rest is precious. With the eye of sense, I view nothing here but scattered stones, adorned by violets, anemones, and hyacinths; but, by faith, I foresee the exertion of Divine Power amidst these ruins. *Those who sleep in the dust, shall awake*—such as rejected the message of mercy declared to them by Epaphras, *to shame and everlasting contempt*—the happy number, who gave it a welcome reception, *to everlasting life.* That the actual situation of Colossæ should still be a subject admitting of further investigation, is a melancholy evidence of the utter ruin which has befallen that ancient city. Long since have disappeared, not only all the pious labours of Epaphras and his successors, but the very buildings, amidst which they resided. At present, the ground is, for the most part, cultivated, where we supposed the city to stand; and no remains are visible, which are either calculated to excite curiosity or to gratify taste.

FROM COLOSSÆ TO APAMEA AND ISBARTA.

April 8, 1826.—We left Konos at eight in the morning. On our way, we crossed two or three mountain-streams; one of them much larger than any of those near Konos, and about an hour and-a-half distant. Further on, we observed, on the right, a white formation, resembling that of Hierapolis, though by no means so large: the plain of the Lycus soon after closes up. After a gentle ascent, in a direction nearly due east, we arrived on a beautiful plain, covered with the finest turf, and surrounded by small hills crowned with wood: at the extremity were two or three small huts, with a coffee-house; and, after another gentle rise, a second plain of much larger extent. At four in the afternoon, we arrived at *Chardar*, a very miserable Turkish village: we obtained accommodations of a moderate description, and found the inhabitants exceedingly friendly.

April 9.—To-day we had the intention of proceeding but a short distance, a *Sabbath-day's journey*: but, unexpectedly, not meeting with a single house for more than nine hours, we were compelled to proceed as far as Deenare. On leaving Chardar, at seven o'clock, there was a stillness and serenity all around, which seemed to harmonise with a Christian Sabbath: but,

“The sound of the Church-going bell
These valleys and rocks never heard.”

or, if the invitation to Christian Worship was ever known, it has long since been superseded by the cry of the Muezzin. O, for the time when we shall hear of Christian Mustaphas, Omars, Alis, and Mehmetts!

Soon after leaving Chardar, we arrived at the upper end of a large lake, and, for several hours, rode along at no great distance from its edge. All persons assert that the waters are bitter, and that it contains no fish: we found it difficult to taste the waters ourselves, on account of the marshy ground all along the shore: its extent is considerable, at least twelve miles; and its breadth, four. This must be the Lake of Anava, spoken of by Herodotus. Our route lay on the north side. On our left, we had a long mass of rock clothed with pines, and at its base a succession of beautiful little nooks and dells. Beyond the lake are lofty snow-capped mountains. Afterward followed a very extensive and uninteresting plain. At a well, distant five hours from Chardar, we rested for a short time, and then pushed on to Deenare. Great part of the day, we had a Roman Road running along our route. An hour before Deenare we lost this road; and then descended into another plain, lying north and south, with considerable mountains on the other side. Our route was almost due east, the whole

day. Just before entering *Deenare*, we crossed, by a bridge of stone, a rapid stream, running to the northward: the inhabitants called it the Mæander.

We had to spend the night in company of a large number of horses, oxen, asses, and fowls: the house, in fact, rather seemed to be an immense stable, than the residence of human beings: the cattle occupied by far the larger part of the building: a corner only, which was slightly elevated above the rest of the floor, was appropriated to the owners. To complete the annoyance, the Mussulmans rose at midnight in order to feast, this being the season of Ramazan. Repose was hopeless, under such circumstances.

April 10, 1826.—On our first walk, we found extensive ruins on the north side of the town. There is abundance of ancient pottery, scattered columns, and marble fragments: we also saw the site of a Theatre, but the stones have been removed. The stream, which I mentioned yesterday, is considerable: it flows from the south-east; and must at least be a tributary, if not one of the sources of the Mæander.

Our second walk was more successful than the first. The Firmâns had obtained for us full liberty; and our Turkish host conducted us at once to an old wall within the precincts of a private house, in which we found no less than five inscriptions. We copied them all: and one of them commencing—

“The people of the Apolloniats” led us first to suppose that we were on the site of *Apollonia*; but subsequent research led to the conviction that we were treading on the ruins of the large city of *Apamea*. We next proceeded to the south and east sides of the town, and found there very extensive remains: the blocks of stone are immense: the Inscriptions also were exceedingly numerous, but they were chiefly sepulchral. The discovery of this ancient city, which will probably be of importance in aiding further researches in regard to the antiquities of Asia Minor, is entirely due to my friend Mr. Arundell. It was he who had the sole planning of this part of the journey; and whatever information it may elicit, I most gladly attribute to his exertions. I had, for my own part, formed no other design than that of visiting the Ancient Churches of this country; but, finding myself favoured in a fellow-traveller so distinguished by his scientific knowledge, I felt most happy to coincide with his further plans, hoping at once to obtain additional information on the religious state of the interior, and in some degree to encourage an inquiry into its ancient geography.

Deenare, or, as some pronounce it, Dingnare, contains, according to report, 100 Turkish Houses and one Mosque. There are generally three or four Greek visitors, but none are resident. We happened to be here on the market-day, and witnessed

no small degree of commercial activity. The streets were thronged with people.

We left Deenare about two o'clock in the afternoon; and travelled, in a south-easterly direction, to *Ketzi-Borlu*, where we arrived at six. Our route lay, for a time, through a fine plain, and crossed two moderate streams: after the plain, we ascended lofty hills. The forest scenery was exceedingly extensive: it stretched over valley and mountain, as far as the eye could reach. After crossing the hills, we again arrived in a beautiful plain. The whole of Asia Minor seems to consist of lofty mountains or extensive plains. I am also struck to observe, that the plains, in general, seem to form an angle with the hills, rather than an arc: they give me the idea of a grassy lake.

Ketzi-Borlu is beautifully situated; but, upon entrance, you find it to consist, like the other Turkish Villages which we have lately seen, of nothing but mud huts. Here we found some difficulty in obtaining a lodging; the first Turk, to whom we were directed by the Aga, treating us in a manner totally inconsistent with the renown of Mussulman hospitality: at length we found another, who was certainly the most friendly we had yet met with. An old Dervish paid us a visit; but he gave us no very high idea of the self-denial of his fraternity: he was extremely eager to drink brandy, and seemed not a little chagrined when we could not gratify his wishes.

Ketzi-Borlu contains 150 Turkish Houses, and one Mosque.

FROM ISBARTA TO PHILADELPHIA.

April 11, 1826.—We arrived at *Isbarta* in five hours-and-a-half, travelling towards the south. First, we passed over level ground; and, on our right, at a considerable distance, appeared the large Salt Lake of Burdur, shining with its light green waters: on both sides, north-east and south-west, it has high mountains. Beyond the north-east range must be the large Lake (*Anava*), which we passed the other day. After the plain of Ketzi-Borlu, we ascended hills of greater elevation. The heat was exceedingly oppressive. On descending, we had the stupendous Mount Taurus just before us, and at our feet the extensive Plain of Isbarta. We are disposed to denominate this champaign, The Plain of Whirlwinds, from the large number of these singular phenomena which we here observed. One of them, at the distance of three or four miles, appeared like a column of dust of 400 or 500 feet in height. The plain itself is dusty and unpleasant. Isbarta is situated close to the southern edge, and appears to be of extensive dimensions: we counted five Minarets, upon entering.

April 12—We have just returned from a visit to one of the Greek Churches. We met with a Priest

from the Morea, to whom we presented a Greek Testament; but Turkish is the common language. The Greeks, according to the Priest, have five Churches. Isbarta is in the Diocese of Pisidia, the Bishop having his residence at Lisi near Attalia. The Church is a very dark place, not even having, as is usual, a lamp burning, and being almost half under ground. Its condition is, I fear, but too apt an emblem of the minds of its habitual visitants. We have since had a call from two other Greek Ecclesiastics, who came for Testaments: we could spare only a single copy and some Tracts, but we directed them how to obtain them at Smyrna. One of the Priests confessed that they were blind, and, to use his own expression, "like asses." We gave them Christian advice; and, informing them of the Turkish Testament in Greek characters, which is in a course of preparation, exhorted them to stimulate the people to procure it. Thus have we enjoyed the delight of conveying the Word of Eternal Life to the base of Mount Taurus. There are some Armenians here, who have a small Church.

Isbarta might be called the City of Poplars, from the immense number of these trees which rise up amidst the houses. We have frequently discovered villages, by observing at a distance a grove of poplars.

April 14, 1826—Left Isbarta soon after eight. We had not proceeded to a great distance, before

we began to ascend the mountains. The road was nothing else than the channel of a stream, which pours down into the plain: we were, of course, perpetually employed in crossing its waters. The whole ride was exceedingly romantic. On both sides were high rocks of the most extraordinary formation—Nature's towers, churches, pinnacles, and minarets. We also saw the remains of two ancient bridges. But, singular and interesting as was the commencement of the ascent, we soon found it become still more extraordinary: we were quite involved in Alpine dangers. This was occasioned by the deep snows, which were resting on the declivities of the mountain. The route was entirely lost: our horses had the utmost difficulty in making their way, and it became necessary for our attendants themselves to carry part of the baggage. Having gained a little "oasis" in this snowy desert, I sat down and sung the lines,

Guide me, O Thou Great Jehovah!
Pilgrim through this barren land:
I am weak, but Thou art mighty;
Save me by thy powerful hand:
Bread of heaven!
Feed me, till I want no more.

After arriving on the summit of the mountains, we met with few obstacles; and descended without difficulty to the village of *Aglasoo*. Perceiving, on our left, the Ruins which had been celebrated by Lucas, Mr. Arundell and myself turned aside to

view them; and were so much struck with what we saw, that we determined to survey them at our leisure on the following day.

April 15, 1826—I now write in the *Theatre of Sagalassus*; for that such is the ruined city by which we are surrounded, is proved by an Inscription which we have just discovered. For a long time we searched in vain; and I began to think that this was one of the cities whose *memorial had perished with them*. What a striking instance of the transitory nature of earthly glory! It was only by means of an Inscription, half buried in the earth, that the name of this magnificent city was rescued from oblivion. On this Mr. Arundell read with difficulty,

ΗΣΑΓΑΛΑΣΣΕΩΝΠΟΛΙΣΗΙΣ

“THE CITY OF THE SAGALASSEANS OF PISIDIA.”

The situation of Sagalassus is most extraordinary: it may be styled the “City of Snows:” for, even at this moment the snow is resting in the area of the Theatre below us, and we are surrounded on every side by snow-capped elevations. Stupendous Mount Taurus is visible at an immense distance, and successive parts of the same ridge approach nearer and nearer. It is but a peep which is allowed into the plains: mountains are the chief features of the picture.

The Ruins of Sagalassus exhibit remains of most,

if not of all those ancient buildings which usually adorned the cities of antiquity. They are chiefly ranged in two lines, at right angles with each other; one lying in the direction of east and west, the other of north and south: the former line runs parallel with the mountain, on the slope of which the town is situated; the other descends the hill to a considerable distance.¹ Careful investigation would discriminate the Gymnasium, the Odeum, the Acropolis, Temples, and perhaps even Churches. Mr. Arundell has detailed the Ruins with accuracy:² it is superfluous, therefore, for me to say more on the subject. I must not, however, omit to express my admiration of the Theatre: this edifice is still in excellent preservation, with the exception of some parts of the proscenium. Here a spectator may obtain the most accurate acquaintance with these ancient structures: he may mount the steps, ascending from the area to the highest seats: he may pass along the galleries; and he may traverse the vaulted passages.

It was a source of gratification to me, to observe symptoms of Christianity amidst the numerous symbols of Heathen Worship. We saw a cross engraved on the large building at the western

¹ The description of Livy is exact—"situs inter paucas munitæ urbis." Lib. xxxviii. 15.

² See his 'Visit to the Seven Churches of Asia.'

approach, and another under one of the sepulchral vaults hewn out in the rock.

The remains of Sagalassus are the most deserted of any which I have yet seen. They have been abandoned to the partridges: we were continually starting these birds, during our examination of the building; and we also aroused a fox from his retreat in the Theatre. Nothing, perhaps, can be a more striking proof of the grandeur of antiquity, than to discover such splendid ruins in a place of so little celebrity: and, in surveying such an object, we are powerfully taught, that not only the existence of man, but even the duration of his proudest works, is transitory and precarious.

In the Village of Aglasoo we find, according to report, 100 Turkish Houses and one Mosque. The village itself, and the neighbourhood, are strewed with the remains of antiquity.

This morning I was astonished to observe a crowd of Turkish women, collected round our dwelling: they were drawn thither by an eager desire to get a sight of us; and so different are Turkish manners in this part of the interior from those of the coast, that they were not even veiled. During our absence, a still larger number, as we learnt, had assembled; some of them with the desire of medical assistance: and one of these, though she was conscious of no complaint, was desirous of ascertaining, by means of a physician, if she was

in health! The custom, which is almost universal among Turkish women, of concealing their faces beneath their large veils as soon as they perceive a stranger approaching, reminds me of what is related of Rebekah, Gen. xxiv. 65: *She said unto the servant, What man is this, that walketh in the field to meet us? And the servant said, It is my master: therefore she took a veil, and covered herself.* The original has it, *She took THE veil*; or, as we say, *HER veil*.

A youth in the house where we reside was asked if any Franks had ever before visited the village. The term "Frank" he did not understand; but, on the question being changed into the inquiry, whether any "Giaours," or "Infidels," had ever been here, he replied, "No."

April 16, 1826—Left Aglasoo at eight in the morning, and travelled in a westerly direction. We traversed a plain adorned with trees, and afterward ascended considerable hills. The Savine-tree is very abundant on these heights. At eleven, we arrived at the Village of *Tchinaya*. Thence we crossed a fine plain, in high cultivation; and, beyond it, arrived in a most barren region: hills abound, with scarcely a blade of grass, and of the colour and consistency of pipe-clay. We descended a singular gully by the side of a rapid stream, crossed by several bridges. It is truly a country of desolation.

We arrived at *Burdur*, a quarter before two. This town is large: they inform us of 150 Greek houses and one church. There is a schoolmaster, who teaches ancient Greek. We met with a Turk here who is employed in one of the most melancholy services which can degrade human-nature; but who is, at the same time, possessed of more intelligence than usually falls to the lot of his countrymen. He is a Slave Dealer; and has just arrived with twelve Negroes, whom he is conducting from Egypt to Constantinople. As he spoke Italian, I had much conversation with him; and found that his slaves were from the neighbourhood of Tripoli, and that the price of one of them might be 1500 piastres. Mr. Arundell would have been glad to purchase a Boy, for the most benevolent purposes; but the owner declined, on the ground that the law of Turkey forbade the sale of Slaves to Franks. It is a reflection, disgraceful to our country, that the Slave of a Turk may be accounted more happy than the Slave of an Englishman. At the end of seven years, it is usual for the Turk to emancipate his Slave, at least if he become a Mahometan! nor are Slave Drivers, armed with whips, ever heard of in the country of Mussulmans!

I have found here Greeks from Joannina; and have been pressing them to seek relief from their sorrows, in Him who says, *Come unto me, all that*

labour and are heavy-laden, and I will give you rest. I had also a long conversation with Anastasius, a Greek, who practices as a Physician: but how difficult is it to persuade men to be eternally happy! We gave him a New Testament: he informed us of three Hungarian Physicians, who had, not long since, become Mussulmans.

April 17, 1826—We left Burdur at half-after-seven; and arrived at *Yazakioi*, after a ride of some hours, along the Salt Lake. We reached *Atchikioi* at half-after-five: the road was not very interesting.

April 18—Our accommodations in this small village were unusually good: we were even favoured with a kind of tray, which answered the purpose of a table. Left *Atchikioi* at half-after-seven; and, soon after three, arrived at *Bashtchesme*. We passed a fresh-water lake, two or three hours from *Atchikioi*, about five miles long, and two or three broad. We next ascended a rocky defile, adorned with beautiful forest scenery, and passed a second time into the large Plain of Chardar. Coming to a well, without possessing the means of obtaining water, we were forcibly reminded of our Lord's situation near Sychar—*Sir, thou hast nothing to draw with, and the well is deep.*

This morning, as we were riding along, I read the Epistle to the Colossians with great delight. What heavenly satisfaction does the Word of God

afford! I can find no other rest for the soul! May God give grace to myself, and to every Christian Missionary, to attend to the admonition addressed to a Minister of this Church—*Say to Archippus, Take heed to the Ministry which thou hast received in the Lord, that thou fulfil it.* Our ride over the plain was exceedingly sultry. We passed through a *weary land*; and longed, in vain, for *the shadow of a great rock*, under which to obtain shelter.

April 19, 1826—We started at half-after-five; and passed along a route, great part of which we had previously travelled. We left *Konos* considerably to the left; and went forward through the Plain of the Lycus, crossing the river which comes down from below *Konos*, on a bridge of two arches, and not halting till we arrived at *Bujalee*. About two in the afternoon we arrived at *Denizli*. Vegetation is much more advanced in this neighbourhood than in the country which we have just passed: the trees are now assuming their summer attire.

Had serious conversation with Pappas Immanuel, a Rhodian; we gave him Tracts, entreating him to read them to his people. Though we see little of real Christianity in these countries, it is not lost for ever. Like the Lycus, at Colossæ, it may disappear for a time; but we have the best authority for believing that it will, ere long, rise again to view, in its pristine glory.

April 20, 1826—I feel it my duty to record

Mr. Arundell's medical attention to the people. During the whole journey, he has exerted himself, in the most laudable manner, for the benefit of applicants. Every Traveller in the East is well aware how perpetual are applications of this nature: all Franks are supposed to be Physicians. At Burdur, a Turk seized my hand, and by main force applied my fingers to his pulse; and it was with difficulty that I could make him understand that I was not a medical practitioner. How delightful would it be, were those, whose office it is to impart health and life to the immortal part of man, to meet with an equal degree of sollicitation! but the most melancholy symptom, in the innumerable maladies of the soul, is insensibility to the disease.

Left Denizli at two in the afternoon, and reached *Sarakioi* soon after six. On the way, we observed a large swarm of locusts. The country has been visited for the last two years by this terrible scourge; and the same calamity again threatens it.

April 21—Last night we retired to rest in what appeared one of the best rooms which we have occupied during the journey; but, at midnight, we were roused by the rain pouring through the roof, and I found it necessary to rise and dress. In flat-roofed houses this is a frequent occurrence. I discover in this adventure an illustration of Prov. xxvii. 15—*A continual dropping in a very rainy day, and a contentious woman, are alike.* The

LXXII have it—*Drops of rain in a wintery day, drive a man out of his house; and just so a railing woman.* The Vulgate speaks expressly of *the roof through which the water passeth.* I was literally driven out of the house by the rain descending through the roof; and sought for shelter in the corridor, which was better protected.

In walking here, at this midnight-hour, I was much interested to hear the Mussulman Hymns resounding from the minaret of the Mosque. This practice, which is usual with the Turks during the season of Ramazan, has a very solemn effect. I must add, there is to me something highly interesting in the Muezzin's proclaiming from the minaret the hour of prayer. I have often listened to it with serious feelings, though the language is foreign to me, and though it is a part of the Mahomedan Service. There is also a sublime and affecting simplicity in the language which is employed—"God, Most High! I attest that there is no God but God! I attest that Mahomet is the Prophet of God! Come to prayer: come to the assembly of Salvation. Great God! There is no God but God!"—May the clause concerning Mahomet be soon exchanged for the Confession, "I believe that Jesus is the Son of God."

This morning I witnessed an affecting exemplification of the manner in which instruction is conveyed among the Greeks. Hearing the sound of

recitation, I followed it into an apartment of the khan, and found a Priest engaged in teaching his son. The Youth had before him one of the large volumes employed in the Greek Services, and which are written in a language unintelligible to him. From this book, his father engaged him in a continual repetition of the words, Ἰσραὴλ, μιαιφονε λαὸν, τί παθὼν, τὸν Βαραββᾶν ἠλευθέρωσας, καὶ τὸν Σωτῆρα ἐπρόδωκας τῷ σταυρῷ; *Arrogant Israel, bloody people, impelled by what injuries didst thou liberate Barabbas, and betray the Saviour to the Cross?* By dint of such continual repetition, the poor little fellow would, at length, be able to read a book, without understanding its meaning. The custom of teaching children by means of the ancient language has been universal, till lately, among the Greeks. From the words which I have just quoted, we may observe, in passing, in what manner prayers to Saints had their origin. First, the Saint was addressed in a rhetorical manner, just as language is above directed to the people of Israel; and, by degrees, what was nothing but bold apostrophe, began to be understood as the words of prayer and adoration.

From the apartment of the Priest, I passed into an adjoining School, which afforded me much greater satisfaction. Here I found a Young Greek, with the New Testament of the Bible Society in his hand. It was delightful to observe in him a dispo-

sition not unworthy of comparison with the spirit of the Ethiopian Eunuch: *How can I understand, lest some one guide me?* In fact, he acknowledged his incapacity to understand the truths of Divine Revelation; and I had one of those delightful opportunities, which refresh so much the spirit of the Missionary, of directing him to Christ, and to Christ alone, as the Saviour of Sinners. I pointed out a variety of important passages in the New Testament, read them with him, and marked them for his future study. I learned, with no small satisfaction, afterwards, that it was his full intention to proceed, with another young man, to Corfu, in order to study at the University there. I thank God for my intercourse with the Young Schoolmaster of Sarakioi: he has heard the truth in a most teachable spirit.

Though the rain continued, we determined to proceed. We crossed the Mæander for the fourth and last time, over a large wooden bridge. After the rain had passed off, we encountered most severe cold. Suffering extremely from the rigour of the weather, we arrived at *Bullada*; and were glad to find relief, by kindling a large fire in our room in the khan. Bullada is a large Turkish town, situated on the declivities of Mount Messogis: it contains a thousand houses and eleven Mosques.

April 22, 1826—How extraordinary! This morning we find ourselves surrounded by a snow-

white world. Who would have expected this circumstance in Asia Minor, on the 22d of April!

Courtship, it appears, is, in Turkey, a transaction of no great length or difficulty. Mehmet, our Janissary, during the few hours' stay which we had made in Bullada, has been betrothed to a Turkish Female. He cannot see her, till the day on which they are married.

This is the weather for great coats, umbrellas, flannels, and whatever can defend or invigorate the human constitution. Such were our feelings on leaving Bullada. After crossing Mount Messogis, we found a more genial climate. The mountain itself is uninteresting. On the side of Philadelphia, we traced a small river for a considerable distance, and forded it full twenty times: the scenery on the bank is enchanting. One day's march was of six hours' continuance. We passed *Derbent*, and spent the night at *Innighioul*.

PHILADELPHIA.

April 23, 1826—In no part of my journey have I risen with more lively anticipations. To-day I expect to see Philadelphia. May the blessing of Him *that is holy and true* accompany me thither! May I learn, by this visit, to imitate the members of that Ancient Church, which so faithfully *kept the word of our Lord's patience*; and finally become,

with them, *a pillar in the temple of God, and go no more out!*

After a ride of four hours we arrived at Philadelphia. As we drew near, I read with much interest the Epistle (Rev. iii. 7—13) to that Church. The town is situated on a rising ground, beneath the snowy Mount Tmolus. The houses are embosomed in trees, which have just assumed their fresh green foliage, and give a beautiful effect to the scene. I counted six minarets. We entered through a ruined wall; massy, but by no means of great antiquity. The streets are excessively ill paved and dirty. The tear of Christian pity must fall over Modern Philadelphia. Were Christ Himself to visit it, would He not weep over it, as once over Jerusalem? Alas; the generation of those who *kept the word* of our Lord's *patience* is gone by; and here, as in too many other parts of the Christian Vineyard, it is difficult to discover better fruits than those which are afforded by briars and brambles! It is, indeed, an interesting circumstance, to find Christianity more flourishing here than in many other parts of the Turkish Empire. There is still a numerous Christian Population, occupying 300 houses. Divine Service is performed every Sunday, in five Churches; and there are twenty of a smaller description, in which, once a year, the Liturgy is read. But though the candlestick remains, its light is obscured: the lamp still exists, but where is its

oil? Where is now the *word of our Lord's patience*?—it is conveyed in sounds unintelligible to those who hear. When the very Epistle to their own Church is read, they understand it not! The word of legendary superstition and of multifarious will-worship is now more familiar to their ears. And where is the bright exhibition of Christian Virtues?—unhappily, the character of Christians in these countries will scarcely bear comparison with that of Mahomedans themselves! In a word, Philadelphia has had her share in that utter apostacy from true and practical Christianity which has been the bane of the East. *Grievous wolves have entered in, not sparing the flock: (Acts xx. 29.)* There have been *false teachers among them, who privily have brought in damnable heresies, even denying the Lord that bought them: and many have followed their pernicious ways, by reason of whom the way of Truth is evil spoken of: (2 Peter ii. 1, 2.)*

P. M. We have just ascended the ancient Acropolis, a hill above the city, which commands a most extensive prospect. Below is the town, surrounded by its wall, and embosomed in trees.

We see this interesting place to peculiar advantage. For several days, we have been contending with rain, cold, and adverse weather: but to-day, on arriving at Philadelphia, *lo! the winter is past, the rain is over and gone, the flowers appear on*

the earth, the time of the singing of the birds is come, and the voice of the turtle is heard in their land: (Cant. ii. 11, 12.) The voice of the turtle charmed me greatly, during our stay here. This favourite bird is so tame, that it flies about the streets, and comes up close to our door in the khan.

The remains of antiquity at Philadelphia are not numerous. I have noticed a few beautiful sarcophagi, now devoted to the purpose of troughs: but the ruined wall was probably erected by those who so manfully defended the city, previously to its final fall.

Our visit to Philadelphia was rendered the more interesting, by the circumstance of our being the Bishop's visitors. He pressed us so strongly to make his house our home, that we thought it right to comply with his wishes. This circumstance gave me an opportunity of having much conversation with Panaretos. Many of his remarks afforded us satisfaction. The Bible he declared to be the only foundation of all religious belief: and I was astonished to hear him say, that he knew of no other Confession of Christian Faith than the Creeds of the Apostles, of Nice, and of St. Athanasius. With the design of referring to Christ, as the *only name given among men by which we can be saved*, I introduced a remark on the atoning efficacy which too many appear to attach to Fasting. "It is," he

replied, "the universal idea." After other observations, distinguished for candour, and expressive of the miserable follies into which our nature has plunged us, he used these decisive words:—"Abuses have entered into the Church, which former ages might endure; but the present must put them down." Other topics of conversation were, Justification by Faith, Indulgences, the Prophecies concerning Popery, and the Seventh General Council. Conversing on the last-mentioned subject, I was surprised to find that he did not know that Protestants worshipped God without the use of pictures. The Christian Population he considered to be on the increase at Philadelphia: in the last year there had been ten deaths and twenty marriages. The Turks, he said, were decreasing: a large number had marched for Greece, and none had ever returned. In the evening, we attended the Metropolitan Church; but to give a true account of the sad degradation of Christian Worship exhibited on this occasion would be equally difficult and painful. We were highly pleased with the engaging manner of Panaretos. His house, also, which is termed, as usual by the Greeks, the Metropolis, exhibited a decorum suited to a Christian Bishop; nor did I witness that fawning, and perpetual kissing of the hand, which I have deplored in some other Episcopal Residences. From the verandah, we had a view over the whole town by day; and at night, we

observed the illuminated minarets spreading their light over the city, as is customary during the Fast of Ramazan.

April 24, 1826—This morning I visited a Public School of the Greeks. There were present thirty or forty children. Greek, Romaic, and Turkish were the objects of attention. The Master complained, that the neglect of the parents was a great obstacle to improvement: as soon as a child could write sufficiently for the purposes of commerce, he was removed, and employed in business.

I found in this School a Manuscript of the Gospels, on vellum; but it is by no means ancient or valuable. It is however worthy of notice, that a Manuscript was found, some time since, at Cæsarea, written in uncial letters; which is held in such veneration in that neighbourhood, that the Turks always send for it, when they put a Greek upon his oath. It will be well for future Travellers to examine it.

The pen of a celebrated Infidel bears witness to a circumstance which is worthy of notice in regard to Philadelphia. “Philadelphia, alone, has been saved by prophecy or courage. At a distance from the sea, forgotten by the Emperors, encompassed on all sides by the Turks, her valiant citizens defended her religion and freedom above fourscore years; and, at length, capitulated with the proudest of the Ottomans. Among the Greek Colonies and Churches

of Asia, Philadelphia is still erect; a column in a scene of ruins." (Gibbon's *Decline and Fall*, vol. xi. chap. 64.) It may be added—the circumstance that Philadelphia is now called Allah-Shehr, "the City of God," when viewed in connexion with the promises made to that Church, and especially with that of writing *the name of the City of God* upon its faithful Members, is, to say the least, a singular coincidence.¹

SARDIS.

April 25, 1826—We left Philadelphia at half-after-ten; and, in seven hours, arrived at a Coffee-house, an hour's distance from Sardis. We have the famous Acropolis of that city in full view. To the left of our route we observed numerous hills, thrown into such singular forms, as to leave no doubt that earthquakes have often here performed their work of destruction. Our day's journey was along the route of the Younger Cyrus, when he commenced his expedition against his brother. We are informed that there are as many as sixty Greek Houses, and one Church, within a circuit of moderate extent.

April 26—This morning I have visited Sardis—once the splendid capital of Lydia, the famous resi-

¹ Others call it *Ellah-Shehr*, "Beautiful City."

dence of Croesus, the resort of Persian Monarchs, and one of the most ancient and magnificent cities of the world. Now, how fallen! The ruins are, with one exception, more entirely gone to decay than those of most of the ancient cities which we have visited. No Christians reside on the spot: two Greeks only work in a mill here, and a few wretched Turkish huts are scattered among the ruins. We saw the Churches of St. John and the Virgin, the Theatre, and the building styled the Palace of Croesus; but the most striking object at Sardis is the Temple of Cybele. I was filled with wonder and awe at beholding the two stupendous columns of this edifice, which are still remaining: they are silent but impressive witnesses of the power and splendour of Antiquity. I read, amidst the ruins, the Epistle (Rev. iii. 1—6) addressed to the Church once fixed here. What an impressive warning to Christian Churches! *A name to live while dead!*—Is not the state of Religion in Britain precisely such as to threaten punishment like that which has befallen Sardis? A certain portion of religion is at present popular: the world approximates a certain distance towards Religion; and many persons who would pass for religious seem disposed to advance at least half-way towards the world. Does not this neglect of watchfulness end in many *defiling their garments*? And if this negligence does not give place to *remembrance*, and *repentance*, and to a

strengthening of the things which remain and are ready to die, the consequences will be equally fatal!—May God preserve us from the fate of Sardis!

FROM SARDIS TO THYATIRA.

From Sardis we took the direction of Thyatira; and first had to cross the celebrated plain, on which Cyrus overthrew the Empire of Lydia. Upon arriving at the banks of the Hermus, we found that the ferry-boat had been destroyed; and that it would be necessary, in consequence, to ford the river. This appeared to be rather a dangerous enterprise, as the river is both wide and deep. Happily, a fine Turkish Youth undertook to be our guide; and, riding gallantly at our head, he conducted us to the other side in safety: the water reached to the breasts of the horses. We now approached the immense multitude of lofty Barrows, or Tumuli, which have so justly attracted the admiration of Travellers. They cover a very large extent of ground; and are, in general, of a very regular formation. We were particularly struck with that which is considered the Tumulus of Halyattes; and which is, probably, the largest artificial hill in the world. But the *tout ensemble*, more than all, engaged my attention. What a most extraordinary burying-ground! Here, you are ready to exclaim with the Prophet—*all the*

kings of the nations, even all of them, lie in glory, every one in his own house! (Isaiah xiv. 18).

Beyond the Tumuli, we passed the Gygæan Lake, to the right. After a ride of six hours-and-a-half we arrived at Marmara. This is a fine large village, with a northern aspect; and defended on the south by a rocky and precipitate hill. Two Mosques, with domes and minarets are very conspicuous. I heard only of five or six Greek Houses, and one Church.

Thyatira: April 27, 1826—I have now the favour to write in the Sixth of the Seven Churches. It is about four hours distant from Marmara. On the way, we observed many columns and antiquities, notifying an ancient town. Mr. Arundell discovered an Inscription, containing the words, “FROM THYATIRA.” Ak-hissar, the Modern Thyatira, is situated on a plain, and is embosomed in cypresses and poplars. The buildings are in general mean; but the khan in which we are at present residing is, by far, the best which I have yet seen. The Greeks are said to occupy 300 houses, and the Armenians 30. Each of them have a Church.

Here we witnessed a fine Turkish spectacle. The new Mutselim of Aidin arrived from Constantinople, with a retinue of 200 horse. They were all extremely well dressed and mounted: their turbans were white as snow, and the renowned scymitar of Turkey hung gracefully behind them. I was

much struck with the lordly air which they displayed. "It is well," I thought, "for Europe, that such cavaliers have no discipline."

We paid a visit to the Church of the Greeks; it is a wretched structure. Upon opening the door, we had to descend four or five steps into the body of the building. We found a Priest, a native of Milo, who was engaged in hearing the confessions of the people. On returning to the khan, I conversed for a considerable time, with four or five Greeks, on the study of the Scriptures—the predicted apostacy from true Christianity, and the means which were furnished for detecting it—the inutility of alms for the salvation of man—the necessity of forsaking sin, &c. Nicolas afterwards sat up with the same party till midnight, reasoning with them on important subjects. I presented the most interesting of these young men with the New Testament; and cannot but indulge the hope that a useful impression has been made on his mind.

The language addressed to Thyatira (Rev. ii. 18—29) is rather different from that of the other Epistles. The commendations (v. 19) are scarcely surpassed even in the Epistle to Philadelphia, while the conduct of some (v. 20, 21) was impious and profligate. The Church thus exhibited a contrast of the most exalted piety with the very *depths of Satan*. In too many parts of Christendom we

observe a similar state of things, even at this day: how important, then, the admonition, *That which ye have already, hold fast till I come!*

And this language is not only designed for those who have recently been brought to the knowledge of Christianity: it is a caution very needful for those who have long been acquainted with its infinite value. The most ostensible danger to Christians is rather after a perseverance of some years, than in the commencement of their Christian career. When religion appears to have become habitual, we are in much greater danger of being thrown off our guard, than when we have just been awakened to observe its great importance and our own weakness. Let the follower of Christ be therefore especially careful, lest he lose his crown, after he has won many victories. Let the joy which he feels, under the conviction that he is approaching nearer to the end of all his wishes, be ever tempered with the recollection, that he is still possessed of a heart which is *deceitful above all things and desperately wicked*, and that he is still encompassed by a *world which lieth in wickedness*. When the disposition of *fearing always* is united to the character of watchfulness, courage, and simple dependence on the Divine aid, then will be realized obedience to the caution, *Hold fast that which ye have*.

The address to the unfaithful part of the Church

at Thyatira is at once alarming and inviting. It contains one of those many denunciations of Divine anger, which place it beyond all doubt that *God will by no means clear the guilty*. Nothing will save them from the indignation of Him, who has revealed himself as a consuming fire to the wicked.

The Sacred Writer of the Acts of the Apostles informs us that Lydia was a *seller of purple, in the city of Thyatira*: and the discovery of an Inscription here, which makes mention of “the dyers,” has been considered important, in connexion with this passage. I know not if other Travellers have remarked, that, even at the present time, Thyatira is famous for dyeing. In answer to inquiries on this subject, I was informed that the cloths which are dyed scarlet here are considered superior to any others furnished by Asia Minor; and that large quantities are sent weekly to Smyrna, for the purposes of commerce.

FROM THYATIRA TO SMYRNA.

April 28, 1826—We left Ak-hissar at half-after-six in the morning; and in four hours and-a-half reached a Coffee-house, which is considered half way to Magnesia. The country was uninteresting, and for the most part uncultivated. We observed a flock of twenty-five vultures, close by the road.

At half-after-twelve we proceeded on our journey,

and arrived, in about five hours, at Magnesia-by-Sipylos. The greater part of the way we were accompanied by a body of Turks, who had been escorting the Pasha of Magnesia on his way to Constantinople. These young men were full of wild freaks, lashing and galloping their horses, and indulging in diversion as much as if heated by wine. A young Moor had nearly paid very dear for his sport: he had a most tremendous fall, his horse appearing to roll completely over him. To our astonishment and joy, he declared himself unhurt.

The view of Magnesia is splendid. Twenty white minarets tower above the houses; and Mount Sipylos, a mountain huge and rocky, impends above. The town itself is cleanly; and, in general, superior in character to the other Turkish towns which I have yet visited. We heard of 800 Greek Houses and one Church, and of two Armenian Churches: the Jews also have a Synagogue. The Scriptures have been sent hither from Smyrna, by Mr. Barker; and very readily purchased.

April 29, 1826—This morning we ascended part of the steep hill on which the Acropolis is seated. On producing a compass, we found the needle powerfully affected by the iron-stone of which the hill is composed. The prospect from this eminence is extremely beautiful. The Hermus is seen dividing the plain to a great distance: and there, we

recollected, was fought the great battle in which Scipio Asiaticus routed the forces of Antiochus.

From Magnesia to Smyrna is a ride of eight hours. The way leads over Mount Sipylus, and is of the most rugged and toilsome description. After travelling for thirty-one days, it was no small pleasure to me to catch sight once more of the Gulf of Smyrna; and to be approaching a place where I might enjoy a season of repose, and return once more to my regular duties. The last steps of our journey were over the delicious Plain of Smyrna. For fertility and beauty it is, probably, unrivalled in Asia.

How can I conclude, without expressing my gratitude to the Almighty, for His watchful care, extended towards us during our whole tour! The hope of His love and favour is the Christian's solace and happiness, as long as he lives upon the earth. And now, having had this new evidence of them, may I be excited to more fervent devotion and to more active obedience!

SECOND VISIT TO THYATIRA.

June 15, 1826—Mr. King and I were mounted at four o'clock this morning; and arrived at Akhissar, on our way to Constantinople, about one. I regret that circumstances prevent my visiting Pergamos at present; but I have the pleasure of

seeing Thyatira a second time. We forded the Hermus considerably above the bridge. At this place, and at this season, the water is scarcely above the knees of the horses.

A second time I crossed the field of battle which was fatal to Antiochus. A very different army is at present ravaging the whole territory. I allude to the Locusts: and I am perfectly astonished at their multitudes. They are, indeed, as *a strong people set in battle array: they run like mighty men; they climb the walls like men of war.* I actually saw them *run to and fro in the City of Thyatira: they ran upon the wall: they climbed up upon the houses: they entered in at the windows like a thief:* (Joel ii. 5, 7, 9.) This is, however, by no means one of the most formidable armies of locusts which are known in these countries.

Near Thyatira we still find very beautiful vegetation: the neighbourhood has a most fertile appearance. A white species of rose is extremely abundant, and scents the air with a most delightful odour.

At Thyatira we had very agreeable intercourse with the Bishop's Procurator, and with five Priests. Christ Crucified was the subject of our conversation: and Mr. King addressed the Children of the School, forty-five in number. We also distributed many Tracts, and gave away two New Testaments; and regretted much that we had not with us a larger

supply of books, as a great desire for them was displayed. No one surely will doubt the importance of distributing useful books, after hearing the following fact, of which we were informed by a Greek of this place. Two Missionaries, he said, (who were doubtless the Rev. Messrs. Fisk and Parsons) had visited Thyatira, five or six years ago, and distributed books. They had presented him with one; which he had lent to more than two hundred persons!

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JOURNALS
OF THE
REV. JOHN HARTLEY.

TOUR IN THE MOREA,
IN THE YEAR 1828.

ÆGINA.

THE Island of Ægina was the seat of the Greek Government, during the time that I was there. This circumstance, and the contingencies of the war, had conducted thither a considerable number of inhabitants. The Native Æginetans do not exceed 5000; but the influx of strangers had swelled the population to 20,000: of these, 2000 were Ipsariots.¹

Feb. 19, 1828—Dr. Korck and I paid a visit to the Temple of Jupiter. It is on the other side

¹ There are also 6000 or 7000 Ipsariots in Tino, Mycono, and Syra.

of the island, at the distance of two hours-and-a-half. We had an opportunity of viewing, on this excursion, both the works of God and the works of man. The former are always interesting and instructive to serious and contemplative persons. Who can survey the mountains, the plains, the trees, the plants, the ocean, and the sky, without having his mind in some degree solemnized? To a Christian, they have a powerful and impressive voice: they not only call forth his admiration and delight, but they prompt him to serve with diligence the Great Being who made them all. These were some of my feelings, as I was passing over the hills and dales of Ægina.

The island has nothing in its scenery which is very striking. If we except the vicinity of the town, which is a gentle slope or even plain to a considerable distance, it consists of hills of moderate dimensions, with valleys of but small extent. We found more cultivation than we had expected; and we were convinced that the island is capable of sustaining multitudes, such as peopled it in ancient times.¹ A principal feature in the landscape is, at present, the almond-trees. They are very numerous; and being covered with a vast profusion of white and pink blossoms, they adorn the prospect in a beautiful manner. We had the pleasure, en-

¹ Athenæus (vi. 20) quotes Aristotle for the assertion, that in Ægina there were 470,000 Slaves.

joyed by many Travellers who had gone before us, of visiting the remains of the Temple of Jupiter Panhellenius. Dr. Korck was rather disappointed, probably from having too high expectations. The effect on my own mind, of nearly thirty columns standing in silence and solitude on so romantic a spot, and conveying the mind backward through the recollections of 2000 years, was peculiarly impressive. I know not if I can well explain the association; but I own, that antiquities of this nature often edify me—I mean by the word “edify,” stimulate me to more earnest desires of God’s favour, and impel me to prayer for faithfulness and zeal. Certain I am, that, after my return, I engaged in prayer to God with much more earnestness and sincerity than for some time past. The view from the Temple is such as would fill with rapture many a Youth in England. The Acropolis of Athens, the Piræus, Mounts Hymettus, Pentelicus and Parnes, and Salamis—these, and many other classical objects, are all conspicuous. I have lived long enough in the East, and long enough in the world, to look upon them with placid feelings.

March 5, 1828—I have met with a Scriptural illustration which interests me. Having had my attention directed last night to the words, John x. 3—*The sheep hear His voice, and He calleth His own sheep by name, &c.*, I asked my man if it was usual in Greece to give names to the sheep. He

informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal. It is also true of the sheep in this country, *that a stranger will they not follow, but will flee from him; for they know not the voice of strangers.* The shepherd told me, that many of his sheep are still WILD; that they had not yet learned their names; but that, by teaching, they would all learn them. The others, which knew their names, he called TAME. How natural an application to the state of the human race does this description of the sheep admit of! The Good Shepherd laid down His life for His sheep: but many of them are still wild: they know not His voice. Others have learned to obey His call, and to follow Him; and we rejoice to think, that even to those not yet in His fold the words are applicable—*Them also I must bring; and they shall hear my voice: and there shall be one fold, and one shepherd.*

It may be not unworthy of remark, that I have seen in Ægina, and other parts of Greece, that kind of oxgoad described by Maundrell, as illustrative of the instrument with which Shamgar killed 600 men (Judges iii. 31). It is often eight or nine feet in length; and is furnished at one end with the goad, and at the other with a large weapon-like piece of iron, which is used for cleaning the plough-share. It was, no doubt, this latter part of the instrument which Shamgar used as a battle-axe, and thus killed so many of his enemies.

POROS.

March 14, 1828—It was almost eight hours before we landed at Poros, from Ægina. On the passage, the volcanic Peninsula of Methana is an interesting object; and from Poros the views are beautiful. The harbour is uncommonly excellent, having two entrances, and vessels of the largest dimensions find secure anchorage. It is bordered by fertile plains, particularly in the direction of Damala (the Ancient Troezen), which are surrounded by picturesque hills.

March 15—I paid visits to some of the principal inhabitants. It can scarcely be expected that much religious knowledge will be imparted by a single visit; but a friendly spirit is conciliated, and some general impressions are produced, which may be

of considerable service to Missionary operations. I am glad to observe a very amicable disposition, wherever I go; and I am not without hopes that English Ministers may, in time, secure to such a degree the confidence of the Greeks, that they will consult us freely on religious subjects. After these visits, my friend Logothetes conducted me across the narrow isthmus, which is little more than a bank of sand, into the Island of Calauria. We first directed our course to the Monastery, a building most delightfully situated. We met with a very friendly reception from the Caloyers, of whom more than ten are stated residents: many of them are exiles from Mount Athos; others are from the Monastery of St. Luke, in Livadia. One old man professed to be 100 years old.¹ After much conversation of a useful tendency, the kind Prior sent us forward, on our route to the Temple of Neptune, on mules.

It is long since I have been delighted with such scenery as now fell under my eye; we mounted hills clothed with wood, and discovered, on every side, objects the most interesting and beautiful. The weather was brilliant, almost beyond conception; the sun shining with the utmost splendour,

¹ Such instances of longevity are not uncommon in Greece. I have been informed, that in the Island of Angistri, opposite to Ægina, there is a man residing who is 136 years old, and who has a son in the same island aged 102. He remembers the Venetians in the Morea.

and not having, as yet, sufficient power to incommode us with the heat of his rays. Beneath our feet, Flora was displaying a rich assemblage of blossoms. I discerned species of *Cistus*, *Phyteuma*, *Silene*, *Hyacinthus*, *Anemone*, and, above all, large quantities of that most elegant of flowers, *Anagallis cœrulea*. The immense quantities of lemon-trees also attracted my attention: they quite fill up a large glen behind the Monastery, and colour it with their yellow fruit. Such was the effect of the scenery on my companion, that he exclaimed, "To-day we have entered into Paradise!" But the prospect from the site of the Temple exceeded all: *Ægina*, with its town; *Attica*, with its classical mountains, and with the *Acropolis* distinctly visible; *Cithæron* too, and even the snowy summits beyond it; the Promontory of *Methana*—a "sea of glass," while

"Soft o'er its surface the cloud-shadows sail:"

these, and innumerable other objects, render the spot most interesting. Add to this, it was here that the Prince of Orators met his death: to this Temple he took refuge, when he had nought else to succour him: and here he took the poison, when visited by the agent of *Antipater*. What shall we say of *Demosthenes*? His unrivalled oratorical talents none will ever deny. But whoever reads *Mitford's History of Greece* will see the charm dissolved,

which before surrounded his moral character. The Scholar will feel pained at finding one of his idols divested of its false brilliancy; and will exclaim, with a sigh, “The Historian speaks too true!” and the Christian will lament to find one good man less in the world:—but truth is great, and must prevail. Ah! on that solemn day, when all characters shall be presented in their true colours, what awful discoveries will be made! How many, once covered with this world’s applause, will be consigned to universal and un-ending execration!—and how many, formerly despised and rejected of men, will become partakers of that glory which the Eternal Son had with the Father before the world was!—Eternal glory, then, and not transient, be OUR object! ¹

We descended from the site of the Temple, to a retreat on the other side of the island; where we found Gregorius, an old Pro-hegoumenos. This man belongs to the very *strictest sect of his religion*: and, though I am become particularly averse to controversy with strangers, he absolutely forced me into a discussion on Baptism and other topics. I am glad that I was enabled to maintain the Truth in a very friendly manner, and to hold to the grand point, ‘The Bible, and nothing but

¹ An English Gentleman asked Lord Byron, at Missolonghi, “What do you think of Mitford?” The words above mentioned, “The Historian speaks too true!” were here his answer.

the Bible,' without needlessly wounding his prejudices.

March 16, 1828—Called with Logothetes on the Bishop. His Diocese comprehends Hydra, Poros, and Ægina. He observed, that in these times the religion of many persons had become mechanical, consisting merely in the performance of outward Services, whilst there was no concern to worship God in spirit and truth. I met with a sad instance of flattery: a native of Constantinople, whom I had seen in the morning at the Bishop's, meeting me in the street, actually said, amongst other words of an import almost similar, Σὲ λατρεύω, "I adore thee!" This is worse than a letter I once received from a Priest, who is now a Bishop, in which he commenced, "Most divine Father." What a shameful and debased creature is man! ¹

March 17—I am informed that Poros contains 1300 houses, and 10,000 inhabitants; but this is probably an exaggeration. It will always be a place of some importance, on account of its excellent harbour. The inhabitants are almost all employed in maritime pursuits. Albanian is the language of domestic life, but Modern Greek is universally understood.

This morning I sent my man to sell Scriptures, but he sold only four large Testaments. Dr. Russ,

¹ Such adulation is generally the prelude to a request for money.

an American Physician, had been so kind as to take charge of some Scriptures sent hither by Mr. Brewer; but few have been sold, probably because they have not been exposed in the street. I find, almost invariably, that when this is not the case, few are disposed of.

Accompanied Logothetes across the water into the Morea. I had my attention soon directed to the practice of grafting the olive-trees, to which St. Paul alludes (Romans xi. 17, 20, 23, 24). My friend shewed me a few wild-olives; but by far the greater number are such as have been grafted. He informs me, that it is the usual practice in Greece to graft, from a good tree, upon the wild olive. I also noticed the manner in which the vine is cut, or *purged* (John xv. 2). Only two or three of the principal sprouts are permitted to grow up from the root; the rest are cut off: and this practice is often called, by the Greeks, CLEANING. After walking for some time, we arrived at a very interesting object. A forest of lemon-trees extends up the hills, and affords a most beautiful appearance, loaded with its golden fruit. Logothetes computes that there are more than 10,000 lemon-trees. In all directions, men were employed in gathering the lemons; but the principal season is December and January. In time of peace, cargoes of this fruit are sent to Constantinople and other places.

HYDRA.

March 19, 1828—I was received at Hydra, with much hospitality, by Basil Badures. According to a calculation lately made, there are 18,000 Hydriots resident in the island: besides these, are 2000 or 3000 strangers.

The condition of the Youth of Hydra is most unhappy: there are no Tutors, no Libraries, no means of passing their time usefully: they seem to grow up in complete inaction. I know not how life can be endured in such a manner.

March 23—Having obtained permission from the Primates to preach, I mounted the pulpit in the principal Church, after the close of the Liturgy. I spoke for about an hour, and afterwards conversed with the Hegoumenos and others of the Clergy. I informed them of the zeal of my countrymen for the extension of Christianity; of the exertions of the Bible Society; of the conversion of the South-Sea Islands: and of similar subjects.

I have been greatly shocked with various recitals given me relative to the state of anarchy in which Hydra has long been placed. A man died here some time since who confessed, on his death-bed, that he had murdered seventeen men and one woman. Another Hydriot is still living with impunity, who has killed the father of the Conduriottis, and

five or six other Greeks: one of these was his brother-in-law. At the breaking out of the Revolution, he assassinated all the Jews who were in the island, eleven in number; and he has murdered eleven or twelve Turks in cold blood.

March 24, 1828—The persons to whom Mr. Brewer and I had entrusted the Scriptures for sale have not been very active. One of them has sold five copies of the large, and three of the small edition: the other, eleven of the large, and two of the small. I myself have been more successful; having sold, during the few days I have spent here, twenty-three copies of the large, and thirty-six of the small edition. I also sold four copies of Mr. Jowett's Commentary on the Acts of the Apostles, and a considerable number of Tracts. To some poor persons I gave a few Testaments, and other books, gratis. I departed from Hydra, thankful for all the favours which I have received in that island. As the weather was exceedingly calm, we did not arrive at Kastri (the Ancient Hermione) till after sun-set.

KASTRI.

March 25—They inform me that there are in Kastri 200 houses. I have been conversing with the four Priests who live here, and with other inhabitants. To each of the Priests I presented an

Ancient Greek Testament, and seven copies of the large Testament were purchased : many more would have been sold, if I had had them. We walked together over the site of the Ancient Hermione : little or nothing remains of all its temples and buildings. *Tragopogon porrifolius*, *Reseda lutea*, and many other ornaments of the vegetable kingdom, now flower and flourish where men once lived. The ancient town was situated on a peninsula, between two excellent harbours. *Kastri* is built on a rising ground behind it. *Pevers* prevail here in August and September. The inhabitants are, for the most part, poor ; and support themselves either by working as day-labourers, or by a few boats which sail to the neighbouring ports. I found a Schoolmaster teaching Ancient Greek to twenty Scholars ; but he was preparing to depart.

March 26, 1828—This morning I rose very early, in order to be ready for Church. The Sermon, however, did not commence till sun-rise. The bell sounded, and I found a considerable Congregation assembled in the Church, called the Metropolis. After an immense number of *Kyrie Eleesons*, a Priest called out “ Begin ; ” and I accordingly commenced, with a short prayer. I afterward preached from the words, *Be ye reconciled to God*. The people, who are almost all of the lower orders, seemed lost in astonishment ; being evidently quite perplexed at hearing a Frank preaching about

Christ, whilst they did not observe him kissing pictures, crossing himself, or performing any other of those actions which they always account the most essential marks of Christianity. I confide in God alone for a happy result of my endeavours.

Almost immediately after the Sermon, I went to a Monastery, which is at the distance of half-an-hour : an Inscription over the gateway denotes that it is dedicated to our Saviour and the wonder-working Anargyri. Here I found a considerable number of Manuscripts, and spent much time in examining them. Among the rest, there are two Lectionaries of the Acts of the Apostles and the Epistles. They are evidently of no great antiquity, as they are on glazed paper, with cursive letters and accents. It is not, however, unworthy of notice, that both of them omit the disputed passage, 1 John v. 7.

March 27, 1828—Conversing with the Hegoumenos and another Caloyer, the latter made a remark, which I have frequently heard repeated in Greece ; viz. that the English believe in the transmigration of souls. Whence this idea had its origin, it would be difficult to determine. Another man lately observed, that he had always understood there were exceedingly few Christians in England.

KRANIDI.

The distance from Kastri to this place is an hour-and-a-half. They assure me that there are here 700 houses. Soon after my arrival, I called on Joseph, the Bishop of Andrussa, who had written to me a very friendly letter whilst I was in Ægina. He is one of the most virtuous and well-informed Prelates of the Morea. We had much interesting conversation; and he described to me his sufferings whilst detained a prisoner, with the other Bishops, in Tripolitza. Having observed that it was the spoils of Tripolitza which gave rise to the dissensions and other evils which proved so injurious to the Greek cause, he added, that this circumstance gave him to understand the reason why God had commanded an utter destruction of the spoils taken at Jericho. Indeed, the evils which have been occasioned, during the Greek Revolution, by the captive women and the plunder, seem calculated to throw some light, not only on the prohibition of spoil, but also on the command of utter extermination laid upon the Israelites. The Turkish women have been a snare even to several of the Greek Bishops; and they have thereby occasioned not only incalculable injury to these Ecclesiastics themselves, but they have also brought infinite scandal on their profession. I walked, with a nephew of

the Bishop, to a Monastery, about a mile distant, at the port. This young man informed me, that during the three years which the Bishop has resided here, no less than twenty-eight murders have been perpetrated at Kranidi. In the Monastery, I looked over a volume of Modern-Greek Sermons: according to the table of Contents, one of the Discourses shews that ‘the Holy Virgin suffered more than all the Martyrs, and even more than Christ Himself!’

Kranidi has the reputation of being an extremely healthy place. It suffers, however, from the scarcity of water: no springs are to be met with: a few wells, some of which become frequently dry in summer, are the only resource of the inhabitants. In Hydra and Kranidi, where there are no fountains of water, but where that precious article must be obtained from precarious cisterns or wells, we understand the force of Jeremiah ii. 13: *My people have forsaken me, the fountain of living waters; and hewed them out cisterns, broken cisterns, that hold no water.* The vicinity of Kranidi is cultivated to a considerable extent, being chiefly laid out in vineyards. Many of the inhabitants are also employed in maritime pursuits, being celebrated for their seamanship. The common language here, as well as at Hydra and Kastri, is Albanian; and some of the women understand nothing else: the men all understand Modern Greek.

March 28, 1828—This morning, though I have

not mounted a pulpit, I have had an excellent opportunity of preaching the Truth. Having called on the Bishop, he drew me into conversation on Saint Worship, and other practices which need reformation in the Eastern Church. It led to a lengthened discussion, in which I found occasion to lay before the Bishop, and all present, many important truths: I am happy to say, that a very favourable impression appeared to be produced. The *Œkonomos* and others afterward paid me a visit. By one of them, I sent a copy of Mr. Jowett's Commentary on the Acts of the Apostles to a Hermit residing on the Island of Belle Poule: he is represented as being a very learned man, who reads every book which he can possibly obtain. I regret, exceedingly, that I have not with me any more of the Modern-Greek Testaments: I might have sold a considerable number at *Kastri* and *Kranidi*. I distributed a few of the Hellenic, which I had remaining. I spent nearly three hours with the Bishop, and find much reason to rejoice in the friendly disposition which he manifests. He intimated his intention of corresponding with me. I was particularly delighted to find that the Commentary on the Acts, which I had sent him from *Ægina*, had afforded him the greatest satisfaction. He could scarcely find words strong enough to express his admiration of it: he preferred it much to their own Commentaries.

NAPOLI DI ROMANIA.

March 29, 1828—For the second time, I find myself in this celebrated fortress. We sailed from the Port of Kranidi at eight o'clock, and in six hours arrived here.

March 30—I have distributed several copies of Lord Lyttleton on St. Paul, and of Bishop Porteus's Evidences—books which I find of great value in the present crisis.

March 31—Since I was in Napoli, our Agent has sold all the Scriptures with which he was entrusted; viz. 30 small Testaments, 17 large, and one Hellenic; and he has paid me, deducting the per-centage, 124 piastres, 30 paras. I hope soon to send him a much larger supply. Visited with much pleasure the Lancasterian School: it has 170 scholars, and is in excellent order: many Boys repeated, at length, passages of Scripture History. The Malta Publications have been much used in this school. Called on N. Skuphas, and conversed with his sisters. They shewed me the "Pilgrim's Progress," and "Law on Education," which their father had sent them from Smyrna. In the latter work he had written, "Read it once, and twice, and often."

April 1, 1828—I presented a supply of books, for the School of Demitzani, to Niketas Kallas, one of

the Managing Committee; and others for the Lancasterian School in Napoli.

I extract from a former Journal the following Narrative :

Oct. 17, 1827—I have been highly interested by a visit, which we have just paid to Griva, Commandant of the Palamidi. This Chief, after having held possession of that important fortress for more than a year, found himself unwilling to give it up; and, impelled by his vindictive feelings, actually waged war on his countrymen. About two months ago, he commenced firing on the lower castle and on the town, and even proceeded to throw bombs. No less than one hundred and fifty persons became the victims of this outrage.

On reaching the summit of the tremendous rock on which the fortress is built, I was surprised to find Griva himself, waiting to receive us. He is a fine-looking young man; and, apparelled as he was in a magnificent Albanian dress, he presented such a noble and warlike figure as I had never before seen. After receiving us with a friendly Greek welcome, he introduced us to his quarters; where his wife, a young lady of elegant appearance, arrayed in a handsome Turkish costume, exhibited herself for a few moments, and then suddenly disappeared;—this Mussulman retirement of females still existing among some of the Greek Clans. With Griva we

had much conversation. I told him, as I do many others, the history of the Bible Society; and left with him, for the use of the Garrison, two copies of the New Testament. Judge of our surprise at his answer:—"They are a good thing for those who can read: but I do not know how to read." I have been sometimes shocked, particularly in Smyrna, at meeting with Greek Ladies, of elegant manners and appearance, who have made a similar confession: but I was thunder-struck, to find a man, so prince-like in demeanour, and Commandant of the famous fortress of Palamidi, making such a discovery. He expressed, however, his regret—"His father had never provided such an advantage for him." Our conversation turned chiefly on the politics of the day: he threw out hints, which he evidently meant as a justification of his recent conduct: "Men," he said, "who possess no merit, who have never fought for their country, are preferred to offices of importance; while those who have distinguished themselves to the utmost are passed by with disregard." He also intimated, that he waited the coming of Count Capo d'Istria, in order to give up the fortress to him.

After accompanying us, with one of his brothers, to the various works of the fortification, he introduced us to another brother, who was laid up with sickness. They described to us the warlike habits of the family. They told us that they never lived

on the three articles of bread, meat, and wine together: if they had bread, they had no meat: if they had meat, they had no bread. For months in succession, they never changed their dress: they were accustomed to heat, cold, rains, and snows—to wade rivers up to the neck—and to encounter many other appalling hardships. If they were two months without an expedition, they grew sick. They had never paid tribute to the Grand Signor: when they could not find Turks to fight, they attacked their own countrymen!

With all the crimes of Griva, a Christian judgment will find room for compassion. It is true, he has turned his cannon upon his countrymen, and *the voice of his brother's blood cries for vengeance against him*: but no one ever taught him to read in the Gospel—*Do unto all men as you would they should do unto you*. His early education informed him, that there is nothing more noble than to despoil his fellow-creatures—to bathe his sword in the blood of his enemies—to disregard all interests except those of his family—to live for the present moment, nor ever to think of eternity. Can we compare the guilt of such a man with the crimes of one bred up in all the light and knowledge of civilized and Christian Europe? I must own, that I felt so much interest in his character, and so much apprehension of his future fate, impelled too by the very kind attention which he had shown us, that, after I

had returned to my lodgings, the thought occurred to me of going up once more to the Palamidi, and of advising him, as a friend, to yield to the Government, and not to bring ruin upon himself by persisting in opposition. The recollection, that interference in politics might easily involve consequences utterly destructive of my Missionary character and usefulness, led me to abandon the idea. But how painful is the thought, that such a Chieftain should be lost to his country and to himself! I earnestly implore God, that, if his offences have exceeded the measure of human forgiveness, he may yet find mercy with Him who said to a dying malefactor, *To-day thou shalt be with me in paradise!*

ARGOS.

April 2, 1828—I reached this place, from Napoli, in about three hours. Napoli is an unhealthy spot; and though it is much improved by the new police-regulations, still it is a dangerous place. Dr. Bailly, a French Physician, is said to advise—"In Napoli, eat no meat, drink no wine; but as soon as you arrive at Argos, eat and drink whatever you please." I am glad to observe a large extent of corn land near Argos; but I am informed that much less than usual is this year cultivated. Too often the proverb has been literally verified, in regard to

Greece—*One soweth, and another reapeth*: (John iv. 37.)

Approaching Argos, we found the Panitza flowing with water, but the Xerias (Inachus) dry. Last winter, two boys were drowned in the Inachus, attempting to cross it when the waters were high. I have found here three Schools, each of them with about twenty scholars; and distributed Tracts amongst them. Two of the Demogerontes and the Politarch called upon me. After giving them books, one of them read aloud the whole of the February Number of the “Philanthropist.” The Politarch, whose tall and martial figure appears to have raised him to his post, inquired whether any reward after death was to be expected, for fighting in defence of country and religion.

I examined the Oracular Cave described by Dr. Clarke. The fictile superstructure and altar have entirely disappeared; but the cavern, which was employed to delude the superstitious multitude, still remains. It would have been well if such delusions had been practised by the Antients only; but the history of Modern Greece would, I fear, be a much longer catalogue of *lying wonders*.

Niketas, one of the most celebrated Chieftains of the Morea, is here at present. On account of his warlike deeds, he has received the appellation *Τουρκοφάγος*, “Turk-eater.” He described to me, with much interest, some of his most celebrated

achievements. He estimates the loss of the Turks at Dervenaki, and the other Pass, in which he engaged the Pasha of Drama, at 6000 men. Like Kolokotroni, he was formerly in General Church's regiment, in Zante. He spoke with warmth, as all other Greeks do, of the debt of gratitude which they owe to Great Britain, for undertaking their cause. Captain Hamilton he called *Ψυχοπατήρ*, "Adopted Father of Greece."

TRIPOLITZA.

'*April 3, 1828*—I write amidst the Ruins of Tripolitza. Few places afford more scope for serious reflection. View it seven years ago, filled with a population secure and numerous—the abode of Beys, Pashas, and every rank of the community. Here the proud Turk stalked along in his fancied greatness, little dreaming of the terrible overthrow which so speedily awaited him. Then behold Tripolitza suddenly filled with alarm and apprehension, crowded with refugees, so as probably to contain within its walls 40,000 persons, and enduring a blockade of seven months! Next, the tremendous catastrophe!—thousands upon thousands are slaughtered, thousands are reduced to slavery—the streets literally flow with blood! Immediately followed a visitation of Providence on the infuriated victors—a pestilence, which extended itself to the most-distant

parts of the Morea, and which carried off five or six thousand souls! Afterwards, Tripolitza becomes a flourishing Greek town; and is, apparently, given up to the same fatal security which before had seized the Turks. But suddenly the news is brought that Ibrahim Pasha approaches—the town is evacuated—the spoil is left for the conqueror, and once more Tripolitza is a Mussulman possession. Last of all, but thirty-seven days ago, the Arab army abandons the place, but not till it had utterly destroyed every building within it! Tripolitza is now *empty, and void, and waste* (Nahum ii. 10); but the poor Greeks are beginning to flock again to their desolate houses, and once more hope for peace and security.

We set out from Argos very early in the morning, and were almost eleven hours in reaching Tripolitza. The road is, for the most part, dreary; leading over lofty and barren hills, the principal of which is Mount Parthenius. In England, where the roads are so excellent, we do not readily perceive the force and just application of the Scriptural figures, derived from a *stone of stumbling, and rock of offence*, (Isaiah viii. 14, and similar passages); but in the East, where the roads are, for the most part, nothing more than an accustomed track, the constant danger and impediment arising to travellers from stones and rocks fully explain the allusion. Tripolitza is situated on a lofty plain, surrounded

on all sides by mountains; so as strongly to remind me of the words, *As the mountains are round about Jerusalem, so the Lord is round about His people,* &c. (Psalm cxxv. 2.) The climate is remarkably cold in winter; snow in large quantities, and frost of a severe description, being frequent. In summer it is considered an agreeable residence, on account of the coolness of the nights. The Demogerontes and others, treated me with kindness. The ruins by which we were surrounded afforded an excellent topic from which to offer serious observations; and I directed their attention to a nobler city, to one *which hath foundations, whose builder and maker is God.* I also gave them some books for the Lancasterian School, which they intend to renew. In the precincts of one of the principal Mosques, an apartment formerly occupied by one of the attendants employed in Mussulman Worship had in part escaped destruction: there I spent the night.

MISTRA.

April 4, 1828.—I arrived here after a very long journey. We left Tripolitza about three o'clock in the morning, and reached Mistra only an hour before sunset. After crossing the Plain of Tripolitza, we first descended the dry channel of winter-streams, and had uninteresting scenery. Afterwards,

the climate became genial, and the country beautiful. The shrubs are most ornamental; at one time the hills being white with a beautiful Erica; at other times yellow with a showy Spartium. The Arbutus, Evergreen Oak, Mastic, and other shrubs, grow most luxuriantly. I also observed the Anemone apennina, the Fritillaria meleagris, a fine species of Iris, and other beautiful flowers. But little cultivation was visible either to-day or yesterday. For the last three years, much land has been suffered to lie waste. The prophecy, Isaiah vii. 23, 24, has been almost verified in the Morea; and the traveller adopts the language of Jeremiah (iv. 2, 6): *I beheld, and, lo! the fruitful place was a wilderness, and all the cities thereof were broken down.* Descending on the vale of the Eurotas, Mount Taygetus bursts upon the view in a most striking manner. The Eurotas was flowing clear and rapid, and might easily have been forded. We crossed it by a high bridge of one arch.

According to the information which is given me, Mistra contained, before the Revolution, 800 houses.¹ At present, all the Turks are gone, and there are about 150 Christian Families. The Arabs came four times to Mistra; twice unexpectedly: they

¹ Pouqueville and Sir William Gell give a much more considerable population. My informants, in regard to the former population, were persons of good information; and the Priests computed the present number of inhabitants by actually naming and enumerating each family.

burnt all the houses and churches, whilst the wretched inhabitants fled to the mountains. In one of these expeditions, the Arabs actually ascended to the very summit of Mount Taygetus.

April 5, 1828.—I find myself amidst the Ruins of Ancient Sparta. The place is now called Magoula, being about three-quarters-of-an-hour distant from Mistra. The walk is one of the most delightful that can be conceived, leading amidst olive and mulberry plantations and vineyards, and surrounded on all sides by the most enchanting scenery. Add to this, “the voice of the nightingale never was mute.” And who, except for the ruined hamlets which occurred in the way, would ever have conceived that the tide of war had so recently and so furiously swept over these fields? The ruins cover a considerable space of ground, but have little in them that is striking to a superficial observer. A Theatre is the most remarkable object. The site of the town is now cultivated. The scenery is thus described by Dodwell:—“All the plains and mountains that I have seen are surpassed, in the variety of their combinations and the beauty of their appearance, by the Plain of Lacedæmon and Mount Taygetus. The landscape may be exceeded in the dimensions of its objects; but what can exceed it in beauty of form and richness of colouring?”

I met with a man amongst the ruins who told me

a story which is, I trust, characteristic of one Modern Spartan only. He choked one of the Turkish Prisoners at Napoli to death, by applying his fingers to his throat! This method of execution was preferred, in order that no injury might be done to his rich clothing.

April 6, 1828.—This morning, soon after midnight, almost as brisk a fire of musketry commenced as if Ibrahim Pasha was again approaching. In this manner the Greeks were displaying their joy at the arrival of Easter. Long before sun-rise my friends were faring sumptuously on lamb and other dainties, finding such a repast a fine treat after the fast of fifty days. In the afternoon, I accompanied Agallopulos and many other friends to the Metropolis. Here we conversed much with the Bishop and others, and were present at the Vespers. Easter-day is the chief festival of the year in the Greek Church; and the Gospel is chaunted, with innumerable prefaces and repetitions. An accompaniment on the bell had rather a ridiculous effect. For forty days after Easter the common forms of salutation are suspended in Greece; and in their room are substituted the words, “Christ is risen:” the reply is, “He is risen indeed.” It is usual, also, for the parties to kiss each other; and to present eggs, coloured red. In the evening, I rode up to the Castle, with the General, George Iatrakos, and spent the night with him.

April 7, 1828.—I visited the Ancient Amyclæ, now called Sklavo-chori. The ride was exceedingly delightful, leading through the Village of Agianni, and over the plains of the Eurotas. Passing under the olive-trees, I noticed, as I have frequently done before, how easily the accident which befel Absalom might actually occur. It is necessary to be continually on one's guard against the branches of trees; and when the hair is worn in large locks floating down the back, as was the case with a young man of the party, any thick boughs interposing in the path might easily dislodge a rider from his seat, and catch hold of his flowing hair. The custom of wearing the hair exceedingly long, which St. Paul condemns as effeminate, in his First Epistle to the Corinthians (xi. 14), is still common in Greece, especially amongst the Priesthood. Absalom doubtless wore his hair in this manner (2 Sam. xiv. 26); and Homer celebrates continually the *καρηκομῶντες Ἀχαιοί*.¹

Agianni has still 80 families: before Ibrahim Pasha's arrival it had 100. We passed by a Turkish tower-like residence about one hour further, in which fifteen Greeks kept Ibrahim Pasha's army at bay for fifteen days; and, last of all, when he was on the point of blowing them up with a mine, they effected their escape to the mountains, in the night.

¹ "Achæans, with the head of flowing hair."

Small towers of this description abound in Greece ; and they are frequently mentioned in the Scriptures (Matt. xxi. 33. Luke xiii. 4 ; xiv. 28 ; and in the Old Testament). Silk is a very important production of the Province of Mistra : before the Revolution, 18,000 okkas were yielded annually : at present, only 7000 or 8000.

I have distributed a considerable number of books in Mistra, and hope to send many more from Napoli : I have also sent books to the villages of this province. In the whole Province of Mistra there are said to be 30,000 souls.

In the evening, I walked up to the Metropolis, to take leave of the Bishop. He pressed me so strongly to spend the night with him, that I could not refuse. My visit afforded me such an opportunity of making known the Truth as I always highly value. The Bishop was very inquisitive on religious subjects ; and I was enabled to inform him of the most important points of difference between our respective Churches, with great freedom. The permission, which Protestant Bishops and Clergymen have to marry, appeared extraordinary to him and his attendants : he approved of it, however ; and spoke of an Eighth General Council, when the same liberty would be given to themselves. I met with much hospitality and friendship at Mistra ; and feel convinced that such amicable intercourse with the Greeks may, by the Divine Blessing, be greatly

serviceable to the cause of Truth. If the Greeks are not hindered by their Government, I believe there will soon be a *wide and effectual door* open amongst them.

LEONDARI.

April 9, 1828—The Bishop, at parting, requested me to write to him. At eight o'clock, started for Leondari. After reaching the Eurotas, we proceeded, for a considerable distance, along its banks; it is beautifully fringed with the Platanus, with poplars, and other trees: villages appear to the left, on the declivities of the mountains. We left the Eurotas at the Village of Georgitxa. Here we were overtaken by a very heavy rain, which we were obliged to bear patiently for more than an hour. At length we reached the Mill of Logara, where we found shelter for the night. The Village of Longanico is an hour distant. In the mill, I met with a Caloyer from the Monastery of St. George, which is four hours distant, on the mountains. He could not read; but I sent some Tracts by him to the Hegoumenos. He told us, that the other day a wolf in the neighbourhood had destroyed eighteen sheep. Oh! that there had been no wolves of another and a worse description in these countries! But, alas! some of those who have assumed to themselves the office of Christian Teach-

ers must be referred to the number of those of whom St. Paul prophesied, Acts xx. 29,—*After my departing shall grievous wolves enter in among you, not sparing the flock.*

“Wolves shall succeed for Teachers, grievous wolves,
Who all the sacred mysteries of Heaven
To their own vile advantages shall turn,
Of lucre and ambition.”¹

April 10, 1828—Every thing reminds me that I am in Arcadia: the country all the way to Leondari is enchanting; Nature appears in all her wildness: the whole land, hills, and dales, is a beautiful forest, or rather a natural park. The spaces between the trees are occupied by pasture-grounds, where the shepherds feed their flocks; and they have, invariably, the large crook, which we observe in pictures of shepherds and shepherdesses.

At Leondari we find the same desolation which everywhere else marks the steps of Ibrahim Pasha. A few houses have lately been rendered tenantable. I observed several ancient and almost ruined Churches, resembling those near the Castle of Mistra: one of them served as a Mosque before the Revolution: now, again, it has become a Christian Temple. Before the war, there were at Leondari 59 or 60 Grecian Families, and 200 Turkish: now about 20 Greek Families have reassembled. My

¹ Milton's Paradise Lost, Book xii. 508.

principal acquaintance here is the Oekonomos Panagiottes : he is a mild, pleasing character. I presented him with a few books for the people, and engaged to send him more from Napoli. In his house I met with twelve or thirteen ragged peasants ; and delivered a Discourse to them, to which they listened with much attention. Here, as everywhere, I gladly embrace every opportunity of *testifying repentance towards God, and faith towards our Lord Jesus Christ.*

KARIDENA.

April 11, 1828—From Leondari we crossed the Plain of Megalopolis, to Karidena : the journey employed us six hours. The Ruins of Megalopolis were a short distance to the right, their situation being marked by a solitary cypress : on the left was Mount Lycæus. About half way, we reached the Alpheus, and crossed it just below Karidena. Immediately after my arrival I gave away a few Tracts : but I soon had reason to repent this proceeding, for the house was almost instantly beset by an immense number of boys, clamorous for books. I was unable to satisfy them, as my stock is but small. Went up to the Castle which Kolokotroni has lately built, and visited his mother. The old lady had with her a little boy, her great grandson. I was rather amused to hear her always designating

her son, the celebrated Chieftian, by the appellation, "The Old Man." She soon began conversing concerning "the Almighty:" and thus afforded me an opportunity of shewing the importance of having that Great Being for our Friend. She requested one of the Captains, who was present, to give me "the answer."

April 12, 1828—Before the Revolution, there were in Karidena 200 houses, of which 36 were Turkish, the rest Greeks: there are now only 82 families here. In the province are 140 Villages, which Spilios Kolas counted off to me on his string of beads. The province may contain 30,000 souls.

Kolokotroni having informed me, in Ægina, that I should see at Karidena "the retreats of the Greeks," I to-day went to examine one of them. The excursion has been most extraordinary. After descending a steep path, almost to the channel of the Alpheus, we turned off upon the right bank, climbing along the edge of a dangerous precipice, and having precipices far more tremendous impending over our heads. The scenery is most romantic: on both sides, the river has three abrupt banks; they terminate in hills of great height, and are adorned with the most beautiful forest scenery. The river rolls between, contracted into a very narrow channel: and, at this time, it was roaring tumultuously along, being swollen by the late rains. The cavern, which was the object of our expedition, is in

the face of the rock, and it was not without danger that we scrambled up to it: we entered to a considerable distance, without reaching the extremity. In this cave, no less than 1000 persons, by actual enumeration, found shelter. They had provisions for five months; and when the Arabs came and fired at the mouth of the cavern from the crest of the rock, they laughed at their efforts. The Israelites in ancient times resorted to a similar means of defence, Judges vi. 2. 1 Sam. xiii. 6. Isaiah ii. 19. From one of the rocks above, the Greeks precipitated a poor Arab Prisoner. My attendant made the assertion, that his limbs parted from his body before he reached the bottom.

At Karidena, it is still usual for school-boys to have a small clean board, on which the master writes the Alphabet, or any other lesson which he intends his scholars to read. As soon as one lesson is finished, the writing is washed out, or scraped out; and the board may thus be continually employed for writing new lessons. Not only does this instrument harmonize, in its use, with the writing-table, mentioned Luke i. 63, but the Greeks call it by the very same name, *πινακίδιον*.¹

April 13, 1828—I preached in the principal Church, from the words, *If ye then be risen with Christ, seek those things which are above*: but I

¹ I have since found that this Writing-table is common in other Greek Schools.

lament to say, that I preached without energy and effect. Of what importance it is for a Minister of the Gospel to have his own mind always deeply affected by those important truths which he proclaims to others!—then, and then only, will his words fall with weight upon the hearts of his hearers. “What can be more awful,” says Baxter, “than a dead preacher preaching to dead hearers the living truths of the Living God!” May such a character be never applicable to myself or any other Missionary! The Greeks observe those early habits, in regard to the time of Divine Service, of which we find such frequent mention in the sacred writings. They have generally finished their Liturgy before an Englishman leaves his bed: hence, at Hydra, Karidena, and other places where I have preached in the Churches, I have been literally in the situation of the Prophets, *rising up early, and speaking unto them*: (Jerem. vii. 13.) In Karidena I left fifty Tracts, for distribution, with the Oekonomos; besides others which I gave to a schoolmaster.

Soon after the Service, I set out for the Monastery of Kalami: the road leads over picturesque hills and dales. Near to the Monastery, we came, to my surprise, to very extensive ruins of polygonal masonry: they are the remains of the Ancient Gortys. After conversing for a short time with the three or four Monks in the Monastery of Kalami, we proceeded to the Monastery of Agianni. Leaving

the little Church of St. Andrew, which is situated on the banks of the Gortyna, we ascended one of the most romantic glens which I ever beheld. On both sides, the rocks tower to a prodigious height, having their precipitous faces adorned by the most elegant sylvan scenery. Down this tremendous height fall very beautiful cascades: at the bottom of the abyss, the Gortyna roars and dashes along, more frequently heard than seen. In the face of the rocks are many of those caves, in which, for the last three years, the Greeks have found refuge from Ibrahim Pasha. Most of them have the entrance in part walled up; and their situation and form give them, in some degree, the appearance of martins' nests. The Monastery of Agianni itself is nothing else than one of these caverns, with its exterior built up on a larger scale: it required no small toil to reach it. Here we found three or four Caloyers, and several families which had fled hither for refuge in these troublesome times. "Never," they said, "had a Frank made his appearance there before." I delivered to them a discourse on the danger of an unconverted state: they listened with much attention.

The distance from hence to the Monastery of Philosophou, could we have employed wings to fly across the valley, is short; but we had to descend and ascend, to cross the foaming Gortyna on a tree thrown across it, to climb over most abrupt and dan-

gerous precipices, and to wander about in a thick forest without footpath. At last, after many a weary step, we reached the Monastery: our horses had gone round, from the Church of St. Andrew's, by another road.

April 14, 1828—In the Monastery of Philosophou, I have found several Manuscripts. One of them is a fine Lectionary of the Gospels, on vellum, and held in great veneration, as a miracle-working Gospel. There is also, on vellum, a Manuscript of St. Matthew; and various others, containing Discourses of different Fathers.

DEMITZANI.

Walked from the Philosophou to Demitzani. To my surprise, on approaching the town, a large portion of the inhabitants, headed by the Priests, came out to meet me. Bells also were rung; and patararoes fired. Little more could have been done, had the Governor himself arrived. Such a reception as this I felt to be something more than is suitable to a Missionary, and would gladly have dispensed with it. It gave me, however, an opportunity of addressing a great part of these, my kind friends, on the subject of Religion; and they listened with seriousness. With two of the principal Priests I had some free conversation, and, I am happy to

say, with good effect. I laboured to shew them that the important part of Religion was not either the immersing or sprinkling in Baptism ; nor even whether the Holy Spirit proceeded from the Father only, or from the Father and Son conjointly ; but that it consisted in a genuine conversion of the disposition and character.

The School of Demitzani is by far the most celebrated in the Morea. It was established sixty-five years ago, by Hadji Gerasimo. The first master was Agapius. Scholars resorted from all quarters ; and there were sometimes as many as 220. Many Bishops, and other distinguished characters were educated here : among the rest, Gregorius the Patriarch, who was put to death by the Grand Signor. There was formerly a Library of about 1500 volumes connected with the School ; but great part of the books have perished, having been used for cartridges at the siege of Tripolitza.

There are about 350 houses in Demitzani ; and, most happily, they have escaped that general ruin in which almost every other part of the country has been involved. There are, at Demitzani, several powder-mills : but the inhabitants acknowledge that they cannot produce gunpowder equal to the European.

ZATOUNA.

April 15, 1828—I walked over to Zatouna, a neighbouring village of about 150 families, and was received with equal or even with greater honour than at Demitzani. The Priests and principal inhabitants met me on the brow of the hill, from which their village first makes its appearance; and, with bell-ringing and firing of patararoes, accompanied me to the church. Here all joined in singing an Easter Hymn; which ended with the accustomed chaunt for the three Sovereigns who have so happily interfered for the welfare of Greece. It was truly affecting to observe the enthusiastic manner in which they implored long life on these their benefactors. As I had now a Congregation assembled before me, I delivered a regular Discourse from the Bishop's seat, pressing upon them those infinitely important interests, in comparison of which all else is *less than nothing, and vanity*. I also gave them an account of the Bible Society, and urged the importance of procuring and studying the Holy Scriptures. I am sorry to find that at Zatouna the old divisions have not yet ceased: they complained much to me of some individuals who disturb the peace of the community. They have actually excommunicated five of them, and taken other steps

of a nature rather too violent. Before I departed, I distributed Tracts amongst the Children of the School: 60 or 70 of them were assembled.

A valuable relic of the Library of Demitzani still remains; viz. a beautiful Manuscript of the Homilies of St. Basil. It is on vellum, large folio, beautifully illuminated. I also found a volume containing several Manuscripts bound up together. That which is most beautifully written is the "Aphorisms of Hippocrates;" another is the "Melissa (Bee) of Antonius." The latter was written, as the copyist testifies, in the year 1587.

LIVARGI.

April 16, 1828—We set out about two hours before day-light; and at sun-set arrived at the Village of Livargi. On the way we crossed the River Rophias (the Ancient Ladon), one of the finest streams in the Peloponnesus. All along its banks, plane-trees abound, deriving nourishment from its waters. They strongly remind me of the beautiful similitudes in the First Psalm, and in Jeremiah xvii. 8. In the East, this and various other Scriptural images, which are furnished by the peculiarity of the climate, are well understood. In our own country, where moisture never fails, their force is not perceived.

Approaching Tripotamo, we saw, on the left, the

Monastery erected by the Monk who lately became so famous throughout the Morea. This old man preached to the Greeks to abstain from theft and other sins; and strongly pressed upon them to fast perpetually—to abstain from the duties of marriage—to give up all Turkish property which had fallen into their hands—and to use no other weapon than the sign of the Cross. He solemnly assured the misguided multitudes, that in this manner the Turks would all perish, and themselves would be defended from on high. I should myself have been rather disposed to consider the man as deceived, than a deceiver, were it not for the immense sums of money which he amassed by means of his preaching. I have been assured that he collected no less than 700,000 piastres, the offerings of the enthusiastic multitudes. Their eyes were opened when Ibrahim Pasha came and put the old man to death, and took possession of his treasures.

April 17, 1828—This morning I enjoyed much freedom in preaching in the principal Church. I warned my hearers of their danger; and admonished them, that in no other name under heaven could they hope for salvation, except the Name of Christ.

In Livargi are about 150 houses. From Ibrahim Pasha they have suffered nothing; as they submitted to the Turks, or “worshipped,” according to the common expression. From their own country-

men, however, they met with severe sufferings: Sisinnes and Gennæos came, and, according to their account, ruined them by exactions. Here is a Schoolmaster, with about forty scholars: I gave him Tracts. The inhabitants have also resolved to establish a Public School, and have engaged a Master.

April 18, 1828—I feel persuaded that a very serious religious impression has been produced on many persons in Livargi. May it be permanent! I proceeded to the Monastery of Sopato, and found there a considerable number of vellum Manuscripts of the Fathers. Had any Traveller the time to examine the Manuscripts which still exist in Greece, I believe he might find some valuable relics. At Sopato are about 150 houses.

KALAVRITA.

April 19—The road to Kalavrita is at first mountainous; and all the hills are adorned with forests. We found scarcely any thing but ruins in the town of Kalavrita: before the Revolution it had about 800 houses, Turkish and Greek. I noticed that the Greeks had treated a large Mosque here as we find that the Israelites, under Jehu, treated the Temple of Baal, 2 Kings x. 27.

MEGASPELAION.

We arrived in the evening at Megaspelaion. This is by far the most extensive Monastic Establishment in the Morea. It contains 150 Monks. During the Revolution, it has become a species of fortress, having a very strong position. There were assembled here no less than 5000 Refugees; and though Ibrahim Pasha came twice and made attempts upon them, he was unable to effect any thing. The Caloyers informed me that the Monastery was founded 1400 years ago; but their papers are lost. The great attraction to Megaspelaion is a celebrated picture of the Panagia, which they seriously believe to be the workmanship of the Evangelist Luke. A considerable part of the Monastery is, as its name denotes, "a Large Cave." A striking precipice of 400 feet impends so far over it, as almost to secure it from any annoyance from above; and it is surrounded by the most romantic scenery.

April 20, 1828: Sunday—This morning I preached in the Church, from these words—*If ye then be risen with Christ, seek those things which are above.* A very large number of persons was present, not only of the Caloyers, but also of the Refugees. They listened with great attention.

Let me record it as an instance of peculiar liber-

ality in the Oriental Church and in the Greek Nation, that a Protestant Minister has been permitted so often to preach in their Churches, and even at the most solemn Services of their Religion. Whatever may be the future state of Greece, I shall always cherish amongst my fondest remembrances these instances of kindly feeling; and I shall earnestly pray, May God bestow on this Church the privilege of Philadelphia (Rev. iii. 8), *Behold, I have set before thee an open door, and no man can shut it!* and may all those who are permitted, as Heralds of the Gospel, to occupy this sacred opportunity of doing good, be men filled with the most tender affection towards the members of this communion; and endowed with such heavenly wisdom, and aided by such divine power, that they may be enabled to apply to the Oriental Church the words of the Prophet, *Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee!*

April 21, 1828—With Germanos and others, I have had valuable opportunities of pointing out the leading errors of the Greeks: when questioned by them on various subjects, I declared my faith, and gave my reasons for it. When Truth is developed in this friendly manner, the effect is good.

PHONIA.

Our journey to-day has been of a most mountainous description. We reached the region of snow, and looked down upon the Gulf of Lepanto. The common Crocus, the Fumaria Bulbosa, a Hyacinth, and many other plants, were flowering beautifully on the very verge of the snow. We traversed extensive Pine Forests; and, after descending from the lofty mountain of Chelmos, found a very populous country. In all directions, villages appeared beautifully situated: the principal is Klouchines. On the neighbouring summit of Chelmos one of the greatest disasters befel the Greeks which they have experienced at the hand of Ibrahim Pasha. A vast concourse of people had fled to that lofty eminence, supposing that it would prove inaccessible to the Arabs: but, unhappily, the words of Jeremiah were literally applicable to them—*Truly, in vain is salvation hoped for from the hills and from the multitude of mountains* (iii. 23). Neither rocks nor snows prevented the Arabs from springing, like wolves, upon their prey; and hundreds of the poor Greeks were precipitated headlong down the rocks, and hundreds led away into captivity.

The women, in these parts, are of a most laborious character: they are everywhere seen at work in the fields, and the most toilsome employments

of agriculture are performed by their hands. The men, as I am informed, leave them for five months or more in the year; and are employed in Napoli, Hydra, and other towns, in masonry, carpentry, and similar occupations. The women, as in many other parts of the East, wear a profusion of ornaments. The language of Canticles, i. 10, is literally applicable to them.

In the Monastery of Agios Georgios, near Phonia, I found an opportunity of proclaiming the Truth to some Monks and others: a serious impression was made. There are about thirty Caloyers in this Monastery. At Phonia, or rather the Kalybia of Phonia, I am spending the night. In this village there are 400 houses: it is a bustling place.

April 22, 1828—Our route led us along the Lake of Phonia. This collection of waters is a singular phænomenon. Before the commencement of the Revolution, there was but the semblance of a lake, the waters escaping through a cavity in the earth; but, in the year 1821, this cavity was, in all probability, choked up, as the waters since that time have been continually overspreading the plain, and at present compose a lake not much less than Derwent-Water. There is little doubt they will still continue to increase, and indeed rise to the same level at which they have arrived on some former occasions: two years will, probably, bring them to the traces

of the water-mark mentioned by Pausanias, which are still visible. The country people consider this event as miraculous; and relate, that the same occurrence took place when the Turks conquered the Morea from the Venetians. They have been great sufferers by the inundation, as they have lost their fine vineyards and corn-land; and perhaps, in time, may lose some of their houses. The mountains around the Lake are beautifully clothed with forests, and capped with snow.

After leaving this scene behind us, we descended into another plain, at the further extremity of which we reached the Lake of Stymphalus, now called Zaracca. On the road we noticed the ruins of a Khan. These houses of refreshment were formerly common in the Morea, being, at convenient distance between towns, *lodging-places for wayfaring men* (Jeremiah ix. 2); but they have all been destroyed.¹ In the Lake of Zaracca we observed the Katabathron, into which the waters are precipitated: they emerge twenty miles distant, at the source of the River Erasinus, near Argos. The journey from this lake to Agios Georgios is not very interesting. A fertile plain, on which Phlius was situated, precedes the last-mentioned village. Agios Georgios contains about 300 houses.

¹ See page 25.

NAPOLI.

April 23, 1828—I arrived in Napoli soon after mid-day. The road for about two hours ascends and descends gentle hills; and afterwards, for four hours, crosses the fine Plain of Argos. On the way, one of the muleteers told me a story which reminded me of David's approaching the encampment of King Saul in the night, and carrying off *the spear and the cruse of water* (1 Sam. xxvi. 12). The narrator entered the Turkish camp in the night, and took off a fine horse, and, from the very bolster of the sleeping Turk, a musket, yataghan, and two pistols. Such events are not unfrequent in Greek and Turkish warfare.

The fig-tree is now in the state to which our Saviour alludes, in His prophecy concerning the destruction of Jerusalem—*its branch is tender, and putteth forth leaves*; hence we know that summer is nigh (Matt. xxiv. 32).

April 25, 1828—During my tour, I continually distributed the Malta Publications: and to-day I have put in circulation 1000 Tracts, by selling them at a low price—three paras a piece: they will speedily be dispersed through the Morea. A supply of Scriptures, which I expected, is not arrived.

April 30—Tzounes, who has just been appointed Governor of Upper Messina, called, and informed

me that the other day he had been President at the Assembly of the District of Argos, convened for the election of Demogerontes. He had caused a prayer, in the modern language, addressed to the Deity, and without a single allusion to the mediation of Saints, to be publicly read at the opening of the Assembly. I heard it repeated; and was much delighted to perceive such an auspicious beginning of reformation in Public Prayer.

May 1—Tomaras informs me that a large number of the Turkish Women, who were taken captives in the war, have been baptized and married. He supposes that in Syra there may be fifty of this description.

May 3—I had intended to sail this evening for Syra; but so great an alarm everywhere prevails in consequence of the breaking out of the plague at Hydra, that I cannot depart without the prospect of a long quarantine: hence I deem it advisable to defer my voyage.

KIVERI.

May 5, 1828—I left Napoli yesterday evening, with Mr. Finlay, a Scotch Gentleman; and came to Argos. Just before leaving Napoli, my man, Peter, arrived from Spezzie; having sold books there to the value of 125 piastres. I started with Mr. Finlay soon after sun-rise. We passed the

Fountain of the Erasinós, now called Kephallaria, and the Lernæan Marsh. I observe that the peasants in Greece not only still carry their wine to market in skins, but also their milk. Such, in all probability, was *the bottle of milk* which Jael opened for Sisera (Judges iv. 19). *Two bottles of wine* (1 Sam. xxv. 18) appear to an English reader but a trifling present for David and his numerous companions; but two skins of wine, which they doubtless were, are something much more considerable, being a load for an ass or a mule, as I have often witnessed.

General Jarvis, an American Gentleman in the Greek Service, who had very hospitably received us last night, accompanied us as far as "the Mills." He informs me, that in the Province of Maina it is common to *plow with an ox and an ass together*, a practice forbidden by the Law of Moses (Deut. xxii. 10). At the distance of thirty minutes from the Mills, is Kiveri, a village of twenty houses: on the way, are rice-grounds of considerable extent. The well-known practice of keeping the rice-grounds under water renders applicable to them, even more than to corn-lands, the expression of Eccles. xi. 1. *Cast thy bread upon the waters; for thou shalt find it after many days.*

ASTROS.

The road from Kiveri to Astros leads, for the most part, over uninteresting hills, near the sea-shore: the whole distance from Argos to Astros is six hours. The neighbouring Village of Agiannes is the chief centre of population, in the vicinity of Astros: it contains 250 families, and is distant from thence three hours-and-a-half. Astros itself is at present little more than the *scala*, or landing-place. In sight are the *Kalybia* of Prastos and Karakovouni. Before the Revolution, there existed at Agiannes a School of Mutual Instruction and of Ancient Greek: it was founded by Demetrius Kartzotes; and possesses a library which, for Greece, is considerable, and contains most of the Greek Classics and Fathers. I was interested at finding here a small production of Asopius, which might be called the Modern-Greek Reader: it is a collection of moral pieces, of a very interesting nature. One of the stories particularly attracted my attention, as it shews that a method of administering justice similar to that usually styled "The judgment of Solomon" still prevails in the East (1 Kings iii. 16—28). I shall relate the anecdote, not exactly as it occurs in the text, but with the addition of names and other circumstances, as I have learned them from a native of Joannina.

Two Christians were on a journey from Salonica to Joannina. One of them, finding himself in want of money, resorted to his friend's benevolence, and obtained from him the loan of a considerable sum. The latter demanded no security for the re-payment of his money; but relied on a verbal promise, that he should be reimbursed at the journey's end. After reaching Joannina, the borrower proved so ungrateful and unjust, as not only to refuse the payment of his debt, but actually to disclaim all knowledge of the circumstance. What can the creditor do? He appeals to the judgment of Ali Pasha: he states the wrong which had been done him: but, as he is unable to bring forward any document or witness in proof of his allegation, the accused denies the whole. "Was there nothing at the place," says Ali Pasha, "which could prove a witness of the transaction—not even stones or trees?" "Yes," replied the accuser, "there was a large plane-tree."—"Go, then," rejoined the judge, "bring hither a branch from the plane-tree, and let the other remain till your return." He instantly departed; and forthwith the Pasha began to amuse the company with the relation of such stories as are frequent in the East. After some time, he perceived the attention of the accused to be deeply engaged in the entertaining narratives: he therefore suddenly addressed himself to him, with the words—"Well, fellow! has the other not

yet returned?"—"Returned!" he replies; "the distance, please your Highness, is by no means small."—"Ah, you wretch!" says Ali Pasha, "you know the place, then, where you received the money, but of the money itself you have no recollection!" He instantly gives orders that the culprit be well bastinadoed, and that he refund the money to its rightful owner.

At Astros we were hospitably entertained, in the house, or rather Castle, of Zaphyropulos; but the Master was absent, and his brother did the honours. A wish was expressed to hear me preach on some Sunday or Feast-day; and I hope that, on another occasion, I may have that favour. The Castle proved impregnable to the desultory warfare of Ibrahim's troops: only sixty-four men were within it for some days, but, afterwards, they received reinforcements from Napoli. On the hill are some old Cyclopiian walls, of a very rude description. A Priest informed me, that, the same morning, he had baptized a Turkish Boy. The sea was the baptistry.

May 6, 1828—In consequence of the embarrassments thrown in the way of travellers by the report of plague, I had judged it expedient to return to-day to Argos, and accordingly proceeded for an hour-and-a-half in that direction; but, on the way, my feelings reproached me so strongly for abandoning Mr. Finlay, that I could not rest till I had

turned my horse's head and gone in quest of him. As I knew that he intended to visit the Monastery of Lukos, and Agios Andreas, I proceeded to the road leading from the latter place to Karakovouni, and there awaited his arrival. How often have I to regret a want of attention to the wishes and happiness of others! May God forgive my selfishness; and enable me to attend daily to the commandment, *Thou shalt love thy neighbour as thyself!* A kind and obliging deportment often preaches more effectually than long sermons.

On the Plain of Astros, I observe that *wine-presses* are still to be met with in the vineyards. More frequently the grapes are pressed out at home. Thus, in our Lord's parable (Matt. xxi. 33), the *householder planted a vineyard, and dug a wine-press in it.* The villages which border the plains have been utterly destroyed by the Arabs. How applicable to the Morea is the language of the Prophet—*Your country is desolate; your cities are burned with fire: your land, strangers devour it in your presence: and it is desolate, as overthrown by strangers!* (Isaiah i. 7.)

KARAKOVOUNI.

The distance from Astros to this place is four hours. The number of houses is 120, but many of them are vacant. During the Revolution, 120

men have perished: the number of families now resident is 80. Here, as in many other parts of the Morea, it is usual to have both a summer and a winter residence. Thus the whole population of Karakovouni spend their summer on this elevated situation; but, on the approach of winter, they remove to their village, which, as usual, is called the *Kalybia* (Cottages), and which is situated on the edge of the plain. I found one Priest here, but no School. An hour from hence is the Monastery of Orthokosta; in which is a Manuscript of Methodius of Patara, prophesying the Greek Revolution, and subsequent plague, famine, and other remarkable events: such is the information which is here given me. I have heard much more frequently of the Prophecies of Agathangelos: in them the Greeks repose much faith; and I have heard, indeed, so many extraordinary things concerning them, that I regret my want of time and opportunity to examine them.

LENIDI.

May 7, 1828—From Karakovouni to Lenidi is a distance of about 4 hours 53 minutes. It is situated in a deep hollow, between stupendous precipices; is beautifully adorned with olives; and is asserted to contain 1000 houses and five churches.

May 8—Visited the School of Theodosius, and

was much pleased with it: there are forty scholars; and the Master, having been educated at Haivali, is a man of information: it is the best Ancient-Greek School which I have seen in the Morea. I am sorry to say, that there is not, at present, any Lancasterian School at Lenidi. Prastos and Lenidi belong to the same persons; Prastos being the summer, Lenidi the winter residence: but, as the Arabs have burned Prastos, at present the inhabitants spend even their summer at Lenidi. The heat would be almost insufferable at Lenidi, were it not that during the day a fine *inbat* continually blows from the sea; and during the night a land-breeze blows down the glen, in an opposite direction.

The district which I am now visiting is usually called Tzakonia, and is remarkable for having a dialect peculiar to itself. This language is spoken in Lenidi, Kastanitza, and Sitina, by a population of 6000 or 7000 persons: the Modern Greek is also well understood by them, but, amongst themselves, they speak Tzakoniat. The little observation which I had time to make inclines me to believe that it is nothing more than a dialect of the Hellenic, under a different form of corruption. Some Ancient Greek words are used, which are not to be met with in Romaïc. Others are employed in both dialects, but with a different pronunciation; and some words are used, the derivation of which I have not had

opportunity to investigate. Colonel Leake has given a Vocabulary of this language, in his Researches.

May 11, 1828: Sunday—This morning, I preached in the principal Church, to a large Congregation, from the words, *Be ye reconciled to God*. In the evening, two persons called upon me, one of whom appeared to have been very seriously impressed under the morning's sermon. I thank God for such appearances of success. It is such instances as this which afford me satisfaction; not the compliments which some others employ. I had much conversation with Theodosius; and spoke to him very plainly on the guilty fear of those persons who, though knowing better, still leave their country in ignorance. I asked him, if his conscience did not reprove him for such conduct? He replied, "No." To me it is surprising, how many enlightened Greeks can feel at ease in the habitual conformity to practices and doctrines which they know to be erroneous.

ASTROS.

May 12, 1828—On my return to Astros, one of the Muleteers, a Turkish Youth, informed me that there are about thirty Turkish Slaves at Lenidi. He expressed a wish to become a Christian; but I found him totally ignorant of the nature of our Religion. Were I a rich man, what delight

should I have in taking with me such young men, and providing for them a Christian Education. At Astros I found such an opportunity of speaking on Religion as was little short of a regular sermon: but I fear that I spoke too severely. Of what importance it is, that affection be always blended with seriousness!

ARGOS.

May 13—Returned to Argos. In Greece, the shepherds count their flocks, by admitting them one by one into a pen. This is the custom to which Jeremiah alludes (xxiii. 13): *In the cities of the mountains, &c. shall the flocks pass again under the hand of him telleth them.* General Jarvis informs me that Ibrahim Pasha counted the Greeks who surrendered to him at Navarino, in the same manner.

May 16—The barley harvest is now going forward. As Argos has the greatest extent of cornland in the Morea, at least at present, a great number of persons are assembled here from all parts, in order to glean. I see the young women, in particular, returning from their employment, with large quantities upon their backs. Here, then, we find a custom prevailing similar to that in which Ruth was engaged (ii. 3).

May 18, 1828—I have interchanged visits with

the Bishop of Tripolitza. He and the Bishop of Andrussa are the only two who survived the severe imprisonment which six prelates suffered at Tripolitza, in the beginning of the Revolution. Besides them, twelve Priests were imprisoned, of whom only four survived. Who can conceive the horrors of Turkish imprisonment? I have had a partial view of it at Constantinople, in the case of our poor Jewish Converts.

There are men here who have an art somewhat similar to that for which Egypt has long been famous. They handle, and carry in their bosom, not only the other species of serpents, but even vipers; and gain money by selling a medicine, which, as they pretend, is a preservative against the serpent's bite.

May 24—During the last week, alarms of plague have been renewed; and it has made its appearance at Cheli, four or five hours distant. Not only has all ingress from the country been, in consequence, cut off; but the shops have been closed, and even the Schools and Churches. Serious apprehensions are also entertained of the renewal of warfare on the part of Ibrahim Pasha. Amidst all the confusion of war and pestilence, may the Cause of Christ make progress!

The Greeks have the superstitious idea, that the Plague, or rather the cause of the plague, is a supernatural Female, who walks about at night,

robed in black, enters the houses, and notes the victims who are destined to destruction. My man quotes the authority of persons who pretend to have seen her. Without imputing to the Inspired Writer any such ridiculous conception, is it impossible that the expression in Psalm xci. 6, may have been borrowed from such a notion?—*the Pestilence that walketh in darkness.*

May 26, 1828—The Greeks have carried their antipathy to the Turks to such a pitch, that they have destroyed all the storks in the country. On inquiring the reason, I was informed, “The stork is a Turkish bird: it never used to build its nest on the house of a Greek, but always on that of a Turk!” The tenderness which the Turks display toward the feathered tribe is indeed a pleasing trait in their character.

May 29—In Greece, horses are employed to tread out the corn, as was sometimes the case in Judæa (Isaiah xxviii. 8): and with regard to them, the law is observed which Moses gave to the Jews concerning oxen (Deut. xxv. 4). Hence they find means, in the progress of their labour, to partake pretty largely both of the straw and of the grain. I also see the Greeks frequently winnowing with *the shovel* (Isaiah xxx. 24). The various allusions to harvest, and its concomitant observances, in the Sacred Writings, derive much illustration from the practices of these countries.

My stay in Argos was of a month's duration. I had hoped, during this interval, to be able to aid the circulation of the Scriptures in the various parts of the Morea which I had visited; but, unfortunately, the plague had excited such alarm, that Napoli was barred against all ingress, and I had no opportunity of obtaining the New Testaments which had arrived from Syra. I found occasion, however, to make known the Truth to various individuals; and I rejoice to recollect the names of several young men who lent an attentive ear to my remarks. I now repeat an observation which I made more than two years ago, that everywhere I discover some persons to whom religious Truth is a grateful subject. On the one hand, they become enlightened as to the various corruptions of their own communion; and, on the other, they escape from the still more dangerous gulf of Infidelity, into which so many fall headlong. God has bestowed on me the inexpressible favour to sow the *incorruptible seed* of Revealed Truth at Argos, and in various other places; and I feel strongly persuaded that He will also give the increase. It is manifest, that, in various parts of the East, a work of preparation for the reception of Christian Truth is most decidedly going forward. I say not, that many persons have arrived at that establishment of Christian character which is designated by the term "Regeneration;" but

I do affirm, that many have had their minds so far enlightened, and so far interested in this important subject, that, when the door for proclaiming the Gospel shall be more widely and effectually opened, there is a good hope that more individuals will gladly come forward, will embrace the wished-for opportunities, and will become willing converts to the true doctrines of Christianity. At present, every one who is interested in the cause of Christ, contemplates the political aspect of Greece with intense interest. He frequently inquires, Whether the New Government will lend assistance, or otherwise, to the efforts which are in progress for the benefit of its subjects? Whatever the answer may be, convinced I am that our labour has not been in vain. If not the great good which we hope, yet some good will assuredly be the result. Thousands of copies of the New Testament are gone forth; and other testimonies to the Truth, both oral and printed, have been given. Thus are thousands of voices *crying in the wilderness*, "*Prepare ye the way of the Lord: make straight in the desert a highway for our God!*" (Isaiah xl. 3.) We leave, then, our humble efforts to the blessing of the Most High.

Before I left Argos, the plague had advanced as far as Omer-baka, a village only an hour-and-a-half distant: and letters from Napoli now inform us that it has found its way into Argos itself. I

find much cause for gratitude, that, under these circumstances, I was enabled to reach Syra. I could not pass by the route of Epidaurus and Ægina, as I had intended; for the road was closed: but I found means to reach Kalamaki, near Corinth; and there the health-officer was so polite as to procure me a passage for Syra.

Appendix.

APPENDIX,

(No. 1.)

JOURNAL

OF

JOANNES LAZARIDES.

(See p. 123.)

JULY 8, 1828—I arrived at the Point of Andros, from whence I made a tour of the neighbouring villages. I found a young Cephalonian, with whom I conversed, at length, on religious duties, on Regeneration, and that *by the works of the Law no one can be justified* (Rom. iii. 20); and that *God hath given us eternal life, and this life is in His Son* (1 John v. 11). In the end, he became pleased, and professed his need of reformation. I sold a considerable number of Gospels (*i. e.* New Testaments) and Tracts; and presented copies of the latter, gratis, to many poor Children. From thence I went to the Kastro of Andros.

July 12—Conversation with a learned Latin (*i. e.* Roman Catholic). He expressed the opinion, that the English take the words of the Gospel according to the letter ; and brought forward, as an example, 1 Tim. iii. 12, *i. e.* “ they marry:—but the Wife of the Latin Priests is their Church.” I read to him 1 Tim. iv. 1—3: *The Spirit speaketh expressly, that in the latter times some shall depart from the faith—forbidding to marry, &c:* and he remained without answer. I also proved to him concerning the Bread and Wine, that they are not changed, but remain in their original substance: and that the Scripture nowhere speaks of the Mediation of Saints, Angels, and the Holy Virgin: and even concerning the danger of Idolatry; and that they teach their people according to their own Tradition, and not according to the Gospel: (Matt. xv. 8, 9.) He was almost persuaded by my words.

July 18, 1828: *Lamyra*—Conversation with Hadji Papas Elias, concerning the Seven Mysteries. I pointed out to him two only as more essential, Baptism and the Communion, but with extreme friendship;—and spoke of the Traditions of their Fathers, who have handed down things at variance with the Gospel; and the injury resulting from them;—and concerning the new Forms of Prayer, and Uncanonical Books, which ought not to be read in the Church, but only those which are Canonical, and which these are;—and that the modern Idolatry

(*work of men's hands*) resembles the Idolatry of the Ancient Greeks. I also read to him the passage Rom. i. 23. After I had spoken concerning many similar subjects, he said to me, " O that we might be counted worthy, Brother, to see *one fold and one Shepherd*; and that then the subjects of accusation, and the errors, might be obliterated from amongst us ! "

I then passed to Mesaria, and was engaged in selling and distributing from noon to evening. I visited two other villages, Menites and Apikia. Throughout the whole of Andros, I did not leave children, or small or great, without bringing them to an enthusiasm for reading such useful books. They have also a School, well built; to which Mr. Brewer presented ten dollars, for the payment of the Master. Hitherto, one of the Committee retains the ten dollars, and their School is not in a good state; since those Children only learn to read who are able to pay the Master. I therefore said twice to the Committee, many others being present: " Brethren, that present of the ten dollars was solely for the poor Children, who have not the means to pay a Master. You ought to have performed your duty in harmony with our object: we ought to have seen your Children enlightened. But since, hitherto, you have neglected duties so pleasing to God and so useful to the public, I now entreat you, in the name of God, to neglect them

no more. I really see the desire of your Children. I hope I have benefitted you all, both with words and with the distribution of the Word of God : and if I perceive that you have the desire and a change of mind, I will present you with 15 Gospels, gratis, for the poor Children ; which, after they have read and been catechised from them at least twice in the week, must be left in the Library of the School ; and thus must always remain there for successive scholars." They gave me promises, that, on the arrival of the Governor, Count Metaxa, they would act according to the advice which I had given them. Almost continually I was conversing in the style of exhortation in different parts, and often in assemblies of many Christians :—" Brethren, what advantage is it to us to abstain from various kinds of food, whilst we devour the flesh of our brethren with evil-speaking ; and with other impieties, by means of which we defile the true kind of fasting ? True Fasting consists in bringing into subjection our evil passions. There are some persons who abstain, during Lent, from smoking tobacco, and from coffee ; and who become inaccessible, and of down-cast appearance, in order to do honour to the Fast : and some adorn the pictures and temples of the Saints, whilst they oppress the innocent, and leave without assistance Christians suffering want, who are *the temple of the Living God*. And yet such persons imagine that they have accomplished all that

is necessary for their salvation. No, no, Brethren, they have not accomplished what is necessary; and, in fact, they subject themselves to the rebuke of Christ, by confining their piety to external observances, and neglecting *the weightier matters of the Law—judgment, mercy, and faith*: Matt. xxiii. 23. Such persons, according to the heavenly Truth, worship God in vain, with the lips only, and not with their heart; and teach other doctrines—their own commandments: (Isaiah xxix. 13. Matt. xv. 8, 9.) In order that we may avoid all unlawful worship, we must not have before us (as the Holy Scripture commands us) either *an Image, or the likeness of any thing that is in heaven or in earth*; but, on the contrary, we must *worship God with spirit and truth.*”

Judgment of the persons present, and of one of the Committee:—Some said, that the Scripture does not speak for the Pictures. Others: “If, as we perceive, it is forbidden, we ought not even to have Pictures.” Others: “If it does not permit even the likeness of any thing, what else is a Picture but the likeness of a Saint?” To whom I answered: “In truth it is not permitted: it were well that we had not such likenesses.” I also read to them Romans i. 23. In conclusion, I trust their minds were impressed, and that they were comforted. In the whole of Andros, I sold 38 copies of the large Testament, and 28 of the small, and Tracts to the

value of 100 piastres; besides what I bestowed gratuitously to many truly poor Children.

Zea : Aug. 6, 1828—Religious conversation with one who is a Deacon and Teacher of the School of Mutual Instruction. I asked him if it was long since he had read the whole of the Sacred Scriptures. “ Scarcely ever have I read it,” he replied; “ since I had it not.” I then presented him with one of the Diglots (*i. e.* the large edition of the Ancient and Modern Greek); and when he was exceedingly delighted, I said, “ Let us begin now and read a passage.” I began to read 1 Tim. iii.; and after he saw that the Bishop must be *blameless, the husband of one wife*, for a short time he reflected; and then said to me, “ Brother, what is that which it writes? I do not believe it; it must be an error.” When he had taken the Scripture into his hands, he read the Original only, in order that he might search for the truth: and when he was well certified that the Deacon also must be *the husband of one wife*, he said to me, “ Brother, were then is our wife?” To whom I also read 1 Tim. iv. When he had understood this chapter, he said, “ Truly our Caloyers (Monks) have apostatized from the Faith, and have hindered us to marry! Do you know, Brother, what they promised me, that that I might become a Monk? They shewed me their fine robes, their silver plate, their good eating and drinking; they flattered me, in order to make

me a Caloyer ; and they even ordained me Deacon gratis." When I perceived that he found pleasure and liking for the Sacred Scriptures, I said to him : " Brother, you will find many such examples in the whole of the Scriptures, when you read them, calling for assistance from on High." By degrees, I shewed him, that from Jesus Christ alone comes our salvation, 1 John v. 11, 12 ;—that our own works do not justify us, but faith in Jesus Christ ; since *we are justified gratuitously with His grace* (Rom. iii. 2, to the end) ;—that good works are the fruit and evidence of true faith ;—that there is *one God, and one Mediator, Jesus Christ ; and through him we have access, by one Spirit, to the Father* (1 Tim. ii. 5. Eph. ii. 18) ;—and that in the whole Sacred Scripture there is not found one single command to pray to, or to worship, Saints, Angels, or the Holy Virgin, but God only : (Matt. iv. 10. Phil. iv. 6. Acts x. 25, 26. Rev. xxii. 8, 9. Coloss. ii, 18.)

He was persuaded by all my quotations, except concerning the Holy Virgin. He said : " It does not displease Christ, if I glorify his Mother." I replied to him : " My friend, we do not see any command in the Scriptures to pray to her, or information that she mediates for us, as I said before to you. See how Christ treats her, Matt. xii. 47, 48. John ii. 4. xviii. 26 ; knowing that we should afterwards deify her, as is at present the case with our nation. For when we say, " With all our heart,

soul, mind, and with our lips, we glorify thee," and when we call her "Queen of Heaven and Earth," what other adoration or glory remains for God? Does not the text Rom. i. 25. apply to us? *They worshipped the creature more than the Creator.* I said to him, "Truly she was the most holy of Saints, but was not, however, God." At length, I convinced him.

In our few private meetings with different persons, I openly disproved the Worship of Pictures. I represented the subject in this manner. "You say, that this Picture does miracles, but the other not: but if one has that power, the other also must have it. But since one does not possess that power neither can the other. Do you wish me to give you certainty? Bring me any Picture you please; and if, on breaking it, my hands fall off, then there is a miracle. Do you not see, that your most famous Pictures have been destroyed, at different times, by so many Infidels; and that your sacred things have been trampled under foot? And what did those Infidels suffer? they neither were blinded, nor did their hands fall off. Why? because the Pictures are not in harmony with God's will." They began to say to one another, "Our friend speaks well. We see, indeed, evident miracles at the present day. We see Infidels, Idolators, Savages, embracing the Sacred Gospel, and becoming truly followers and zealous Apostles of Christ—nations, and entire

kingdoms, without superstitions, prejudices, and old traditions." I also spoke to them concerning the Lord's Supper, and Fasts, and Mysteries, that they are not as they imagine. I proved to them which are such according to the Gospel, and which are according to their Tradition. According to my ability, I taught them in different parts; and in Coffee-houses I frequently read to them the more requisite parts of the Sacred Gospel.

I fear that I may trouble you with my prolixity. I beg you to entreat the Lord for me, to open and regenerate my heart and mind, that I may become, in future, useful to my Christian Brethren. Give my humble salutations to Mr. Benjamin Barker: tell him that I am eager to fulfil his commands; and that I attend to my employment, knowing the things of this world to be *dung* and *dross*. Last of all, I entreat you to write, on my account, to my master, Mr. Leeves: from whom, after so many years' acquaintance, I shall not hide my respect, requesting that I may still render him my faithful services. May he live, and have me in his kind regards, as he always has had!

I remain, &c.

JOANNES LAZARIDES.

APPENDIX,

(No. II.)

LETTER OF PROFESSOR BAMBAS.

(See p. 135.)

Αἰδέσιμε Κύριε—

Ἔμαθα ἀπὸ τὸν φίλονμας Κύριον Κεννέδην, ὅτι ἤσθε ἔτοιμος νὰ ἀναχωρήσητε εἰς Ζάκυνθον. Ἐνὼν μὲ τοῦ σεβασμίου φίλου τὰς εὐχὰς καὶ τὰς ἰδικάσμου, ὑπὲρ τῆς υἰγείας, καὶ πνευματικῆς καρποφορίας τῶν ἱερῶν ἀγώνωνσας. Σᾶς στέλλω τρία συστατικὰ γράμματα· μὴ βιασθῆτε ὅμως νὰ μεταβῆτε εἰς τὴν Πελοπόννησον, ἀλλ' ἀκριβῶς πληροφορηθῆτε αὐτοῦ εἰς τὴν Ζάκυνθον περὶ τῆς καταστάσεως τῶν ἐκεῖ πραγμάτων.

Χάριτι Κυρίου καὶ Σωτῆρος ἡμῶν υἰγαίνω· ἐπανέλαβα καὶ τοὺς ἀγῶνας τοῦ ἐπαγγελματός μου. Παρακαλῶ νὰ μὲ ἐνθυμῆσθε πάντοτε εἰς τὰς πρὸς Θεὸν εὐχάσσας· μένω μὲ ὄλο τὸ σέβας, καὶ τὴν ἐν Χριστῷ ἀγάπην,

εἰς τὰς προσταγάσσας πρόθυμος,

N. BAMBAS.

TRANSLATION.

“REV. SIR—

“ I have learnt, from our friend Dr. Kennedy, that you are ready to depart for Zante. I unite my own prayers with those of our reverend friend, for

the spiritual success of your sacred exertions. I send you three Letters of Recommendation. Be not in haste, however, to cross over into the Peloponnesus ; but gain accurate information in Zante concerning the state of affairs there.

“ By the grace of our Lord and Saviour, I am in health, and have resumed the labours of my profession. I entreat you to remember me always in your prayers to God. I remain, with all respect, and with love in Christ,

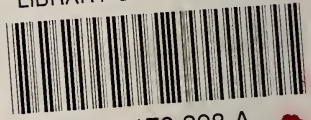
“ attentive to your commands,

“ N. BAMBAS.”

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