

will accommodate six hundred, and sustain day and boarding schools. Another is known as the Dames de Nazareth. The German Jesuits sustain places of instruction; and a fine orphanage and school with a chapel, in which French and German services are alternately conducted, exists. A very interesting school is conducted by a learned Arab.

Compared with the present prosperity of the Syrian Protestant Mission, the early struggles of the missionaries to Syria form a contrast as great as that between the sufferings of the Pilgrim Fathers and the present condition of New England. A magnificent presentation of Western civilization is made to-day in the presence of the Mohammedan world.

At a little distance the heroic aspect of missionary work still appears, and the results of preaching the Gospel in the mountains of Lebanon and in the villages of the plains, as well as the self-denial and isolation necessary to accomplish it, can be seen in less than two days' journey.

Before leaving Beirut I visited the grave of Bishop Kingsley of the Methodist Episcopal Church, who died there, April 6, 1870, when returning from an episcopal tour through the missions of his Church in China and India.

CHAPTER LX.

Cyprus and Noted Islands of the Ægean Sea.

Cyprus—Lanarca—Greek Church of St. Lazarus—Rhodes—The Colossus—Symi—Kos, Birthplace of Apelles, Hippocrates, and Simonides—The Rock Island, Patmos—Classic Interest of Samos—Scio.

AGAIN the time had come to trust ourselves to the capricious mercies and severities of the Mediterranean, and bidding the mainland of Asia a temporary farewell we took the steamship for the island of Cyprus. The voyage consumed twelve hours. Father Stephanos, whom we had met in Jerusalem, and who had acted as interpreter in our conversation with the Greek patriarch, was on board with some co-ecclesiastics, and we found in him a frankness in criticising his Church, and especially its politico-ecclesiastical manipulation, which demonstrated that it does not control the tongues of its ministers. No doubt, however, with Greek facility he could explain to the satisfaction of the authorities everything he said. I shall not make him responsible for any particular statements, not having warned him that he was being interviewed for publication, and being well aware that in all sects many feel free to criticise, in conversation with strangers, points which they would defend if attacked from without.

We went on shore at Lanarca, the capital, and saw so much of it as was possible during the time allowed before sailing. The island of Cyprus contains 3,723 square miles, and a population of 186,000; 125,000 of these are professedly Christians, and speak the Greek language. Glimpses of the mountain ranges which traverse the island, one parallel with the north and the other with the south coast, could be seen, and a few of the fever-breeding marshes that have brought the climate into disrepute. Bad harbors, frequent droughts, and inefficient government, together with neglect and want of drainage and cultivation, have kept poor one of the most fertile islands in the Mediterranean. There is a marked contrast

between its population to-day and that of ancient times. Then two million people lived and prospered upon it. Two sorts of fevers—ague and remittent—keep many of the inhabitants sick, unless they have the ability and the means to move from point to point according to the climate. Little remains of the old forests, or of the cedars, which are said to have surpassed even those of Lebanon.

Colonized by the Phœnicians, the Syrians, Greeks, Egyptians, Persians, and Romans successively held it.

Cyprus swords were so valued that Alexander the Great wore one presented to him by a king. On this island Solon spent the closing years of his life. In comparatively modern times it was a place of importance, and at the close of the twelfth century was conquered by Richard Cœur de Lion, who called himself King of Cyprus. In 1878 it came under the control of Great Britain.

Barnabas, "the son of consolation," was a native of Cyprus. Some of those that were scattered abroad after the persecution of Stephen went as far as Cyprus. When Barnabas and Paul were sent forth by the disciples they went there. After they separated because of contention about Mark, Barnabas took Mark and sailed to Cyprus; and when Paul sailed from Patara he left this island on the left hand, on his way to Syria. On Paul's journey from Cæsarea to Jerusalem, "one Mnason of Cyprus, an old disciple," with whom they were to lodge, went with them. In the terrible voyage described by the apostle in Acts xxvii, they "sailed under Cyprus, because the winds were contrary."

In the bazaar was an abundant supply of all kinds of oriental fruits of the season, handiwork of the people, and of everything which such places usually contain. A guide, employed to conduct us through the Greek Church of St. Lazarus, pretended that the body of Lazarus was beneath the building, but he romanced superfluously, as the authorities do not claim that. He solemnly assured us that the Bible states that, after the resurrection of Lazarus, the Jews drove him away from Joppa, but his boat miraculously drifting to Cyprus, he landed at Lanarca, and the Christians made him bishop, the functions of which office he exercised until his death.

We saw a few of the relics which make Cyprus interesting to antiquarians, but many of the best are in New York. General Di Cesnola, a native of Italy, after a military education and service in the Sardinian army and the Crimean War, came to the United States, volunteered and became Colonel of the Fourth New York Cavalry and a naturalized citizen. Afterward, when consul at Cyprus, he made the collection of antiquities which he sold to the Metropolitan Museum of Art, of which he is now director. An attack upon him, in art journals and in the daily press, which began in 1879, was referred to a committee of five distinguished citizens, who declared the charges groundless; it was afterward fought through the courts, resulting in a disagreement of the jury. The year after the attack Columbia College conferred upon the General the degree of LL.D.

The controversy was so partisan that no one could make anything of it. General Di Cesnola's *Researches and Discoveries in Cyprus* contains more information than any other accessible work on the subject. "The beautiful women of Cyprus" must have been indoors on the occasion of our visit, and the female inhabitants whom we saw on the streets, in the stores, and in the markets, foreigners.

From Cyprus we sailed to Rhodes, the usual time of the voyage being thirty hours. We were a little longer on the way. This is the most eastern island of the Ægean Sea, a center of primitive traditions; it emerged into history in the possession of all the elements of prosperity, and soon became a great commercial and colonizing power. Rhodes is mentioned in the history of every important war of ancient times in this part of the world. Its coasts present a noble appearance: the island culminates in a mountain summit four thousand feet above the water, and the gradual ascent of the hills produces, from some points of view, the effect of terraces. As a quaint authority says: "All that remains of the Colossus of Rhodes, one of the seven wonders of the world, is the place where it stood at the entrance of the harbor." It was a bronze statue one hundred and five feet high, was twelve years in being erected, stood for only fifty-six years, being overthrown by an earthquake B. C. 222. The pieces re-

maintained there eight hundred and ninety-four years. In 672 the general of the Caliph Othman IV sold them to a Jew, who carried them away on nine hundred camels. Happening to remember this passage from a translation of Pindar:

"Wisdom true glory can impart
Without the aid of magic art;
As ancient fame reports when Jove
And all the immortal powers above
Held upon earth divided sway;
Nor yet had Rhodes in glittering pride
On ocean's breast appeared to ride,
But hid beneath his briny caverns lay,"

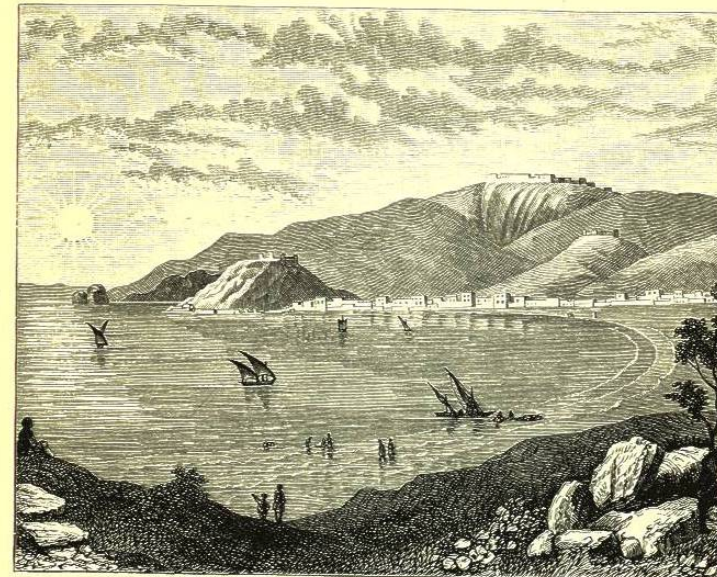
I looked with curiosity upon the natural features of the island, which suggested the idea of its originating by the special power of Apollo, and elaborated the myth of its being raised from beneath the waves.

Later history connects it with the Knights of St. John, who dwelt upon it for above two hundred years after their expulsion from Jerusalem, finally surrendering to Suliman the Magnificent after a siege of four months.

From Rhodes we sailed past the island of Symi, often mentioned in history. The people earn their living by fishing for sponge, and both men and women have an extraordinary reputation as divers for sponge and coral. A Greek on the ship told amazing stories of the length of time the women could remain under water, and said it was a custom, when a disturbance took place among the women, to break it up by offering a reward to the one who would dive the deepest and stay under the longest; at which tale some of the Greek bystanders laughed incredulously.

Kos was the next island of importance which came into view, and what I had read and heard of it made me regret the possibility of landing. I can imagine no more stimulating way of disposing of three or four days than pedestrianizing on this classic island, the birthplace of Apelles, the painter, Hippocrates, "the father of all such as practice physic," and Simonides, the Greek poet, who had claims to distinction as a philosopher, as the first poet who wrote for money, and on account of adding four letters to the Greek alphabet.

It is still more famous as being the only city in Asia Minor which refused to obey the edict of Mithridates ordering the massacre of all Roman citizens. Paul also mentioned his coming to Coos. We were sailing over the route which Paul took, but in an opposite direction, he voyaging to Syria.



Isle of Patmos.

Patmos to me had more of mystery and fascination than all the small islands in all the seas. Nor is there anything uttered by man, within or without the Bible, more sublime than:

"I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ."

For six hours we were within full sight of it on a day of unsurpassed brightness, and seldom do travelers in this region have so grand a view. Many pass in the night, and others at such a distance as to be unable to discern the outlines of this irregular mass of rock. The island is but ten miles long and five

wide, and may be correctly described as a mountain of rock, two thirds of which is under water. The sea withdrawn, it would be one of the most striking rock mountains in the world. According to classic historians, the most precipitous and desolate islands were selected for the imprisonment of exiles, and no sooner did we discern Patmos than its appropriateness for such a purpose was apparent. A flat island is never impressive. Seeming to exist by the mercy of the sea which ever dashes against its shores, should it be entirely submerged it would not surprise the observer. But Patmos is the embodiment of sternness and force; its attitude that of a giant who had thrust himself up out of the sea, and stood through the ages defying its power.

The aspect of the mountain is similar to that of Gibraltar, as it is divided into two parts. On the east side is the harbor. Tradition says St. John received the revelation in a grotto halfway up the steep ascent, and with a glass we could easily distinguish the spot. Near the summit is the celebrated Monastery of St. John the Divine. At first we studied it through a glass, but the ship drew so near that it could be identified with the naked eye.

The Greek fathers who were on board looked upon this island with an interest not less than our own, and one, who had made seven voyages through these waters, said it was the first opportunity he had had of seeing it. The monks claim to point out the very spot where the revelation was delivered, even to identifying the fissures in the roof of the grotto through which the apostle heard the voice from heaven like the sound of a trumpet. That is bringing the matter to a fine point, especially as there is not the slightest reason to suppose from the book itself that any sounds were heard by his material ear. Whoever will carefully read the first chapter will not be left in doubt upon this point. All these wonders were seen by John in vision, and are types of spiritual truths. The island has a population of four thousand, a starving, poverty-stricken class, who live by working on other islands as farmers and by boating.

Samos is larger than Patmos, being thirty miles long and eight wide. A splendid picture was presented of the range of

mountains, extending from east to west, whence it derives its name. Patmos has no classic value. Samos was once the center of Ionian manners and learning, and has no Christian interest. All that we had known, read, or heard of ancient Greece came trooping up, and as we read an epitome of the statements of Thucydides recalling the fact that the Samians were the first of the Greeks, after the Corinthians, who paid attention to naval affairs, and remembered that they founded colonies in Thrace, Sicilia, Crete, Italy, and Sicily, and as we contemplated the island, now in possession of Athens, then of Sparta, then of Rome, tracing it down from the time that Antony and Cleopatra made it a place of residence, until it sank into its modern insignificance, we felt, as often before, that not the size of the territory, but the character of the people, makes its history important.

At Scio, or Chios, we made a landing. Its modern is almost as interesting as its ancient history. It claims to be the birthplace of Homer, "the blind old man of Scio's rocky isle," and that Ion, the tragic poet, and Theopompus, the historian, were born there is not disputed. In the time of Herodotus it was a member of the Ionian Confederation. Important as its history has been, the island is only thirty-two miles long and eighteen wide. As we sailed along the mainland and among the islands, our minds were filled with Bible names, such as Caria, Miletus, Trogyllium, Samos, Patmos, Coos, Chios, Mitylene, Ephesus, Cnidus, with classical Halicarnassus and the Meander. The tints of sea, sky, and landscape, the constantly changing outline of the mountains, caused the scenic interest to leave in the mind a suffused haze of delight. The historic, the literary, and the artistic formed a shifting panorama of things new and old. We were among places and scenes of which we had heard and read all our lives, and memory fulfilled the tribute paid her by Samuel Rogers:

"And hence the charm historic scenes impart;
Hence Tiber awes, and Avon melts the heart;
Aerial forms in Tempe's classic vale
Glance through the gloom and whisper in the gale," etc.

As we recalled Paul's missionary tours and John's sufferings and revelations, religion threw its charm over every object.