

CHAPTER LXI.

Smyrna and Ephesus.

Beauty of Smyrna—Figs, Drugs, and Rugs—Cosmopolitan Population—Languages—Wandering Tribes—Religions—Tomb of Polycarp—Importance of Ephesus—Ruins of the Stadium, Odeon, and Great Theater—Temple of Diana—Incidents in Paul's Life Connected with Ephesus—Legend of the Seven Sleepers.

It was with satisfaction that we disembarked at Smyrna. An old acquaintance and fellow-traveler, the late A. A. Vantine, founder of the famous carpet, rug, and oriental merchandise establishment on Broadway, New York, had said to me: "Visit Smyrna, and keep your eyes and ears open, for you will see strange peoples, and the sounds of more than fifty languages and dialects will bombard your ears." After listening by the hour on shipboard to his interesting reminiscences of twenty-six visits to Smyrna, Constantinople, Japan, and other countries of the East, I told him that when in Smyrna I should remember him, and on returning would report whether I found the city as he had portrayed it.

The conversation occurred but six years ago, yet, before the opportunity of making the report came, the hero of so many journeys had been summoned to that bourn whence no traveler returns, although his name upon the house still attracts attention.

He who goes to Smyrna for good hotels will be disappointed; but they are endurable. The hours of meals are primitive, dinner being served in the middle of the day.

I had not been in my room ten minutes before being forcibly reminded of my native land by the cheerful song of the mosquito. Smyrna is as famous for mosquitoes as New Jersey, and the winter is not cold enough to kill them.

We were filled with admiration of the beauty of the city as we entered a gulf which extends far inland, and the city lies

partly on the slopes of Mount Pagus, near the southeast of the gulf, and partly between that hill and the sea. Opposite to Pagus is a steep peak nearly one thousand three hundred feet high; and in the most ancient period of the city's history the Acropolis was upon this point. On the west side is another hill surmounted with the ruins of temples.

The sea in front and mountains as a background will give any city an imposing appearance, and its beauty is increased when arms of the sea reach inland. In ancient times, "when magnificent buildings and imposing Acropolis and the wide circle of massive walls combined with the natural scenery in one splendid picture," the effect must have been even more striking. I enjoyed several walks along the sea, constantly rejoicing in glimpses of Mount Pagus, and made a short trip up the mountain's side. Frank Street, containing the English consulate and chapel, the European casino, English book-sellers, and the English pharmacy, is interesting to Europeans. Donkeys are as frequently used for riding in Smyrna as in Cairo.

Smyrna has a wide reputation for its traffic in drugs; in fact, it has monopolized this business in the East, and while prescriptions were being put up for me by one clerk I chatted with another, who seemed to be a polyglot, as he could turn like a courier from one language to another, but, unlike the courier, could converse intelligently and correctly upon any subject. Olive oil and attar of roses, scammony, galls, licorice paste, opium, madder, all sorts of drugs, dyes, and perfumes are wholesaled and retailed. The large tanks employed in the leech business are very curious. Before bleeding became unfashionable in medical practice an immense business was done in leeches.

Everyone has heard of Smyrna figs. Had it been in the season I should have gone to see them cured, though some say that the women who prepare them are among the dirtiest creatures to be found in the Levant. It is claimed there is a mystery in the method used which gives the figs their reputation.

Of the rugs and carpets I need say nothing, for the finest can be seen in New York. They are manufactured in towns in the

interior and brought to Smyrna. In the windows of the stores were curious handkerchiefs, and while passing through the Persian khan we saw rarely beautiful designs in carpets. Later in the season small dealers come in and peddle rugs and carpets about the city; sponges from the islands which we had passed are sold here.

In looking for Mr. Vantine's cosmopolitan population, I was not disappointed; for all kinds of dialects saluted my ears, and every variety of costume greeted my eyes. On the outskirts of the city there is a huge encampment of gypsies speaking their own language, and we observed some of them standing about the station.

The authorities divide the nations and languages into many groups: English and American; High Dutch, an old colony of Hollanders; French; Italians; Albanians; Slavonians, speaking Servian; Hellenic Greeks, speaking Romaic; Armenians, Persians, and Gypsies; Jews, whose language is mongrel Spanish and Italian; and varieties of Turanians, including Turks, Kizzilbashs, and Rayah Greeks speaking Turkish and Greek, descendants of the ancient inhabitants of Asia Minor.

It was represented to us that not one language is spoken in purity; that most of the Mussulmans and Christians speak several languages, and that, under the influence of the modern Greek or Romaic pronunciation, and from their being a non-reading people, the Christians create dialects. Our old guide, Moses, in Palestine, illustrated this tendency by his fluency in languages and dialects. He could speak many languages, but none correctly.

In Smyrna there are many Negroes from Eastern and Central Africa. Among the most peculiar of mankind are the nomads, encamped within a few miles of the city; for this is the frontier of the wandering tribes who are scattered over the vast territory between Smyrna and China. At the present time there are twice as many Greeks in Smyrna as in Athens.

I dare not enter into the history of the city, as even an intelligent condensation would demand several chapters. Its myths begin to dissipate about seven hundred years before

Christ. It lay desolate four hundred years, but Alexander the Great is said to have had a warning in a vision from Diana to restore it. It became famous for philosophy and rhetoric, being named the "Forest of Philosophers," the "Museum of Ionia," "the Asylum of the Muses and Graces." Formerly insalubrious, the nucleus and generating center of plagues through all the centuries, for about sixty years it has been comparatively healthful. Miasmatic valleys surround it, and would render it uninhabitable were it not for a certain wind which they designate the *Imbat*.

The Turks allow religious freedom, and Greeks, Armenians, and Roman Catholics are undisturbed in their worship. A singular concession to Greek and Armenian prejudice appears in the fact that the Roman Catholic cathedral contains hardly an image. Many schools and missions exist, and the different religious creeds are divided into antagonistic sects. Among the Mohammedans there are several that are not allowed to practice their peculiar rites in this orthodox Mohammedan city.

Protestant missions have existed in Smyrna for years, and diverse statements are made concerning their success.

To Christians the preëminent interest of Smyrna lies in these words:

"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive; I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death."

"This once only her record flashes into unique and sudden brightness illumined by the praise of Christ himself, praise unalloyed by a single word of censure."

From the beginning Smyrna suffered tribulation for Christ from heathen and Jews; though Smyrna was rich, the Christians

were poor, but they were rich in faith. It was here that Polycarp was martyred, and he was bishop at the time that Ignatius passed through on his way to die for Christ in the amphitheater of Rome. Polycarp was a disciple of St. John, and from these circumstances it is the opinion of many, and is set forth in a work on the *Seven Churches of Asia*, edited by Professor Salmond, of the University of Aberdeen, that he was the "angel of the church in Smyrna" to whom the above words were written. Of him Irenæus writes his reminiscences in the latter part of the second century, saying: "I can tell the very place where the blessed Polycarp used to sit and discourse; his entrances, his walks, the complexion of his life, the form of his body, his conversations with the people, and his familiar intercourse with St. John, as also his familiarity with those who had seen the Lord."

The ruins of the amphitheater in which Polycarp was sacrificed for Christ are still there; his words just before he was burnt will never die. The proconsul who wished to set him free, as Pilate wished to deliver Christ, said: "Blaspheme Christ, and I will release thee;" Polycarp answered: "Eighty and six years I have served him, and he hath never wronged me; how then can I blaspheme my King, who hath saved me?" This sealed his doom.

The "candlestick" of Smyrna has never been removed. From that time to this it has been a Christian city, presenting the Gospel in a poor, mutilated form, but no doubt containing at all times a number of such as should be saved, and who through all the superstitions and ceremonies of paganized Christianity have adhered to the Head. It has always been spoken of as Christian, "the Moslems in scorn terming it the infidel Smyrna."

Some of our party went to see the tomb of Polycarp, the identity of which has been maintained. It stands on the side of Mount Pagus, below the Acropolis, near the ruins of an immense theater which was destroyed by an earthquake, and over it grows an ancient cypress tree. Above, within the Acropolis, is a mosque which is known to have been the church in which he preached.

Smyrna is worthy a visit from every traveler, whatever his

favorite line of study and observation. Yet many, generally well informed, are so ignorant of it that the remark is not infrequent: "What is the use of going to Smyrna?" They do not appear to know that it is to-day, and for ages has been, the most important city in Asia Minor, having its hand on Europe, Asia, and Africa, and abounding in antiquities, pre-Christian and Christian, and containing a unique conglomeration of more than two hundred thousand living human beings.

Ephesus is a cradle of mythology, the metropolis of the Ionian Confederacy, "next to Athens remarkable for being the scene of memorable events, for having the great School of Art, and as being, next to Jerusalem, the holiest of Christian cities, and the most noted in apostolic labors." Ephesus is the legendary native place of Apollo and Diana; one of the chief claimants for the birthplace of Homer; an alleged birthplace of Apelles;—Ephesus is necessary to the history of Cræsus, Artemisia, Xerxes, Cimon the Athenian, Alcibiades, Lysander the Spartan, Agesilaus, King of Sparta, and Xenophon; of Alexander the Great; of Ptolemy Philadelphus; of Hannibal; of Mithridates, Manlius, Scipio, Sylla; of Cicero, Pompey, and Augustus. Ephesus, renowned for architecture, sculpture, painting, philosophy; equally important in the Asiatic, Grecian, Roman, Byzantine, and Mohammedan periods, under paganism, Christianity, and Mohammedanism, can be visited in one day's excursion from Smyrna, the distance being forty-eight miles.

The morning appointed for the journey found me ill, but the thought of missing Ephesus was not to be endured, and a counter irritant might ward off a worse thing; so, whipping up the latent powers, I rose, and once in the train had nothing to do but exist and enjoy the attractive scenery, until the village of Ayasoolook was reached. It is at the entrance to a large fig district, the vineyards being on the adjacent mountains. Murray says that this "is a feverish place, with few permanent inhabitants," and that "visitors who stay over night should sleep in an upper story." For that reason only explorers remain long, and even they are recommended to stay at another village an hour's ride away, seven hundred feet above the level of the plain, and healthful.

Horses were obtained, but were so poor that though each man tried to get the best he subsequently maintained that he had the worst.

My beast had the most expressive countenance I have ever seen upon horse or ass, and a way of looking at other horses and their riders which resembled a satirical leer. I concluded that he would try to throw me; but physiognomy is as uncertain an index of character in horses as in men. He was peaceful, gentle, and had but one trick, that of occasionally pausing, generally in front of a ruin, and looking around as if to say, "Why do you bring me here?"

Nests of storks attracted our attention as we rode. These birds are revered by the inhabitants, and sail through the air or stand with equal majesty upon their high nests.

The finest account of Ephesus as it was may be found in the Book of Acts. In exploring the ruins we rode several miles on the sides of mountains and hills, and rambled over adjacent valleys. But fragments of monuments remain, from the Cyclopean walls down to the time of the Mussulman. The theory is that the country was originally settled, and that two or three smaller cities were built on Mount Prion, Mount Coressus, and on the hill near the present railway station; that these flourished, gradually approached each other, and finally united and formed Ephesus.

Only fragments remain of the magnificence of Ephesus, but much more than I expected, both of substructures and superstructures. The subterranean vaults are vast, the foundations easily traced, and there is no reason to doubt that the sites of almost all the famous buildings are identified. The Gymnasium, the Great Agora, and the two smaller markets, close to the base of Mount Coressus, are plainly marked. Ephesus was famous for its gymnasiums; one was nine hundred and twenty-five feet by six hundred and eighty feet; but another, where Agesilaus exercised the Spartans, was more celebrated. We stood in the theater, which would seat sixty thousand. It is a pile of ruins, but its walls in part still stand. The climate admitted of perfect ventilation, little use was made of windows, and immensity and simplicity were the elements of its grandeur. The Stadium and the Odeon and fragments of temples still

remain; the two former are positively identified, several of the temples hypothetically. Coins are extant upon which are inscribed the names of the temples of Ephesus. For centuries the Temple of Diana was buried beneath the accumulating débris and the soil of the plain, and the knowledge of its site was lost; but about thirty-five years ago Mr. Wood found inscriptions in the great theater, one of which gave the clew to the location of the temple.

Though a wanderer in many countries, and in the habit of reading accounts of ruined cities, not till I reached Ephesus did the full glory and value of the services of archaeologists and antiquarians burst upon my mind. With the scene in full view, I read of the discovery of the Magnesian Gate; from which, according to Philostratus, a covered way led to the Temple of Diana. Mr. Wood dug for it, and eleven feet underground found the road with tombs on each side. For three years he explored this road. Finding an inscription elsewhere stating that the procession from the Temple of Diana entered the city by the Magnesian Gate and returned through the Coressian Gate, he drew the conclusion that the temple stood at the junction. After finding the Magnesian, he discovered the Coressian Gate, and in April, 1869, "he struck upon the angle of the peribolos just where it might have been expected to be." Then he discovered in that wall an inscription stating that the Emperor Augustus had rebuilt the peribolos wall around the Temple of the Goddess Diana, B. C. 6. His later discoveries were remarkable, including a pavement of square blocks of fine white marble, nine inches thick, on a level bed of black marble. These were eighteen feet below the soil, and on further examination he discovered that the lowest stratum of soil was composed of splinters of fine white marble calcined by fire. He came upon drums of marble columns six feet in diameter; then the south walls, and fragments of one hundred columns sixty feet high. By comparison he ascertained the dimensions of the temple to have been one hundred and sixty-four feet by three hundred and forty-three. One of my authorities compares this temple with the Parthenon, which is only two hundred and twenty-eight feet long by one hundred and one broad. The ruins found are

of the eighth successive temple, the preceding seven having been burnt. The sixth is supposed to have been begun six hundred years before Christ, and was built in a marsh to guard against earthquake. It is claimed that this temple was destroyed the same day Socrates drank poison, B. C. 400. The seventh was the one that Herostratus burned in order to perpetuate his name, giving rise to the lines which John Wilkes Booth used to repeat to his friends when he was contemplating the plan that ended in the assassination of President Lincoln:

"The aspiring youth that fired the Ephesian dome
Outlives in fame the pious fool that raised it."

Amid these ruins I lifted up my voice and shouted, "Great is Diana of the Ephesians!" but none are left upon the earth to do her reverence. The temple is supposed to have been burned the year A. D. 260, but its final destruction is believed to have occurred under the decree of Constantine, A. D. 342. The demonstration of these facts on broad, general lines is absolute.

Guided by the Book of Acts we could easily follow St. Paul. He comes to Ephesus, accompanied by Priscilla and Aquila, and, after reasoning awhile with the Jews in the synagogue, departs for Jerusalem, leaving Apollos of Alexandria to preach. Aquila and Priscilla meet him, and from them he learns more of Christianity. Again Paul comes to Ephesus, and finds the disciples who had received only John's baptism. From the reference to this fact arose the notion that John the Baptist had been there, and they pretend to show the font in which he baptized. Paul now remained two years "disputing daily in the school of one Tyrannus." As Ephesus was at that time given up to magic, Paul here wrought special miracles, and here the sons of Sceva tried to cast out the evil spirit and were confounded, so that "those who used curious arts . . . and books . . . burned them, and mightily grew the word of God and prevailed."

Then arose the excitement. Demetrius and his fellow-craftsmen impeached Paul, and said that the Temple of the Goddess Diana would be thrown down. The people rushed with one accord into the theater and cried for the space of about

two hours: "Great is Diana of the Ephesians." We stood that day before the walls which had resounded to the uproar.

The words of the town clerk show that there must have been an image supposed to have fallen from Jupiter: "Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshiper of the great goddess Diana, and of the image which fell down from Jupiter?" Timothy was at Ephesus with St. Paul, who sent him, together with Erastus, into Macedonia. The twentieth chapter of Acts states that while there St. Paul supported himself by tentmaking, a handicraft for which Ephesus was famous. A belief existed anciently that Paul was part of the time in prison here, which is quite probable, though the supposed St. Paul's prison is mythical. The Epistles to Timothy inform us that he was the first Bishop of Ephesus. It is also generally believed that after St. John was released from banishment on Patmos, he resided in Ephesus and the Virgin Mary dwelt with him there, and was buried there. For two centuries this was hardly doubted, but Jerusalem now claims his tomb. The Greeks allege that St. John is buried there under the ruins of a church.

Far up the side of Mount Prion is the Grotto of the Seven Sleepers. Eastern Christians believe that at the time of Diocletian seven young men with a dog went into this grotto to escape from their enemies, fell asleep, and did not wake for two hundred years, but woke with the impression they had slept only during the night. Going into the city they found everything changed; they could recognize neither the people, the money, nor the language. The Mohammedan believes this, and there is a whole chapter on the subject in the Koran: "The Chapter of the Cave." In Smyrna they sell rings with the names of the Seven Sleepers engraved upon them, which are used as talismans.

From Miletus Paul sent to Ephesus for the elders of the church, and delivered a wonderful address. But his prediction has been fulfilled; grievous wolves have entered in, not sparing the flock. In the message to the church at Ephesus the church is in general commended, but its members had to their credit a record of works, labor, patience, and abhor-