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No. I.

ARTICLE I.—*A Familiar Treatise on Christian Baptism.*
Illustrated with Engravings. Designed for Young Christians
and Baptized Children. By JAMES WOOD, D. D. New
Albany: John B. Anderson.

Plain Words to a Young Communicant. By JAMES W. ALEX-
ANDER, D. D. New York: Anson D. F. Randolph. 1855.

THESE excellent little books, by two of our eminent and judicious divines, are among the pleasing proofs that our Church, while, with all true Protestants, it recoils from "condensing the sacraments into idols," also refuses to join the rationalists in evaporating them into airy nothing. That of Dr. Wood is well fitted to fortify our people against the plausible attacks which our principles, as to the mode and subjects of baptism, suffer from the Baptists, while it affords much valuable instruction to Christian parents and their baptized children, as to the significance and importance of infant baptism, and the privileges and duties which result from it. It maintains and develops the doctrine of our standards as to such children being members of the Church, and under its inspection and government.

Dr. Alexander's little manual is a model of its kind. While it does not undertake to supersede such larger works as Mat-

By Symon
Awater

in profusion with scarcely any piety. But he who would make an inference from this, would simply show the narrowness of his mind. For another fact consistent with each of these is, that piety most flourishes in communions which make evangelical faith the life of the soul, while they use the simple ordinances and sacraments of Scripture, not as barren forms, but according to their divine intent and efficacy, for the promotion of that faith. For, however baptism may save, there must be more than the outward washing away of the filth of the flesh; even the answer, (sponson, *ἐπερωτήματα*) of a good conscience towards God. All are not Israel that are of Israel. "He is not a Jew that is one outwardly; neither is that circumcision which is outward in the flesh; but he is a Jew that is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God."

ART. II.—*Reise in den Orient* (Travels in the East) von CONSTANTIN TISCHENDORF. 2 vols. pp. 319 and 319.

Anecdota Sacra et Profana ex oriente et occidente allata, sive Notitia codicum Græcorum, Arabicorum, Syriacorum, Copticorum, Hebraicorum, Æthiopicorum, Latinorum, cum excerptis multis maximam partem Græcis et triginta quinque Scripturarum antiquissimarum speciminibus, edidit AENOTH. FRID. CONST. TISCHENDORF. 4to. pp. 216. 1855.

THE life of Tischendorf has been spent amongst manuscripts; and he has pursued the task of their examination and collation for many years, with unremitting assiduity. Common consent accords to him the most distinguished place among living biblical critics. Two principal causes have contributed to create for him this exalted reputation; one, the complete revolution which his labours, following in the wake of those of Lachmann, have effected in the principles and methods of scriptural criticism—the other, the eminent service he has rendered by reprints and fac-similes of the most ancient and valuable manuscripts, thus placing them within the reach of

scholars generally, and putting these invaluable relics beyond the risk of destruction, to which the original documents are necessarily exposed.

When, consequent upon the invention of printing, the Greek text of the New Testament was given to the world, it was drawn from authorities of comparatively recent date, with few opportunities of extended collation, and in fact with little attention to the critical value of the authorities employed. The manuscripts used by Erasmus, in preparing his first edition of the Greek Testament in 1516, the first ever issued, were without exception written more than a thousand years after the days of the apostles. And his fifth edition, published nineteen years later, towards the close of his life, while some use was made of the early Fathers, and of the Latin version, differed but little from the first. This text gained new circulation at the hands of the learned Parisian printer, Robert Stephanus; and after a few unimportant alterations by Beza, was again issued in elegant style by the Elzevirs at Leyden, in the beginning of the seventeenth century, under the title of the *Universally Received Text*; a title which was justified by its general adoption in subsequent editions.

Meanwhile much was doing in England, Germany, France, Holland, and Italy, for the critical study of the New Testament. Manuscripts, prepared but a few centuries after Christ, were discovered and carefully examined: ancient versions from the Greek into the Latin, and various languages of the East, were brought out from the libraries in which they had lain concealed; citations made from the New Testament by the early Fathers were diligently sought out and used. As a result of all this, critical editions were issued, exhibiting the various readings which had been collected, and proposing emendations of the received text. The common theory upon which these proceeded, modified in minor details by individual views, was, that the entire mass of existing manuscripts was traceable to two, three, or four recensions of ancient date. In other words, that when the inconvenience of divergent manuscripts began to be felt, attempts were made to secure greater correctness and conformity, by comparison and revision. Several such revisions were instituted by competent scholars in various countries, in the third or

fourth centuries, each of which resulted in the formation of a distinct text, which was adopted and propagated in its own region. These assumed recensions were designated by Griesbach, the Alexandrine, Occidental, and Constantinopolitan. Others varied the number, and gave them different names. Upon this theory, it will be perceived, each individual manuscript was an authority, not directly for the original form of the sacred text itself, but for the determination of the particular readings of that revised and standard manuscript from which it had been derived; that is to say, of the recension to which it belonged. The readings of the various recensions being ascertained, the critic was in possession of the best forms of the text when these recensions were made. The next and concluding step in the process was by means of these recensions to decide upon the original form of the text, as employed by the sacred writers. Where all the recensions agree, it was settled beyond dispute; where they differ, a scale of valuation was introduced, based upon the respective merits of each recension in the general, and the decision was again readily made.

Against all this Tischendorf argues that there is no evidence from early writers of any such recensions or recognized classes of manuscripts; even Jerome seems to know nothing of them; that what is called the Alexandrine text, was followed in their citations by the oldest and the most of the Fathers in other countries as well as Africa; that while there is a remarkable agreement in the mass of modern manuscripts, there is far less in those that are older, notwithstanding their fewness; and that in very many cases it is palpable that the readings of modern manuscripts are arbitrary deviations from those of the older. His own principle is that antiquity is the sole criterion, and that text which can be proved to have been in the widest circulation at the earliest date, has the best claim to be regarded as the original. In ascertaining this, the oldest documents, whether manuscripts, versions or the Fathers, are to be exclusively employed; and the more ancient testimony is entitled to the preference in all cases, unless this be outweighed by serious internal considerations. No manuscript is allowed any critical weight, that is not older than the tenth century. As the great body of biblical manuscripts date from a period subse-

quent to this, the critical authorities which remain are few, but for that reason the more important. Hence arose the plan of publishing, with the utmost attainable accuracy, a complete collection of these venerable documents, as many at least as could be found by a careful search in the libraries of Europe and elsewhere. Twenty or thirty volumes would contain the whole. And this work once performed, these precious remains would be safe for all future time; and every scholar might have before him all the available sources of a correct critical text, without the need of those expensive journeys and independent collations which had previously been necessary. Reprints in facsimile had already been made in the case of some of the most valuable manuscripts, *e. g.* the famous Alexandrine MS. of the British Museum, and the Codex Bezae of the Cambridge University library. But Tischendorf seems to have been the first who entertained the design of doing systematically and completely, what had been before performed in a few individual cases. As the fruits of his industry in this direction, he has in the last thirteen years published eight volumes containing twenty-two such documents of greater or smaller compass. This is in addition to his preparation of seven different editions of the New Testament and two of the Old Testament in Greek, and the publication in the original of several apocryphal writings.

His first republication was of the celebrated Codex Ephraem. This, as is well known, is a rescript; that is, the original writing reputed to date from the fifth century had been obliterated and written over with the works of Ephraem the Syrian. By means of chemical applications the attempt has been made to restore the original faded writing, which, however, can at last be deciphered only with the greatest difficulty, especially in the thousand passages and upwards, which had been altered by some person in the 7th or 9th century previous to the general obliteration. It comprises the greater part of the New Testament, and fragments of Job, Proverbs, Ecclesiastes, the Song of Solomon, the Wisdom of Solomon, and Ecclesiasticus. To this succeeded the Monumenta Sacra Inedita, nine MSS. belonging to the seventh and eighth centuries, the most important of which were a MS. of the Gospels and the Vatican MS.

of the Revelation. Then the Codex Friderico-Augustanus, a MS. found by Tischendorf in the East, and named after the king of Saxony. He supposes it to be the most ancient of all extant Greek MSS. It contains the books of Chronicles, Ezra, Nehemiah, Tobit, Esther, and Jeremiah. The Evangelium Palatinum, a copy of the Gospels in Latin, belonging to the royal library of Vienna. It dates from the fourth or fifth century, and the version is older than that of Jerome. The Codex Amiatinus, the New Testament in the Latin of Jerome; the MS. must have been written within 125 years of his death. The Codex Claromontanus, containing the epistles of Paul, and the Monumenta Sacra Inedita, Nova Collectio, which contains quite a number of fragments, particularly five rescripts brought from the East, and ranging from the fifth to the seventh centuries. To these may be added the Anecdota Sacra et Profana named at the head of this article, 32 pages of which are occupied with an uncial fragment from the Epistles to the Hebrews and Corinthians, and thirty verses of the first chapter of Luke.

The importance of this class of labours will very naturally be held in small esteem by two opposite descriptions of persons. One is represented by a distinguished Italian astronomer, "a believer in every star but the Star of Bethlehem," who said to Tischendorf, that he could not conceive how a man of talent could waste the most valuable part of his life upon the study of a book so evidently fabulous as the Bible. The other consists of those who quietly assume that the text of Scripture must be accurate, as they possess it, and, therefore, all investigation is superfluous. The providence of God has, indeed, preserved, in a most remarkable manner, the materials for ascertaining the very words of the sacred writers, with an accuracy and a certainty that is quite unattainable in the case of any other author of antiquity. But it does not follow from this, that no individual transcriber of the Scriptures could commit errors, nor that Stephanus and the Elzevirs were infallible, nor that the mistakes they made ought to be for ever perpetuated, when ample means are at hand for their correction. It is true, that the vast majority of various readings are in matters immaterial to the sense. But is it of no consequence to have ascertained this? Is it not worth years of patient toil

and learned research, to demonstrate the essential accuracy of the received text? Shall copies of the volume which forms the charter of the Church, and the title-deed of heaven, be subjected to a less rigorous examination, as to the accuracy of the transcription, than would be insisted upon in the case of human instruments involving property or legal rights? If nothing more were accomplished, therefore, than to verify by the most severe and scarching tests, the accuracy of what had previously been taken upon trust, many lives might be well spent in gaining such an end.

Still, even where the corrections to be made do not change the meaning of a single sentence, but are mere alterations in grammar, or in the form of expression; or where they simply consist, as they often do, in the vindicating to one of the sacred writers his own precise language, as distinguished from parallel expressions, borrowed from other places, and improperly introduced among his words, who will say that they are not worthy of attention, and not rather assent to the words of Tischendorf, "In a book of so holy an origin nothing is so trivial as to be a matter of indifference. What an apostle has written, and what not, were it but a particle or a grammatical form, is a question, the best answer to which is deserving of serious study; especially when not books only, but whole libraries have been written upon the correctness of the text of the Greek and Roman classics."

There are a few cases, however, of intrinsically much greater consequence than such as have been alluded to, where historical facts are involved, or the passage in question is a proof-text for some important doctrine. The principal examples of this are the well known and oft-disputed cases of John viii. 1—13, the woman taken in adultery; 1 John v. 7, the three that bear record in heaven; and 1 Tim. iii. 16, God (the other reading is "who" or "which,") was manifest in the flesh. Tischendorf decides against the genuineness of the first two passages, and against the received reading in the last. The doctrine of the Trinity does not depend upon those single proof-texts, and the argument in its favour is not weakened by giving them up, as of course we are bound to do, if the apostles did not really write them. It is as much a matter of Christian duty to discard

any merely human addition, however orthodox, to the word of God, as it is to insist upon the divine authority of what is really genuine. The decision, in any case, is not to be controlled by prejudice, nor is it to be left to chance; but it should be the result of a careful and unbiassed examination of those authorities, which form the proper grounds of judgment.

In the prosecution of his critical studies, Tischendorf travelled extensively in Europe, visiting the various libraries there, and rummaging amongst their dusty treasures. He also paid two visits to the East, in 1844 and in 1853, in order to see what could be brought thence in aid of his researches: in the first he collected sixty-four, and in the second, thirty-two manuscripts in various languages. In the *Anecdota Sacra et Profana* these are fully described, and a general account given of their contents. Extracts and fac similes are furnished from the more remarkable, and several curious or important passages, never before published, are given from other manuscripts with which he had met in Europe or the East. Of his first oriental tour he has published an interesting narrative; and, though much of the route, over which he passes, is the same through which we have recently accompanied Lepsius and Brugsch, their fields of investigation were wholly different, as determined by the different ends which they respectively had in view.

After a brief stay at Malta, where he already discloses what appears on several subsequent occasions, in his book, that his feelings toward England, and especially her foreign policy, are not of the most friendly description, he reached Alexandria, April 3d, 1844. Here he paid his respects to Pompey's Pillar, Cleopatra's Needles, the Catacombs, and the ruins of the great Library, and then hastened to Cairo. He was not long in making the acquaintance of the two words *bukra* (morning) and *bakshish* (gift,) which he considers characteristic of the country. No oriental will do to-day what he can possibly put off till to-morrow; and the children seem to learn to say "*bakshish*" the very next thing after "father" and "mother." The convents at Cairo, and the ecclesiastical dignitaries there, were visited, and inquisition made for old books. The Catholic convent contained no manuscripts but a few in Arabic of little value; that of the Greek Sinaites was somewhat richer. Hear-

ing of a literary treasure brought from Antioch twenty years before, and placed in the custody of the Greek patriarch, he called upon him, in company with the Austrian consul. Upon its being stated that Tischendorf understood Greek, the patriarch, who was a venerable man, ninety-one years old, with a white flowing beard, took down a folio volume of Chrysostom, requesting him to read a few lines. He did so, supposing that it was his desire to hear how ancient Greek was ordinarily pronounced in Germany. The ear of the patriarch was shocked, and nothing that could be said afterwards was able to persuade him that Tischendorf knew anything about the language. When told of his republication of the *Codex Ephraem*, he asked, How can he understand written Greek, when he cannot even read the printed? Upon his desire being expressed to see old manuscripts of the New Testament, in order to obtain a text that should embody the very words of the apostles, he replied, We have the gospels and epistles, what more do we require? The library, he said, was walled up, and it would involve great expense to open it; and though they offered to bear all the needful expense, they could not gain permission to see it. Through a German physician of great influence with one of his officials, the privilege was subsequently obtained, not of visiting the library, but of looking at a few manuscripts which were brought from it.

An excursion to the Pyramids, and other curiosities, was followed by a visit to the Coptic convents, in the Libyan desert, near the celebrated natron lakes. Of these there are four still standing, though the ruins of others lie about in every direction; they are said to have numbered at one time upwards of three hundred. The convent of St. Macarias contained fifteen monks; that of St. Ambeshun four, one of whom was blind, and one hundred and twenty years old; the Virgin of the Syrians, so named from a Madonna held to be the work of Luke, contained forty; and El Baramus, twenty. The general plan and appearance of these convents are the same. They are built in the form of a square, or parallelogram, and are surrounded by high walls a hundred paces in length. Over these may be seen a bell-tower, and the tops of a few palms, indicating the garden within. The gate, which was so low that the asses

could just pass through without their saddles, was strongly barred; and a huge block of sandstone was at hand to render it still more secure against hostile attacks. The tower offers a refuge in case an enemy should penetrate within the walls. It commands the entrance to the convent, with which it is connected by a drawbridge. Besides containing the library, and one of the three or more chapels belonging to each establishment, it is provided with a well, a mill, an oven, and a storehouse. Tischendorf was no better pleased than Brugsch was, with the divine service that he attended there. In the library the manuscripts lay tossed about in dusty piles, over the floor and in baskets. They were mostly liturgical; a number contained portions of Scripture. They were all Coptic or Arabic: none Greek. In the third convent there were a few Syriac and a couple of leaves of Ethiopic. Some Coptic fragments were obtained belonging to the sixth or seventh century. Several hundred manuscripts, of considerable value, had shortly before been purchased from the fourth convent for the British Museum.

At Old Cairo he visited a convent chiefly remarkable for an old Greek inscription carved in raised letters upon hard wood, in one of its corner chambers: it is dated from the Diocletian era, and refers to some public solemnity, perhaps the dedication of the convent. He visited another built over a grotto in which the holy family are said to have taken refuge, in their flight into Egypt. Near to this is the great mosque of Amru, with between two and three hundred stately pillars, upon one of which is shown the stroke of his sabre. The hut of the poor Jewess, who refused to sell her property to the mighty conqueror, still stands in the court, covered by handsome erections. It reminded our traveller of the similar story of Frederick and the wind-mill at Potsdam. An attempt to pass through the book bazaar in Cairo, where, it was said, valuable Arabic manuscripts were sometimes obtained, aroused such hostile demonstrations that a speedy retreat was necessary.

A projected visit to Damietta and its convents was abandoned, as such information was received as led to the belief that they contained little of any value. Besides which, the risk of the plague would be incurred, and the prospect of a trip thence

by sea in a Turkish vessel was far from inviting. The St. Catharine convent on Mount Sinai, could not, however, be passed by. The journey thither gives occasion for a discussion of the locality of the passage of the Red Sea, and of the giving of the law, which we omit, as well as the sketches given of intermediate points. In the Wady Mokatteb, or famous Valley of Inscriptions, an instance is given from a Greek legend observed there, which shows what embarrassment in the work of deciphering is often caused by inaccuracy of transcription. Where Laborde had read *κακον γελος λουγος* and *στρλιτωτης εγρανα*, Tischendorf found *κακον γενος τουτο* and *στρατιωτης εγραφα*. The convent derives its name from St. Catharine, who, according to Eusebius, fled to Sinai in 307, and whose body was, after her martyrdom, carried by angels to the summit of the mountain. With its strong walls, forty feet in height, it has the appearance of a fortress. The only admission is by a door thirty feet from the ground, to which the visitor, after a sufficient time is spent in parleying, and examining his letters of introduction, is hoisted by a rope. There are twenty-two chapels in the convent, just four more than the number of monks. Besides these, there is a main church, which is quite showy. Two rows of granite columns sustain the vaulted roof, which is spangled with stars upon a blue ground. The floor is paved with black and white marble. Its lamps and candlesticks shine with gold and silver. Numberless paintings cover the walls. But most beautiful of all is the old mosaic on the ceiling of the rotunda, beneath which repose the remains of St. Catharine. Upon the right is Moses with the tables of the law; upon the left he stands before the burning bush; while the main group represents the transfiguration, with Moses, Elias, and the three disciples. In the two corners above the group are medallions of Justinian and Theodora, by whom the convent was founded. It was erected originally, as this mosaic intimates, in honour of the transfiguration, but reverence for St. Catharine has changed its name, and the very bread of the communion which is used there is stamped with *Αγια Καθηρνη*.

The chapel of the Burning Bush is said to be erected on the very spot which it commemorates; the pilgrim is required to take off his shoes before entering it. The convent also has

within its walls a mosque of a rather desolate appearance. The tradition is, that the building of this mosque saved the rest from destruction at the time that Mohammed visited Sinai. It is used by those adherents of the prophet who are employed in menial offices about the convent. The garden, which is reached by a low, narrow, subterranean passage of about forty paces, hewn out of the rock, is most beautiful. It is composed of several terraces, and abounds in bloom and odours of every kind, while streams of sparkling water course through its artificial channels. Cypressess, olives, almonds, figs, oranges, citrons, apples, pears, and pomegranates are all represented. The various curiosities of the mountain were shown, not excepting the rock which Moses smote for water, that on which he sat when he received the law, that which was used as a pattern in casting the golden calf, and that on which Mohammed's camel left its foot-print.

The librarian of the convent was a man of the name of Cyrillus, forty or fifty years old, who formerly lived on Mount Athos, but for some disobedience to the patriarch was constrained to come hither. He afforded Tischendorf every opportunity to examine the literary treasures of the place. An old document from the hand of Mohammed is said to have been in the possession of this convent, the original of which was taken to Constantinople under Selim I. in the beginning of the sixteenth century, a copy certified by Selim being left. The text of it has been published; but the directions given for the support of the priests, bishops, and others, as well as the privileges of various sorts granted to Christian worship, sufficiently evidence that it had a different origin from that claimed for it.

A diligent search and earnest inquiry failed to discover a copy of the Gospels reported to have come from the house of the emperor Theodosius. The excuse was that it was in the archbishop's chapel; but the person having charge of that room had been in that function a very short time, and was unable to find it. Cyrillus, who had recently come to the convent, had never seen it. From a description given of it by one of the other monks, it seemed probable that it might be a thousand years old. The bishop of Cairo said that it had been sent to Constantinople to be copied. But no traces of it could be

found there. A subsequent traveller was more successful in gaining a sight of this manuscript in the Convent of St. Catharine, by whose account it appears to possess less value than had been supposed. It does not contain the Gospels entire, but only lessons from them for reading in the churches. It is written in elegant gold letters, but there are indications that it is not older than the ninth or tenth century. In one of the manuscripts which Tischendorf brought home with him, he was surprised to find an article with the title "Golden Bull which the famous emperor Justinian granted to the abbot of the Convent of Mount Sinai." This is printed in full in the *Anecdota*. A modern Greek manuscript devoted to astrology, natural history, medicine, etc., bore the subscription, "full of wicked, godless and soul-destroying ideas."

The Bedouins seem to have won strongly upon our traveller's heart; he expresses the earnest wish that Christian missionaries might be sent amongst them, and his conviction that the patriarchal simplicity of their manners, the laxity of their Mohammedanism, and their respect for Europeans, would facilitate the work of their conversion.

It was the eighth day of July when Tischendorf arrived at Jerusalem. He shows himself more inclined than many travellers to acquiesce in the traditions which profess to point out the different scenes of scriptural events. He devotes a chapter to the proof that the Church of the Holy Sepulchre marks the true spot of our Lord's burial, and to controverting the opposing arguments of Dr. Robinson. With the Anglican bishopric at Jerusalem, at least as it was actually constituted, he expresses anything but satisfaction. The selection of a converted Jew as bishop was of itself unfortunate. In the style of preaching adopted, a new Phariseism was inculcated upon the Jews; they are represented as the only persons called to be Christians in the highest sense; and they are invited by their conversion to resume their old hereditary privileges above the rest of mankind. Naturally enough this doctrinal novelty pleases the Jewish Christian missionaries better than other Protestants. One of these last openly expressed his displeasure to the preacher and ceased to attend upon his preaching. Six thousand piasters with other considerable advantages

are offered as a premium for a candidate for baptism. Tischendorf regards Jerusalem as the most unfavourable of all regions for making converts from among the Jews. It is the home of Jewish fanaticism. Everything there tends to attach them to the faith of their fathers. And of those who have there changed their religion many have proved very unworthy characters. Golden nets are spun to catch bad fish. An instance is given of a Jew who was first baptized as a Calvinist in Hungary, then became a Catholic in Vienna, a Wallachian Christian in Wallachia, and finally an Anglican Protestant under Bishop Alexander. The method of purchasing converts works both ways. If English gold can make a Christian, Jewish gold has also succeeded in some instances in making Jews out of those born Christians.

The chief complaint brought against the Anglican bishopric however, is that while professing to be established upon union principles, and to be in alliance with the German Protestant Church, it has in reality maintained its exclusiveness, refusing to recognize German ordinations, and taking an offensive attitude of assumed superiority.

Besides visiting the various convents in Jerusalem of the Latins, Greeks, Copts, Abyssinians, Syrians, and Armenians, he made an excursion to that of St. John, two hours distant from the city, where the forerunner of our Saviour was born, and to that of the Holy Cross, where the wood was cut of which the cross was made. The library of this last contains many Georgian, and some Syrian, Armenian and Arabic manuscripts. None were seen in Greek except a few pages among some old fragments on the floor. Much that is valuable seems to have been removed since Scholz visited and described this library twenty years before.

A visit to Bethlehem and its convent awakened interesting memories. There the Son of God was born; there the sweet singer of Israel spent his boyhood; there Jerome, "the translator and critic of the sacred text," passed the closing years of his long and laborious life. "I seated myself upon the stone bench in his rocky cell, with my whole heart full of joy that the same calling with his had given me the happiness of seeing Bethlehem." Thence it was but a short distance to the con-

vent of San Saba near the Dead Sea. This convent is a rock-built castle in the fullest sense. The stone structure begins on the declivity of the rock which looks down several hundred feet into the ravine of the Kearon, and is supported on massive pillars. Thence it rises up the mountain by terraces, its strong walls surmounted by two towers. From one of these a constant lookout is maintained for the approaches of the Bedouins. For in spite of the fact that a basket of bread always stands ready to be distributed to the hungry sons of the desert, hostile attacks are made from time to time upon the inoffensive asylum.

From the nave of the church, which is mainly hewn out of the rock, a stairway ascends to an upper chamber, where in addition to printed books were about a hundred Greek and Arabic manuscripts. Another library in the tower, which was only shown after considerable parleying and many evasions, was more valuable. Its contents were closely akin to those of the library on Mount Sinai. Among many patristic, ecclesiastical and biblical manuscripts, not a few of which belonged to the tenth and eleventh centuries, there was here again a copy of Hippocrates. In addition to the Greek manuscripts there were several Russian, Wallachian, Arabic and Syriac; also five Abyssinian parchments. Amongst the latter was a Greek uncial codex, an Evangelistarium of the eighth or ninth century. In turning over a heap of rubbish thrown as useless into one corner, an old leaf was found written in the uncial character. Some weeks later he heard of a lot of manuscripts that was kept concealed in this convent, but he had no opportunity of returning to make further inquiries.

At Nablus (Shechem) he was admitted without difficulty to the Samaritan synagoguc. The floor was covered with matting, and the room must be entered without shoes. There were about twenty manuscripts, chiefly on parchment. Several were unquestionably many centuries old; one, as shown by various peculiarities, was written more than a thousand years ago. He was especially desirous to see the manuscript reported to have a subscription attributing it to Abishua, son of Phinehas, the grandson of Aaron, by whom it was written thirteen years after the death of Moses. It is a parchment roll, and is kept

wrapped in a costly crimson silk, embroidered with gold letters, and laid away in a tin box. It bears unmistakable marks of antiquity. A careful examination of the parchment, the colour of the ink, the system of the lines, the interpunction, the sections, which are without initials, and the shape of the letters, led him to assign it to the sixth century. If the subscription alluded to actually exists, it can easily be accounted for without the assumption which Tischendorf proposes, that Abishua had something to do with the composition of the Pentateuch. Apropos of the mistakes committed in reference to the statements found in manuscripts, the following is told. In a prominent library of Europe a manuscript of the Gospels was seen by our author, bearing a note from the hand of the librarian to the effect that it was written in the tenth century after the ascension of Christ, by the rhetorician Hebraides, and reference was made to a gloss in the document itself. That gloss, however, was simply that the Gospel of Matthew was published in the Hebrew dialect ten years after the ascension of Christ!

According to the rabbi's statement, there were one hundred and fifty Samaritans in Nablus, and as many out of it. They still reverence Gerizim as their sacred mountain, and direct their faces towards it when they pray. In their four great annual festivals, passover, pentecost, the feast of tabernacles, and the day of atonement, they go in procession to the summit of the mountain, the law being audibly read as they advance. There they pitch their tents, and offer, at least at the passover, lambs in sacrifice. They also assemble regularly every week in their synagogues for prayer, read nothing but the Pentateuch, and observe the Sabbath with all strictness. They will eat and drink with Turks, but not with the Jews, towards whom two thousand years has not abated their ill feeling. "It was surprising to me that the features of the Samaritans, at least of all that I saw in Nablus and elsewhere, have nothing of the Jewish character. Nevertheless, it is evident at the first glance, that they are neither Turks nor Arabs."

Our author passed on to Nazareth and the lake of Gennesaret. The total disappearance of Chorazin, Bethsaida, and Capernaum, while the little village of Magdala, whence the penitent Mary came, still remains as it was, is put in connection with

the woes pronounced upon these cities by name, for their disregard of Christ's message and of his mighty works.

To the convent on Mount Carmel the praise is accorded of furnishing the best entertainment to be found in the Holy Land. The present convent owes its erection to the monk, Giovanni Battista. When he first visited Palestine in 1819, he was deeply affected with the desolated condition of the mountain whence his order derived its name. He accordingly solicited the requisite funds, procured from the Sultan authority for the proposed erection, and superintended its building.

The monstrous hoods worn by the women in Beyrout, and on the isle of Patmos, suggest a peculiar explanation, in which we are not sure whether our author is in jest or earnest, of what Paul means (1 Cor. xi. 10) by women having *a power* on their head. The convent on Patmos was founded by Christodulos in the eleventh century. Its library is one of the richest in the East. It possesses about two hundred manuscripts. Very many are on parchment, and were written between the eleventh and fourteenth centuries. They are of great importance for the literature of the Fathers. There are forty copies of John Chrysostom, seventeen of Basil the Great, and about twenty of the New Testament. The shape of the letters on two of the manuscripts indicates that they belong to the ninth century: they are occupied with the book of Job, Gregory, and the lives of Peter and Paul. One manuscript, which the monks ascribed to the apostle John, probably belonged to the tenth century. It contained passages from the Gospel, and was without critical value. There was not a single document for the text of the Revelation. There were copies of Aristotle, Porphyry, Diodorus Siculus, Sophocles, Hippocrates, Libanius, and Aristides.

It has long been suspected that a valuable collection of Greek manuscripts was stored somewhere in Constantinople, probably in the library of the Seraglio. When the learned mission of Pope Nicolaus, about the year of the capture of Constantinople, failed to obtain the object of their search, the original Hebrew Gospel of Matthew, they brought back, as their excuse to Rome, that it had been taken to the Seraglio. Upon this followed the assertion of the distinguished Lascaris, that he had seen the history of Diodorus Siculus complete, in the imperial

library at Constantinople. Repeated investigations, or rather steps toward an investigation, have been made since. In the seventeenth century efforts were made upon the representations of an Italian traveller to obtain thence the lost books of Livy. In the beginning of the last century, an Italian ecclesiastic spent a long time in Constantinople with a view to the manuscripts of the Seraglio. He finally, as he states, gained the desired access, and prepared a catalogue of them. This catalogue is preserved as a curiosity in Milan. But according to it there is not a single Greek manuscript among the mass of oriental. The mystery of the secret chest of Greek documents is as dark, therefore, as before. Among various other accounts, some of which venture even to give the number of certain classes of these manuscripts, such as the Biblical, is that of a French abbé who was sent to the East by his government on a literary expedition about the year 1728, and who affirmed that the manuscripts of the Seraglio had all been burned under Amurat III. Not long since a German artist, who was in favour with the Sultan, expressed a wish to him in relation to the supposed literary treasures concealed in the Seraglio. The Sultan is said to have replied that he did not believe there were any, but he would see. There the matter ended.

ART. III.—*History of Greece*. By GEORGE GROTE, Esq.
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IT is no unimportant entry in the records of the receding year, that another great history has been added to the treasures of our language. Such an event constitutes an era, from its rarity. Great histories are almost as few as great epics. Considering the number of historical works, in different languages, and the amount of learning and of intellectual force which has been employed in their production, it is remarkable that so few should have attained anything like the perfection of their proper form with completeness of their proper ends. Excepting Rome, which, after all the labour expended upon it,