

town) talks to you of prudence, you may go all lengths with him, and a great deal farther, unless he is different from any consul I have ever seen. Be frank with him, and ask his advice whenever you know it cannot be exactly in accordance with your own views. Ask it, too, whenever you are in any real doubt as to our relations with the Porte, etc. We did not come here to quarrel with governors and pachas, nor with patriarchs and bishops. And as to the Catholics, pray let them entirely alone, and neither curse them at all nor bless them at all." Again: "We are careful to say nothing which shall influence the people against the priests, or the priests against the people; and we take as much pains to avoid an open rupture with either as General Washington ever did to avoid exposing the lives of his few hardy, but ragged half-accounted soldiers, by risking a general battle."

A powerful auxilliary to the general work of the mission was the Lancasterian Schools. According to his principle, Goodell refused to open such, even when asked to do so, under the immediate care of the missionaries. He did what in the event proved far better. He got the Turkish and other officials to do it themselves, advised them as to places, books, teachers; and so, instead of one school their were many. Either the leading ecclesiastics were more enlightened than they appeared to be, or they were singularly short-sighted in not seeing whereto all this would grow. But certainly for a considerable time the work went on, attracting little attention, but powerfully affecting large numbers of the Christian communities. So marked was the non-interference, that at last the Armenian patriarch was replaced by another of fiery zeal, who applied to the Porte for authority to dismiss from the schools all the teachers who were not

prepared to carry out the views of the Synod which had deposed the old patriarch. "He sent a priest to preach in the churches, who denounced the former patriarch as a Protestant, and declared that, had he continued in office but three years longer, he would have made the whole Church Protestant by means of the Lancasterian Schools." On March 5th, 1835, Mr. Goodell writes: "The effect of all this has been very different from what the patriarch intended and expected, for the reaction was tremendous. The preacher had to stop preaching, and the patriarch was insulted to his face. The fact is, there have been so many examinations into this system of school operations, and all without discovering anything treasonable, that the people are heartily tired of it, and seemed determined to submit to no more vexations of the kind."

While we are speaking of the principles on which the mission work was conducted, it may be well to take a step over the time during which all this was drawing to a head, till it resulted in the excommunication of the "Protestants," and the necessity being forced upon them of constituting churches for themselves. After these were formed the same principles of non-interference were carried out. The mission took no supervision of the churches, and no responsibilities as to the support of the pastors, where it was possible to avoid such. Everywhere the converts were taught, that it was their duty to support their own pastors. Native pastors—very often evangelical priests—were set over the flocks; Mr. Goodell being strongly of opinion that though it might diminish the importance of the missionaries, native pastors, and neither English bishops nor American presbyters were the right men in the right place.

The story of the emergence of this infant Church in the Turkish Empire is interesting,—not because the per-