

the simple parish priest; the worship of pictures and images is carried to a great extent, but men are not allowed to honour the statues of the saints; there are prayers for the dead, without any formal recognition of the doctrine of a purgatory; confession of sins to the priest exists as a practice, but without any public confession; there is faith in the traditional authority of the Church, but there is no attempt to fix upon any one centre of such authority, and no refusal of salvation to those who remain outside of it.

At present no infidelity exists among the masses in the East, because of the intellectual apathy that prevails. The worship of the Virgin Mary reigns supreme in all hearts; the first prayer the little Greek child is taught to whisper, "All my hopes rest on thee, Mother of God; save me!" The adult prays, "Amid all the sorrows of life, to whom but Thee should I flee for refuge, most holy Virgin?" * * * "Grant that we may love Thee with all our heart and all our soul, and all our strength, and never swerve from Thy commandments!" Finally, the aged die with the name of Mary upon their lips, and the priest that accompanies the remains to the tomb proclaims that the resurrection is to be the work of Mary! The Armenian liturgy is marked, among all the rest, by this deplorable feature, that in it the Saviour is not even associated with other mediators; His intercession is never evoked at all.

Greek priests seldom preach except in places where they are compelled to do it by Protestant or Roman Catholic competition, and even in liberated Greece there is an almost total absence of any religious literature worthy of the name. The precious manuscripts of the rich convents of Mount Athos are only used to keep the feet of the monks from the cold and dampness of the flags during their long and sleepy services. The yet more marked inferiority of the other communions of the East is confessedly the absence of all literature whatever, and above all, by the state of ignorance and degradation into which woman has fallen.

The Greeks still belonging to the Turkish empire are, in general, more accessible. Among these who are scattered throughout Anatolia and Roumelia there is a more and more widely-spreading conviction that the Bible is the great authority in religious matters, and that the Protestants have the truth on their side; but they are unwilling to change their religion, lest they should interfere with the prospects of their race.

Impatience of the odious tyranny of the priests awakens a spirit of inquiry in a great many minds. The Turks, under the double influence of indolence and of a feeling of disdain towards their Christian subjects, have never governed the latter immediately. They leave every community to the arbitrary control of its own ecclesiastical rulers, and deal with it through them. This system has allowed the *rulers* to maintain their respective nationalities, and it makes the recovery of their liberty possible; but it has put in the hands of the priests a power which they abuse beyond measure. Thus, in the year 1828, ten thousand Catholic Armenians were at once deprived of their property and condemned to perpetual banishment, because the Porte made itself the instrument of the Armenian Patriarch's hatred. Very recently two Bulgarian bishops were banished in consequence of an unjust sentence pronounced by the Patriarch and the Greek Synod of Constantinople.

Of the various sections of the Greek Church it is the Bulgarians whose present state is the most hopeful and interesting. This people—once the terror of the latter empire, converted in the ninth century, a bone of contention to rival popes and patriarchs, subject to the Turks since 1396—is now dispersed in Bulgaria proper, Servia, Thrace, and Macedonia, to the number of 3,200,000 souls, of whom a strong minority have become Mohammedan. The Bulgarian peasant is mild, grave, laborious, and his neighbours will have it that he is as slow as his own buffaloes. He has been reproached with servility, because he refused to take up arms on the arrival of the Russian army, in 1828, which only signifies that he distrusts the Russians, that he is weary of being a prey to the rapacity of the Greeks, and that he is not disposed to revolt for the advantage of others; but