

EPHESUS.

Ephesus was one of the most ancient of the cities of Ionia. It was on the eastern shore of the Egean Sea, directly opposite to Athens. Tradition says, that the Grecian emigrants, under Androclus, who first settled Ionia, consulted an oracle, to know where they should build their city. The answer was, "A fish shall show you, and a wild boar conduct you." Soon after, while they were broiling some fish for their breakfast, one of them jumped out of the fire with a coal in his mouth, and fell among the dry grass, which took fire. The flames spread to a considerable distance, and disturbed a wild boar, sleeping among the bushes. The Greeks pursued and killed him, and on the spot where he fell, they built Ephesus.

A coin of the city, now in the Museum at Florence, is stamped with figures referring to this story, which probably was true as far as this: a fire, accidentally kindled, disturbed a boar; the Greeks, in pursuing him, were drawn to the place which they thought suitable for pitching their tents; and thus, by degrees, the city grew up. The incident of the oracle was, no doubt, an after-thought of the priests or the poets.

Passing through many changes of government, and many vicissitudes of fortune, Ephesus still retained, at the beginning of the Christian era, much of its ancient grandeur. It was greatly distinguished by the temple of Diana, which was so magnificent as to be reckoned one of the seven wonders of the world. It was more than 200 years in building. It was 425 feet long, and surrounded by a colonnade of 127 marble pillars, 70 feet high, and 27 of which were carved in the most exquisite manner, and the rest highly polished; these pillars were the gifts of so many different kings.

This temple was destroyed by fire, in the year 355 B. C., on the very day Alexander the Great was born. It was afterward rebuilt, in all its original magnificence, but again demolished by order of Constantine, about 300 years after Christ. This last temple is referred to in the Acts of the Apostles. The preaching of Paul, and the converts he made among the Ephesians, began to alarm the priests and the craftsmen who made their living by manufacturing silver shrines for Diana. These shrines consisted of minia-

ture representations of the temple of the goddess, with folding doors, which being opened disclosed her image before the altars. They were in great demand, not only among the zealous idolaters of the city, but among the strangers, who wished to carry away some relic of so remarkable a place.

Finding that, under the light of the gospel, their traffic was rapidly diminishing, and fearing that they should soon lose it altogether, they raised a mob, under the lead of one Demetrius, and roused the whole city with the cry, "Great is Diana of the Ephesians!" Their object was to kill Paul, and drive his followers from the city. But, having no concert of action, and no proper leader, they did little but shout, "Great is Diana of the Ephesians!" and were soon dispersed by the Roman officers.

This was probably the death-blow to the worshippers of Diana. It soon began to decline. A few generations after, the beautiful statues and magnificent columns of the temple were carried to Constantinople, to adorn the church of St. Sophia, which was, at a still later day, converted into a Turkish mosque.

Paul resided several years at Ephesus, preaching daily at the school-house of Tyrannus, a converted Gentile, and supporting himself by his own labor, as a tent-maker. Here he wrote his Epistle to the Galatians, and his first Epistle to the Corinthians.

Ephesus has now fallen into utter decay. A few Greek peasants occupy the place where it once stood. The great temple has so entirely disappeared that its site is not known. Among the remarkable men of Ephesus were Heraclitus, known as "the weeping philosopher," Apelles, the most distinguished painter of antiquity, and Pharrhasius, also a great painter, but as vain as he was great.

ORIGIN OF THE GYPSIES.

The Gypsies are not Egyptians, as is commonly supposed, but are of the lowest class of Indians among the estates of Hindostan, commonly called Pariars, or in Hindostan, Sudars. They are found in Persia, Turkey, Russia, Hungary and most of the continental nations, amounting to more than 700,000; they all speak one language, differing only in a slight degree from each other, as the provincial accents

of a kingdom may differ, and this language is nearly the same, the Hindostanne.

The migration of this people from their own country is attributed to the war of Timour Beg in India (1408), at which period their arrival in Europe is confirmed by historical authorities. So cruel was the conqueror that 100,000, who surrendered as slaves, were put to death; in consequence of which, a universal panic seized the inhabitants, and they fled in all directions, the Sudars gradually finding their way into Europe. The features of the Gypsies plainly showed their Eastern origin; but they had so well contrived to dupe the European inhabitants that, till the advancement of oriental literature, their country could never be clearly traced. In England, where they arrived in the time of Henry VIII., they met the taste of the vulgar by pretended skill in astrology, and the art of palmistry, bringing with them their native tricks of juggling. That the Gypsies are of the race mentioned can scarcely be doubted, when we put all the reasons together for establishing the theory.

The date of the scattering of the Indian tribes by Timour Beg agrees with that of their emigration to Europe; their language accords with that of Hindostan; their persons strongly resemble the people of that country—so much so, that the troops of Hindostan struck the British officers with surprise when they joined their armies, as so nearly resembling these people, and their customs and mode of life in every respect are perfectly in accordance with those of the Sudars; both are filthy and disgusting in their habits; both are given to steal; both dislike to communicate their language to strangers; they are remarkably fond of horses; they both prefer food killed by disease; they have similar dances: they are alike wanderers, and are averse to civilized life; they equally dislike agricultural pursuits, and practice music, or travel about with their tinker's tools, ready to work at every door; their marriage customs are similar.

The belief that the Gypsies were Egyptians arose from the report circulated by the first of them, that they were pilgrims from Egypt. The Gypsies have no particular religion, all professedly conforming to that of the countries where they dwell, but being, for the most part, destitute of faith.