

Translation  
of a letter addressed to D<sup>r</sup> Hill by the Editor  
of the "Neologos".

The Editor of the "Neologos" will deem himself  
happy if the (very) Reverend D<sup>r</sup> Hill, would be  
pleased to write to him a declaration on the  
calumny which Mr Calapothaki threw upon  
Greece on the subject of persecutions against pro-  
testants in this country.

Athens. March 2 1879. (From the Office of the Neologos)  
14

To the (very) Reverend D<sup>r</sup> Hill  
Athens.

Translation  
from the "Neologos", Dated Athens: March  $\frac{2}{14}$  1879.

### The Renegades.

It is so loathsome and detestable, what the English Blue Book brings to light by the publication of some documents, which are to be found in another column, that one would with difficulty believe to their contents if they were not sanctioned by such a reliable authority as the Blue Book. Unfortunately, however, the act is true and the Government knew it in time, and the Minister of Foreign Affairs, if we are well informed, did what was necessary, where and when he ought to, in order to refute the infamous calumny which, base beings, who dare to call themselves Greeks, throw against their country.

We were not at all astonished, when, first some time ago, and not only now, we learnt the base crime, because it is an indisputable truth, that he who, for the sake of money, sells his own religion, never recedes before any crime, however great this may be imagined.

There are in our midst some miserable men, who made of religion a trade, having abjured the orthodox faith for the purpose of gaining money and their living and who have also established a fold for goats, which they style "Greek Evangelical Church."

Very often these "Street Divines" caused troubles to the Greek Government, which unfortunately did not show

the necessary courage, when questions concerning them were presented; because these men succeeded to fortify themselves behind the Ministers of a transatlantic power. We must, however, notice, that the noble and kind hearted Mr Tuckerman, not only did not grant them any protection, but he also duly stigmatised in his book on Greece these hawkers of religious conscience. If the Ministry at the time of Mr Tuckerman had been more courageous and had conformed themselves to the laws, they would have spared us the trouble of writing to day these few lines which we reluctantly trace.

Greece is a well governed country; she has a Constitution and Laws before which all are equal. Nobody and especially among foreigners was ever injured; criminals and unconscientious people alone call themselves injured.

The Constitution says:

Article 1. — Prevailing religion in Greece is that of the Eastern Orthodox Church of Christ; every other "known" religion is tolerated and every thing concerning its worship is performed without any obstacle under protection of the Laws, "proselytism being however forbidden, as also every other interference against the prevailing religion."

Article 2 — . . . Ministers of all "recognized" religions are subject to the same superintendence of the State, as the Ministers of the prevailing religion.

Article 16 - . . . . . Everybody has the right to found educational establishments, "conforming himself" to the Laws of the State.

All the above articles of this our very liberal Constitution, have audaciously been transgressed by the persons who complained before Sir Layard.

Trailing themselves of the poverty of some simple men, and uniting with people like them unconscientious, they are publicly enacting proselytism; no one of those who form the evangelical church is unchristened, which clearly proves that they are proselytes. Their purpose is to extract money from some stupid and idle people in America, who desise "come what come may" to teach the Gospel to those who were taught it by the Apottle Paul, before America was even known to the world and turn into Christians the flock of the Church of Chrysostome, of Basile, of Gregory and of Photius. Here one can recall to his memory the popular saying "I learnt how to thread the needle, and I can teach my master."

When Mr. Th. P. Delgannin was we think at the head of the Ministry of Public Instruction the renegades were asked if they were keeping article 16 of the Constitution and it was found that they were transgressing it. It was then observed to them that they ought to conform themselves to the laws of the State and to have a clergyman as teacher of catechism. This tended to overthrow the money-gathering plans of the renegades. By the admission of a teacher

of catechism they were not any more able to draw money as making proselytes, and as education was not their purpose they closed their schools.

This in brief is the history of conduct of the renegades, who razing for vengeance ~~strongly~~ applied to Layard and represented to him, that protestants are persecuted in Greece. Layard blinded from hatred against the Greeks communicated it to Salisbury and the note was inserted in the Blue Book, as a kind of justification for the conduct of this descendant of Baraba towards unfortunate Greece.

There are many countrymen of ours in Greece belonging to the Roman Catholic, the Protestant, the Jewish and the Mahomedan Churches, all of which under the Constitution, which protects them as well as the Eastern Church, freely perform their respective worship; but those countrymen of ours are not renegades and do not have religion as a trade.

The Reverend Dr Hill, to whom the Athenian Society owes much, we do not doubt, will hasten to prove those renegades liars, when they declare through Layard, that the schools of protestants are closed in Greece. A protestant school we know to be that of the Honorable Mrs Hill. This school not only was never closed, but is duly esteemed, honored and considered, as it really is, worthy of respect as causing great benefit to us and as keeping the laws of the Country. The scoundrels

mentioned by Layard are by nobody recognized as protes-  
tants, nor the protestant Church at Athens accepts them as  
such, nor they call themselves so.

We write these few lines to day and urge the Govern-  
ment and the Holy Synod to cease the unjustifiable cle-  
mency towards these renegades Ephialtes and apply upon them  
severely and fully the Laws of the Country on every thing  
and not only on their schools.

We call at last the attention of all our contempo-  
raries upon the vile conduct of the renegades, who hastened  
at such a critical moment to arm by false weapons  
the enemies of Greece. We must give to these abominable  
criminals a severe lesson, always, it is understood,  
within the limits of the laws and in accordance with  
them.

The following are the above mentioned documents con-  
tained in the Blue Book:

Salisbury to Layard

London September 12, 1878

I received your communication of the 25<sup>th</sup> ult.  
and a copy of a letter addressed to you by the Velik  
of the Community of Protestants in Turkey, according  
to which, all those who inhabit the country, which is  
to be annexed to Greece, request to enjoy the same  
religious liberty, which they enjoyed under the Sultan's  
rule. Answer immediately that Her Majesty's Govern-  
ment will endeavour by any means to obtain for every

place to be annexed to Greece, a religious liberty not  
the less ample than that secured by the Turkish laws.

Mr Mathiossian to Layard

Constantinople August 4, 1878.

Your Excellency knows that liberty of religion and  
instruction is recognized by the Turkish Government.  
Before the meeting of the Berlin Conference we prayed your  
Excellency to call the attention of Her Majesty's Govern-  
ment to the question of religious liberty and we thank  
you for having granted our prayer. Hearing now  
that some provinces are to be annexed to Greece we do  
not doubt that Your Excellency knows that the Govern-  
ment of Athens does not recognize fully the principle  
of religious liberty and instruction. To speak more  
explicitly we recall to your memory that the Greek  
Government does not permit the establishment of schools  
for the good of the people, if a Greek Priest does not teach  
in them the catechism of the Greek Church and an image  
of Jesus Christ or the Virgin Mary is not appended in  
them. Many schools at Athens and else where flourish-  
ing and patronised by the best Greek families, were  
closed by the Government because those who directed  
them had not conformed themselves to the Greek law.  
From this time the Government fails to recognize any  
Greek evangelical organization. It is in the interest  
of evangelical religion which commences now to make

its appearance in these provinces, that the principle of full liberty of religion and instruction should be recognized by a new treaty.

Layard to Salisbury.

Constantinople Aug. 23, 1878.

The Protestant Greek! Kalapothakes accompanied by the Velik of the community of protestants in Turkey ab<sup>d</sup> Mathiossian, complained to me in behalf of the protestants at Volo, who were lately insulted by the Greeks of that place. Three years ago a Sacred Mission of Protestants was established at Volo, which has succeeded to form a small community. Four weeks ago the Greek mob attacked them in their prayer room without cause and some of them had been ill used. Although they are under protection of the Turkish authorities, they still suffer persecutions by their Christian brethren. They prayed me to act so that they might be recognized by the Porte as a special religious community enjoying the same rights, which the inhabitants of Volo enjoy. I promised him that I would do every thing in my power. Mess<sup>rs</sup> Kalapothakes and Mathiossian recommend to Your Excellency the Protestants of Thessaly and Epirus which are to be annexed to Greece. They desire to know if these protestants will be subject to the same religious prosecution as protestants in the Kingdom, or if they will enjoy the same religious liberty as under the Sultan's rule.

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Translation  
from The "Neologos" Dated: Athens: March 6/18.  
1879.

### Declaration of D<sup>r</sup> Hill.

The Reverend D<sup>r</sup> J. H. Hill addressed to us the following declaration concerning the protestants of this place contradicting what the renegades of the fold of goats, which they style "Greek Evangelical Church" communicated to the hater of the Greeks, Mr Lazard, and which the latter addressed to Salisbury.

From this declaration is proved that protestants in Greece (in whose name the Rev<sup>d</sup> D<sup>r</sup> Hill has the right to speak and nobody else) were never persecuted.

Those who spoke to Lazard in the name of protestants told him lies, the principal of which is that they name themselves protestants. These men, we repeat, are renegades, brokers of religious conscience, who have religion as the means to make a living and exercise proselytism for money's sake, against whom the laws of the Country were never duly applied; who unshamefully and impudently transgress our laws.

The renegades not considering enough what they committed up to this time dared to throw a calumny, which is nothing else than a treachery in circumstances in which it was made against the country, in which unfortunately and for its disgrace they were born.

Before the weight and trustworthiness of the testimony of the Rev<sup>d</sup> D<sup>r</sup> Hill the calumny is overthrown and we

hope that His Excellency Mr Corbett, Her Britannic Majesty's Representative, will be kind enough to transmit to his Government whatever is necessary and inform them that Mr Layard <sup>has</sup> ~~was~~ <sup>been</sup> deceived by the renegades who brought him to the point to communicate falsehoods.

The following is Dr Hill's declaration.

To the Editor of the Ecologist

In reply to your request of the 2<sup>nd</sup> inst. asking me to declare "whether protestants in Greece were ever persecuted and their schools closed," I say the following:

I make known to every body, first, that since the time we came to Greece, we never suffered any persecution, neither I nor others of the protestant community, but we always enjoy the same honors as all the Greek citizens. As to the closing of protestant schools I can only say this, that Mr Hill since the year 1831 established here a Greek Female School, in which among other lessons the Holy Scriptures the New and Old Testaments were taught always in accordance with the Greek Constitution. An immense number of pupils frequented and still frequent that School, and no Greek Government ever thought not only to dissolve but even to disturb it in any way, because they did not find any reason

whatsoever for so doing, but on the contrary they did  
find every thing in accordance with existing laws.

Many times she obtained letters of thanks from the  
Government and many compliments and praises from  
the Press for the good her school caused and it still  
causes in Greece.

J. A. Hill  
Presbyter of the Episcopal Church  
of the United States of America.

Translation  
from the "Messenger d' Athènes" dated Athens: Mch 8/20  
1879

### Protestants in Greece.

Among the documents communicated to the English Parliament there are two upon which we consider our duty to call the special attention of our readers.

There is first a letter addressed by a certain Mathiossian, an Armenian convert to the protestant faith, to Sir Layard; then a dispatch of the latter to the Marquis of Salisbury, in which he gives an account of an interview which he had with Mr. Kalapothaki, a Greek convert to protestantism and the director of the self-styled evangelical English Church of Athens.

Mr. Mathiossian having known that some provinces of the Ottoman Empire were to be given to Greece, remarks to Sir Layard that the Greek Government does not recognize in an absolute manner the principle of liberty of conscience and teaching. In support to his assertion the new convert said that the Greek Government does not authorize the establishment of a school, if not a priest, a teacher of the orthodox faith, is not appointed in it and if in the different halls of the school the image of Christ or of Virgin Mary is not appended. "Several flourishing schools," adds Mr. Mathiossian, patronised by the principal Greek families were closed, because their directors would not like to submit themselves to the Greek law.

Greece declines to recognize the organization of an evangelical church. Evangelical religion, therefore, which commences to make its appearance in these provinces (Epirus and Thessaly) needs to secure itself by a new convention in which full liberty of conscience and teaching ought to be established."

M<sup>r</sup> Mathiassian as a priest plays in this way a very bad play, namely that of Basile. But he forgets that there must be some one to give credit to a calumnious, and that he is nothing, even with the protection of the English ambassador. The Greek constitution recognizes and proclaims the liberty of conscience; but it prohibits proselytism. This however did not prevent M<sup>r</sup> Calapothakis and others to open a shop in face of the divine Gospel.

But protestants are not satisfied with liberty of conscience; they claim the most absolute liberty of teaching, feigning to forget that there are laws on this subject, to which all citizens must submit. These laws order that religious teaching must be administered by an orthodox priest in such schools as are frequented by children whose parents profess Greek religion. This is a barrier and obstacle to the protestant propaganda - we do not deny it - but it is also a guarantee for the families who have the weakness to send their children to schools

which were, with much reason, qualified as interloping. Moreover the law, which is very liberal is not extended to schools frequented exclusively by pupils belonging to other faiths. Let protestants establish schools for their children and nobody will ask what is the religious teaching administered therein. But a Government, having a bit of respect for itself, cannot authorize a religious propaganda, which is abominable in itself, under cover of teaching. If this small, this microscopic protestant church, which teaches rebellion against our national institutions, forgets it sometimes, there are the authorities to recall it to its memory.

The Protestant Basile knowingly calumniates Greece saying that the Government ordered the closing of flourishing schools. Some sectarians (the hundred protestants of Athens are divided in four or five sects) had the idea to place themselves above the law. They made a fuss about persecution as soon as they were notified that they could not open schools otherwise than conforming themselves to the organic law on schools.

Besides, how was it possible to close schools which did not exist than in the imagination of the correspondent of M<sup>rs</sup> Layard? A boarding school founded in 1831 and directed by M<sup>rs</sup> Hill, still exists, although less frequented than in previous times.

M<sup>rs</sup> Hill bishop of the Evangelical Church (sic) of

The United States, published a protestation against the calumnious insinuations of Messrs Mathiassian and Calapothaki. In a letter addressed to the "Neologoi" of Athens, Dr Hill affirms that he did never suffer the least persecution and that he enjoyed the same rights with the Greek citizens; that in the school directed by his wife and founded in 1831, the ancient and new Testament were always taught; that he never had the least complaint against the Greek authorities because he always conformed himself to the laws of the country. In other words Dr Hill reproaches his co-religionists for their desire to avoid the laws of the State. The good Apostles!

This contradiction, coming from a protestant would perhaps have been the best reply to make to Mr Calapothaki, who is a Greek citizen, and who did not hesitate before the crime to denounce his country in order to satiate his fanaticism as a sectarian. After Basile, Lago. They come in the same order. Mr Calapothaki, a reverend and less venerable, insinuates to Mr Sayard that protestants, prosecuted in Greece, enjoy the greatest liberty in Turkey. They were therefore anxious to know if protestants at Volo, who are ill used by their Orthodox Brethren, would have under the Greek laws, the liberty which they have under the Sultan's rule. Did not Dr Hill

assure you that he never had any reason to complain because he conformed himself to the laws of the country? Do the same yourself too, and you will not have the pain, O Sajo, to calumniate your nation! But if you persist to maintain hidden schools or if you give yourself to a religious propaganda under pretext of teaching poor children to read and write, your schools will be closed, and Englishmen, whose protection you invoke will be, we certainly believe, the first to approve the measures which will be taken against you.

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Translation  
from "The Eastern Star" Athens March 16/22, 1879.

— After what we published in the "New Ideas" we consider unnecessary to say anything on the same subject here. Nor we need to assume the defense of the Greek Evangelists at Volo and elsewhere, because they are desirous and they endeavour to maintain intact, after the union, the rights and religious liberty which they now enjoy, and which are recognized by every body to be the highest and most valuable of man.

~~We are~~ not at all inclined to descend to recriminations against those who insult the Greek Evangelists, because their conduct and life in general is the best reputation against such insults. The invitations which they receive every time by the Protestant Unions to partake of their common conferences and Councils, and the way with which their representatives are accepted in them, and the confidence which is granted to them by the great Biblical and other Societies of England and America, is the best proof of the esteem and respect which they enjoy by the great branch of Protestants.

We only desire to add here that the testimony of the Rev<sup>d</sup> Mr Hill which they invoked to prove the liberty existing in our country, is an additional proof to the assurances of the Greek Evangelists; because the maintainment of the schools of Mr Hill from the

year 1841 (when they passed through that bitter trial of toleration) up to this day, is due not to the existing liberty, but to their conforming themselves to the requirements of an illiberal law, which does not permit the existence of any mixed school in Greece, in which catechism of the established Church is not taught etc. Without this, the decidedly useful and fine schools of Mr. Hill could not have been open even for 24 hours.

Now, if American citizens or other strangers residing in Greece are pleased to satisfy themselves with that kind of liberty, we have nothing to say. The Greek Evangelists however, who, as citizens, are entitled to equal rights with the rest of their countrymen, are not pleased with toleration, nor are they satisfied with less liberty in cult and instruction, and this for the sake of themselves and their country, believing that without full religious liberty it cannot prosper.

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Translation  
from the "Morning" *Neoria* Athens: March 23 1839  
April 4

## The Greek Evangelists.

Among the diplomatic papers published some time ago in the "Blue Book" of England, there were some letters to Mr. Layard written by the Patriarch of the so called Evangelist protestants in Turkey, Mr. Mathiossian, who in the name of his flock and the few Evangelists at Athens, complained before the English Ambassador at Constantinople against the Greek Government for its intolerance and for persecuting the protestants of this country, and closing their schools at which many children of the people are taught. He was asking guarantees in behalf of the Evangelists of the section of the country to be annexed to Greece and the same liberty which they enjoy under the Sultan's rule! The above mentioned letters transmitted by the English Ambassador at Constantinople to London, were printed in the Blue Book.

It is unnecessary to say that these complaints were a pure calumny, thrown against Greece by Greeks, in such critical times for our country. As soon as these were published the Rev.<sup>d</sup> Dr. Hill, by a letter published in the "Neologos", belied this abominable insult against Greece, done by men who conceived the idea to place themselves above the laws. Dr. Hill says that the Female School which is directed since the year 1831 by his

honorably and respected wife, conforming itself  
to the laws of the Country, not only did not suffer  
any persecution from the Government but also it  
was encouraged by it and the Greek Press gave  
Mr Hill praises and thanks.

Our Government being informed in time  
of what was going on hastened to belie, in the  
proper way these calumnies, and we are glad  
to see in the last papers of the Blue Book letters  
from Mr Layard and Mr Corbett, Ministers of  
England at Constantinople and Athens, in which  
officially and openly the assertions of the Orange-  
lists, are belied.

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Translation  
from the "Stoa", Athens: April 5/17 1879

To the Editor

In reply to the article published in Number 1876 of your paper, in which an attempt is made to prove that I am inconsequent in publishing recently that I did not suffer any persecution in Greece, I am obliged to write the following few lines in order to clearly expose the true sense of things and so even the least doubt might be removed that my course has for a trifle reclined from that which was at first traced. This I undertake to do in a few words.

The attack against me ~~through~~ some paper in the year 1842 cannot be considered a persecution because, not only articles of newspapers are not considered a persecution, but a simple expression of personal opinion of the individual who writes them, but even because that attack was expiated a) By a letter of the Holy Synod of the Church of Greece dated May 27 1842 in which the highest ecclesiastical authority <sup>April 8</sup> of the State say that they have appointed a committee (upon my special request) which having proceeded to inquiries found nothing in my school against the Orthodox Church of Greece. b) By a letter of the Department of Ecclesiastical Affairs and Public Instruction numbered 14301 and dated July  $\frac{5}{17}$  1842, which says that the teaching in the Female School which I direct is not only

in accordance with the dogmas of the Eastern Church but also is adapted to promote good morals.

c) By the unanimous expression of disapproval from distinguished men of the Country against the articles written in that paper and d) By a demand of pardon of the same editor of the paper who avowed that he was in error when he wrote against me.

At last in order that the public might see that, conforming myself to the laws of the country, I behaved agreeably to my convictions and the instructions which I had received from the then (in the year 1830) Secretary of the Home and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, and now President of the Episcopal Church of the United States, the Reverend B. B. Smith, I quote here in translation an extract from his circular dated Sept. 24, 1830:

"The Society desires to be understood that it openly and clearly expresses the opinion, that you must by no means say or write anything which justly can produce an impression that you went to Greece in order to introduce another form of Christian religion, or establish another Church different from that in which the Greeks are brought up. Make everywhere known that the Church of which you are a presbyter clearly and fully recognizes the validity of ordination by Greek Bishops; that it

maintains the three orders of priesthood, the use of liturgy in the public worship of Almighty God and many other characteristics of Churches of an apostolical origin."

As to the remark of the writer of the article who expressed his astonishment how the persecution against Jonas King and the forwarding of a special envoy, which <sup>caused</sup> such commotion in Greece and America have escaped my memory, I have only to say that the commotion and forwarding of the envoy did not originate from religious matters but from financial, as he can be informed in the archives of the Departments of Finance and Foreign Affairs as well as in those of the Courts of Justice.

J. H. Hill

Presbyter of the Episcopal Church in  
the U. S. of America.

Translation  
from The "Ephemeris" Athens April 6/18 1879

To the Editor of the Ephemeris

I explain the doubt of Mr Paschides on the question of the "Merchants of Divine things" and not Evangelists as the Kalapothakes and Co are pleased to call themselves.

Since the time in which Mr D. N. Botassi our Consul General in New York by publications in the accredited American papers, on one hand, and the philhellene Mr Charles Tuckerman in his book "The Greeks of today," - in which he also mentions of these deceivers - on the other, have considerably shaken the convictions of deceived Americans, who by considerable monetary contributions maintained these self styled Evangelists, the revenue of these "merchants of Divine things" was considerably lessened. These fellows, therefore, in order to cause the repetition of contributions put in action their usual ways, that is to say they represented themselves as martyrs of Christianity. They had already an antecedent in the person of Jonas King of glorious memory, when this gentleman after the decision of Areopagus, which was never executed against him, was published, made an excursion to America. Then Jonas King of glorious memory declaring himself to be a martyr and being entirely destitute of means, gathered enough money. Also his Reverence the Reverend Kalapothaki applied such an antecedent for

himself on the occasion of his last excursion to America, when as it was published, this gentleman representing us as Abyssinians or Coptes, vaunted that there were thanks due him, for having first made known to us the holy Symbol of Faith, as this was decreed by the first Council at Nice and Constantino<sup>ple</sup>, unmix'd of the Spanish error of de Filioque.

In the above mentioned book of the philhellene Mr Tuckerman it is said how missionaries coming from abroad can really be our benefactors. Only the Reverend J. H. Hill with his respectable and able wife give an example of a pious and successful attempt to establish with us a christian education and instruction. These really christian persons, who since fifty years are struggling, as good christians, justly deserve and receive benedictions from all of us and especially of such well ~~educated~~ brought up ladies and girls who during the long period of their residence amongst us were educated in their schools.

In ending my letter against the deserters from the synagogue and self styled Evangelists, I add that to all these fellows we have nothing else to oppose than true contempt. I only can say to such people that as the Gospel is the indisputable self truth "alas to the man from whom the scandal comes."

Vale.

Athens March 27, 1849

Yours Truly  
George J. Klados.

Translation

from The "Stoa" Athens: April 7/19, 1879

To the Editor of the Stoa

I was sorry to see the Rev. J. Hill changing to personal a question which is a general one. In my article entitled "The Greek Evangelists," I have never blamed the conduct of Rev. J. Hill, I only simply wished to show, that there is not a full religious liberty in Greece but toleration and in education not even toleration. There is nothing else than a confirmation to an illiberal law! The letter of Mr. Hill published in the *Annuaire*, and what he published himself in the "Stoa" exactly prove this main thing which I contended.

Now if J. Hill acted in accordance with instructions from his Society and the beliefs of the Episcopal Church, I have neither touched that question nor this has any place here. I regret therefore to see him struggling to prove a thing about which nothing was written.

The following extract from a dispatch of the Envoy of the United States to Athens proves that he was sent here not only for financial reasons, but also for religious matters. The following are the words used by the Envoy:

"Communication of the Envoy of the United States of America Mr. George P. Marsh, To the Minister of Foreign Affairs of Greece Mr. A. Paikos.  
Athens: May, 13, 1853.

"The subjects in question contain two distinct and independent points. The one is a penal condemnation of Doctor King for an alleged transgression of the laws of Greece, and the other a complaint from his part for an alleged interception from the Greek Government of his rights to use, enjoy and dispose of some lands of his own property in the city of Athens."

What is this transgression of the Law?

The decision against him says that it is that of article 18 of the Penal Law, which exclusively refers to religious matters and not to financial ones.

D. J. Liantzis