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ART. I. *The Life of William Farel, prepared from original authorities*, by Melchior Kirchhofer, Minister at Stein on the Rhine, in the Canton Schaffhausen, &c. Vol. I. Zurich, 1831. 8vo.\*

THE lives of some men are an integral part of history; and of none is this statement more emphatically true than of the Reformers. Notwithstanding its immediate and ulterior effects, the Reformation is an event which has not yet been fairly estimated by the world. The time is coming when this mighty revolution will be seen to surpass, in every attribute of grandeur, all political convulsions put together; and when those who were the instruments of bringing it about, will, by general consent, take precedence of all who have been recognised as heroes. In the mean time, it is pleasant to extend our knowledge of their personal history, especially in the case of some, with the details of whose biography we have not been familiar. Among these we may reckon that impetuous thunderbolt, and terror of the papists,

\* Das Leben Wilhelm Farel's, aus den Quellen bearbeitet, von Melchior Kirchhofer, Pfarrer zu Stein am Rhein, Cantons Schaffhausen, Mitglied der Schweizerischen geschichtsforschenden Gesellschaft in Bern und korrespondirendes Mitglied der Gesellschaft zur Beförderung der Geschichtskunde zu Freyburg im Breisgau.

ART. V.—*Notice of Cyril, Patriarch of Constantinople.\**

CYRILLUS LUCARIS, who was regarded as the most learned Greek of his age, was born in 1572, on the island of Candia, then belonging to the Venetians. After enjoying the instructions of Maximus Margunius, a learned Greek at Venice, and afterwards studying at Padua, he travelled over all Italy, and several other countries of the West, particularly Switzerland, where he resided a considerable time in the city of Geneva. His travels had the effect of increasing his dislike to the Church of Rome, which just about this time was using means to gain the Greek Church over; and in Switzerland he seems to have acquired that strong predilection for the doctrines of the Reformed Church, which he retained till death. He returned to Greece and found a powerful patron in Meletius Pega, patriarch of Alexandria and vice-patriarch at Constantinople, a zealous adversary of Rome. By Meletius he was ordained Priest, and promoted to an Abbacy; but in 1595 we find him acting as rector of the Greek School at Wilna, in Poland. While in this station he was commissioned by Meletius to attend the Synod held at Brezc, the object of which was to unite the Greek Church of Poland and Russia with the Church of Rome. Cyril, of course, was in the opposition, and by that means was involved in no small danger, as Sigismund III., king of Poland, was disposed to carry the measure through by force. In a letter to Sigismund, dated in 1600, Meletius calls Cyril his Exarch, or Vicar, (*i. e.* of the See of Alexandria,) and recommends him to the king as a man of piety and learning; without avail, however, for Cyril was obliged to save himself by flight from the intrigues of his enemies. Not long after this Meletius must have died, for in 1602, we find Cyril Lucaris himself upon the patriarchal throne of Alexandria, which, after a lapse of nineteen years, he exchanged (Nov. 5, 1621,) for that of Constantinople. During his travels in the west he had become personally acquainted with various learned men, and we find that he endeavoured by his correspondence with Protestant countries, not only to preserve the recollection of himself there, but to form new connexions. Before the year 1616, he had opened a correspondence with George Abbot, archbishop of Canterbury. In a letter dated March 1, 1616, he introduces to his acquaintance and commits to his care, a young Greek Presbyter, of Berrhoe, in Macedonia, Metrophanes Critopylus. Abbot, in a former letter, had expressed his own wish, and that of king James I., that a young Greek might be sent to England to become acquainted

\* From a Sketch by Dr. Mohnike, of Stralsund.

with the state of learning and religion there. It appears from Abbot's answer to the patriarch, (dated Nov. 17, 1617,) that Metrophanes had been matriculated at Oxford, and he seems to have resided several years in England. In the letters of both prelates there are indications of a mutual disposition to agreement and confidence in matters of religion. Cyril complains of itinerant emissaries from the See of Rome; Abbot talks about his sovereign's meddling with the science of theology.

It was probably during the residence of Metrophanes abroad, that Cyril was promoted to the patriarchal chair of Constantinople; and if we consider his predilection for the Protestant opinions, it is not surprising that he entered into friendly relations with the ambassadors of Protestant courts at Constantinople, especially with Sir Thomas Rowe from England, and Cornelius von dem Haag from Holland, both of whom continued faithful to him in his various persecutions. He also maintained a correspondence with some foreign princes and statesmen, as for instance with Gustavus Adolphus of Sweden, and his Chancellor Oxenstiern. Among the western literati with whom he kept up epistolary intercourse we may mention, in addition to archbishop Abbot, the well known Dutch remonstrant John Vytenbogard (or Utenbogardus) and Anthony Leger, afterwards Pastor and Professor at Geneva. The latter is not to be confounded with John Leger the celebrated historian of the Waldenses. To Geneva and its church, Cyril Lucaris appears always to have felt a strong attachment. Thither he sent, in 1629, his Confession of Faith in the Latin language, which his friend Cornelius von dem Haag, the Dutch ambassador at Constantinople, had caused to be printed there, and which made a strong impression on the Greeks and Catholics at Constantinople. An answer appeared from the pen of Matthæus Karyophilus, titular Bishop of Iconium, a Greek who was in communion with the Church of Rome. It appeared both in Greek and Latin, under the title *Censura confessionis fidei seu potius perfidiae Calvinianæ quæ nomine Cyrilli. Patr. Const. circumfertur*. Cyril afterwards delivered to Anthony Leger a Confession of Faith in the Greek language, for the information of the clergy at Geneva, where it was printed in 1633. A still more explicit declaration of his doctrinal agreement with the Reformed, is contained in his Letter to the Pastors and Professors of Geneva, brought by Anthony Leger in 1636, on his return from Constantinople. It was this agreement with the Protestants which deprived him repeatedly of his patriarchal office, and at last cost him his life. In the persecutions which he suffered, a conspicuous part was acted by his popish enemies, and especially the Jesuits.

As early as 1613, when the patriarch of Constantinople was banished to Rhodes, by Sultan Ahmed, Cyril was fixed upon as his successor; but Timotheus a Marmore, bishop of Patras, found means to supplant him. This prelate, eight years afterwards, was poisoned by Josaphat, Archimandrite of the island of Andros, and Cyril, as was mentioned before, succeeded him. In the following year, however, his enemies the Jesuits, to whom the French ambassador attached himself, continued to remove him for a time from court. In 1622, a tumult produced by the murder of Sultan Othman was the occasion of Cyril's being banished to Rhodes, an event so grateful to Pope Urban VIII., that he wrote a letter of thanks on the occasion, to the French ambassador at Constantinople. His joy, however, was not of long continuance; for after a hundred and forty days, Cyril, through the influence of the English ambassador, was reinstated in all his honours, which he retained from 1623 till the 5th of March 1634, in spite of all the intrigues and bribes employed by some of his own clergy and by the See of Rome. But on the day last mentioned he was under the necessity of retiring to Tenedos. During this period, perhaps about the year 1624, he sent Metrophanes Critopylus, now his *Proto Syncellus*, as a regular legate to the west of Europe, for the purpose of forming a more intimate acquaintance with the doctrines and usages of the two Protestant communions, especially the Reformed, and at the same time of forming connexions which might lead to a union of the Protestants and Greeks. On this occasion, Metrophanes visited not only England, the Netherlands and Switzerland, but also the most distinguished Universities of Germany, to wit: Helmstadt, Altdorf, Wittenberg, Tübingen, and Strasburg. At Helmstadt he wrote a statement of the doctrines of the Greek Church which was afterwards translated into Latin. He then returned to Constantinople by the way of Venice. Not long after he became the patriarch of Alexandria, no doubt through the agency of Cyril, but repaid his benefactions with ingratitude, not only by opposing his schemes of reformation, but by his banishment, probably that of 1634. Though this banishment, however, was of brief continuance, the reinstated patriarch did not long enjoy tranquillity, for in 1635 he was banished again, and again to Rhodes. Here his life was in danger, as he complains in letters to his friends, especially to Cornelius von dem Haag. Indeed he would have been seized and put into the power of his bitterest foes at Rome, had not the Turkish Pacha secretly removed him to a place of more security. Nevertheless, on the 25th of July, 1636, he was restored to all his dignities, an event which occasioned general satisfaction. Still his enemies were

not quiet, but secured themselves beneath the patronage of Bairam Pacha, a favourite of the Sultan's. Cyril was accused of treason, in having instigated the Cossacks to sack Azeka (the ancient Tamaris,) and the Sultan ordered the Kaima khan to put him to death. On the twenty-ninth of June, 1638, he was seized in his palace and carried to the fortress of the Bosphorus. The next night he was placed by the janissaries in a boat, for the ostensible purpose of being carried to the port of St. Stephen's, but on the way he was strangled and his body thrown into the sea. Being washed ashore, it was picked up by fishermen and buried by his friends; but his enemies dug it up and threw it again into the sea. Again it was recovered, and secretly interred upon an island in the Gulf of Nicodemia. The second of his successors, (Parthenius II.) caused his bones to be deposited, with suitable honours, in the church. Edward Poccoke was in Constantinople when these events occurred. Leo Ablatius states, as quoted by Heineccius, that after the murder of Cyril, the populace gathered around the house of his successor who had been privy to the deed, crying 'Pilate! give us, the body that we may bury it.' Cyril Lucaris was the twenty-fourth patriarch of Constantinople, reckoning from the overthrow of the Eastern empire by Mahomet II. He deserves a place in the history of the press at Constantinople. With a view to correct the gross ignorance of the clergy, he determined to establish a printing press of his own. For this purpose, he sent Nicodemus Metaxas into England to learn the art of printing, and to purchase what was necessary for a complete printing office. In 1627 it was erected at Constantinople, and Cyril forthwith published several Catechisms in Greek, and, two years afterwards, his own Confession of Faith in Latin. In order to escape the attacks which this bold step provoked, the press was represented as the property of the English ambassador. This, however, gave it no protection. The enemies of Cyril procured a prohibition of the press. Armed jannisaries attacked the office, broke its furniture to pieces, and abused the workmen. Metaxas and Cyril were obliged to take refuge in the palace of the English ambassador. The Sultan was afterwards prevailed upon by the ambassador and the patriarch, to redress the injury as far as was possible, and to punish the authors of the outrage. The only printing press erected at Constantinople before this one, belonged to the Jews.

To Cyril Lucaris we are indebted also for the famous Alexandrian manuscript, containing not only the Old and New Testaments, but the epistles ascribed to Clement of Rome. This manuscript, which is now in the British Museum, was sent as a present to James I. of England, by Cyril when patriarch of Alexandria.