

**PRESENT-DAY
CHRISTIAN CIVILIZATION
IN GREECE**

by Prof. L. Eliou, of Robert College



CONSTANTINOPLE

Printed by F. Loeffler

Present-day Christian Civilization in Greece

by Prof. L. Eliou, of Robert College

Everyone who is a friend of truth and justice, after residing sufficiently in Greece and observing the life of the people there, will acknowledge that there is a progressing and remarkably advanced civilization in that country.

The writer of this pamphlet has lived 9 years in Greece and all his life among Greeks, so he is in a position to know the condition of the country sufficiently.

Although a Greek, the writer of this pamphlet, (as acknowledged by many of his American friends), is able to tell the unprejudiced truth about his own country, for he loves truth as a Christian and as a man imbued with the Socratic love of truth and justice.

Those who consider military force as the strongest or as one of the strongest evidences of civilization will say at once that Greece, having no strong military force, is not at all advanced in civilization. But the probable readers of this pamphlet are not partisans of this theory. Military force in the opinion of the writer is a necessary instrument for keeping the independence of the country and the accumulated treasures of civilization accomplished. He, therefore, considers it a mistake that for dif-

Knowledge of the
condition by
the author.

His love of truth
and justice

Military weakness
of Greece

ferent reasons the military force of the Kingdom was not kept up to the utmost possible point, because the independence of the country and its fine civilization were and are still seriously threatened.

**Imperative duties
of the Kingdom**

**Protection and
education of
brethren.**

But we must acknowledge that the military weakness of the Kingdom is partly due to its smallness and to the imperative duties which it had for the protection of brethren and their education. Only those who know sufficiently the history of events in this part of the world during the 19 century realise what sacrifices the Kingdom of Greece had to make in order to protect persecuted brothers and educate them.

Leaving aside the first point for obvious reasons let us take into consideration, that the Kingdom of Greece, which was so avariciously created after a long struggle, had to provide for the education of the brethren left out. That duty the Kingdom of Greece accomplished with admirable spirit and remarkable results.

**Preservation of
antiquities. Exca-
vations. Museums.**

Another cause of military weakness, but an indication of admirable spirit was the keenly felt duty of the country to produce into light and preserve the treasures of Art.

To the first task, that of excavating, Greece has been helped and is still helped by European and American Scholars, who with their comrades of the Greek Archeological Society are rivalling in the excavating and publishing of the treasures kept in the maternal bosom of the soil of Greece. These occupations and the public lectures given in the Greek Archeological Society, in the American, English, French, German, Austrian, Archeological Schools, the Reading-rooms and Libraries of the

Greek Archeological Society and those of the above mentioned schools, the friendly and brotherly cooperation of Greek, American, and European scholars, is one of the most charming aspects of the present civilization in Athens. But, while this task is international, the one of preserving the antiquities comes upon Greece. And it will, I hope, be acknowledged by all those who have visited the museums in Greece and especially in Athens, that Greece is doing admirably well in that line.

Another striking aspect of the present life in Athens is the University. The number of students in the University and the boys' and girls' Gymnasia is such, that Athens is a city of students more than anything else. The writer, who is a graduate of that University and knows very well its strong points and its weakness, will say at once that there are weak points in it, that there is room for improvement in the Department of Theology as well as in those of Philosophy and Philology, of Physical Sciences and Mathematics, of Medecine, of Law. But there is a constant improvement in all Departments and in some there are summities, which every University in the civilized world would be proud of.

The worth of a University or of a College does not lie in its buildings. But, while this is true, wherever there is an intrinsic value, the beauty of buildings is cause of appreciation. And in that respect the University buildings are worth noticing. The central building of the University and the one of the Academy on the right, and that of the National Library on the left form an imposing group. This remark leads me to a general

University

University buildings and present fine Art.

statement, that modern Greece, while affectionately preserving the treasures of Ancient Art, has created a modern art which is not unworthy of the Ancient. And this is another source of charm to the visitor of Athens to-day. There is so much harmony between the masterpieces of Ancient Greece and the buildings of modern Athens, as a whole, that the general impression is wonder and charm. The decorations of the Mycenae Hall for instance in the National Museum, the elegant Ionian columns and fine sculptured and colored decorations of the Academy, the Majestic Propylon of the Library, and the style prevailing in the public and private buildings, are in perfect harmony with the style and decorations of the Parthenon, the Erechtion, the temple of Nike, the one of Jupiter. If the limits of this pamphlet were not necessarily narrow, I could go into details and by a review of the present sculpture and painting easily prove that Modern Greece has created an Art not unworthy of its mother-Art.

But I hasten to enter into another aspect of the civilization in Greece which is probably more congenial to the readers of this pamphlet than military force and fine Art.

If we were to point out what Modern Greece has done more than anything else, we would say that she spread the education. This work has been done by the Government as well as by Societies or individuals. Of the University and the Gymnasia for boys or for Girls one might briefly say that they enlightened not only Greece, but European as well as Asiatic Turkey. In this connection we have to state, that, in this task the Greeks in Turkey, following the impulse caused by the in-

Spreading
of
Education.

dependence of the Kingdom, have considerably contributed towards the spread of education, through the national school at Phanar, through eight Gymnasia, the Theological Seminary and the "Zappion" Normal School for Girls, all of them in Constantinople, and through a great number of Gymnasia for girls and boys, and theological seminaries in the provinces.

If to these higher educational institutions we add the numerous primary and high schools in Greece or among Greeks, we have an extensive net of schools providing either free or almost free education.

Beside the Regular Governement or private day schools, there are evening chools for different classes of poor people. Prominent among all of them is the evening-school for poor boys, supported by the Sylogos Parnassos in Athens. It is an indication of the humanitarian tendencies of Modern Greek poetry that a poet, by the name of Spiridon Vassialiadès, introduced to the members of that Parnassos the idea of establishing an evening-school in Athens. That school is now in a flourishing condition. It gives an education to over 1000 poor boys every year. This school is especially cherished by the writer of this pamphlet because it not only gives a good education to such a large number of poor boys, but it has also improved all the social condition in Athens.

And while we are speaking of this highly Philanthropic activity of the "Parnassos", let us say a few words on its other activities. "Parnassos", is a precious centre of intellectual, artistic, historic, scientific, and religious activities, through its Library and Reading-Room, through the re-

Evening Schools.

Other activities
of the
"Parnassos".

searches made or communicated in its branches, through its artistic expositions or musical gatherings, through its public Lectures. Greece has a right to be proud of this institution, which started 40 years ago, as a little club of three boys, in a room of a private house and now occupies a beautiful, spacious building, its own property.

Society «Friends
of the people»

Not as elegant and rich, nor as many-sided, but quite interesting and productive is the Society of the friends of the People. (Ἐταιρία τῶν φίλων τοῦ λαοῦ). Every evening there is something going on in the Halls of this society. Public Lectures are given by able lecturers and musicals are organized for the people. This Society is about 40 years old and is constantly increasing in activity and usefulness.

Sylogos for pro-
pagating useful
Books

In a different but not in a less effective way is the sylogos for propagating useful books (Σύλλογος πρὸς διάδοσιν ὠφελίμων βιβλίων) working for the improvement of the intellectual moral, social and religious standing of the reading class of people.

Through its cheap (almost gratis) little books it enlarges the knowledge of the people acquired in schools, and the habit of reading them keeps the people intellectually busy.

Country Libraries.

The same end is served by the Sylogos through its periodical (Μελέτη) and the Country Libraries which it is establishing. It also contributes to the improvement of education in Greece and Turkey by its permanent exposition of models of seats, instruments, maps, books, etc.

“Τὰ Πάτρια”
The “Patria”

Another effective organ of intellectual, social, moral and religious improvement is the weekly

newspaper by the name of Patria. This unpretending little weekly is published by a Society of the same name, and is distributed gratis. Its circulation is larger than that of any weekly or daily newspaper.

The aim of this weekly is to attack any traditional habit which does not agree with a good Christian life, to preserve all good, honest, traditional customs, and while rejecting all foreign habits that are wrong, to accept those that are good. Each one of its numbers contains some Bible text with an explanation of the unusual words and with practical conclusions, a leading article encouraging a good, or criticizing a bad feature of the national character, other articles discussing social, national, or ecclesiastical questions and a number of other fine things. From the statement of the aim of the Society and the character of its contents it becomes evident that this Society and its weekly are important levels of improvement. All rust that may have been accumulated on Greek Society or the Greek Church does not find favor in the little weekly; more activity is recommended to certain quarters, which by a long habit are kept more inactive than their nature would allow. And, while in this respect this weekly is progressive, in another respect it is very conservative by encouraging the Greeks to oppose and reject all those ugly things which, though coming from civilized European countries, are not Christian-like, and to preserve that simple, honest, family-life, which is so characteristic of Greece, especially in the country districts.

We now enter into another side of the present civilization in Greece, which will be especially

Religious and
Social Work.

interesting to the readers of this pamphlet, i. e. the religious activity. And as the "Anaplasis" may be considered as the centre of this kind of activity during a whole generation, I will speak of this Association at some length.

The "Anaplasis"

The name Anaplasis (ἀνά—πλασις) has been happily selected. It means new moulding, new creation, regeneration. It became evident from the first announcement and the first number of the Magazine of the Society, bearing the same name, that the **founders had the best conception of a Christian regeneration.** They meant it to start as a **personal** regeneration of the individual Christian, as a new birth, result of the influence of Christ. A constant appeal was made to the individual Christians, who came under the influence of the Anaplasis, to accept into their soul the leaven of Christ. That would be sufficient to remould all their soul. Good actions would naturally result. Through **the frequent** study of God's word, through prayer and mutual exhortation the spirit of Christ would enter into the inner self, the very depths of the heart, and the result would be a new man, a Christ-like man.

The "Anaplasis"
started as a
Y. M. C. A.

The Anaplasis started twenty-four years ago as a Young Men's Christian Association by a very limited number of young men, who are now grown-up men. They are still living and continue to be the soul of the Society.

Growth of the
Anaplasis.
Humility of the
founders.

The founders of the Anaplasis, though young men were not controlled by personal ambition, but as Christian young men would naturally do, they placed at the head of their movement one of the most prominent members of the Greek nation at that time, late Mr. Alexander Rangabis, who had

been a Professor of the National University and ambassador of Greece in Europe. They also invited late Dr. J. Skaltsounis, known in Greece and in Europe as a defender of the Christian faith, to join their ranks. His acceptance to be a regular member and one of the contributors to the magazine of the Society has been a blessing to the work, as will become evident from the following pages.

Dr. Skaltsounis

The writer of this pamphlet had at that time no personal acquaintance with the founders of the Anaplasis, but he saw in a bookshop at Constantinople the first advertisement of the Society, and the first two numbers of the magazine, in which the character and the aim of the Society were plainly described. His heart thrilled with joy because he at that time was preparing a book on Christian Ethics in order to communicate to his countrymen his personal conviction, that Christian life is the most beautiful of all kinds of life, and the best and happiest for the individual, for the family, for society, for nations. He sent an advertisement of his Ethics to the Editor of the Anaplasis and was invited to become an active member and a contributor to the Magazine, and he is up to this day honored by his now personal relations and brotherly love and cooperation with the Founders.

Relation of the
Writer to the
Anaplasis.

This personal detail is introduced into these pages without any ambition, but with the only purpose of conveying to the readers the information that the author of this pamphlet is perfectly acquainted with the spirit of the movement represented by the Anaplasis. And in this connection let me say, that the writer has since visited Athens

Perfect Knowledge
of the inner life of
the Society

many times, and used his leave of absence two years ago in following the work of the Anaplasia and testing the soul and life of its workers. So he knows them as much for instance, as he knows Rev. Dr. Washburn and is known by him. And the writer allows to himself to testify, that those men, the workers of the Anaplasia, are animated by the best Christian motives and have fine Christian souls. Some of them devoted themselves entirely to this work and have not formed families of their own. Those who have families, have fine Christian families.

Reception by the
Church authorities

A happy fact connected with the birth of this Society is, that the Church authorities in Greece and in the other Grecian world favored this movement, they bestowed honors to its founders, supported the Magazine, which was introduced into the Theological Seminaries producing good results, invited those members of the Anaplasia clergymen or laymen, theologians or simply religious men, who were able to preach, to do so, and the 3d year the President of the Holy Synod in Greece accepted his nomination as the President of the Anaplasia.

Some temporary
clouds.

This cooperation of the Church authorities with the Anaplasia was a happy occurrence, because there has been no conflict, no trouble, no antagonism in the Community. Historical truth imposes upon the writer the obligation to say, that sometimes clouds arose between the Anaplasia and the Church authorities, once on account of the nomination of a bishop, who was not considered by the executive of the Anaplasia to be fitted to the bishopric, for reasons of unbelief, unknown to the Synod at the time of his nomination. The nominee

was not ordained, but on account of some lively discussion on this subject there has been a coolness between the Metropolitan and the Anaplasis, which is happily over now.

Let me now speak of some characteristics of the preaching done by the members of the Anaplasis, because they are very interesting and because the preaching done by the Anaplasis has influenced remarkably all the preaching in the Greek Church. If you ask me to state the most prominent characteristic of the preaching done by the Anaplasis, I would say that it is this; **Warm love of the preacher towards those to whom he preaches.**

Characteristics of
the preaching by
the "Anaplasis"

Love

Frequency of pre-
aching and
Tirelessness.

This love manifests itself in various ways. In the first place it manifests itself in the frequent occurrence of the preaching. For, while in the good time of the Greek Church frequency of preaching was a prominent characteristic of the Church, during the dark centuries, on account of the universal ignorance caused by a long servitude, preaching, although not entirely extinguished, became naturally very rare. After the establishment of the Greek Kingdom, when the number of educated clergymen was increased, there was more preaching than before. But, with some exceptions, it was rather too oratorical, rather cold and not frequent enough so as to produce practical results. Now the founders of the Anaplasis and those who joined the work later, animated by a keen Christian love, wishing to save their fellowmen from sin and help them rise into a higher Christian life, began to preach often, with tireless spirit. Not only each one of them preached every Sunday, but they also formed in Athens and else-

Eusebios & his
young friends.

where Bible classes in the middle of the week, which they are carrying on to the present day. One of them, now about 70 years old, led Bible classes every day in different quarters of Athens, among the poorer classes by preference. Naturally age and the fatigue caused by his rather super-human efforts, have limited his activity. He is now preaching once a week in a Church of Athens and is keeping an intimate, informal Society of 20 young men, who are either students of Theology in the University or have been students and are now Doctors of Theology. This intimate Society of friends is very important being a hot-bed of Leaders of Christian activity. Some of these young men are already leaders, who increased the number of the workers in the Anaplasis. Although I am sure the old man will be rather angry against me for speaking publicly of him, being very modest, I allow myself to let the readers know his name. He is called Eusebios Matheopoulos, an unmarried pioneer of Christian regeneration.

Timothy

Another friend of mine, Rev. Timothy Anastasiou, will I hope forgive me for writing about him here. He is of another type. He is still young, full of energy, a writer who infuses a new life into any subject that he treats in his books, a loving Christian soul, an indefatigable worker. Besides working for his Books, besides his regular service as a priest in the Chapel of the Palace, besides his work as a Professor in a School for girls, besides his contributions to the magazine of the Anaplasis, he started several years ago a regular preaching on Sunday in a central Church of Athens. He is not perhaps a first rate

speaker, as far as oratorical eloquence is concerned, although he is sufficiently eloquent. But it is evident that during his sermon there is an intercommunion between the loving Christian soul of the preacher and his audience. What are the general results of such preaching we can imagine; but I shall speak of one result, namely the formation in Athens of the *Φιλαδέλφια* (Philadelphia, love of brethren), a society of Ladies, now about 500, attending the special meeting, the object of which is to help the poor and suffering, and the "Good Samaritan", the object of which becomes evident by its name.

Another noteworthy characteristic of the preaching done by the Anaplasia is simplicity of language and rhetoric. The preachers of the Anaplasia having constantly in their mind and heart the object of saving men from sin, began to use a more simple language, they avoided oratorical expression which may startle ignorant people for a moment, but leave no good seed in the heart of the hearer. This simplicity of language and rhetoric is a general characteristic of the preachers of the Anaplasia, but the man who exercised the greatest influence in this direction is Mr. Galanos, who, though not a theologian, but a Doctor in law, is the most eminent preacher of the Anaplasia. His preaching is both beautiful and simple. With his deep knowledge of the motives of the human soul, of family and social conditions, with his remarkable knowledge of the attacks made on Christian truths, Mr. Galanos is able to present Truth before the uneducated and the educated, to enter into the soul of his auditors, and bring out their higher motives, to present the beauty of

Practical results:
«The Philadelphia»

The "Good Samaritan".

Simplicity of language and rhetoric.

Galanos and Dialismas lary preachers.

a Christian family and a Christian society, to make clear the causes which bring welfare to a nation if it leads a Christian life, or bring peril and misfortune if their life is unchristian. Thus his contribution to the preaching, to which the Church authorities invited him as well as other laymen, is a precious one. So is also his contribution to the missionary work undertaken by members of the Anaplasia. Mr. Galanos is recognized as the most attractive and the most effective home-missionary. Often the churches where this gentleman preaches are not large enough to hold all the congregation and he is obliged to speak outside on public squares. Besides the effect of such work on the individual and on the family, there is special social profit coming out of this work. In several cities of Greece Societies have been formed, very similar to the Y. M. C. A., which undertake all kinds of social work. In Athens a Y. M. C. A. was formed, called "Sotir" (The Saviour) in a private College for boys under the direction of Mr. Dialismas and another of girls under the direction of Mrs. Dialismas. This gentleman is like a twin brother of Mr. Galanos. Their religious and social work are so intermingled, that it is impossible to say just what is due to Galanos and what to Dialismas.

Home missionary
work

Evening schools
and religious
Societies in the
provinces.

"Sotir"

Panaretos.

Another man distinguished himself as a Home missionary as well as a preacher, Rev. Panaretos, whose disposition and methods are strikingly similar to those of John the Baptist. Rev. Panaretos who is a regular preacher of an offspring of the Anaplasia in Athens, namely the Sylogos of the "Three Hierarchae", a preacher in a Sunday morning service, one of the frequent orators in the Hall

of the Anaplasia and a contributor to its magazine, often goes out to the provinces where he makes addresses every day.

The name of this Society which means the three Great Fathers of the Church namely Basil, Gregory, Chrysostom, gives me an occasion to speak of the growing desire in the Greek Orthodox Church to go back to, or bring down from, the early centuries of Christianity certain desirable features, frequency of preaching, simplicity, reality. In regard to the first feature I spoke when I described the characteristic of the preaching done by the Anaplasia. The second feature, simplicity, characteristic of the early life and the early services of Christianity, was rather superseded by the pomp of ceremonies caused by Byzantine customs. And, although under the multiplied forms and symbols used in the services of the Orthodox Church there is always a spiritual meaning, yet a number of Orthodox Greeks think to-day that there are too many forms and too many symbols. And a growing desire exists in the Church to have less forms and more reality, more truthfulness, more justice, more kindness, more purity of life and heart, more charity.

I must here state, because it is true, that even when Christian spirit in the Orthodox Church seemed to be totally covered by external forms, there were Christian realities more than would appear at first sight. When I was a boy, I lived in a village in Asia Minor, where the educated were very few and the great mass of people were ignorant. Now one might think that the ignorant people were superstitious, without any real Christian feeling, unable to perform

Revival of the
spirit of the best-
times of the ch.
church.

Christian deeds. And yet I recall, and I could cite very striking illustrations of genuine Christian feelings and real Christian acts, fruits of Christian dispositions, of heroic unselfishness.

Benevolent institutions in Greece.

These realities are growing under the beneficial influence of the shining sun of liberty on the soil of Greece. The Philanthropic Institutions, which grew in Athens and in other parts of Greece are many now and most flourishing. The Hadjicosta Orphanage for boys, the Amalieion Orphanage for girls, are models of Christian institutions, founded and supported by the best Christian motives, in the best possible condition. The Hospital "Evangelismos", the Children's Hospital are kept in a way that commands our respect. The work-place (Ergastirion) of poor women, the Union of Greek Ladies (Ένωσις Έλληγνίδων) the Philoptochos (friends of the poor), the Society supporting the asylum of the incurable, the Home of blind children, the Old men's asylum, the society for providing near the sea-shore residence to poor children, the Ladies visiting the prisoners, these, and many others Institutions existing in Athens, are certainly fruits of the unquestionable love of the Greeks to their country and countrymen, but blind would be any one who could not see, that all this philanthropic activity is an outcome of Christian love, of Christian charity.

Besides these Christian dispositions and Christian virtues there is no doubt that there is constant growth in simplicity, truthfulness, honesty. Even in politics, which in all countries is the last thing influenced by morality, there is a remarkable change. The pacific revolution, which took

place about two years ago in Greece, is the result of a moral awakening in the people, and it now counteracts healthily on general morality. There is a loud cry all over the country as well as in the Church for honest feelings and actions. In the Orthodox Greek Church which is proud of its dogmas, people are not any longer satisfied with correct dogmas (**orthodoxy**), they are eager for **orthopraxy** (correct actions).

Orthodoxy & Orthopraxy.

In saying these things do I mean that everything is perfect in Greece? No. Unfortunately there is sin, vice, dishonesty, lying, among the Greeks as there is among other Christian nations. And we have to fight against it with all our power. But the great mass of the Greek people are as truthful, honest, and pure as other Christian people, and the great majority of the people according to the testimony of my friends, the home-missionaries of the Anaplasia who visit all parts of Greece, **are believers**. It is true that about 30 years ago a spell of unbelief which came from Europe, touched a considerable number of the educated people at that time, and it even went down to the less educated class of people, in a lesser degree. But under the hard blows given to it by the Apologetic works of the Anaplasia and especially those of **Dr. Skaltsounis** unbelief was checked both among the uneducated and the educated class of people. By saying this I do not mean that there is no work to be done among the University students, especially the medical students of the University, who study Physiology under a Professor who does not limit himself to scientific conclusions justified by scientific methods, but jumps to unphilosophic and anti-

The great mass of believers.

Belief and un-
belief in the
University.

U. S. C. A.

religious conclusions not justified by scientific methods. There was another professor in the University whose teaching led to unbelief, the professor of biology. He is now dismissed. So there were only 2 or 3 such professors in all the University. But it must be confessed, that the other professors did not **systematically oppose** the few professors leading to unbelief. This must be done, and I expect it will be done under the auspices of the **University Students Christian Association**, which was established the 25/7 of March during the visit of **Dr. John Mott**, the founder and general Secretary of the World's Students' Christian Federation. It is a remarkable coincidence, that the University Association was founded in Athens on the national day, when the Greek celebrate their independence, won after a long struggle in which the Greeks were fighting for liberty and the Christian faith. And as the Greeks are still, as they have always been, passionate lovers of liberty, I hope and wish that the new University Christian Association will be a source of moral liberty for the students, and for the nation, which is greatly influenced by the University. The University Association will live because of the need felt by University people for such work, and because of the existence in the University of some nucleus for it.

Now let me close these statements by a short remark, that the Christian civilization produced on the free soil of the Kingdom of Greece has had its influence on all countries outside of Greece inhabited by Greeks. The educational and philanthropic Institutions, the religions Societies in Constantinople, Salonica, Smyrna, and elsewhere are the result of the new life awakened by the

breeze of freedom in Greece. Thus Greece is not only the treasurer and keeper of the masterpieces of Ancient Greek Art, but also the birth place of a new civilization, which is in its essential characteristics Greek and Christian.

Constantinople, April 24 1911.



