

BIBΛIOKPIΣΙΑΙ

ΠΕΡΙ

ΤΟΥ ΕΘΝΙΚΟΥ ΗΜΕΡΟΛΟΓΙΟΥ.

J'ai sous les yeux l'Almanach national de la Grèce pour l'année 1865. C'est un fort beau volume in-8°, orné de portraits fort bien gravés, de belles vues de la Grèce, et plein de notices fort intéressantes. Quelques personnes qui dédaignent les petits États se diront peut-être qu'un si petit pays ne comporte guère un si gros almanach. Ces personnes-là oublient que la Grèce n'est pas seulement le petit pays qui s'avance vers l'Asie et vers l'Afrique, à l'extrémité méridionale de la Méditerranée. Cette Grèce-là n'est que le royaume hellénique, rétréci à l'envi par les diplomates de l'Europe, quand ils le constituèrent, et qui s'est donné, il y a deux ans, le plaisir onéreux d'une révolution dont il ne sait trop que faire aujourd'hui. Il y a une autre Grèce que celle qui a sa capitale à Athènes, une Grèce qui est partout, en Angleterre, en France, en Russie, en Allemagne, en Italie, en Égypte, en Turquie, en Amérique, une Grèce qui fait des affaires dans le monde entier, au lieu de se disputer le pouvoir à Athènes. Cette Grèce cosmopolite, et qui est pourtant très-patriote, qui ne vit pas dans la petite Hellénie, mais qui lui lègue sans cesse de l'argent pour fonder des universités et des bibliothèques, cette Grèce est représentée par je ne sais combien de comptoirs de commerce dans toute l'Europe, et, dans l'Orient, elle est de plus représentée par l'universalité de sa langue. C'est à cette Grèce européenne et orientale, non moins qu'à la Grèce hellénique, que s'adresse cet *Hémérologion* grec, et c'est là ce qui en justifie le format imité de l'*Almanach impérial*; c'est là aussi ce qui en explique l'importance.

L'Almanach national de la Grèce, rédigé avec beaucoup de soin et beaucoup de goût par M. Vrétó, est un des plus grands instruments de publicité en Orient. Il circule partout où il y a des Grecs, et où n'y a-t-il pas de Grecs? Commerce, industrie, statistique, littérature, voyages, histoire, romans, il entretient ses lecteurs de tout ce qui touche de près ou de loin à la Grèce, aux intérêts et aux espérances de la nationalité grecque. Il est déjà arrivé à sa cinquième année, et je ne doute pas que son succès n'augmente d'année en année, s'il continue à être rédigé avec autant d'exactitude et autant d'agrément : il faut ces deux conditions pour faire un bon almanach.

SAINT-MARC GIRARDIN.

(Ex τῆς ἐφημερίδος *le Journal des Débats* τῆς 23 Νοεμβρίου 1864.)

Ἀντὶ πάσης ἡμετέρας κρίσεως περὶ τοῦ ἀξιολόγου Ἡμερολογίου τοῦ Κ. Βρετοῦ προτιμῶμεν νὰ παραθέσωμεν τὴν ἐπομένην κρίσιν τοῦ μεγάλου δημοσιογράφου Κ. Σαὶν Μάρκου Γιραρδίνου ἐκ τῆς ἐφημερίδος τῶν Συζητήσεων.

« Ἀνέγνων κατ' αὐτὰς τὸ διὰ τὸ ἔτος 1865 Ἐθνικὸν Ἡμερολόγιον, ὡραῖον τόμον εἰς 8ον, κεκοσμημένον δι' εἰκόνων καλῶς ἐξεργασμένων, καὶ Ἑλληνικῶν τοπογραφικῶν, καὶ μεστὸν περιεργατάτων ἀναγνωσμάτων. Οἱ περιφρονοῦντες τὰ μικρὰ κράτη θὰ εἰπωσιν ὅτι ἡμερολόγιον τόσον ὀγκῶδες δὲν εἶναι ἀνάλογον πρὸς τόπον τόσον μικρὸν. Ἀλλ' οἱ ἄνθρωποι οὗτοι λησμονοῦσιν ὅτι Ἑλλὰς δὲν εἶναι μόνον ἡ μικρὰ χώρα ἡ νεύουσα πρὸς τὴν Ἀσίαν καὶ Ἀφρικὴν κατὰ τὴν μεσημβρινὴν ἄκραν τῆς Μεσογείου. Ἡ Ἑλλὰς αὕτη εἶναι μόνον τὸ Ἑλληνικὸν βασίλειον, περιτμηθὲν μὲν κατὰ τὴν σύστασιν αὐτοῦ ὑπὸ τῶν Εὐρωπαίων διπλωματῶν, ὡς ἐκάστῳ ἐδόκει, καὶ ἐπιθυμήσαν πρὸ δύο ἐτῶν τὴν δαπανηρὰν διασκέδασιν ἐπαναστάσεως, ἣν δὲν ἤξεύρει σήμερον εἰς τί νὰ χρησιμοποιοῦσιν. Ἀλλ' ὑπάρχει καὶ ἑτέρα τις Ἑλλὰς, πλὴν τῆς ἐχούσης πρωτεύουσαν τὰς Ἀθήνας, Ἑλλὰς διεσπαρμένη πανταχοῦ, ἐν Ἰταλίᾳ, Αἰγύπτῳ, Γαλίᾳ, Ἀγγλίᾳ, Ῥωσίᾳ, Γερμανίᾳ, Τουρκίᾳ καὶ Ἀμερικῇ, Ἑλλὰς ἐμπνευμένη πανταχοῦ, καὶ μὴ ἐρίζουσα περὶ τῆς ἐξουσίας ἐν Ἀθήναις. Ἡ κοσμία αὕτη καὶ ἐν τούτοις πατριωτικῇ Ἑλλάδι, ἥτις δὲν ζῇ μὲν ἐν τῇ κυρίως Ἑλλάδι, ἀλλὰ κληροδοτεῖ αὐτῇ ἀπαύστως χρήματα πρὸς ἰδρύσιν πανεπιστημίων καὶ βιβλιοθηκῶν, ἐν μὲν τῇ Εὐρώπῃ ἐκπροσωπεῖται ὑπὸ παμπόλλων ἐμπορικῶν καταστημάτων, ἐν δὲ τῇ Ἀνατολῇ καὶ ὑπὸ τοῦ κράτους τῆς γλώσσης τῆς. Πρὸς τὴν ἀνατολικὴν λοιπὸν καὶ Εὐρωπαϊκὴν ταύτην Ἑλλάδα καὶ οὐ μόνον πρὸς τὸ κυρίως Ἑλληνικὸν ἀπευθύνεται τὸ ἔθνικόν τοῦτο Ἡμερολόγιον, καὶ οὕτως ἐξηγεῖται καὶ τὸ σχῆμα τοῦ βιβλίου καὶ ἡ σπουδαιότης αὐτοῦ.

« Τὸ ἔθνικόν Ἡμερολόγιον, διευθυνόμενον μετὰ πολλῆς ἐπιμελείας καὶ καλλισθησίας ὑπὸ τοῦ Κ. Μ. Βρετοῦ, εἶναι ἐν τῶν σπουδαιότερων ἐν Ἀνατολῇ δημοσιευτικῶν ὀργάνων. Κυκλοφορεῖται πανταχοῦ ὅπου ὑπάρχουσιν Ἕλληνες, καὶ ποῦ δὲν ὑπάρχουσιν Ἕλληνες; Πραγματεύεται περὶ ἐμπορίου, βιομηχανίας, στατιστικῆς, φιλολογίας, ἱστορίας· δημοσιεύει μυθιστορήματα, καὶ ἐν γένει πᾶν ὅ,τι ἄπωθεν καὶ ἐκ τοῦ σύνεγγυς ἐνδιαφέρει τὴν Ἑλλάδα, τὰ συμφέροντα καὶ τὰς ἐλπίδας τῆς Ἑλληνικῆς ἐθνικότητος. Νῦν ἐκδίδεται τὸ πέμπτον, καὶ δὲν ἀμφιβάλλω ὅτι ἡ ἐπιτυχία αὐτοῦ θὰ προβαίνει ἀκμάζουσα ἀπὸ ἔτους εἰς ἔτος, ἐὰν ἐξακολουθήσῃ συντασσόμενον μετὰ τοσαύτης ἀκριθείας καὶ χάριτος· διότι ἄνευ τῶν δύο τούτων συστατικῶν δὲν δύναται νὰ ὑπάρξῃ καλὸν ἡμερολόγιον. »

(Ἐκ τῆς Εὐνομίας, 3 Δεκεμβρίου 1864.)

Notre ancien collaborateur, M. Marino Vréto, publie à Paris, depuis cinq ans, en langue grecque, un annuaire bien connu sous le nom d'*Almanach national de la Grèce*. Cet intéressant recueil s'adresse non-seulement à la Grèce indépendante et à la Grèce encore asservie, mais à tous les hommes de cette race dispersés à la surface du globe; c'est ce qui explique sa publication à Paris, la grande Cité Universelle.

Cet annuaire ne se borne pas à donner à ses lecteurs des renseignements statistiques, commerciaux, etc. Il a un caractère éminemment littéraire, et renferme des travaux inédits sur l'histoire, les sciences, le mouvement littéraire, etc. On y trouve des nouvelles charmantes, des notes de voyage et des poésies.

Un des membres les plus distingués du Parlement anglais, M. Gregory, a été vivement frappé du caractère de ce recueil. Il en a exprimé sa satisfaction à M. M. Vréto (1^{er} décembre 1864) dans une lettre aussi aimable que spirituelle, dont nous voulons citer un passage, parce qu'il caractérise parfaitement la situation respective de la Grèce et de la Turquie.

M. Gregory dit à M. Marino Vréto :

« Lorsque messieurs les Turcs publieront un livre comme le vôtre pour l'instruction de leurs concitoyens, et que de tels livres seront appréciés et compris de la nation turque, alors je commencerai à croire à la régénération de cette race; mais pas avant. »

Nous sommes tout à fait de l'avis de M. Gregory. ALEX. BONNEAU.

(Ἐκ τῆς ἐφημερίδος *l'Opinion nationale* τῆς 18 Δεκεμβρίου 1864.)

Καὶ ἑτέρα σπουδαία ἐφημερίς τῶν Παρισίων ἡ « Ἐθνικὴ Γνώμη » δημοσιεύει τοὺς παρὰ πόδας ἐπαίνους περὶ τοῦ Ἐθνικοῦ Ἡμερολογίου τοῦ Κ. Βρετοῦ.

« Ὁ ἀρχαῖος ἡμῶν συνεργάτης κύριος Μ. Βρετὸς δημοσιεύει ἀπὸ πέντε ἐτῶν ἐν Παρισίοις ἐλληνιστὶ τὸ γνωστὸν Ἐθνικὸν Ἡμερολόγιον. Ἡ ἐνδιαφέρουσα αὕτη συλλογὴ ἀπευθύνεται οὐ μόνον πρὸς τὴν ἀνεξάρτητον καὶ τὴν εἰσέτι δεδουλωμένην Ἑλλάδα, ἀλλ' εἰς πάντας τοὺς εἰς τὴν φυλὴν ταύτην ἀνήκοντας καὶ διεσπαρμένους ἐπὶ τῆς ὕδρογείου σφαίρας· τοῦτο δὲ ἐξηγεῖ καὶ διατί ἡ δημοσίευστις γίνεται ἐν Παρισίοις, τῇ μεγάλῃ τοῦ κόσμου μητροπόλει. Τὸ Ἡμερολόγιον τοῦτο δὲν παρέχει μόνον εἰς τοὺς ἀναγνώστας πληροφoρίας στατιστικὰς, ἐμπορικὰς κ.τ.λ., ἀλλ' ἔχει καὶ χαρακτῆρα τὰ μέγιστα φιλολογικὸν, καὶ περιλαμβάνει ἀνεκδότους πραγματείας περὶ τῆς ἱστορίας, τῶν ἐπιστημῶν καὶ τῆς προόδου τῶν γραμμάτων. Εὕρισκει τις ἐν αὐτῷ καὶ μυθιστορήματα χαριέστατα καὶ περιηγήσεις καὶ ποιήματα.

« Ἐν τῶν μᾶλλον διακεκριμένων μελῶν τῆς Ἀγγλικῆς βουλῆς, ὁ Κ. Γρέγορ, ἐξετίμησεν ἐπιτυχῶς τὸν χαρακτῆρα τῆς ἀνθολογίας ταύτης. Ἐξέφρασε δὲ τὴν εὐαρέσκειαν αὐτοῦ (1 Δεκεμβρίου 1864) δι' ἐπιστολῆς χαριέσσης ἅμα καὶ εὐφυσῆς, ᾗς δημοσιεύομεν μίαν περικοπὴν ὡς ἐντελῶς χαρακτηρίζουσιν τὴν παράλληλον θέσιν τῆς Ἑλλάδος καὶ Τουρκίας.

« Ὅταν οἱ κύριοι Τοῦρκοι, λέγει ὁ Κ. Γρέγορ, δημοσιεύσωσι βιβλίον ὡς τὸ ὑμέτερον πρὸς ἐκπαίδευσιν τῶν συμπολιτῶν των, καὶ τὰ τοιαῦτα βιβλία ἐννοηθῶσι καὶ ἐκτιμηθῶσιν ὑπὸ τοῦ Τουρκικοῦ ἔθνους, τότε δύναμαι νὰ πιστεύσω εἰς τὴν παλιγγενεσίαν τῆς φυλῆς ταύτης, ἀλλ' ὄχι πρότερον. »

« Συμφωνοῦμεν ὅλως μετὰ τοῦ Κ. Γρέγορ. »

(Ἐκ τῆς Ἡμέρας τῆς 29 Δεκεμβρίου 1864.)

Ein griechischer Kalender.

Unter dem Titel: Ἐθνικὸν Ἡμερολόγιον ist ein griechischer „Nationalkalender“, wie er sich selbst nennt, auf das Jahr 1865 erschienen, der zufolge der Angabe auf dem Titel in Paris und Athen verkauft wird. Er erscheint bereits zum fünften Male, in sehr geschmackvoller Gestalt und mit vielen — gegen 30 — Illustrationen, die größtentheils landschaftliche Bilder aus Griechenland darstellen. Der neueste Jahrgang dieses Kalenders, der theils in seinem Aeußeren, theils nach seinem Inhalte die früheren Jahrgänge zu seinem Vortheile weit übertrifft, ist ein umfangreiches Buch von 400 Seiten und kostet sechs Franken. Der Inhalt ist sehr verschiedenartig, zwar nur für griechische Leser bestimmt, aber er ist auch für Fremde von mannichfaltigem Interesse. Er entspricht nicht bloß den Zwecken der Unterhaltung, sondern er ist vorzugsweise zur

Belehrung bestimmt, und er dient theils literarischen und moralischen, theils politischen Interessen. Der griechische „Nationalkalender“ hat in dieser Beziehung die offenbare Bestimmung, „die verschiedenen Glieder der großen griechischen Familie immer fester mit einander zu verbinden“, und er verfolgt den patriotischen Zweck, „das gegenwärtige Geschlecht an die Vorkämpfer des Hellenismus zu erinnern und mit ihnen näher bekannt zu machen“. Er ist insofern ein wahrer „Nationalkalender,“ und er hat auch zu diesem Zwecke die nationale Unterstützung auch solcher Griechen erfahren, die bereits auf andern Gebieten als Nationalwohlthäter sich bewährt haben. Der Herausgeber, der durch literarische Arbeiten vielfach bekannte Grieche Marinos Pappadopoulos Bretos in Paris, rühmt in diesem Betracht unter den namentlich aufgeführten „Patronen“ des Nationalkalenders besonders den von dem Geschlecht der Oysilantis allein noch übrigen Fürsten Gregorios Oysilantis, den Baron Sina und den reichen Banquier Nikolaos Bernardakis, aber er bemerkt auch, daß er von andern seiner Landsleute in literarischer Hinsicht und hinsichtlich ihrer Beihülfe zum Kalender in Stich gelassen worden sei. Derselbe enthält unter anderm neu griechische Volkslieder aus Kreta, Aufsätze über die heutigen Griechen, ihre Sprache u. s. w., Fabeln von Bilaras (aus Epirus), historische Artikel über die Insel Patmos und die Stadt Kydonia in Kleinasien, die Uebersetzung eines längeren Bruchstücks aus einem noch ungedruckten französischen Werke der Gräfin Dora d'Istria: „Erinnerungen vom Hofe Ferdinands II. oder die letzten historischen Ereignisse in Italien,“ biographische Notizen über merkwürdige Griechen der neuesten Zeit u. s. w. Nach einer Mittheilung des Herausgebers hat der Kalender, welcher für 1865 in einer Auflage von 2500 Exemplaren erschienen, in seinen bisherigen Jahrgängen gute Aufnahme gefunden, und er ist über den ganzen Orient bis Calcutta, so wie unter den Griechen des Abendlands verbreitet; aber gleichwohl hat sich der Herausgeber mit Rücksicht auf die Nationalzwecke des Kalenders, die derselbe verfolgt, und unter der Bedingung, daß in ihm alljährlich die Portraits von 25 Griechen nach der Bestimmung des Unterrichts-Ministers in Griechenland veröffentlicht werden sollen, wegen einer jährlichen Geldunterstützung für das Unternehmen an die Nationalversammlung in Athen unter dem 1 (13.) Sept. 1864 gewendet.

Ἐκ τοῦ „Bremer Sonntagsblatt“ τῆς 25 Δεκεμβρίου.

Ὑπὸ τὸν τίτλον Ἑθνικὸν Ἡμερολόγιον ἐξεδόθη διὰ τὸ ἔτος 1865 ἡμερολόγιον Ἑλληνικὸν ὑπερ, κατὰ τὴν ἐπὶ τῆς ἐπιγραφῆς αὐτοῦ εἰδοποίησιν, πωλεῖται ἐν Παρίσι καὶ ἐν Ἀθήναις. Τὸ περιοδικὸν τοῦτο εἶναι ἤδη εἰς τὸ πέμπτον ἔτος τῆς αὐτοῦ ἐκδόσεως, ἡ ἐκδοσις εἶναι κομψοτάτη, καὶ ὑπὲρ τὰς 30 εἰκονογραφίας (1), αἵτινες παριστάνουσιν ὡς ἐπὶ τὸ κλειστόν Ἑλληνικὰς τοπογραφίας, στολίζουσιν αὐτό. Τὸ τελευταῖον ἔτος τοῦ περὶ οὗ ὁ λόγος ἡμερολογίου, ὑπερβαῖνον μέγας τὰ προηγούμενα καὶ κατὰ τὸ περιεχόμενον καὶ κατὰ τὴν ἐξωτερικὴν διακόσμησιν, ἀποτελεῖ ὀγκώδη τόμον ἐκ 400 συγκείμενον σελίδων, καὶ τιμᾶται φράγκων ἑξ. Ἡ ὕλη εἶναι ποικιλωτάτη· ἂν δὲ καὶ κυρίως δι' Ἑλλήνας ἀναγνώστας προωρισμένη, παρέχει καὶ εἰς τοὺς ξένους πολὺ ἐνδιαφέρον· διότι καὶ διασκεδαστικὸν εἶναι τὸ περιεχόμενον, καὶ διδακτικὸν τὸ πλεῖστον, καὶ ἠθικοπολιτικῶν συμφερόντων ὄργανον. Τὸ Ἑθνικὸν Ἡμερο-

(1) Ὁ βιβλιοκριτὴς εἶχεν ὑπ' ὄψιν τὴν ἄδετον ἐκδοσιν τῶν ἑξ φράγκων.

λόγιον ἔχει ἀπροκαλύπτως τὸν προορισμόν « τοῦ νὰ συνδέῃ ὅσον οἶόν τε « στενῶς πρὸς ἄλληλα τὰ διάφορα μέλη τῆς μεγάλης Ἑλληνικῆς οἰκογενείας, » καὶ ἐπιδιώκει τὸν πατριωτικὸν σκοπὸν « τοῦ νὰ ἀναπολῇ εἰς τὴν παροῦσαν « γενεάν τὰ ἔργα τῶν προμάχων τοῦ Ἑλληνισμοῦ, καὶ καθίστησιν αὐτοὺς « γνωστοτέρους εἰς τοὺς νεωτέρους Ἕλληνας. » Ὡς πρὸς τοῦτο διατελεῖ τὸ εἰρημένον Ἡμερολόγιον ἀληθῶς Ἑθνικὸν καὶ τυγχάνει τῆς ὑποστηρίξεως τῶν Ἑλλήνων ἐκείνων οἵτινες καὶ ἐπὶ πολλῶν ἄλλων ἀντικειμένων ἀνεδείχθησαν εὐεργέται τῆς πατρίδος των. Ὁ ἐκδότης, ὁ διὰ διαφόρων φιλολογικῶν πονημάτων γνωστὸς Ἕλλην Μαρίνος Παπαδόπουλος Βρετὸς, κατατάττει μεταξὺ τῶν ὀνομαστῶν ἐν τῷ Ἡμερολογίῳ ἀναφερομένων προστατῶν τοῦ βιβλίου τὸν μόνον ἀπόγονον τοῦ Ὑψηλαντικοῦ γένους πρίγκηπα Γρηγόριον Ὑψηλάντην, τὸν βαρῶνον Σίναν, καὶ τὸν πλούσιον τραπεζίτην Νικόλαον Βερναρδάκην. Παρατηρεῖ ὅμως συγχρόνως ὅτι φιλολογικῶς δὲν ἔλαβε τὴν δέουσαν συνδρομὴν παρὰ τινων συμπατριωτῶν του. Τὸ Ἡμερολόγιον τοῦ 1865 περιέχει μεταξὺ ἄλλων νεοελληνικὰ ἄσματα τοῦ λαοῦ τῆς Κρήτης, πραγματείας περὶ τῶν σημερινῶν Ἑλλήνων, τῆς νεωτέρας Ἑλληνικῆς γλώσσης κτλ. Μύθους τοῦ ἐξ Ἡπείρου Βηλαρᾶ, ἱστορικὰ ἄρθρα περὶ τῆς νήσου Πάτμου καὶ τῆς πόλεως τῶν Κυδωνιῶν, μετάφρασιν ἐκτεταμένης περικοπῆς νέου τινὸς καὶ ἀνεκδότου συγγράμματος τῆς κυρίας Δωραδιστρίας ἐπιγραφομένου « Ἀπομνημονεύματα τῆς αὐτῆς Φερδινάνδου τοῦ Β' ἢ περὶ τῶν τελευταίων « ἱστορικῶν συμβάντων ἐν Ἰταλίᾳ, » βιογραφικὰς σημειώσεις ἐπὶ τῶν ἐξόχων ἀνδρῶν τῆς νεωτέρας Ἑλλάδος κτλ. Καθὰ ἀναγγέλλει ὁ ἐκδότης, τὸ Ἡμερολόγιον τοῦτο, ὅπερ ἐξεδόθη διὰ τὸ ἔτος 1865 εἰς 2,500 ἀντίτυπα, ἔτυχε καθ' ὅλας τὰς ἐτησίαις ἐκδόσεις αὐτοῦ καλῆς ὑποδοχῆς, καὶ διεδόθη καθ' ὅλην τὴν Ἀνατολὴν μέχρι Καλκούττας ὡς καὶ εἰς τὰς ἐν τῇ Δύσει Ἑλληνικὰς κοινότητας· καὶ ὅμως ὁ ἐκδότης, προτείνων τὸν ἑθνικὸν σκοπὸν τοῦ Ἡμερολογίου καὶ ὑπὸ τὸν ὅρον τῆς κατ' ἔτος ἐκτυπώσεως 25 εἰκόνων Ἑλλήνων κατ' ἐκλογὴν τοῦ ἐπὶ τῆς ἐκπαιδεύσεως ὑπουργοῦ, ἀπετάθη τὴν 1/13 Σεπτεμβρίου 1864 πρὸς τὴν ἐν Ἀθήναις ἑθνικὴν Συνέλευσιν ἐξαιτούμενος ἐτησίαν ἐπιχορήγησιν πρὸς ὄφελος τῆς ἐπιχειρήσεώς του.

Ἐκ τοῦ Bremer Sonntags blatt τῆς 25ης Δεκεμβρίου 1864.

Ἐξεδόθη ἤδη τὸ ΕΘΝΙΚΟΝ ΗΜΕΡΟΛΟΓΙΟΝ καὶ διὰ τὸ 1865 ἔτος. Πωλεῖται χρυσοδεμένον ἀντὶ φρ. δώδεκα ἡμισυ παρὰ τῷ ἐκδότη ἐν Παρισίοις, rue Miro-ménil, 8, ἐν Ἀθήναις παρὰ τῷ φωτογράφῳ Κ. Δ. Κωνσταντίνῳ.

Ὁφείλομεν νὰ ὁμολογήσωμεν ὅτι ἡ ἰδέα τοῦ Κ. Μαρίνου Βρετοῦ νὰ καταστήσῃ τὸ ἀπλούστατον, δέκα πέντε σελίδων χρηρῶν, ἡμερολόγιον ἀληθὲς κάτοπτρον τῆς ὕλικῆς καὶ διανοητικῆς ἀναπτύξεως τῆς Ἑλληνικῆς φυλῆς, καὶ ἀπάνθισμα τῆς ἱστορίας τῶν νεωτέρων Ἑλλήνων, ἦτο λίαν εὐφυῆς, καὶ κατὰ τὴν πραγματοποίησιν τῆς λίαν ἐπιτυχῆς. Ἐν τῷ βιβλίῳ τούτῳ ὁ συγγραφεὺς ἐφιλοτιμήθη νὰ συνδυάσῃ τὸ τρεπνὸν μετὰ τοῦ ὠφελίμου· διὸ παρέχει εἰς πάντα μὲν ἀναγνώστην ἄφθονον, εὐχάριστον καὶ διδακτικωτάτην ὕλην, εἰς δὲ τοὺς μελετῶντας τὸν βίον τῆς νεωτέρας Ἑλλάδος πληροφορίας πολυτίμους διυλισμένας διὰ τοῦ ἡθητηρίου τῆς ἡμεροληψίας καὶ ἀπαθείας. Τὸ Ἡμερολόγιον τοῦ Κ. Βρετοῦ κατέχει ἀναμφιλέκτως ἐντιμὸν θέσιν μεταξὺ τῶν ὀλίγων λόγου ἀξίων προϊόντων τῆς νεωτέρας Ἑλληνικῆς φιλολογίας, καὶ ὡς τοιοῦτο τὸ συνιστῶμεν εἰς τὸ Πανελλήνιον.

εὐχόμενοι ὅπως διὰ τῆς μεγάλης τοῦ βιβλίου ἐξοδεύσεως ἐνθαρρυνθῇ ὁ συγγραφεὺς εἰς τὴν καὶ διὰ τὸ μέλλον ἐξακολουθήσιν τοῦ κοινωφελοῦς πονήματός του.

Ἄς μᾶς ἐπιτρέψῃ δὲ ὁ Κ. Βρετὸς ὀλίγας παρατηρήσεις ὑπαγορευομένας ὑπὸ φιλικοῦ πρὸς αὐτὸν αἰσθήματος.

Ἡ λέξις ἡμερολόγιον ἐκφράζει τὴν Γαλλικὴν λέξιν *journal*· ἂν καὶ κατοχρηστικῶς ὀναμάζωσι τινες ἡμερολόγιον καὶ τὸ *almanach*, τὸ ὁποῖον ὁ Κοραῆς ὠνόμασε μηνολόγιον, φρονοῦμεν ὅτι ἡ Ἑλληνικὴ γλῶσσα εἶναι ἄρκετὰ πλουσία, ὥστε νὰ διευκολύνῃ ἀκριβῆ διὰ τὰ πράγματα ὀνοματολογίαν. Παρὰ τὸ ἡμερολόγιον, τὸ ὁποῖον, ὡς εἴρηται, ἐκφράζει ἤδη τὴν Γαλλικὴν λέξιν *journal*, παρὰ τὸ μηνολόγιον, τὸ ὁποῖον, ὡς καὶ τὸ ἡμερολόγιον ἐκφράζει ἐν μέρει μόνον τὴν ἔννοιαν τοῦ *almanach*, προτιμότερον νὰ καθιερωθῇ ἡ περιεκτικωτάτη λέξις *χρονολόγιον*.

Ἐπειδὴ τὸ σύγγραμμα τοῦ Κ. Βρετοῦ γράφεται ἰδίως διὰ τὸ Πανελλήνιον, ἐπιθυμητὸν εἶναι νὰ εὐρίσκωνται τοῦ λοιποῦ μεταξὺ τῶν προσωπογραφιῶν καὶ εἰκόνες ἀνδρῶν παγκοσμίου ὑπολήψεως.

Ἐν τῷ συμφέροντι τοῦ Κ. Βρετοῦ ἤθελεν εἶσθαι νὰ προσθέτῃ τὰς περὶ τῶν ἡγεμονικῶν οἰκῶν καὶ τὰς περὶ ἐκτάσεως, πληθυσμοῦ, προσόδων, καὶ ἐξόδων, στρατοῦ, ναυτικοῦ, ἐμπορικῆς ναυτιλίας κ. λ. στατιστικὰς πληροφορίας, τὰς ὁποίας περιέχει τὸ Χρονολόγιον τοῦ *Gotha*· ὁ Κ. Βρετὸς ἔχει ἄρκετὸν νοῦν, καὶ γνωρίζει καλῶς τὴν Ἀνατολὴν, ὥστε νὰ κατανοήσῃ, ὅτι διὰ τῆς προσθήκης ταύτης μικρὰ αὐξήσις τοῦ ἀριθμοῦ τῶν σελίδων τοῦ Χρονολογίου του θέλει καταστήσῃ πλέον ἐπιζήτητον τὸ βιβλίον του καὶ ἐν τῇ Ἀνατολῇ καὶ μεταξὺ τῶν ἐν Εὐρώπῃ ὁμογενῶν, μὴ ἐχόντων πλέον ἀνάγκην νὰ ἀγοράζωσι τὸ Χρονολόγιον τοῦ *Gotha*. Προσθέτομεν δὲ τὴν συμβουλήν ν' ἀφήσῃ ὁ Κ. Βρετὸς τὰ κύρια ὀνόματα τοῦ καταχωρηθησομένου ἡγεμονολογίου ὡς ἔχουσιν ἐν πρωτοτύπῳ, καὶ διὰ Λατινικῶν στοιχείων, καὶ νὰ μὴ θελήσῃ νὰ τὰ ἐξελληνίσῃ· ὁ τοιοῦτος ἐξελληνισμὸς, τὸν ὁποῖον πολλοὶ παρ' ἡμῖν ἐκ μωρίας συνηθίζουσιν ὅχι μόνον εἶναι γελοῖος, ἀλλὰ καταντᾷ καὶ ἀναθαπτισμὸς· τίς ἀκούων Ἀγίος Ἰλάριος δύναται νὰ ὑποθέσῃ ὅτι εἶναι ὁ *Saint-Hilaire*, ἢ ἀκούων Βρουκχάμιος ὅτι εἶναι ὁ Βρούαιμ ἐν Ἀγγλίᾳ προσφερόμενος *Brougham*;

(Ἐκ τῆς Ἑλπίδος τῆς 1/13 Δεκεμβρίου 1864.)

Ἐκ τῆς Ἀγγλικῆς ἐβδομαδικίας Ἐφημερίδος *The Saturday Review*
(ἡ Ἐπιθεώρησις τοῦ Σαββάτου) τῆς 1/13 Μαΐου 1865.

A GREEK NATIONAL KALENDAR (1).

The Greeks seem determined to keep themselves before the eyes of the world in one way or another. And one way seems to be by the yearly publication of the handsome volume before us. Each volume, however, strikes us with the same feeling of incongruity. A great part of the Greek National Kalendar is essentially an advertisement; a great part of it is clearly not meant

(1) Ἑθνικὸν Ἡμερολόγιον τοῦ ἔτους 1865, ἐκδοθὲν ὑπὸ Μαρίνου Π. Βρετοῦ ἐν Παρίσις Rue des Saints-Pères, 19, ἐν Ἀθήναις παρὰ τῷ φωτογράφῳ Κ. Δημητρίῳ Κωνσταντίνῳ.

for Greeks, but meant to arouse an interest in other people about Greece. The difficulty which strikes us is how this interest can be aroused to any extent worth naming, when the advertisement is itself in Greek. Modern Greek is so little studied that no one is likely to be able and willing to read a modern Greek book, unless he already takes a considerable interest in Greek matters. However, we suppose the editor of the Ἐθνικὸν Ἡμερολόγιον knows best, and it is certainly a very pretty book that he gives us. It is—so a French advertisement at the end tells us—“le seul livre d'étrennes qui existe en langue grecque.” The contents are of the most varied kinds. “Besides the usual contents of an almanac,” as our own Moore Improved used to say, it offers us, in its own words, “des romans, des récits de voyages, des poésies; des travaux inédits sur l'histoire, les sciences, la littérature; des renseignements statistiques, commerciaux.” In short, the “farrago libelli” is something like the oracles of the Sausage-seller :—

περὶ Ἀθηνῶν, περὶ φακῆς,
περὶ Λακεδαιμονίων, περὶ σκόμβρων νέων,
περὶ σοῦ, περὶ ἐμοῦ, περὶ πάντων πραγμάτων.

There is a large collection of views of landscapes in Greece, and a still larger collection of portraits of Greeks, or of persons in some way connected with Greece; but how two large plates of Japanese soldiers—we suppose Ἰαπωνία is Japan—have got into such company we cannot at all divine. The plates, however, seem to be put in without any reference to the text. One hardly sees why Archbishop Germanos should be put opposite to a Cretan song about Κατερίνα; and there is something odd in finding Lord Byron surrounded by Ῥώσσελ, Πάλμερστον, Γλάδστον, and Γρέγωρυ, which last name puzzled us somewhat, and we think its owner may fairly ask to be promoted to his natural Γρηγόριος.

The series of descriptions of modern Greece and classes of people in it, headed οἱ νεώτεροι Ἕλληνες, is continued from last year's volume, and contains a good deal that is curious and amusing. But it is clearly meant for foreign and not for Greek readers. Greek readers can hardly want minute accounts of the manner of life of their own newspaper writers, their own brigands, and their own politicians. But a foreigner may pick up a good deal out of all this. First of all the French formula “homme de lettres” has no exact equivalent in Greek; συγγραφεὺς and λόγιος mean something different; they do not express that a man lives by his pen (ἄνθρωπον δηλαδὴ ζῶντα ἀπὸ τοῦ καλάμου του). So Mr. Vretos is driven apparently to invent the phrase ἄνθρωπος τῶν γραμμάτων, though, by his account, the pure “homme de lettres” is rare in Greece, most public writers having some other office or business as well. Before the War of Independence there were no publishers; some rich patron, some merchant, prelate, or high official, had a book printed at his own cost, and either gave away the copies himself or left them for the author to sell. Now there are publishers, and publishers get rich in Greece as well as elsewhere. They are the great fishes and the authors the little ones (ὅπως καὶ ἀλλαχοῦ οἱ ἐκδόται εἶναι οἱ μεγάλοι, καὶ οἱ συγγραφεῖς οἱ μικροὶ ἰχθῦς). The classics sell well; so do practical books, dictionaries, medical books, law-books, and so forth. Of the means to procure a sale for philological books of wider aim (τὰ ἐκτὸς τοῦ κύκλου τούτου φιλολογικά) we have a curious account. It must be done by subscription, and, of all the people in the world, the King's Ministers for the time being, especially the Minister for Foreign Affairs, are expected to collect subscriptions. The Minister does not refuse; the prospectus is printed by the King's printer, and is sent to all the

Greek consuls and agents everywhere. The author makes his thankful bow to the Minister, and awaits the result. But no result comes; the consuls write back, or the Minister says that they write back, that the times are bad (οἱ καιροὶ εἶναι λίαν δύσκολοι), that none of the people who have been applied to have chosen to subscribe. The author is much disappointed, but he still keeps all his thankful feelings towards the Minister. He does not know the secrets of the Foreign Office. As we are not sure that Mr. Vretos has any right to expose them, we will at least veil them in the decent obscurity of his own language:—

Ὁ ἀγαθὸς ἄνθρωπος! ἂν ἐδύνατο ν' ἀναδιφήσῃ ἐν τοῖς ἀρχείοις τοῦ ἐπὶ τῶν Ἐξωτερικῶν ὑπουργείου, ἤθελεν ἀπαντήσῃ τὸ πρωτόγραφον ἐγκυκλίου πρὸς πάντας τοὺς ἐν τῷ ἐξωτερικῷ πράκτορας τῆς Ἑλλάδος τοιοῦτου τινὸς περιεχομένου· Συγγραφεῖς κατὰ τὸ μᾶλλον ἢ ἥττον ἀξιότιμοι μᾶς παρακαλοῦσιν ἐπανελημμένως νὰ συστήσωμεν τὰς περὶ συνδρομῶν εἰς τὰ συγγράμματα των ἀγγελίας αὐτῶν· ἀναγκάζομεθα πολλάκις ἀκοντες νὰ εἰσακούσωμεν τῆς αἰτήσεώς των, καὶ σᾶς εἰδοποιοῦμεν περὶ τούτου ἵνα ἐνεργῇτε ἐν περιστάσει συμφώνως πρὸς ταῦτα.

If the Minister really interests himself in the matter, the results are very different.

But let us suppose that all difficulties are got over and that the book is at last printed. Then begin other difficulties on which Mr. Vretos does not hesitate to bestow a stronger name—τότε ὁμῶς ἀρχίζουν ἄλλα μαρτύρια. Some of the subscribers won't pay, and there is another class of tormentors, Friends who have shammed dead (τὸν νεκρὸν προσποιηθέντες) while the warfare—Mr. Vretos' word is στρατεία—for subscriptions was going on, now come to life again and ask for a copy for friendship's sake. The request is a compliment; if you send them away, they come again; you must either sacrifice a copy of your book or turn a friend into an enemy. Mr. Vretos tells us of an author who answered in such a case that he had no copy left. "But you must have kept one for your own use. Lend it me." "I can't; it is gone to the binder." "Very well, I will wait till it is bound." And so, a fortnight after, he writes again for the loan, which Mr. Vretos hints would be a loan not likely to be repaid—ἔγραψε νὰ τοῦ δανείσῃ (γρ. χάρισῃ) τὸ ἐν λόγῳ βιβλίον. It must certainly be hard at this rate for a man to be a pure "homme de lettres," living by his pen.

The chief sale for Greek books seems to be not so much in the Kingdom as in the Greek-speaking districts of Turkey. Greece—so at least we are told—exports yearly into Turkey books to the value of 80,000 £. sterling, and would export much more did not piracy (τυποκλοπία) greatly prevail at Constantinople, Smyrna, and Thessalonica. The women, especially in the lower ranks, read more diligently than the men—no wonder, in a land where there are πρωτοβάθμια and δευτεροβάθμια παρθεναγωγεῖα. Mr. Vretos complains of the large prices charged by the Athenian publishers, and hints, not unreasonably, that, if they were lowered, they might sell larger editions. He also comments on the passion of his countrymen of all sorts for almanacs, which perhaps accounts for the form of the present work.

As a comment on the way in which books are begged in Greece, we will copy, capitals and all, a notice which appears at the end of the book:—

ΕΠΙ ΟΥΔΕΜΙΑ ΠΡΟΦΑΣΕΙ ὁ Κ. Βρετὸς ΔΥΝΑΤΑΙ ΝΑ ΔΩΣῃ ΔΩΡΕΑΝ ΟΥΔΕΝ ΑΝΤΙΤΥΠΟΝ τοῦ Ἑθνικοῦ Ἡμερολογίου. Ὅσα ἀντίτυπα δοθῶσι χάριν βιβλιοκρισίας καταλογίζονται εἰς βᾶρος αὐτοῦ πρὸς δώδεκα φράγκα καὶ πεντήκοντα ἑκατοστά.

Besides the making of books in Greece, Mr. Vretos gives us some curious

particulars as to the making of newspapers. For instance a certain poet says—to a Minister we suppose—“Give me office, or I will write a newspaper” (ἢ ὑπουργημα μου δίδεις, ἢ ἑφημερίδα γράφω), which, as Mr. Vretos says, does not greatly differ from the more vulgar threat τὸ βαλάντιον ἢ τὴν ζώην. Indeed the threat of putting a man into the newspapers is common on all occasions :

Γνώριμός μου κυρία ἡναγκάσθη ποτὲ ν' ἀποβάλῃ τοιχογράφον τινὰ ρυπαρῶσαντα τοὺς τοίχους τῆς οἰκίας της· “Θὰ τὴν βάλω εἰς τὴν ἑφημερίδα,” ἐκραξε φεύγων ὁ διωκόμενος τεχνίτης.

The ληστής and the κλέφτης, according to Mr. Vretos, are two distinct characters—the κλέφτης, contrary to his etymology, being the more exalted of the two. The κλέφτης was the half-robber, half-patriot, of the type of Barabbas and of the “quidam latro publicus, Willelmus Waleys nomine.” But his mission came to an end with the liberation of Greece (ἀπ' ἧς ἡλευθερώθη ἡ Ἑλλάς, ἡ ἀποστολὴ τοῦ κλέφτου, ἦτοι τοῦ ἀνθρώπου τοῦ ἀγῶνος, ἐπερατώθη); there is nothing left now but the more ignoble ληστής. No doubt, in the days of Turkish occupation, even so irregular a form of patriotism, as that of the κλέφται had its use, though we suspect that their value, even in the War of Independence, has been much exaggerated, and that much more was really owing to the long endurance and unflinching determination of the people at large. But at any rate now, if people are robbed and murdered, it is a subtle distinction to inquire whether they are κλέφται or λησταί who rob and murder them. Nor does it make much difference whether the brigands are by origin Ἀλβανοβλάχαι, or belong to a more mysterious race called Σαρακατζανοί. Be they Jews, Greeks, barbarians, Scythians, or anything else, they are equally to be put down, if the Greek nation wishes to hold up its head in Europe. It is indeed highly probable that the wretchedly marked frontier between enslaved and independent Greece may throw many difficulties in the way of putting down brigandage immediately on either side of the frontier; but this does not apply to Attica, and it is not so very long since some people or other, whether κλέφται or λησταί, Ἀλβανοβλάχαι or Σαρακατζανοί, it is not for us to guess, were committing horrible atrocities close to the capital itself.

There is a great deal more in the book; popular songs, tales, translations, and various other things, and, what is not the least curious, a letter to the Editor from which we learn that the old question of Boyle and Bentley has been revived at St. Petersburg. A Russian scholar, or, more likely, a Greek scholar settled in Russia, Mr. Kontorgas, has written in defence of the genuineness of the letters of Themistocles. The correspondent of the Ἡμερολόγιον, Asopios by name, reserves his own judgment.

Towards the end of the volume Mr. Vretos begins a sketch of his own life, which is to be continued in future volumes. He was born at Karpenési in Etolia, seemingly a little before the beginning of the War of Independence. He tells us some tales about his childhood which most people would have left for a posthumous biography. His father was a captain of ἀρματωλοί, that is neither of sinners nor of charioteers, but of the irregular Christian troops or police in the Turkish service. The κλέφται and the ἀρματωλοί had much in common, and men passed from one class to the other without much difficulty. His account of his mother, whom he likens to a Byzantine picture of the Panagia, we will leave to the original :—

Ἡ μήτηρ μου (ταλαίπωρε μήτηρ!) εἶναι τὸ μόνον πρόσωπον, ὅπερ ἐνθυμοῦμαι ἐτι περιπαθῶς· αὐτὴ αὐτὴ, ὥς ὁ πατήρ μου, μ' ἐθώπευσέ ποτε, τὸ βλέμμα της οὐδέ-

παύ' ἐπληρώθη τοῦ ἱλαροῦ ἐκείνου φωτός, μεθ' οὗ θάλπουσιν αἱ μητέρες τὰ φίλτατά των, καὶ οὐδέποτε συνήντησεν ὁ ὀφθαλμός μου τὸ μειδίαμά της. Σήμερον, ὅταν ῥίψω τυχὸν τὰ βλέμματα ἐπὶ τινος Βυζαντινῆς εἰκόνης τῆς Παναγίας, νομίζω ὅτι βλέπω τοὺς χαρακτῆρας τῆς μητρός μου * μεγαλοπρεπῆς, ἀλλὰ ψυχρὰ καὶ ἀσυμπαθῆς καλλονή. Ἦσθανόμην ἐμφύτως ὅτι μὲ ἡγάπα παραφόρως· ἀλλ' ἦτο φύσις ἀμετάδοτος, χαρακτῆρ εἰθισμένος νὰ καταστέλλῃ τὰς ἐντυπώσεις του, καὶ μόνον στιγμιαῖαι ἀλλὰ φωτειναὶ τινες ἐκλάμψεις προέδιδον τὴν μητρικὴν τῆς στοργὴν.

He soon lost his mother, and then was sent to an aunt in the Ionian Islands. His father left him with this injunction — "Ἐχε τὴν κατάραν μου, υἱέ μου, ἂν ἀρνηθῇς τὴν πίστιν σου, καὶ δὲν ἐκδικήσῃς τὸν θάνατόν μου. Presently he was impaled by the Turks. The boy Marinos was then ten years old. Soon after a benevolent Society sent him with eight other orphans to Switzerland, seemingly to Geneva, for education. He complains bitterly of the holidays when the native boys had homes to go to, and he had to stay κατὰκλειστος εἰς τὸ κατηρὲς μοναστήριον. At sixteen an unknown uncle sent for him to Corfu, and took him into his mercantile house. Commerce however did not suit him, and he passed over to continental Greece, seemingly to take service in the army of King Otho. Here we leave him, just landed at Patras. The story is told with spirit, though one wonders at parts of it being told at all. The natural feelings of a boy brought up among such scenes are brought on very forcibly. How Mr. Vretos got transferred from the Greek army to the editorship of the Ἐθνικὸν Ἡμερολόγιον at Paris we have still to learn. We find that he is a different Vretos from the author of a work on Bulgaria Ancient and Modern, which we reviewed some years back.

ΑΠΟΣΠΑΣΜΑ ΔΙΑΤΡΙΒΗΣ

καταχωρισθείσης ἐν τῇ Φιλελληνικῇ τοῦ Βουκουρ. Ἐφημ. « Reforma ».
Ἀρ. 10, 1865.

..... Καὶ ἀληθῶς ὁ Κ. Βρετὸς, ὁ υἱὸς οὗτος τῆς πατρίδος τῶν Ἀπελῶν καὶ Πραξιτελῶν, ἐπαξίως ἐπηνέβη ὑπὸ τοῦ Γαλλικοῦ καὶ Ἑλληνικοῦ τύπου διὰ τὴν ἐκδοσιν τοῦ λιθογραφήματος τῶν Ἀθηνῶν. Ὁ αὐτοκράτωρ Ναπολέων, ὅστις προσέφερε κατὰ τὸ 1863 ἀντίτυπον συνωδευμένον ἐπιστολῇ, ἐξ ἧς ἀποσπώμεν τὰ ἀκόλουθα : » Ἐὰν ἡ Ὑμ. Μεγ. (τῷ ἔγραφεν) εὐαρεστηθῇ εὐμενῶς ἀποδεχθῆναι τὸ μετὰ σεβασμοῦ προσφερόμενον Αὐτῇ τουτὶ δῶρον, ἤθελον νομισθῇ εὐτυχέστατος πάντων ὅσοι μεταχειρίζονται τὸν κάλαμον ὑπὲρ τῆς Ἑλλάδος, τῆς προσφιλοῦς μοι πατρίδος, καὶ ἱκανῶς ἀνταμειφθῇ διὰ τὰς παντοδαπὰς ἃς ἐδέησεν ἵνα καταβάλω θυσίας πρὸς δημοσίευσιν πολυδαπάνου ἔργου, ὅπερ ἐπεχειρίσθην ἐπὶ μόνῳ τῷ σκοπῷ τοῦ καταδείξαι τῇ σοφῇ Εὐρώπῃ, ὅτι ἐν τῇ Ἀνατολῇ, τῇ ὡραίᾳ ταύτῃ γῇ, ὅθεν τὸ πᾶν καταρβεῖ, ὑπάρχει ἔθνος τι πεπροικισμένον ἀγχινοῖα τε καὶ εὐφυῖα δημιουργητικῇ καὶ συντηρητικῇ. » ὁ αὐτοκράτωρ, λέγω, τῶν Γάλλων ἀπήντησε διὰ τοῦ ἰδιαιτέρου Αὐτοῦ γραμματέως Μωκάρδ ὡς

ἐφεξῆς· « Ὁ Αὐτοκράτωρ ἀπεδέχθη εὐμενέστατα τὸ εἰκονογραφικὸν σύμπλεγμα
« Νέαι Ἀθῆναι »... ἐπιφορτίσας με ἐκφράσαι ἀπὸ μέρους τῆς Α. Μ. τὸ ἐνδιαφέ-
ρον μεθ' οὗ ἐξήτασε τοῦτο, καὶ ἀπευθῆναι σοι τὰ ἐαυτῆς εὐχαριστήρια διὰ τὴν
ἀποστολὴν του, κτλ. » Ὡσαύτως καὶ ὁ τῶν Ῥωσσιῶν αὐτοκράτωρ Ἀλέξαν-
δρος κατεβέλχθη λαβὼν τὸ εἰρημένον σύμπλεγμα· διὰ δὲ τοῦ κόμητος Ἀλδεμ-
βεργ, ἰδιαιτέρου Αὐτοῦ ὑπουργοῦ, ἀπηύθυνε τῷ κυρίῳ Βρετῶ ἐπιστολὴν θω-
πευτικωτάτην συνοδευθεῖσαν ἐριτίμῳ τινὶ δακτυλίῳ ἀδαμαντίνῳ.

Ἐὰν οὖν διὰ τὸ λιθογραφικὸν τοῦτο ἀριστούργημα ἐπληνέθη ὁ Ἰόνιος οὗτος
γόνος (οὔτινος ἡ οἰκογένεια κατάγεται ἐξ Ἡπείρου ὥς ἐκ τοῦ πατρωνυμικοῦ
Βρετὸς ἀπαντωμένον μέχρι τῆς ΣΤ^{ης} ἐκατονταετηρίδος ἐν τῇ Ἡπειρωτικῇ
Ἱστορίᾳ, ἣν ἀναδιφήσας μικρόθεν ποθὲν εἶδον), τί ὀφείλει τις ἄρα εἰπεῖν περὶ
τοῦ Ἑλληνικοῦ Ἡμερολογίου, τοῦ ἐθνικοῦ τούτου καὶ λαμπροῦ τοῖς Ἑλλησι
κειμηλίου, οὐπερ ἡ ἐκδοσις ἤρξατο τῇ πρωτοβουλίᾳ αὐτοῦ τοῦ ἀνδρὸς πρὸ
πέντε ἡδὴ ἐτῶν, τελειοποιηθεῖσα δ' ἐσχάτως ἐθαυμάσθη ἐν αὐτῇ τῇ ἐστίᾳ τῶν
φώτων ὑπὸ πάντων τῶν Φιλελλήνων καὶ αὐτῶν γε τῶν φιλοτούρκων;...
Ἀναγκαζόμεθα σιωπῆσαι μὴ τι θίξωμεν τὴν χορδὴν τῆς φιλοπροσωπίας
καὶ ἀδροφροσύνης τοῦ ἀνδρὸς, νομισθῶμεν δὲ κόλακες τῶν ἀναμφισβητήτων
ἀξιοτήτων τοῦ Κ. Βρετοῦ. Μόνον δὲ τὴν φωνὴν ταύτην ἀπὸ μέσης καρδίας ἐν
εἶδει εὐχῆς ἀφίεμεν ἐκ Βουκουρεστίου (τῆς Δακικῆς ταύτης πρωτευούσης, ὅπου
ποτὲ ἔλαμπεν ὁ Ἑλληνισμός, νῦν δὲ ἐξέλιπε καὶ αὐτὸς φεῦ! ὁ ἐθνισμός)·
« Εἴθε τοιοῦτοι υἱοὶ Ἑλλήνων εὐρεθεῖεν ἀπανταχοῦ τῆς γῆς, διασπείροντες καὶ
« διακηρύττοντες τὸν φιλελληνισμόν μετὰ τοιούτου ζήλου καὶ αὐταπαρνήσεως,
« μεθ' οἷων διατρανοῖ στεντορείως τῇ Δύσει, τῷ Βορρᾷ καὶ τῷ Νότῳ ὁ προσ-
« φιλῆς καὶ ἀξιότιμος Βρετὸς, ὁ ἐπονομασθεὶς Ἀπόστολος τοῦ Φιλελ-
« ληνισμοῦ ὑπὸ τῶν σπουδαιοτέρων Γαλλικῶν ἐφημερίδων, οἷαί εἰσιν· ἡ
« Ἐθνικὴ Γνώμη, ἡ Βελγικὴ Ἀνεξαρτησία, ὁ Φίλος τῆς Θρη-
« σκείας, καὶ τοσαῦτα τεύχη περιοδικὰ, καὶ τότε, ὦ! τότε ἡ Ἑλλὰς ἀναγεννη-
« θήσεται ἑνδοξος, τὸ δὲ Ἑλληνικὸν ἔθνος μεγαλυνθήσεται, κατὰ τὸν Ἑδμόν-
« δον Ἀβούτ· διότι ἡ Εὐρώπη εἰς ἀντάλλαγμα τῶν φώτων ἅτινα
« ἐξ Ἑλλάδος μετωχέστεύθησαν ἐκεῖ ἀποφασίσει ἀνταποδοῦ-
« ναι πλέον ἐκτενεστέραν δόσιν ἄερος, οὔτινος ἡ ἑλλειψις
« σχεδὸν ἐπνίξε ταύτην ἐν ἀσφυξίᾳ περιπεσοῦσαν! »

Θ. Α. ΠΑΣΧΙΔΗΣ.

Ἀξιότιμε φίλε,

Ἐὰν δὲν προσβάλῃται ἡ φιλοτιμία Σας, εὐελπίζομαι ὅτι θέλετε εὐαρεστηθῇ
καταχωρίσαι τὸ ἀνωτέρω τεμάχιον ἐν ταῖς στήλαις τοῦ Ἐθνικοῦ Ἡμερολο-
γίου τοῦ 1866^{ου} ἔτους, ὡς δεῖγμα τῆς πρὸς ὑμᾶς ἐξαιρέτου ὑπολήψεώς μου καὶ
εὐτελέστατον εὐγνωμοσύνης φόρον προσφερόμενον ὑμῖν ἐκ βάθους καρδίας
παλλούσης διὰ πᾶν πάτριον, ἐξόχως δὲ διὰ πάντα ἀληθῶς πατριώτην, οἷος ὑμεῖς.
Ἐρρῶσθε!

Ὁ κατὰ πάντα πρόθυμος φίλος Σας

Θ. Α. ΠΑΣΧΙΔΗΣ.

1865, Μαΐου 24, ἐν Βουκουρεστίῳ.

The National Almanac — [Ἐθνικὸν Ἡμερολόγιον τοῦ ἔτους 1865.
Ἐκδοθὲν ὑπὸ Μαρίνου Π. Βρετοῦ]. (Paris.)

If the Hellenic nation improves as much as the "National Almanac," which is written in their language, their well-wishers need not complain. The present volume, which is the fifth hitherto published, is superior to that of last year in every respect. There is more variety and interest in the literary matter, while the pictorial illustrations — upwards of a hundred in number — are generally better chosen and better executed, though the editor bespeaks indulgence for them. Even the portraits appear to us more satisfactory, especially the larger ones. We must confess that those of Lord Palmerston, Earl Russell, and Mr. Gladstone are by no means flattering, or even easy to identify. The editor apologizes for the scantiness of the biographical information; but at any rate, it is better to give this little than none at all, as in the last volume. Perhaps he errs in inserting so many portraits. A nation that could boast of such an abundance of eminent men would be without parallel in history.

After giving a literary curiosity, which may throw some light upon national history, in the shape of ten Cretan popular songs, preserved for a long series of years by tradition, and taken down from hearing, the Editor resumes his descriptive account of the modern Greeks, which he commenced in the volume for 1864. Under the head of "The Man of Letters," he makes a number of rather rambling observations upon literature, journalism, professors and teachers. He states that Greek works requiring thought are sold at twice and often four times as much as French books of the same class, and yet are frequently inferior in quality, as well as badly printed. Since Greece threw off the Turkish yoke, he says, literary activity has increased fourfold; and yet there is scarcely one good work suited for popular reading. To remedy this evil, he calls upon his wealthier fellow-countrymen to assist in encouraging the production of better literature for the people, by offering prizes for the best works of that sort, not only for the sake of the moral benefit likely to result, but also for the purpose of giving the language a more settled character, equally removed from its ancient form and that of modern conversation. The press, we are told, enjoys unbounded liberty in Greece, though the Government have often entertained the idea of putting it under restraint. Teachers of French are, it seems, much patronized in Greece, and the language is spoken, if not written, better by all classes than by any other foreigners. In describing the Greek politician, the Editor takes occasion to repeat with needless emphasis what he said last year about the patriotism of his countrymen, which he says is developed even in boys, and grows with their growth, till it becomes the ruling passion, — in fact, a sort of religious feeling, to which everything is subordinate. To a Greek his country is not only a member of his family, having paramount claims to his support, but part and parcel of himself. Besides being patriotic, the Greeks are ambitious. The soldier, the sailor, the merchant and the politician are all aspiring to occupy the highest positions. Place-hunting, says our informant, is the plague-spot of Greece, even more than of France, and promotion, as elsewhere, is not always given according to merit. In reply to the accusation sometimes brought against the Greeks, of sympathizing too much with Russia, he says they are always attached to the enemies of their enemies; and it is only while Russia occupies that position that she commands their sympathies, in proof of which he refers to the protection afforded by Russia to Constantinople against Ibrahim

Pasha in 1841, when they rose against their enemies, as they did afterwards in 1854, when Constantinople, being threatened by Russia, was protected by the English. He quotes Mr. Smith O'Brien, who says he found few traces of Russian influence in Athens.

On the subject of brigands there are some interesting particulars, from which we extract the following : —

« Greece is one of the few countries in which the brigand of tradition still lives. There is no connexion between these brigands and malefactors, properly so-called, who have been guilty of some offence or wickedness. The brigand is an offshoot of a wandering tribe, known in Greece under the name of *Blachi*. I will here furnish some information about this tribe, derived from a reliable work by one of the most intelligent Grecian governors. The *Blachi* are subdivided into two distinct tribes, the *Sarakachani* and the *Albanoblachi*. The *Sarakachani* appear to have a definite descent. Many of them, although wanderers, know the place of their birth, and often have a place of abode either in Greece or in Turkey. The *Albanoblachi*, on the contrary, are born in the open air, at the first chance halting-place in their wandering life, and have no tradition of their descent. The *Sarakachani* speak Neo-Hellenic, or Modern Greek, are not unsocial, and their tents are clean and tolerably well constructed. They also intermarry with the inhabitants of the neighbourhood. But the *Albanoblachi* have a peculiar dialect of their own, many words of which appear to be of Latin or Italian origin. Their habits are rude, and they are incurably filthy, and cherish the profoundest contempt for the inhabitants of the neighbourhood whom they call *Græci*, a term corresponding to the *Græculus* of the Romans. They live far from society, and regard the marriage of Greeks with their women as a corruption of blood. There is also evidence for believing that they are Christians only in appearance, but in reality idolaters. The *Albanoblachi* and *Sarakachani* respect their mutual engagements, and render each other assistance. Towards others they are hypocritical, faithless, crafty, shuffling and deceitful. The men of both tribes are well-made, powerful and active. They are extremely fond of a warlike life; but yet they cannot submit to military discipline. The *Sarakachani* are by nature sluggish, and disdain the rearing of cattle. The *Albanoblachi*, however, are more disposed to the arts of life. They are muleteers and corn-threshers, employing their horses for this purpose, and their women weave clothing. Both classes are very averse to an agricultural life. From these two tribes the forces of the brigands are recruited and kept up. There has often been a talk of driving them out of the kingdom; but political reasons and economical necessities have put off this decisive step. It is impossible that these wanderers should be watched, especially on the present borders of Greece. * * The morals of these brigands are, in their way, very strict. They treat women with respect, not from chivalry or indifference, but from fear of being killed, because they have a salutary sort of superstitious belief that he who injures a woman becomes a prey to the enemy. Brigands never break their word, and they avoid this on principle, from a desire not to lose the faith necessary for obtaining absolution. Even the most brutal brigand always reserves part of his booty for some church or other, and the Virgin always comes in for a share. The brigand marries, but first forms plans for carrying off his future wife. The love of the brigand's wife is like that of a dog for its master. She often follows him in manly attire on his nocturnal expeditions, and fights by his side with a bravery equal to his own. These women, apart from the difference of race, are, in every other respect, like their more powerful husbands. The brigand endures hunger, thirst and fatigue with unparalleled patience and stoicism. He allays his thirst by handling lead (*sic*),

and beguiles his hunger by gnawing a piece of the fat which he always carries with him to clean his weapons. He sleeps in the open air, with one eye open, as the saying is, and the swiftness of his running is incredible. His goat's-hair cloak is impervious to the rain, and may vie with the best gutta-percha or oilskin covering. If he cannot find an asylum from the storm in any cave, he extemporizes a sort of bedroom out of branches covered by his cloak, from which the water runs off as from a roof. »

Passing over a Danish story in a series of letters translated from a French translation, we come to a biography and some fables of John Velaras, a physician in the medical service of Veli Pasha, of whom favourable mention is made in Dr. Holland's 'Travels in the Ionian Isles, Albania, Thessaly, Macedonia, etc., during the years 1812 and 1813.' The Doctor says he found him « a man of various learning, and well instructed in physical and metaphysical science, » and tested his power of poetical composition by giving him portions of English poetry through the medium of the Italian, which he in a few minutes rendered into Romaic verse. His conversation betrayed a stoical scepticism, a lofty pride, better adapted to the ancient glory of his country than its modern degradation, and a sort of scornful indifference about other nations. He spoke even of his own countrymen very differently from the editor of this Almanac. « They are, » said he, « a people with whom self-interest has the first place, religion the second. » His poems here given are in the Romaic or popular dialect, rather than the Neo-Hellenic or more classical language. The most noticeable of the remaining articles are a good topographical description of the island of Patmos and the town of Cydoniæ, on the coast of the gulf of that name, between Adramyttium and Pergamos, memorable as having been the scene of the first rising in the struggle for independence; a long chapter relating to the recent political events in Italy, from a French unpublished MS., and another on the practical use of the Greek language, by Gustave d'Eichthal, published simultaneously with the French original, the translator of which concludes the volume with an article on the Destiny of the Greek Nation, translated from the *Spectateur de l'Orient*. M. d'Eichthal says, all nations are advancing to a common civilization, and would do well to adopt one universal language, for which purpose he maintains there is none so suitable as modern Greek.

(Ἐκ τῆς Ἀγγλικῆς ἐβδομαδιαίας ἐφημερίδος *the Athenæum* (τὸ Ἀθηναίων τῆς 8/20 Μαΐου 1865.)