It was owing to this state of things that, when the revolu­tionary movements among the other Greeks in the Turkish dominions were commenced, no disposition was felt in Scio to embark in the same course. There was a small Turkish garrison in a fortress under an aga, to whom the people gave assurance that no disposition to revolt existed among them ; and some of the most respectable heads of families gave themselves as hostages for the pacific and tranquil con­duct of their countrymen. The Turkish fleets never mo­lested them, but passed by to subdue the other islands then in a state of insurrection. One of the insurgent Greek lead­ers, however, with a fleet entered the harbour, and landed a body of troops to attack the arsenal, in which the small gar­rison of the Turks was collected. In the attack on the fort, the Sciotes of the lowest classes, in spite of the remonstrances of their primates, joined their fellow-Christians. The fort was taken, and the garrison, as well as all the Turks in the city, were put to the sword.

Soon afterwards, in 1822, whilst the island was under the dominion of the rabble and the small body of insurgent Greeks, the Turkish fleet entered the harbour, upon which the invaders escaped from the superior force. As the popu­lace had joined them in spite of the remonstrances of the prin­cipal inhabitants, the latter, in number above two hundred, repaired on board the ship of the Capitan Pasha, with the most solemn assurance of their innocence, and the most un­qualified submission to the Porte. The admiral received them with great civility, expressed himself willing to forget all that had passed, and ordered coffee and a variety of re­freshments. He soon landed, taking with him a force of 10,000 men, a few of whom were regular troops, but the far greater number were volunteers, under no control, who had been induced to embark from the capital by the promise of plunder. Then consequently began a general massacre of the men, with the plunder of the houses, and the capture of the women, girls, and boys, as slaves, to be sold by the captors to the harems for the gratification of the natural and the unnatural vices of the Turks. The details given by eye-witnesses who escaped were such as to harrow up the soul. Every house and every garden were strewed with corpses ; beneath the orange-trees, on the sides of the foun­tains, on the rich carpet, and on the marble pavement, lay the young, the beautiful, and the aged, in the midst of their loved and luxurious retreats. Day after day passed, and, lying as they fell, alone or in groups, no hand bore them to their graves, while survivors yet remained to perish. At last, when all was over, they were thrown in promiscuous heaps into large pits.

Twenty thousand persons are computed to have thus perished during the few days the massacre lasted. A few were happy enough to escape and pass the barrier of rocky mountains, and thus for a time were secure ; and a few were received into boats or vessels on the coast, and thus were rescued from immediate destruction. The greater number, especially the younger women and boys, were made objects of plunder by the volunteers ; they were mingled to­gether as indiscriminately as a flock of sheep, were driven into the ships, and **were** thus transported to the capital, where they were exposed to sale like cattle, and a very few were redeemed by their friends, who, privately, it being unlaw­ful for a Greek to buy a Greek, purchased them through Turkish agents.

Those who had delivered themselves up to the Capitan Pasha were removed to a solitary prison, and there, in spite of Lord Strangford’s intercession, were, after he had thought their lives secure, all decapitated. Even the Sciotes in Con­stantinople were not spared, but in a short time were plun­dered and put to death. The English ambassador exerted himself in the cause of humanity, but no diplomatic person­age of the other states of Europe interfered in behalf of these wretched sufferers.

SCIOPPIUS, Gaspar, a learned German writer of the seventeenth century, was born at Neumark, in the Upper Palatinate, on the 27th of May 1576. He studied at the university with so much success, that at the age of sixteen he became an author, and published books, says Ferrari, which deserve to be admired by old men. But his disposi­tions did not correspond with his genius. Naturally passionate and malevolent, he assaulted without mercy the characters of eminent men. He abjured the system of the Protestants, and became a Roman Catholic, about the year 1599; but his character remained the same. He possessed all those qualities which fitted him for making a distinguished figure in the literary world ; imagination, memory, profound learn­ing, and invincible impudence. He was familiar with the terms of reproach in most languages. He was entirely ig­norant of the manners of the world. He neither showed respect to his superiors, nor did he behave with decency to his equals. He was possessed with a frenzy of an uncom­mon kind, being a perfect firebrand, scattering around him, as if for his amusement, the most atrocious calumnies. Joseph Scaliger, above all others, was the object of his satire. That learned man having drawn up the history of his own family, and deduced its genealogy from princes, was se­verely attacked by Scioppius, who ridiculed his high preten­sions. Scaliger in his turn wrote a book entitled the Life and Parentage of Gaspar Scioppius, in which he informs us that the father of Scioppius had been successively a grave-digger, a journeyman stationer, a hawker, a soldier, a miller, and a brewer of beer. These statements inflamed Scioppius with greater eagerness to attack his antagonist. He collected all the calumnies that had been thrown out against Scaliger, and formed them into a huge volume, as if he had intended to crush him at once. He treated with great contempt the king of England, James I., in his *Eccle­siasticus,* and in his *Collyrium Regium Britannia Regi graviter ex oculis laboranti munere missum,* that is, An Eye-salve for his Britannic Majesty. In one of his works he had the audacity to abuse Henry IV. of France in a most scurrilous manner, on which account his book was burned at Paris. He was hung in effigy in a farce which was re­presented before the king of England, but he gloried in his dishonour. Provoked with his insolence to their sovereign, the servants of the English ambassador assaulted him at Madrid, and corrected him severely ; but he boasted of the wounds he had received. He published more than thirty defamatory libels against the Jesuits ; and, what is very surprising, in the place where he declaims with most viru­lence against that society, he subscribes his own name with expressions of devotion : “ I Gaspar Scioppius, already on the brink of the grave, and ready to appear before the tri­bunal of Jesus Christ, to give an account of my works.” Towards the end of his life he employed himself in study­ing the Apocalypse, and affirmed that he had found the key to that mysterious book. He sent some of his expositions to Cardinal Mazarin ; but the cardinal did not find it con­venient to read them.

Ferrari tells us, that during the last fourteen years of his life he shut himself up in a small apartment, where he de­voted himself solely to study. The same writer acquaints us, that he could repeat the Scriptures almost entirely by heart ; but his good qualities were eclipsed by his vices. For his love of slander, and the furious assaults which he made upon the most eminent men, he was called the Cerberus of literature. He accuses even Cicero of barbarisms and im­proprieties. He died on the 19th of November 1649, at the age of seventy-four, at Padua, the only retreat which re­mained to him from the multitude of enemies whom he had created. Four hundred books are ascribed to him, which are said to discover great genius and learning. The chief of these are, 1. Verisimilium Libri iv. 1596, in 8vo; 2. Commentarius de Arte Critica, 1661, in 8vo ; 3. De sua ad