

PROCEEDINGS  
OF THE  
BOARD OF MISSIONS

OF THE  
PROTESTANT EPISCOPAL CHURCH  
IN THE UNITED STATES OF AMERICA,

AT THEIR  
**First Triennial Meeting,**

*Held in the City of Philadelphia, on the 6th day of September, A. D. 1838, and  
continued by adjournments to the 17th of the same month.*

TOGETHER WITH  
THE REPORTS  
OF THE  
DOMESTIC AND FOREIGN COMMITTEES,  
THE  
REPORT OF THE BOARD TO THE GENERAL CONVENTION,  
AND THE  
REPORT OF A SPECIAL COMMITTEE,  
MADE BY THE REV. DR. JARVIS.

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PROCEEDINGS  
OF  
THE BOARD OF MISSIONS.

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TRIENNIAL MEETING.

*Philadelphia, September 6, 1838.*

THE Triennial Meeting of the Board of Missions of the Protestant Episcopal Church in the United States of America, was held this day at St. Andrew's church, at 5 o'clock, P. M.

Present: The Rt. Rev. Bishops Moore, Bowen, Chase, Brownell, H. U. Onderdonk, Meade, B. T. Onderdonk, McIlvaine, Doane, and McCoskry;—The Rev. Messrs. Allen, Anthon, Boyd, Burroughs, Carder, Croswell, De Lancey, Dorr, Dunn, Ducachet, Edson, Forbes, Hawks, Jackson, Jarvis, Johns, Jones, Mason, Mead, Milnor, Morehouse, Prestman, Rodney, Tyng, Vaughan, Watson, and the Secretary;—Messrs. Eccleston, Huntington, Lovell, Morris, Newton, Nicklin, Stuyvesant and Wharton.

The Rt. Rev. Bishop Moore opened the meeting with prayer.

The roll having been called, it was on motion of the Secretary,

Resolved, That the reading of the minutes of the last meeting be dispensed with.

The Rev. Mr. Vaughan, the Secretary and General Agent of the Foreign Committee, reported that Henry I. Seaman, Esq., had been elected a member of that Committee in the place of Henry Cary, Esq., who had declined his appointment.

On motion of the Rev. Dr. Milnor, the election of Mr. Seaman was confirmed.

The Rev. Mr. Carder, the Secretary and General Agent

of the Domestic Committee, submitted the report\* of the proceedings of that body required by the VIII. Article of the Constitution.

The Rev. Mr. Vaughan, the Secretary and General Agent of the Foreign Committee, submitted the report of that body as required by the same article.†

The Rev. Dr. Jarvis, on behalf of the committee appointed at the last meeting to collect and report such information as they may deem calculated to promote the success of our Missionary operations in foreign countries, under Episcopal jurisdiction, presented a report;‡ which, on motion of Bishop H. U. Onderdonk, was ordered to be printed in the Appendix to the proceedings of this Board.‡

On motion of Bishop McIlvaine, it was

Resolved, That when the Board do adjourn, they adjourn to attend divine service in St. Stephen's church, at half past seven this evening, on occasion of the preaching of the Triennial Sermon, and to meet for the transaction of business in this church to-morrow afternoon at 5 o'clock.

On motion adjourned.

*September 7, 5 o'clock, P. M.*

The Board met.

Present: The Rt. Rev. Bishops Brownell, H. U. Onderdonk, Meade, B. T. Onderdonk, Ives, Hopkins, McIlvaine, Doane, Otey, Kemper, and McCoskry;—The Rev. Messrs. Anthon, Burroughs, Carder, Croswell, Cuming, De Lancey, Dorr, Dunn, Ducachet, Edson, Forbes, Hawks, Henshaw, Jackson, Jarvis, Jones, Mason, Mead, Milnor, Prestman, Tyng, Vaughan, Wainwright, and the Secretary; Messrs. De Peyster, Eccleston, Huntington, Morris, Newton, Nicklin, Smith, Stuyvesant, Wagner, and Wharton.

The Rt. Rev. Bishop Brownell opened the meeting with prayer.

The roll having been called, the minutes of the last meeting were read and approved.

On motion of E. A. Newton, Esq., it was

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\* See Appendix A.

† See Appendix B.

‡ See Appendix D.

Resolved, To take up for consideration the following resolutions submitted by the Rev. Dr. Jarvis, at the last annual meeting of the Board, viz.

That a committee of—— members be appointed to consider whether any, and if any, what regulations are expedient with regard to missionary operations in countries already under Foreign Episcopal jurisdiction, and to report thereon at the next meeting of this Board.

On motion of Rev. Dr. Delancey, it was

Resolved, To fill the blank with the number seven.

On motion of Mr. Newton,

The resolution was then adopted.

The Rt. Rev. Bishops McIlvaine and Doane, the Rev. Drs. Jarvis, Milnor, Hawks, and Henshaw, and E. A. Newton, Esq., were appointed the committee.

On motion, it was

Resolved, That when the Board adjourn, they adjourn to meet to-morrow afternoon at 5 o'clock.

On motion adjourned.

*September 8, 5 o'clock, P. M.*

The Board met.

Present: The Rt. Rev. Bishops Meade, Ives, McIlvaine, Otey, Kemper and McCoskry; the Rev. Messrs. Anthon, Allen, Boyd, Carder, De Lancey, Dorr, Edson, Forbes, Henshaw, Jarvis, Jones, Milnor, Stone, Vaughan, and the Secretary; Messrs. Eccleston, Huntington, Morris, Nicklin, Stuyvesant, Wagner, and Wharton.

The Rt. Rev. Bishop McIlvaine, the senior Bishop present, opened the meeting with prayer.

The Rt. Rev. Bishop Meade, subsequently appeared and took the Chair.

The roll having been called, the minutes of the last meeting were read and approved.

On motion of Mr. Stuyvesant, it was

Resolved, That the Domestic and Foreign Committees, be now called upon for the report, the preparation of which was referred to them by the Board at the last annual meeting.

The report\* was thereupon presented and read by the Rev. Mr. Carder, the Secretary and General Agent of the Domestic Committee, when,

On motion of Mr. Huntington,

Resolved, That the report be approved and presented to the General Convention as the Triennial Report of this Board.

On motion of the Secretary, it was

Resolved, That the thanks of the Board be tendered to the Rt. Rev. Bishop Otey, for the sermon preached before it on Thursday evening last, and that he be requested to furnish a copy to be published immediately under the direction of the Secretaries of the Domestic and Foreign Committees.

On motion of the Rev. Dr. Anthon, it was

Resolved, That it be referred to a committee, to inquire and report to this Board during its present session, whether any, and if any, what reductions are expedient, and may be practicable in its expenditures.

The Rt. Rev. Bishop McIlvaine, the Rev. Drs. Anthon and Milnor, Dr. Morris, and E. A. Newton, Esq., were appointed the committee.

The Secretary having laid before the Board the resignation of the Rev. Dr. Tyng, as an elected member thereof, it was,

On motion of the Secretary,

Resolved, That Dr. Tyng's communication be laid on the table.

On motion of the Rt. Rev. Bishop McIlvaine, it was

Resolved, That when the Board adjourn, they adjourn to meet on Tuesday, the 11th inst. at 5 o'clock, P. M.

*Sept. 11, 5 o'clock, P. M.*

The Board met.

Present : The Rt. Rev. Bishops Ives, McIlvaine, Doane, Otey, and McCoskry ; the Rev. Messrs. Allen, Anthon, Boyd, Carder, Cuming, De Lancey, Dorr, Edson, Hawks, Henshaw, Jackson, Jarvis, Johns, Jones, Mason, Mead, Milnor, Prest-

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\* See Appendix C.

man, Vaughan, Watson, and the Secretary; Messrs. Eccleston, Morris, Newton, Nicklin, Smith, Stuyvesant, and Wharton.

No Bishop being then present, the Rev. Dr. Milnor was called to the chair, and opened the meeting with prayer.

The Rt. Rev. Bishop Ives subsequently appeared and took the chair.

The roll having been called, the minutes of the last meeting were read and approved.

The Secretary read a communication from Henry Codman, Esq., of Boston, declining his appointment as a member of the Board.

The Secretary also read a communication from the Rev. R. Salmon, of Brazoria, Texas, urging that Missionaries be sent without delay to that country, which,

On motion of the Rev. Dr. Milnor,

Was referred to the Foreign Committee to take such order as they should see fit.

The Rt. Rev. Bishop McIlvaine, as chairman of the committee appointed to consider whether any, and if any what reductions are expedient and may be practicable in the expenditures of the Board, presented a report, which,

On motion of Mr. Eccleston,

Was laid on the table.

The Secretary called up the communication from the Rt. Rev. Bishop Chase, and the report thereon, referred by the Board, at their last annual meeting, to the present meeting, which,

On motion of Mr. Eccleston,

Were laid on the table.

On motion of Mr. Stuyvesant,

Resolved, That when the Board do adjourn, they adjourn to meet on Friday the 14th inst. at 5 o'clock, P. M.

On motion, adjourned.

*Sept. 14, 1838.*

The Board met.

Present : The Rt. Rev. Bishops B. T. Onderdonk, Ives, and McIlvaine; the Rev. Messrs. Boyd, Carder, De Lancey, Dorr, Henderson, Henshaw, Jarvis, Jones, Maguire, Mead, Milnor,

Vaughan, and the Secretary ; Messrs. Morris, Nicklin, Stuyvesant, and Wharton.

The Rt. Rev. Bishop Onderdonk opened the meeting with prayer.

On motion of the Secretary, it was

Resolved to dispense with the calling of the roll.

The minutes of the last meeting were read and approved.

The Rev. Mr. Maguire having informed the Board of the Rev. Dr. Tyng's wish to withdraw his resignation, it was,

On motion of Bishop McIlvaine,

Resolved, That Dr. Tyng have leave to withdraw his resignation ; and it was accordingly withdrawn.

Bishop McIlvaine called up for consideration the following report of the committee appointed to consider whether any, and if any, what reductions are expedient and may be practicable in the expenditures of the Board.

The Committee of the Board of Missions appointed to consider whether any, and if any, what reductions should take place in the contingent expenses of the Missionary Society, respectfully report, that the only particular of expenditure in which they can confidently recommend a reduction, is that of the salaries of the Secretaries and General Agents. There are other particulars too much dependant upon circumstances, with which the committee cannot be competently acquainted, to be brought before the Board by any other resolution than one of recommendation.

The committee beg leave, therefore, to report and recommend to the adoption of the Board, the following resolutions :

1st. That the salary of the Secretary and General Agent of the Foreign Committee, and also of the Secretary and General Agent of the Domestic Committee, be reduced from and after the annual meeting in June next, to sixteen hundred dollars.

2d. That it be recommended to the Foreign and Domestic Committees to bring the business of their respective Secretaries and Agents into the most economical arrangement in respect to office room ; and that the expense of clerk hire, and of travelling, on the part of the agents, may be reduced ;



provided, however, that no arrangement for the sake of economy be made, by which the real interests and efficiency of the Society shall be in any wise abridged.

All which is respectfully submitted,

CHARLES P. McILVAINE, *Chairman.*

On motion of the same, the resolutions connected with the report were adopted.

On motion of the Rev. Mr. Carder,

Resolved, That when the Board adjourn, they adjourn to meet on Monday, the 17th inst., at 5 P. M.

*Sept. 17, 5 o'clock, P. M.*

The Board met.

Present : The Rt. Rev. Bishops H. U. Onderdonk, Meade, B. T. Onderdonk, Ives, Kemper, and McCoskry ; the Rev. Messrs. Allen, Boyd, Carder, Ducachet, Edson, Gadsden, Hawks, R. A. Henderson, Henshaw, Jarvis, Jones, Mead, Milnor, Morgan, Vaughan, and the Secretary ; Messrs. Gardiner, Morris, Nicklin, Stuyvesant, Wagner, and Wharton.

Bishop H. U. Onderdonk opened the meeting with prayer.

The Secretary presented and read the following list of the members of the Board for the next three years, elected by the General Convention.

Maine,	Mr. Robert H. Gardiner.
Vermont,	Rev. Carlton Chase.
Massachusetts,	Rev. J. S. Stone, D. D., and Rev. J. L. Watson.
Rhode Island,	Rev. N. B. Crocker, D. D.
Connecticut,	Rev. Harry Croswell, D. D., Mr. S. H. Huntington.
New-York,	Rev. F. L. Hawks, D. D., Rev. J. M. Wainwright, D. D., Rev. B. J. Haight, Mr. P. G. Stuyvesant, Hon. Frederick Whittlesey, Mr. Frederick T. Peel.
New-Jersey,	Rev. M. H. Henderson, Rev. G. E. Hare.
Pennsylvania,	Rev. Benjamin Dorr, D. D., H. W. Ducachet, M. D., Rev. S. H. Tyng, D. D., G. M. Wharton, Esq., and Mr. Tobias Wagner.
Maryland,	Rev. W. E. Wyatt, D. D., Rev. John Johns, D. D., Hon. J. B. Eccleston.

Virginia, Rev. M. P. Parks.  
 North Carolina, Rev. S. J. Johnston.  
 South Carolina, Rev. C. E. Gadsden, D. D.  
 Tennessee, Rev. Leonidas Polk.  
 Ohio, Rev. W. A. Smallwood.  
 Michigan, Mr. C. C. Trowbridge.  
 Louisiana, Mr. Joseph Lovell.

The roll was called, and the minutes of the last meeting were read and approved.

The Secretary having read a recent communication from Bishop Chase, enclosing \$1000 received by him in an anonymous letter under the impression that it came from the Board of Missions, it was, on motion of the Rev. Dr. De Lancey,

Resolved, That the Secretary return the \$1000 to Bishop Chase, with the information that it did not proceed from the Board of Missions.

Rev. Dr. Hawks called up the letter from Bishop Chase, and the following report thereon, laid on the table at a former meeting, viz :

The committee to whom was referred a communication from the Rt. Rev. Bishop Chase, to the Board of Missions, enclosing a draft of \$1000, being a sum of money appropriated to his use by the Board at their meeting in June, 1836, thus returned by him in consequence of a resolution passed by the Board at their meeting in June, 1837, beg leave to report, that they esteem the Rt. Rev. Bishop Chase fully entitled, and alone entitled, to the money thus voted for his use in 1836, and that in their opinion no adequate reason can be assigned why the Board should consent to receive it as returned by him to them. They therefore recommend the following resolution :

Resolved, That the Secretary be requested to return to the Rt. Rev. Bishop Chase the draft for \$1000, received from him, with the information that the Board can see no proper reason why the money thus appropriated to him, should be returned to this Board, and with the request that Bishop Chase would employ the same for his own use, according to the expressed wish of this Board.

And whereas there are doubts in the minds of several members of this Board of the constitutionality of a salary given to any one who is not under the control of this Board,

Resolved, That in consequence of the peculiar claims and services of the Rt. Rev. Bishop Chase, as an agent in promoting the interests of the Church, and the privations which he has endured in the fulfilment of these services, the sum of \$1000 be appropriated to him, for his own use and support, to be paid out of the funds of the Domestic Committee.

G. W. DOANE,

*Boston, June 21, 1838.*

STEPHEN H. TYNG,

On motion of the Rev. Dr. Delancey, the following resolution was adopted as a substitute for the first resolution connected with the above report :

Resolved, That the sum voluntarily returned by Bishop Chase as having been unconstitutionally voted to him, be received by the Treasurer of the Domestic Committee, and be subject to appropriation for Missionary purposes.

On motion of the Rev. Dr. Delancey, it was

Resolved, That the second resolution connected with the report be indefinitely postponed.

On motion of the same, it was

Resolved, That the further consideration of the preamble of the second resolution be postponed.

The Board proceeded to the appointment of the Domestic and Foreign Committees.

The Rev. Dr. Hawks nominated the following persons as members of the Domestic Committee :

The Rev. L. Jones, the Rev. J. McVickar, D. D., the Rev. W. Richmond, the Rev. W. R. Whittingham, D. D., D. A. Cushman, Esq., M. Hoffman, Esq., G. C. Morgan, Esq., and B. L. Woolley, Esq.

Resolved, That the individuals above named, in connection with the Bishop of New-York, be the Domestic Committee of this Board.

The Rev. Dr. Hawks nominated the following persons as members of the Foreign Committee :

The Rev. B. C. Cutler, D. D., the Rev. M. Eastburn, D.D., the Rev. J. M. Forbes, the Rev. J. Milnor, D. D., L. Curtis,

Esq., J. F. De Peyster, Esq., H. I. Seamen, Esq., and F. S. Winston, Esq.

Resolved, That the individuals above named, in connection with the Bishop of New-York, be the Foreign Committee of this Board.

The Rev. Dr. Hawks nominated the Rev. J. D. Carder as Secretary and General Agent of the Domestic Committee, and the Rev. J. A. Vaughan as Secretary and General Agent of the Foreign Committee.

Resolved, That the individuals above named be the Secretaries and General Agents respectively of the Domestic and Foreign Committees.

On motion of Mr. Wharton, it was

Resolved, That the salaries of the two Secretaries respectively be at the rate of \$2000 per annum until the first of June next, and thereafter at the rate of \$1600 per annum.

On motion of the Rt. Rev. Bishop Ives,

Resolved, That the salary of the Missionary Bishop for Arkansas, be at the rate of \$2000 per annum.

On motion of Mr. Nicklin,

Resolved, That the next annual meeting of this Board be held at Trinity Church, in the city of New-Haven, on the 19th of June, 1839, at 4 P. M.

On motion of the Secretary, it was

Resolved, That at the next meeting of this Board a public Missionary meeting be held on the evening of the second day of the session, and that the Foreign Committee be requested to make arrangements for the same.

On motion of the same, it was

Resolved, That the Secretaries of the two Committees be authorized to draw at their discretion on the Domestic and Foreign funds, in equal parts, for the incidental expenses attending the present meeting of the Board, and also for the expenses attending the publication of the Rt. Rev. Bishop Otey's sermon.

On motion of the Rev. Mr. Carder, it was

Resolved, That 2000 copies of the proceedings of the Board be published.

Adjourned.

Attest,

P. VAN PELT, *Secretary.*

## APPENDIX.

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[A.]

### REPORT OF THE DOMESTIC COMMITTEE.

THE Committee for Domestic Missions, in compliance with the eighth article of the Constitution, respectfully present to the Board of Missions a brief report of the affairs of the Domestic Department since the late annual meeting of the Board, on the 20th of June.

The Committee adopt the order of the report then made, as far as convenient.

#### FUNDS.

The balance in the Treasury on the 15th of June, 1838, - - - -	\$6,438 31
The receipts up to Sept. 1, 1838, have been,	1,803 95
	<hr/>
	\$8,242 26
The payments up to the same time have been,	\$4,547 87
	<hr/>
Balance in the Treasury, September 1, 1838,	\$3,694 39

#### GREEN BAY MISSION SCHOOL.

Since the meeting of the Board, the Secretary and General Agent has visited this establishment, by direction of the Committee, and made arrangements for its early discontinuance. Eight or ten Menomenee children at present remain connected with it, who can be returned to the tribe whenever the Committee think proper.

The trustees of the college incorporated at Green Bay, held their first meeting during the visit of the Secretary and General Agent, when they adopted several fundamental principles for their guidance, by which the institution, whenever

it goes into effect, will be Episcopal in its character, and afford special advantages to students of Indian extraction.

MAINE.

The resignation of the Rev. N. Hoppin, as Missionary at Bangor, has been accepted. No other clergyman has been appointed in his stead.

NEW-HAMPSHIRE.

Concord in this state has been discontinued as a Missionary station, to take effect on the 1st of October.

MASSACHUSETTS.

Cambridge, in this state, has also been discontinued, to take effect at the same time.

OHIO.

On the advice of the Bishop, the station at Maumee city, in Ohio, has been constituted, with some neighboring places, two stations, without an increase of expenditure.

INDIANA.

Two new stations have been constituted in this state, Jeffersonville and Terre Haute; and the Rev. Robert Ash having been appointed a Missionary under Bishop Kemper's jurisdiction, the Bishop has assigned him to the former station.

The resignation of the Rev. M. Hoyt, to take effect on the first of October, has been accepted.

The Rev. Alvah Sanford, on application for missionary appointment, was appointed a Missionary under Bishop Kemper's jurisdiction; but has since declined to go.

IOWA.

Since the meeting of the Board the law, dividing the territory of Wisconsin, and establishing the territory of Iowa, to include the extensive country north of the state of Missouri, and west of the Mississippi river, has gone into effect. By this arrangement the station at Dubuque, falls within the new territory, and is the only one yet adopted there.

ILLINOIS.

Information has been received of the transfer of the Rev. James De Pui, from the station at Alton to that at Dixonville, in this state.

The Rev. A. H. Cornish has been appointed a Missionary, but is not yet assigned to a station.

## MISSOURI.

The Rev. F. F. Peake has been transferred from Fayette to Boonville; but continues to officiate at both stations.

Buffalo Knob and the northern part of St. Louis, have been adopted as stations.

## GEORGIA.

The Rev. E. B. Kellogg has been appointed Missionary to Clarksville, in this state.

In the last report, it was erroneously stated that the aid extended to Athens had been, on the representation of the diocesan Missionary authority, withdrawn. During the preparation of that report a communication was received from the Missionary Committee of Georgia, relating to the subject, and also another from the Missionary, declining to receive a salary after the first of April last.

## FLORIDA.

Marianna and Quincy, in this territory, have been adopted as missionary stations.

## ALABAMA.

The Rev. A. Mathews, has resigned his connection with Tuscaloosa in this state, and has not yet been assigned to another station.

The Rev. N. P. Knapp, has been transferred from Benton to Tuscaloosa.

Greensborough has been discontinued as a station; and St. John's in the prairies, Irwinton, and Marion, have been adopted as stations.

## MISSISSIPPI.

In this state the following places have been adopted as stations:

Aberdeen and Cotton Gin, (as one,) Macon, Holly Springs, Bay St. Louis, Clinton and Raymond, (as one,) and Jackson.

## VISITATION OF THE SOUTH WEST.

About the middle of July, the Committee received from Bishop Otey a very interesting communication, consisting chiefly of extracts from the report of Bishop Kemper to him relative to his visitation of the southern portion of our country.

It was immediately published in the Missionary paper of the Board. It will be found to afford strong evidence of the importance of securing, if possible, Episcopal supervision for that region without delay.

The Committee respectfully refer the Board to the three Annual Reports which they have heretofore submitted for a full view of the condition and wants of this Department of the missionary field.

By order,

JAMES D. CARDER,

*Sec. & Gen. Agt. D. C.*

*New-York, Sept. 1, 1838.*

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[B.]

#### REPORT OF THE FOREIGN COMMITTEE.

The Committee would respectfully refer the Board to the Annual Report (submitted in June last) for a detailed account of the several missionary stations of this department. Since that date no material information has been received, nor has any action of your Committee been had, requiring notice in this Report.

The balance in the Treasury on 1st June last, as reported, was \$11,059 81. The amount since received is \$3091 84, and the amount paid is \$4680 41, leaving a balance on hand 1st September, 1838, \$9471 18.

Your Committee have recently received communications from several clergymen in reference to missionary labors in Texas. Several urgent appeals have also been laid before them from persons in that country favorable to missions from the Episcopal Church. These appeals agree in representing the opportunities now opening for missionary effort, as calling for early and decisive attention, and state with much confidence, that devoted ministers of the church may soon be sustained with little or no missionary aid.

Your Committee are satisfied that confidence may be placed in the clergymen who have already tendered their



services for Texas; but anticipating the early meeting of the Board, they have as yet made no disposition of a subject involving the commencement of labors in a new and extended Missionary field.

The Committee, in view of these facts, state their conviction that several Missionaries should be promptly sustained in Texas. In addition to this increase of your foreign Missionaries, they desire to add, so soon as a properly qualified person shall offer, one to the China mission. They conceive also that two devoted men, one of whom should be a man of experience, will be needed to proceed to Constantinople. The openings at Cape Palmas plead strongly for two, one to the natives and one to the colonists immediately around the mission.

The final decision on the question of extending our missions to Persia, may of course be much dependent upon the testimony yet to be communicated by your exploring Missionary, on his return from that country. If favorable to such an undertaking, several Missionaries will be required to proceed thither.

By order and in behalf of the Foreign Committee.

JOHN A. VAUGHAN, *Sec. and Gen. Agent.*

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[C.]

## REPORT OF THE BOARD.

THE Board of Missions of the Protestant Episcopal Church respectfully present, to the General Convention thereof, the following report, in compliance with the sixth article of the Constitution.

### PROCEEDINGS.

The Board held its first meeting for organization on the first and second days of September, 1835, before the adjournment of the last General Convention.

The most important business transacted was the location of the Committees, the Domestic, in New-York, the Foreign,

in Philadelphia, the adoption of by-laws regulating the action of the Committees, and the designation of two stations for Missionary Bishops.

At an adjourned meeting held on the 23d, 24th and 25th of the same month, the location of the Foreign Committee was changed to New-York, and the Board became fully organized for the discharge of its important trusts by the appointment of a Secretary and General Agent for each of its Committees.

The persons appointed to fill these offices were, the Rev. Benjamin Dorr, D. D., for the Domestic, and the Rev. James Milnor, D. D., for the Foreign Department. After rendering very important and valuable services, one for about a year and a half, the other for one year, these gentlemen resigned, and are succeeded respectively by the Rev. James D. Carder, and the Rev. John A. Vaughan.

The Board has held three annual meetings, one in New-York, one in Baltimore, and one in Boston; when it has received full and satisfactory reports of the doings of its Committees, and has taken such action for the proper regulation of the Missionary work as from time to time seemed necessary.

The following printed documents are submitted to the Convention with this report, viz.:

1. Parts of the September and October number of the Missionary Record for 1835.
2. First Annual Report of the Board, 1836.
3. Second Annual Report of the Board, 1837.
4. Third Annual Report of the Board, 1838.
5. Also a manuscript copy of the Report of the Domestic Committee made to the Board at its present meeting.
6. And manuscript copy of the Report of the Foreign Committee made at the same time.

Referring the Convention to these documents and papers for particular information, the Board will proceed to exhibit a general view of the affairs entrusted by the Church to its management.

FUNDS.  
RECEIPTS.

The following amounts have been received since the last triennial report, August 19, 1835.

	Domestic.	Foreign.	Total.
1835, Aug. 19 to Nov. 25,	-	-	5,595 03
To 1836, June,	18,783 49	18,049 28	36,832 77
To 1837, June,	22,662 82	26,011 79	48,674 61
To 1838, June,	24,933 98	27,193 98	52,127 96
To 1838, September 1,	1,803 95	3,091 84	4,895 79
From other societies, -	-	9,000 00	9,000 00
A donation, the interest of which is available,	10,000 00		10,000 00
	78,184 24	83,346 89	167,126 16

Making the available receipts in 36½ months, 157,126 16

N. B. The receipts from all sources for 34 months

previous to the last triennial report, \$72,717 13

During the year ending June, 1835, two hundred churches had contributed to these funds; in that ending June, 1838, three hundred and sixty-five.

PAYMENTS.

	Domestic.	Foreign.	Total.
1835, August 19 to 1835, Nov. 25,			11,654 90
1836, June,	9,779 45	9,845 64	19,625 09
1837, June,	25,081 46	32,184 94	57,276 40
1838, "	26,154 56	32,916 40	59,070 96
1838, Sept. 1,	4,547 87	4,680 47	9,228 34
	65,563 34	79,637 45	156,855,69

Excess of available receipts over payments,	270 47
Balance August 19, 1835,	12,895 11
Balance now in Domestic Treasury, \$3,694 40	} 13,165 58
Balance now in Foreign Treasury, \$9,471 18	

## GENERAL VIEW OF MISSIONS.

## DOMESTIC.

	Stations.	Missionaries.
1835, August 19,	39	26
1838, September 1,	114	60

## GREEN BAY MISSION SCHOOL.

This establishment is brought nearly to a close, in consequence of the removal of the Indians and other causes. At the time of the last Convention the number of scholars was fifty-three, the superintendent having been instructed a few months before to reduce the number to fifty.

In April, 1836, there were sixty-one reported. In August, 1836, when it was visited by the Secretary and General Agent, the number was seventy. In October, 1836, the superintendent was further instructed to reduce the number to twenty-five as soon as convenient. In April, 1837, there were fifty-four. In March, 1838, thirty-two.

In May, 1838, it was determined to discontinue the school as soon as it could be justly done. In August, 1838, the Secretary and General Agent again visited it by instruction, when the number was reduced from thirty, to ten.

A College has been chartered upon the Mission lands, and arrangements are on foot for disposing of the title to this new institution, which is to be Episcopal in its character and influence, and in which Indian youths will enjoy special benefits.

The persons employed in the Green Bay school have been, the Rev. Daniel E. Brown, superintendent, Mr. J. V. Suydam, Mr. J. G. Knapp, Mr. S. B. Sherwood, Mr. Edson Sherwood, Mrs. Brown, Miss Senah Crawford, Miss Susan Crawford, and laborers.

## ONEIDA MISSION.

The Rev. Solomon Davis was appointed Missionary to the Oneidas in October, 1835; Mr. S. B. Sherwood, teacher, in October, 1837, and Miss S. A. Williams, female teacher, in May, 1838. A church and parsonage house are building the present year, at the expense of the Indians, who also defray about one third of the expense of the Mission. It is in a prosperous condition.

## MENOMENEES AT LAKE WINNEBAGO.

The Rev. Henry Gregory and his wife having been appointed teachers in an establishment of the United States' Government, for the benefit of the Menomenees at Lake Winnebago, Wisconsin, Mr. Gregory was appointed Missionary to the Menomenees in November, 1835. A little more than a year after, the establishment was relinquished by Government, and it being thought inexpedient to attempt a Mission among that tribe at the sole expense of the Church, Mr. Gregory resigned.

## WESTERN INDIANS.

Much interest has been felt for the aborigines in the Indian territory, both on account of the new relation which they there assume, and from the condition of a band of Senecas, who profess to be Episcopalians. In May, 1838, the Rev. Mr. Gregory, was appointed Missionary to Fort Leavenworth, with the view of collecting information, and preparing the way for Missions in that country, should Providence open the door. Mr. Gregory has accepted the appointment conditionally for one year; and will probably soon enter upon its duties.

## MAINE.

In this State Bangor and Augusta are stations, and the Rev. N. Hoppin, who has recently resigned, has been the Missionary at the former, nearly a year.

The Rev. W. Horton was a Missionary at Saco a short time, but is now supported by his people.

## NEW-HAMPSHIRE.

The stations in this state are Concord and Drewsville; at the former, the Rev. P. S. Ten Broeck being the Missionary. This station is to be discontinued on the 1st of October.

The Rev. E. A. Greenleaf, who has resigned, was for a time the Missionary at Drewsville.

## MASSACHUSETTS.

The stations are Cambridge and Nantucket; the Rev. T. H. Vail, and the Rev. M. Marcus, being Missionaries. The first of these is to be discontinued on the 1st of October.

## WISCONSIN.

There are five Missionary stations in Wisconsin: Prairie

du Chien, Milwaukie, Navarino, Mineral Point, and Cassville. At the first station is the Rev. R. F. Cadle, long known as a faithful Missionary in the Northwest, at the other the Rev. John Noble. Navarino was supplied by Mr. Cadle about a year and a half; and he has also frequently visited Cassville and Mineral Point. Six additional Missionaries are needed in this Territory.

## IOWA.

Dubuque is the only place yet recognised as a station in this Territory, in which there is not a Missionary or other clergyman of the Church. There are several places where the services are needed, and the church could be planted. Mr. Cadle has visited the Territory, and officiated at Dubuque several times. The services of five Missionaries are needed.

## MISSOURI.

The stations in Missouri at present are Palmyra, Boonville, Fayette, St. Charles, Fulton, Independence, Buffalo Knob, and the northern part of St. Louis. The only Missionaries are, the Rev. Chaplin S. Hedges at the first, and the Rev. F. F. Peake at the second station. Mr. Peake also officiates at Fayette.

The Rev. P. T. Babbit was the Missionary at Boonville, and the Rev. Augustus Fitch, at St. Charles, for about a year: both have resigned and returned to the East. Ten or twelve Missionaries are greatly needed in this State.

## ILLINOIS.

In this State, Galena, Collinsville, Quincy, Springfield, Tremont, Rushville, Ottawa, Dixonville, Alton, Juliet, Stephenson, and Pittsfield are recognised as stations: the first eight having for their Missionaries the Rev. E. G. Gear, the Rev. J. L. Darrow, the Rev. John Sellwood, the Rev. Charles Dresser, the Rev. Wm. Douglass, the Rev. James Young, the Rev. Samuel Chase and the Rev. James De Pui. These have all been appointed since the last Convention, and also the Rev. A. H. Cornish, now on his way to a station.

Chicago and Jacksonville have ceased to be stations, and the Rev. Mr. Hallam, and the Rev. Mr. Batchelder, are therefore not Missionaries. The Rev. Mr. Tullidge resigned

soon after the last Convention. The Rev. Mr. Dyer and the Rev. J. C. Richmond, did not return to the State. Several more Missionaries are greatly needed in this important State.

## INDIANA.

Crawfordsville, Evansville, New-Albany, Richmond, Indianapolis, Madison, Michigan City, Jeffersonville, Lawrenceburg, Terre Haute, Vincennes, Logansport, Fort Wayne and Mishawaka, are recognised as stations in this State; and at the first eight the following clergymen are Missionaries; the Rev. M. Hoyt, the Rev. A. H. Lamon, the Rev. A. Steele, the Rev. G. Fiske, the Rev. J. B. Britton, the Rev. H. Caswall, the Rev. D. V. M. Johnson, and the Rev. R. Ash. Several of the vacant stations are places of importance.

The Rev. C. J. Todd was the Missionary at Logansport about a year. He has resigned. The Rev. Lloyd Windsor was the Missionary at Madison nearly a year. He has also resigned. The Rev. Mr. Lamon was the first Missionary at Madison; but his labors were subsequently transferred to Evansville. The Rev. Mr. Hoyt, at the time of the last Convention the only clergyman in Indiana, was then the Missionary at Indianapolis; but was subsequently transferred to Crawfordsville. He has recently resigned, to take effect in October next.

The number of Missionaries in Indiana ought to be early increased to twenty.

## MICHIGAN.

The stations in Michigan are Troy, Niles, Clinton, Tecumseh, Dexter, St. Joseph, Edwardsburgh, Marshall, Monroe, Dearbornville, Jonesville, Black River, and Ann Arbor: in the first nine of which, the following clergymen are Missionaries; the Rev. A. S. Hollister, the Rev. J. Selkrig, the Rev. S. Marks, the Rev. G. W. Cole, the Rev. D. J. Burger, the Rev. M. K. Cushman, the Rev. C. B. Stout, the Rev. S. Buel, and the Rev. J. O'Brien. The first two and the last were in the State at the time of the last Convention: the other six have since been appointed.

The station at Monroe was for a time discontinued, but at the solicitation of the Bishop was taken up for one year more. The Rev. Mr. Marks was for about two years the

Missionary at Ann Arbor. The Rev. Mr. Lyster resigned two years ago.

The Rev. Mr. Bausman removed from his station about the same time.

There is still much very important ground to be occupied by the Church in Michigan, for which Missionaries are needed.

## OHIO.

The stations in Ohio are Boston, East Liverpool, Springfield, Maumee City, and Miami; and the Missionaries are, the Rev. A. Bronson, the Rev. H. Payne, the Rev. W. Mitchell, and the Rev. B. H. Hickox. The Rev. R. V. Rogers, the Rev. J. Hall, the Rev. S. A. Bronson, the Rev. S. Davis, the Rev. J. P. Bausman, and the Rev. T. H. Quinan, who have been Missionaries some part of the last three years, have resigned.

## KENTUCKY.

The stations in this state are Paris, Russelville, Smithland, Frankfort, Paducah, Shelbyville, and Princeton; to which the following persons are Missionaries: the Rev. A. Cleaver, the Rev. W. McCallen, the Rev. A. A. Willis, the Rev. W. Presby, the Rev. F. B. Nash, and the Rev. N. N. Cowgill, and the Rev. T. E. Paine: of these, the latter five have received their appointment, since the last Convention.

The Rev. D. H. Deacon has resigned, his people assuming his entire support.

The Rev. G. P. Giddinge has also ceased to be a Missionary, depending for his support upon his people and other sources.

The Rev. W. H. Purviance was for a few months Missionary to Frankfort. He is since deceased.

## TENNESSEE.

The stations in Tennessee are Franklin, Randolph, Memphis, Jackson, Knoxville, Athens, Brownsville, and Pulaski; the Rev. H. J. Leacock, the Rev. C. A. Foster, and the Rev. G. Weller, D. D., being the Missionaries at the first three.

The Rev. A. A. Muller, D. D., the Rev. D. Stephens, D. D., and the Rev. S. G. Litton, were Missionaries at Clarksville, Bolivar, and La Grange, respectively, till January last.

The Rev. Thomas West was the Missionary at Jackson, until February last.



The Rev. John Drummond was the Missionary a few months at Wesley and Hunt's Corner.

The Rev. G. P. Waldo, officiated a short time at Franklin as a Missionary.

The Rev. J. H. Norment was the Missionary at Randolph nearly a year. These have all resigned, or their parishes have ceased to be aided by the Missionary funds, by the advice of the Bishop. Several of the vacant stations are suffering greatly for want of pastors. It is probable that ten Missionaries could be most usefully and judiciously employed in this State.

#### GEORGIA.

The stations in this State are Athens and Clarksville, at the first of which, the Rev. J. J. Hunt is Missionary: for the other, the Rev. E. B. Kellogg has been recently appointed Missionary.

Nothing very important has been effected by Missionary operations here, for want of men.

The labor of several could be usefully devoted to this State.

#### FLORIDA.

The stations are Key West, Apalachicola, Jacksonville, Marianna, and Quincy: the Rev. R. Dyce and the Rev. C. Jones, being Missionaries at the first two.

The Rev. A. Steele, of Indiana, was the Missionary at Pensacola about a year after the meeting of the last Convention.

The Rev. D. Brown was for a considerable time Missionary at St. Augustine. These places having long enjoyed the aid of Missionary funds, and being now supposed to be able to sustain their own pastors, are no longer stations: the Missionaries have been succeeded by rectors now regularly settled in each. Several Missionaries ought to be employed in this Territory.

#### ALABAMA.

In this State the stations are Florence, Wetumpka, Hayneville, Tuscaloosa, Benton, Demopolis, Lafayette, Livingston, Huntsville, St. Johns in the Prairies, Irwinton, and Marion: the Rev. T. A. Cook, the Rev. R. G. Hays, the Rev. L. B.

Wright, and the Rev. N. P. Knapp, being Missionaries at the first four stations.

The Rev. Mr. Wright was the Missionary a short time at Livingston; afterward at Demopolis.

The Rev. John Avery, D. D., was a few months at St. Johns in the Prairies, and Greensboro', and died at his station.

The Rev. W. Johnson, of Montgomery, was a Missionary two years, but is now supported entirely by his people.

The Rev. A. Matthews was the Missionary at Tuscaloosa, until recently. He is not assigned again to a station.

No information has been received of the Rev. J. M. Robertson, reported to the last Convention as the Missionary at Huntsville. The number of Missionaries said to be at present needed in Alabama, is twenty.

#### MISSISSIPPI.

The stations in Mississippi are Woodville, Columbus, Manchester, Grand Gulf, Aberdeen, Macon, Holly Springs, Bay St. Louis, Clinton, and Jackson: the Rev. J. F. Fish and the Rev. M. L. Forbes, being Missionaries at the first two.

The Rev. R. H. Ranney, nearly two years the Missionary at Grand Gulf, has resigned and taken charge of a parish in Louisiana.

The Rev. R. Cox was the Missionary at Vicksburg nearly a year, but has resigned and returned to the North.

Mississippi is in great need of twelve or fifteen Missionaries at an early period.

#### LOUISIANA.

There is but one station recognised at present in this State, Alexandria and Natchitoches; and that is without a Missionary

The Rev. J. T. Wheat was a few months the Missionary in the upper part of New-Orleans. He has resigned.

The Rev. J. W. Monroe was also a few months at St. Francisville. These places are supposed to be now able to sustain pastors without aid from the Missionary funds.

The State has never been explored, but eight or ten Missionaries are, it is believed, needed in it at present.

FOREIGN.						
	Stations.	Ordained Missionaries.	Females.	Lay Assist's.	Native Teachers.	Pupils reported.
1835, Aug. 19,	3	5	5	0	5	500
1838, Sept. 1,	7	9	10	2	20	1196
Appointed in } the interim, }	4	6	7	3	16	0
Connection } having ceased, }	0	2	2	1	0	0

N. B. Appointed—Rev. Messrs. H. Southgate, T. S. Savage, M. D., J. Payne, L. B. Minor, G. Benton, W. J. Boone, M. D., Mr. C. R. Lincoln, printer; Mr. E. S. Byron, assistant; Mr. J. M. Thomson, teacher; (five of these are married.) Miss F. Mulligan, teacher.

The connection of the following persons with the Committee has ceased, viz: Rev. H. Bryant returned from Greece, and Rev. F. R. Hanson from China, resigned. Mrs. Lockwood has deceased. Mr. J. M. Thomson (colored) has been dismissed, and Mrs. Thomson has resigned.

For statements in full, see "Proceedings" 1838, since which no change has occurred known to the Board.

## SUMMARY.

GREECE. Athens. 1 Missionary and wife; 3 female assistants; 5 male and 8 female Greek teachers; 630 pupils. Service is performed on Sunday in English and in modern Greek; 20 beneficiaries reside in the mission family, and several others have become teachers in government schools in Greece.

Syra. 1 Missionary and wife; 1 printer and wife; 1 male and 3 female Greek teachers, 220 pupils. At this station divine service is held on Sunday in English and in French.

The press has issued, since the last report, 4,195,255 pages; in all, 6,493,400 pages.

Crete. 1 Missionary and wife; 1 male, and 1 female, Greek teacher; 281 pupils. This Mission has been established less than one year.

PERSIA. 1 exploring Missionary.

CHINA. (At Batavia.) 2 Missionaries (1 married); 1 native teacher, about 40 Chinese pupils in the schools.

W. AFRICA. C. Palmas. 3 Missionaries, (one married); two

lay assistants; 25 pupils. Divine service is held at 3 stations. An interior station is in progress, 40 miles distant. Several of the native boys in the school can read and write, and 4 of them act as interpreters to the Missionaries, when preaching to the natives. Two church buildings are immediately needed.

#### SPIRIT OF MISSIONS.

Four thousand five hundred copies are now printed, nearly all being distributed among the clergy and subscribers. The expense to the Board has been yearly reduced, as the number of subscribers has increased; and the work at the present time is probably sustaining itself.

#### MISSIONARY BISHOPS.

The Board of Missions declares its growing conviction that the Missions of this Church to be efficiently carried forward in the unorganized portions of our own country and in foreign parts, require the early introduction of Episcopal supervision. Such supervision is needed in its appropriate official duties, as the Missions advance, and not less so, Bishops who shall be eminently Missionary in their labors in preaching the Gospel.

The "Proceedings" submitted, record the indefatigable labors of the Missionary Bishop already in the field, and bear witness to the efficiency of such an appointment. At his consecration, three years since, there was but one Episcopal clergyman in Missouri and Indiana; now there are at least twelve.

The Board, thus impressed, has already recorded its conviction of the importance of another appointment for the unorganized portions of the Southwest and the Indian Territory, to which may now be added Texas. It has taken the preparatory measure prescribed by the canon, for the recognition of Western Africa as an Episcopal station, believing that the Missionary operations there demand a head, who shall be eminently a Missionary Bishop.

#### INCREASE OF MISSIONARIES.

In the opinion of the Board properly qualified Mission-

aries are required for the following stations, and should be sent forth as soon as practicable.

*In the Domestic Department :*

Wisconsin, Iowa, and Missouri, - - -	20
Illinois, Indiana, and Michigan, - - -	10
Kentucky, Tennessee, and Georgia, - - -	10
Florida, Alabama, Mississippi, and Louisiana, -	30

*In the Foreign Department :*

Two Missionaries, (one of whom should be a man of experience,) are needed for Constantinople. One at least should be added, at an early date if possible, to the China Mission. At Cape Palmas, one Missionary is much needed, whose labors shall be exclusively given to the colonists around the Mission, and another to operate upon the natives with reference to an interior station. In Texas, several devoted clergymen are needed at once. Should it be resolved to commence a Mission in Persia, the time cannot be far distant when several Missionaries will be required for that service.

The Board is happy to add that in reference to labors within the Greek Church and in Texas, several clergymen are already in treaty with the Foreign Committee.

Such additions will demand a large increase of funds ; but past experience has proved that when Missionaries offer, in whom the Church can fully confide, the means for their support are not wanting.

CONCLUSION.

The Board conceives that the increase of funds ; of laborers, of parishes contributing, and the concurrent testimony of the Domestic and Foreign Committees, afford substantial evidence that the present Missionary organization has, by the blessing of God, realized every reasonable expectation. It is steadily gaining the confidence of the great body of the Church. Above all does the spiritual success to be found in the stations of both Departments indicate a higher sanction. The Board has reason to believe that a spirit is now awakening in the Church, which will, under God, extend and deepen—a spirit which will prompt, in some way, to measures

for extending the blessing of the Gospel at home and abroad, by the institutions and ministry of the Episcopal Church—a spirit which must issue in bringing the energies of that Church to bear far more widely, upon the spiritually destitute. Believing that Missions at home and abroad will be prosecuted with increasing vigor, the Board cannot but rejoice in the movement which has placed these efforts under the present supervision. An unwavering adherence to the present organization, as a wisely appointed instrument, seems needed to realize, far more, the promises awaiting a Church whose light is not hid, and whose charities are constrained, by the love of Christ, to seek the conversion of the world to God.

ALEX. V. GRISWOLD,

*President.*

P. VAN PELT, *Secretary.*

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#### REPORT OF THE SPECIAL COMMITTEE.

The Committee appointed at the last meeting of this Board “to collect and report such information as they may deem calculated to promote the success of our Missionary operations in foreign countries under Episcopal jurisdiction” beg leave respectfully to report:

That from all the evidence they have been able to collect, the whole of our Missionary operations, excepting those in Western Africa, are in countries under Episcopal jurisdiction.

“Four great Mission fields,” say the Foreign Committee in their second report, “have in the providence of God been assumed, viz: Greece, the Mohammedan countries, China and Western Africa.”

That Greece is under Episcopal jurisdiction is a fact which requires no proof. As to the Mohammedan countries, they are principally comprehended within the dominions of the Grand Sultan, the Schah of Persia, and the Pacha of Egypt. In all these countries there are native Christians

under Episcopal jurisdiction. In China also there were formerly flourishing churches, which may still exist.

GREECE AND THE GREEK CHURCH.

Modern Greece is divided from Turkey in Europe, by a line drawn from the Gulf of Arta, the ancient Sinus Ambracius, to the Gulf of Volo, or the Sinus Pelasgicus. It is therefore of less extent than the ancient Hellas, and beside the Peloponnesus, comprehends only Acarnania, Ætolia, Phocis with a small part of Thessaly, Bœotia, Attica, Eubœa, and the Cyclades.

The ancient divisions and names of the provinces are still retained, but are again arranged into ten Nomes, as follows :

Nomes.	Capital Cities.
1. Argolis,	Napoli, or Nauplia.
2. Achaia and Elis,	Patras.
3. Messenia,	Cyparissa, or Arcadia.
4. Arcadia,	Tripolitza.
5. Laconia,	Misitras.
6. Acarnania and Ætolia,	Vrachori.
7. Phocis and Locris, (comprehending the southern part of ancient Thessaly,)	Salona, or Amphissa.
8. Attica, Bœotia Ægina,	Athens,
9. Eubœa, (with the northern Sporades,)	Chalcis.
10. Cyclades,	Hermopolis in Syra.

What effect this new civil arrangement has had upon the ecclesiastical, the committee are not informed ; but all such information can be easily obtained by judicious and well directed inquiries, emanating from this Board. In order to facilitate such inquiries, the committee have thought it expedient to annex to this report a document, of which they are not aware that any English translation has been hitherto published.\* It is the *Ecthesis* or arrangement of Metropolitan

\* Bingham, (*Antiq. B. ix. c. 7.*) has given a correct translation of the most accurate copy of the order of Metropolitan and Episcopal Sees in the Greek Empire, as it existed in the reign of Leo the philosopher, under the patriarchate of Photius, when the schism between the Greek and Latin churches became permanent. The date of that document is given, according to the Constantinopolitan era, A. M. 6391, corresponding with A. D. 893, and not, as Bingham reckons, in 891. The committee thought, however, that in tracing out

and Episcopal sees in the Greek Empire, made about the year 1283, in the reign of Andronicus Palæologus the elder, when the disorders occasioned by the irruption and short dominion of the Latins were to be rectified. It is presumed that this was the latest ecclesiastical arrangement previous to the termination of the Greek empire; and therefore a comparison with it of the present state of the Greek church in Greece and the Turkish dominions, will best exhibit the blighting influence of the Mohammedan religion and polity.\*

MOHAMMEDAN COUNTRIES.

In surveying the Mohammedan countries, it is first to be observed that the schisms occasioned by the councils of Ephesus (A. D. 431) and Chalcedon (A. D. 451) have continued with little or no change. The Syro-Chaldæans, improperly called Nestorians, the Armenians, and the Syriac and Coptic Monophysites, occupy the Persian, Turkish and Egyptian dominions. The Syro-Chaldæans also have churches in India, and probably in China. The committee have thought it best, therefore, to give a summary view of the condition of these Christian communities, so far as they have been able to ascertain it from authentic sources; leaving it to the wisdom of the Board to pursue these inquiries, and test, by future investigation, the accuracy of the present report.

SYRO-CHALDÆANS.

The Syro-Chaldæans withdrew from the communion of the Patriarch of Antioch, in the year 485 of the Christian æra. Their presiding Bishop is the great primate of the

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the ruins of the Greek church, it would be more useful for our Missionaries to have before them the arrangement which existed 400 years later, as being nearer to our own times. The *Ecthesis* of Andronicus was first published by Goar, in the Paris edition of the Byzantine historians, at the end of George Codinus. A more complete copy was given by Banduri, in the first volume of his *Imperium Orientale*, Paris, 1711, 2 volumes, folio, from which the present translation has been made.

\* See Appendix A. Andronicus succeeded his father, Michael Palæologus, December 11, 1282; and one of the first acts of his reign was to break off the union with the Latin church, which his father had attempted to accomplish. It is probable that the new ecclesiastical arrangement was made then, though we find no notice of it in the minute and bulky history of Pachymeres.



East, the successor of the Archbishops of Seleucia and Ctesiphon, who bears the title of Catholicôs, and is considered as the head of the whole body wheresoever dispersed, "in Mesopotamia, Armenia, Syria, Palestine, Cilicia and Cyprus; in Arabia, Egypt and Æthiopia; in Assyria, Persia, Media, Parthia, India, Tartary and the Chinese Empire."\*

What is the nature of his jurisdiction, the committee are unable to state with precision. They are unwilling to rely implicitly upon the statements of writers of the Latin communion, because there is always among them a tendency to exaggeration in order to strengthen the claims of the Pope, as patriarch of the West, by fancied analogies derived from the early practice of oriental Christians.

After the destruction of Seleucia and Ctesiphon, the see was removed to Bagdad, where the Catholicôs continued to reside till 1258, when the city of the Caliphs was sacked by the Tartars. After various changes, occasioned by the turbulence of the times, he removed in 1560 to Mosul, on the Tigris, near the site of the ancient Nineveh. At the time when Assemani wrote, (1725) he was residing in the convent of St. Hormisdas, near that city.

The Catholicôs presides over twenty-five Metropolitans,† and upwards of two hundred Bishops. Of these Metropolitans, Assemani has given an original catalogue, published by Amru, who flourished in the twelfth century. He has, also, arranged in alphabetical order, a catalogue of Metropolitan and Episcopal churches, with notices respecting their geographical position. But as more than a century has since elapsed, we are in need of much information respecting the present condition of these churches. The committee have thought it best, therefore, to place in the Appendix to this report an abridgement of Assemani's catalogue, to serve as a guide for future investigation. ‡

As Metropolitan, the Catholicôs has his own province con-

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\* Assemani Bib. Orient. T. 4, p. 630.

† Of these twenty-five provinces, twenty-one are in Persia and the Turkish dominions, one in India, one in Great Tartary, and two in China.

‡ See Appendix B.

taining thirty Bishops, all arranged according to the dignity of their sees. On the death of the primate, the Bishop of Cascar, the first see in the province, or in his absence the Bishop of Zaba, the second see, and so on according to priority, writes, with the consent of the Bishops, Presbyters, Deacons and Laity of the province, to the several Metropolitans in their order, summoning them to assemble, each having with him three of the Bishops of his province. When thus assembled, with the consent of the clergy and people of the vacant see, they elect a new primate. Those Bishops who are invited by letter, if hindered from attending by sickness or other infirmity, must send their promise written with their own hands, to ratify the election made by those who may be present. The Metropolitan of Gandisapor, as the first in rank, or in his absence the Metropolitan of Nisibis, or if he also be absent, the next in rank, presides at the Synod. The Bishop elect is then taken to a little church on the site of the two cities of Seleucia and Ctesiphon, where, if a presbyter only, he is consecrated by the first Metropolitan, the other Bishops being present and assisting. Similar ceremonies are observed, *mutatis mutandis*, in the election and consecration of Bishops in general.

The oriental historians unanimously claim St. Thomas as the apostle of the East, and the founder of their succession; and the care with which that succession has been preserved is manifest from the minute fidelity with which they record the time and place of each consecration, and the names of the consecrator and the Bishops present and assisting. There can be no doubt, therefore, of the validity of their orders.\*

With regard to the province of the Indies, it will doubtless be recollected how great was the sensation produced in 1810 by the researches of Dr. Buchanan. These mainly contributed to the establishment of the British Episcopacy in India; and as that great peninsula is now principally under the government of Great Britain, measures have already been taken, and will, we may confidently expect, be steadily pursued to renew, with all due prudence, communion with those

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\* See Appendix **BB**.

native Christians, on such terms as will be profitable for the increase of a pure and apostolic faith.

The same result may possibly be obtained through that channel in Tartary and China ; and it deserves consideration whether a correspondence with the English Bishops in India may not be useful in suggesting to us successful modes of action.

As the existence of native Christians in Tartary and China is now a matter of doubt, it may be proper to state that we have the most unquestionable evidence of the early introduction of Christianity into those regions.

Jesujabus of Gadala, who was primate from the year 628 to 647, sent Bishops and Presbyters to India and the kingdom of the Sinæ or Chinese, in 636.

Jesujabus of Adjabene, who was primate from 650 to 660, in a letter, printed by Assemani,\* which is addressed to Simeon the Metropolitan, and to the Bishops, Presbyters and Deacons, and all the faithful in Persia, complains that through their misconduct the sacerdotal succession was interrupted in India. In other words, they were deprived of Bishops.

From the celebrated stone monument erected in 781, at Chumdan, the modern Nankin, it appears that from 636 to 781 the mission had been uninterrupted, and that they had been sent from Balcha, a city of Chorasán or Bactriana.

Timotheus, who was primate from 788 to 820, sent a Bishop named David into China to be their Metropolitan.†

Jaballaha, of Tartar origin, born in Chataya, or Northern China, was consecrated Metropolitan of Tanchet or Tanguth in his native country, by the primate Denha ; but the latter dying soon after, he was elected Catholicòs in 1281, and held the see 37 years. Ebedjesus, Bishop of Soba, states that he was elected by the command of Abaka, the king of the Tartars, and that twenty-three Bishops were present on the occasion, one of whom, Jesusabran, became Metropolitan of Tanchet.

Towards the close of the thirteenth century, Marco Polo,

\* Bib. Orient. Tom. 3, p. 131.

† Bib. Orient. Tom. 3, p. 162-3.

a noble Venetian, spent twenty-six years in the service of Cublai-Chan, who was the sixth in descent from Genghiz-Chan, and began to reign in 1256. In 1286 his uncle Najam, who had revolted, was taken and put to death. He had been secretly baptized, and had in his army, says Marco, innumerable Christians. The Jews and Saracens having triumphed over the Christians on this account, the Chan forbade them to do so, saying that if Najam had not been aided by the cross of Christ, it was because he was a rebel. Cublai treated the Bible with great reverence, kissing it publicly, and always observed the principal festivals of the Christians, viz. those of the resurrection and nativity.\*

The same intelligent and enterprising traveller resided in Campion, the metropolis of Tanchet, or, as he writes it, Tanguth, about a year. He describes the city as being large and noble, and says that the Christians had there three large and beautiful churches.†

“Leaving Campion, you arrive in five days in the kingdom of Erginul, tributary to the Grand-Chan. Here there are some Nestorian (i. e. Syro-Chaldæan) Christians. Thence travelling southeast towards Cataio, (northern China,) you come to a city and province named Singui. Some of the inhabitants are idolaters, some Mahometans, and some Christians.”‡

“To the east of Erginul, eight days journey, there is a province called Egrigaja, the chief city of which is called Catacia, the inhabitants of which are idolaters. There are besides three churches of Nestorian Christians.”§

“To the east of the province of Egrigaja is the province of Tenduc, the chief city of which bears the same name. The greater part of the inhabitants are Christians.”||

“Cinghianfur is a city in the province of Mangi, (Southern

\* *Viaggi di Messer Marco Polo, Gentiluomo Venetiano, Lib. 11. c. 1. 2.* in the second volume of the Collection of Ramusio, published at Venice in 1559, folio.

† *Ibid. Lib. I. c. 39.*

§ *Ibid. Lib. I. c. 51.*

‡ *Ibid. Lib. I. c. 50.*

|| *Ibid. Lib. I. c. 52.*

China,) in which there are two churches of Nestorian Christians, which were built in 1274, when the great Chan sent Marsachis, a Nestorian Christian, to be its governor.”\*

In the year 1289 Pope Nicholas IV. sent John of Monte Corvino with letters to Cublai-Chan, and to the several bodies of Eastern Christians. In a letter dated at Cambaliech, (or Pekin,) Jan. 8th, 1305,† that prelate complains of the great opposition which he met with from the Nestorians, who, he says, had so much influence in those parts that they would not allow any Christian of another rite to have even the smallest oratory, or to preach any other than the Nestorian doctrine. Nevertheless he had succeeded in building one church, and had so persuaded the Chan of his innocence, that his enemies had been banished. In another letter he says that he had a place in the Chan’s court, with free access to his person, as the Pope’s legate, and that he was honored above all other prelates by whatsoever name they are known.”

As through the influence of John of Monte Corvino the Syro-Chaldæans were banished, so when in 1369 the Tartar dynasty of Yuen was overthrown, the victorious founder of the dynasty of Ming expelled the Roman Missionaries. It is certain, however, that the native Christians remained, and were probably favored, or at least tolerated, by the new monarch; for in 1502 the Catholicôs Elias sent four Bishops, Thomas, Jaballaha, Denha and Jacobus, to India, Tsin or Northern, and Ma-tsin or Southern China. In 1540 a persecution was excited by the Mahometans against the Christians; yet in 1555 Joseph was consecrated Metropolitan of India and China; “which title,” says Assemani, “would not have been borne if it had not been known that Christians of their nation existed in China; for the Nestorians are not accustomed to have titular Bishops.”‡ And to conclude these authorities, the Jesuit Ricci, in the year 1600, was informed

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\* Ibid. Lib. II. c. 65. Mar is a title given to Bishops, and Marsachis is probably a corruption for Mar Sergius.

† This letter is given at full length in Raynaldi’s *Annales Ecclesiastici*, Tom. 15. Romæ 1652, ad ann. 1305.

‡ *Bibl. Orient.* Tom. 4, p. 357.

by a Chinese Jew at Peking, that there were a great number who secretly practiced the Christian rites in China.

It is unnecessary to say any thing respecting the Jesuit Missions. Their fate is well known; but the opposition experienced by the Roman Emissaries from the native Christians leads us to hope that the latter were not involved in the destruction occasioned by the intrigues and quarrels of the former. At all events we need information on this subject; and we can obtain it only from the Syro-Chaldæans themselves.

#### II. THE ARMENIANS.

The whole Armenian Territory lies between 36° and 43° N. Lat. and 52° and 67° E. Long. containing in breadth about 420, and in length 900 geographical miles. Moses of Choren, who lived in the 5th century, divides the whole into eighteen provinces. The first three were called the lesser Armenia, being west of the Euphrates, and were within the bounds of the Roman Empire. The other fifteen constituted the greater Armenia, which was never subject to the Romans. Each of these provinces was subdivided into minor districts to the number of 186. Serpos, who wrote in 1786, observes that the Armenian Territory is now somewhat less than it was in the days of Pliny or of Moses of Choren; but that the primary provinces remain as they were formerly; and the only changes have been with regard to some of the minor districts.\* It has always been a debateable ground, and the inhabitants harassed by war, and exposed to a great variety of troubles and persecutions, have established colonies principally within the Russian dominions and under the protection of that government. On account of their industry, urbanity, and commercial enterprise, they are every where held in great estimation, and it has been the policy of the several governments under which they reside to give them many privileges.

The lesser Armenia was converted early to the Christian faith. It is asserted by the Armenian historians that St. Bartholomew preached the gospel among them, and that they

\* Serpos, *Compendio Storico di Memorie Chronologiche concernenti la religione e la morale della Nazione Armena*. Venezia, 1786. Tom. I, p. 25-34.

as well as the Medes and Persians shared the labors of Thadæus, the apostle of Edessa. They even claim Abgarus, king of Edessa, as one of the Arsacidæ, their native princes, and thus were originally connected with the Syro-Chaldæans, though of a different race and language.

The greater Armenia was converted to Christianity at the beginning of the fourth century. It is certain that in the time of Constantine the great, their king Tiridates and the whole nation had become Christian, under the influence of Gregory, surnamed the Enlightener, who was himself of the blood royal.

Gregory was consecrated in the year 302,\* by Leontius, or Leondius, Bishop of Cæsaræa, the metropolis of Cappadocia; and hence it became customary to receive the Episcopal succession from that province. This custom continued from his time to that of Chy-ut, the fifteenth Bishop, who died in the year 475. In the year 433, Armenia became a province of Persia; and the Persian monarch, from motives of political jealousy, ordered that all consecrations of Bishops should take place in Armenia. Under Nierses the second, whose Episcopate continued from 524 to 533, the council of Thevin, or Erivan, was held at the command of the king of Persia, by which the Armenians were separated from the Greek church. This however made no difference as to the internal regulations of their church. Their Episcopacy continued the same; and so did their liturgical rites and ceremonies.

The ancient metropolis of the Armenian Church, was the City of Vagarsciabat or Artaxarta. The City no longer exists; but the monastery of Eek-miazin is said to occupy the site of the palace of king Tiridates; and here the Catholicôs of the Armenians, the successor of Gregory the Illuminator, continues to reside.†

The various political revolutions of the country led to the

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\* In giving this date the authority of Serpos is followed. Com. Storico, Tom. 2, p. 4.

† Henry Martyn visited the Catholicôs of the Armenians at Eckmiazin. See an interesting account of this visit in the life of Martyn, near the end.

establishment of three other primates bearing the title of Catholicòs; one at Sis a city of Cilicia now Caramania, and capital of Armenia the less; another at Agthamar an Island in the lake of Van; and a third at Gansazar or Cansaar in Albania. A patriarch of the Armenians was also established subsequently, by desire, it is believed, of the Turkish government, at Constantinople, and another at Jerusalem. All these, however, are considered as inferior to the Catholicòs of Ecmiazin who is acknowledged as the Ecclesiastical head of the nation. According to Le Quien\* he has under him forty-two Archbishops, each of whom has within his province from four to five Bishops. The Catholicòs of Sis has twelve Archbishops under him, who preside over the Churches of the Armenians, through Cappadocia, Cilicia and the Island of Cyprus. Subject to the Catholicòs of Agthamar are at least eight or nine Bishops of his vicinity. The committee have no information respecting the Catholicòs of Gantsazar.†

A Bishop is elected by all the clergy and the heads of families and other principal laymen assembled for that purpose. The choice is decided by a plurality of votes. Then the Bishop elect, being furnished with proper testimonials, and accompanied by the most distinguished ecclesiastics, presents himself for consecration to the Catholicòs. That primate then nominates not less than three, and not exceeding twelve Bishops, to examine the intellectual and moral qualifications of the person elected. When he has presented his testimonials, examination is made—1st, if he be of suitable age, that is about fifty years old;—2d, if he be learned in the sacred canons;—3d, if he be well versed in theology and well acquainted with the scriptures;—4th, if his faith be pure, orthodox, and Catholic; and, 5th, if his life be blameless—if he be holy, humble, a man of prayer and charitable to the poor. Being satisfied on all these points, they recommend him to the Catholicòs, by whom he is consecrated, two Bishops pre-

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\* Oriens Christianus, Tom. 1, p. 1369.

† The reader will find in the Appendix C, the account of the Armenian Bishoprics given by Uscan in 1664.



senting him and all who had examined being present and assisting.\*

Beside the Bishops, a class of presbyters called Vartabieds, a name corresponding with our Doctors of Divinity, have great authority. They are treated with the utmost reverence by the people, preach wherever they please, and decide controversies of every kind. Every thing relative to the Holy Scriptures, Fathers, Councils and theology, dogmatic, moral and polemic, is given into their hands.

The Bishops are chosen from the rank of Vartabieds, the Catholicòs from the body of Bishops. When the Catholicòs is elected, three prelates are nominated by the universal suffrage of the Bishops as being worthy. They are then subjected to a rigid examination as to piety, orthodoxy and learning, and one of the three is chosen. Twelve Bishops must be present, and at least one Metropolitan and one of the inferior Catholicici.

It may be proper to remark here, that according to the Armenian historians, Gregory the Enlightener, their first Bishop, though consecrated by Leontius, the Metropolitan of Cappadocia, went to Rome in company with their king Tiridates, and there received from Pope Sylvester the dignity of Catholicòs. This story, like the pretended donation of Constantine, is rejected by the best writers of the Latin Communion, as utterly destitute of foundation; but it doubtless has had an influence over the minds of the Armenians in rendering them more propitious to the attempts of the Roman Missionaries. It is believed therefore that they are more inclined to acknowledge the supremacy of the pope than any other body of oriental Christians, not already under his jurisdiction.

### III. SYRO-MONOPHYSITES.

The separation of the Syrian-Monophysites, took place in the year 518, on the death of the Emperor Anastasius, whose

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\* As all consecrations are by the hands of the Catholicòs as presiding Bishop, it is sufficient to exhibit the succession of the Armenian Catholicici in order to show that the Armenians have preserved a valid Episcopacy. For that succession, see Appendix CC.

moderation or apathy had postponed a schism which various causes conspired to render inevitable. They are generally called Jacobites, from Jacobus Baradaeus called by the Greeks Zanzalus, a zealous defender of the Monophysite doctrine, who became Bishop of Edessa in 541. On the death of Sergius, who had succeeded Severus, as the Monophysite Patriarch of Antioch, a council was held in which Jacobus presided; and by him Paul, the successor of Sergius, was consecrated, "because," says Assemani, "Edessa was the primary see of Mesopotamia." The Episcopal succession has ever since been most faithfully and carefully preserved.\*

The Syro-Jacobites are governed by two principal Bishops; the first bearing the title of Patriarch of Antioch or Primate of the West; the second, that of Maphrian or Primate of the East.

#### PATRIARCH.

According to ancient usage, five conditions were required for the election of a Patriarch: 1. The choice by lot. 2. The person chosen might be either a deacon or a presbyter, but not a Bishop. 3. He was required to make a public profession of his faith. 4. A Synodical Epistle must be written to the Patriarch of Alexandria. And, 5. The person elected changed his name.

The choice by lot was made in the following manner. The names of three persons considered as most worthy of the office were written on as many tickets, and the first drawn became the Patriarch.

The restriction, designed to check ambition in the Episcopal order, that the person elected must not be a Bishop, has fallen into disuse. The first Bishop elected Patriarch was Severus Bar-Maske, A. D. 668.† Afterwards the translation of Bishops from one see to another, or to the dignity of

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\* See Appendix D.

† The historian Bār-Hebiæus or Gregory Abu' lpharagi notes the fact in order to censure an irregularity to which it gave occasion. The whole of the office for the consecration of a Patriarch was then used. "But this office," says the historian, "was framed expressly and only for presbyters; the renewal of a Bishop's consecration being unlawful." Assemani *Bibl. Orient.* Tom. 2, p. 371.

Maphrian became common ; there being no express canon against the practice. The first instance of a Maphrian elected Patriarch occurred in the year of our Lord 1222. It became common afterwards for the Maphrian to succeed the Patriarch, and then the new Patriarch filled the vacancy occasioned by his own promotion. By this departure from the ancient discipline, the Maphrians became the declared successors of the Patriarchs. Such, it is believed, is the present practice.

The third requisite on the election of a Patriarch, was the public profession of his faith. This was done by a formulary, signed with his own hand and pronounced by him aloud immediately after the reading of the Epistle and Gospel. Beside the recitation of the Nicene Creed, it acknowledged the first three general councils, enumerated the principal fathers of the Church from the time of the Apostles to that of the Schism, and anathematized all heretics, among whom Eutyches as well as Nestorius, Leo the Bishop of Rome, and the Council of Chalcedon, were especially designated. This confession of faith was then delivered to the consecrating Bishop to be deposited in the public archives, and another of the same tenor, but in the form of a synodical epistle, was sent to the Patriarch of Alexandria.

The fashion of changing the name of the new Patriarch was introduced, A. D. 878. Since the year 1222, the Patriarch has taken the name of Ignatius. His title is Patriarch of the City of God Antioch, and of the whole East; but his see is no longer in that city. Dionysius IV. who held the patriarchate from A. 1034, to A. 1044, fixed his residence at Amida, a City of Mesopotamia, now called Caramit. Thence it was transferred A. D. 1176, to Marden, and soon after to the monastery of Zapharan in that vicinity, where it probably still continues.

#### MAPHRIAN.

The Maphrian, or primate of the East, resides at the Persian City of Tagris, and has under his jurisdiction twelve Episcopal sees. His title is derived from a Syriac word which signifies *to be fruitful*; for by the consecration of other

Bishops he is considered as bearing fruit. Maruthas was consecrated by the oriental Bishops in 629, with the consent and by the advice of the Patriarch Athanasius.

#### BISHOPS.

The Syriac ordinal requires eight particulars for the canonical consecration of Bishops. 1. A profession of faith subscribed and read by the Bishop elect. 2. The presence of at least two or three Bishops with the consecrator. 3. The ministry of Bishops; that is the performance by Bishops of those acts which deacons and other inferior clergy perform on ordinary occasions. 4. The Gospel opened and read over his head. 5. The Episcopal Vestments; but he wears neither ring, nor cross, nor mitre. 6. Public proclamation of time, place, name and see, made by one of the Bishops assisting. 7. The Gospel read aloud by the Bishop elect, after he has put on the Episcopal Vestments. 8. The pastoral staff.

The Patriarch or the Maphrian being always the consecrator, it is sufficient to exhibit the succession of these two primates in order to show that the Episcopal succession among the Syro-Jacobites has been uninterrupted. A list of their sees abridged from that given by the industry of Assemani is herewith presented.\*

#### IV. COPTIC MONOPHYSITES.

The Copts are the ancient inhabitants of Egypt and are all Christians. In the time of Augustus the maritime Libya, extending from Egypt to the great Syrtis, became a Roman province; and in the new division of the Empire under Constantine, it was annexed to the civil diocese of Egypt. The whole was subdivided first into seven, and afterwards into nine provinces. In these there were at least from ninety-six to one hundred cities, all of which were Episcopal sees. That they were all filled before the Council of Nice, is evident from the circular letter of the Bishop of Alexandria preserved by Socrates (Hist. Ec. Lib. 1. c. 6,) in which he states that nearly one hundred Bishops were assembled with him on the occasion of the deposition of Arius.

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\* See Appendix **DD**.

Our information as to the present ecclesiastical condition of Egypt, is principally derived from the Jesuit Missionaries of the last century. "Although," says Father Sicard, "the greater part of the Episcopal cities have been destroyed by time and the fury of the Mahometans, and the rest have been reduced to the condition of miserable villages, we can easily discover, in the midst of this chaos, the name and situation of each see, and distinguish the boundary of each metropolis. It is requisite only to visit the places, make extracts from the councils and ecclesiastical authors, read the histories and menologies of the Copts, and ask them questions respecting their church, and with these aids the faintest traces will be made visible. In fact, we could on the spot assign each Episcopal see to the limits of its own metropolis, and with the modern Arabic name, discover the ancient Greek or Coptic name, and thus trace a map of Egypt which would be purely ecclesiastical. But to execute this design, Egypt must be traversed more than once, and we must not trust entirely to books, and the accounts which have hitherto been given to the public."\*

The opinion given by that learned and accurate Missionary more than a century ago, the committee beg leave to re-iterate. The present enlightened sovereign of Egypt has rendered access to that country comparatively easy; and a competent person sent among the Copts could obtain all the information which this Board requires.

That notwithstanding their present fallen state, the Copts have preserved inviolate the Episcopal succession, there can be no doubt. Wansleben, a Dominican friar, who travelled in Egypt in 1673, stated that the Copts had sixteen Episcopal sees remaining, besides the patriarchal see of Alexandria. Father Sicard, nearly half a century later, enumerates only ten. Whether they have since increased, or decreased, the Committee are unable to state. They beg leave however to exhibit, in connexion with this report, the succession of the Patriarchs of Alexandria, by whom alone all consecrations

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\* *Lettres Edifiantes*, 2d ed. *Levant*, vol. 5, p. 499—502.

are made, down to the year 1730, where the catalogue of *Le Quien* ends.\*

The Apostolic succession being thus preserved among these Eastern Christians, extending over so vast a portion of the world,—a succession which from the middle of the fifth century has had not the slightest connexion with either the Greek or Latin churches,—it is evident that they, like ourselves, are possessed of that authority by which errors **can** be redressed, abuses rectified, and the robe of Christian holiness cleansed from the pollutions contracted in a world of ignorance and sin. Their very rejection of the Councils of Ephesus and Chalcedon has preserved them from the extravagant opinion that councils are infallible. They are more likely, therefore, to listen to reason, if their own councils have erred.

In the 37th of the so-called Apostolic Canons, the Bishops are required to assemble twice a year, to settle all controversies touching doctrine or discipline. It is an evidence of the antiquity of those Canons, that they are received by all the oriental Christians, as well as by the Greek and Latin churches.

The Syro-Chaldæans held provincial councils twice a year, till the year of our Lord 499. It was then decided that the Bishops should meet under their Metropolitans only once a year; and that the general councils under the Catholicôs, which had assembled every two years, should thenceforth assemble every fourth year, in the month of October, unless specially convened by him for some necessary cause. The same change, with regard to provincial councils, was afterwards introduced into the Greek church; and a similar practice prevails, it is believed, among the other oriental Christians.

It has been already observed that the canons called Apostolic are received by all the oriental Christians. The same remark applies to that collection of canons which are usually

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\* See Appendix **B**.

called the Arabic Nicene, Latin translations of which are to be found in the great Collection of councils.\* These are held in singular veneration all over the East. The Syro-Chaldæans, Armenians, Syro-Jacobites, and Egyptians, whether Jacobites, or Melchites, firmly believe that they were composed by the Nicene Fathers. They consequently form the basis of the canon law of each communion; with the addition of such canons as have been framed since the schism.

Of the Syro-Chaldæans there are fourteen collections of canon law, the names and dates of which are here subjoined, in order to facilitate future inquiries.†

Similar collections exist among the Armenian, Syrian and Coptic Monophysites, which are incidentally mentioned by Serpos, Assemani, and Renaudot. The latter, especially, speaks of "a most ample collection of Coptic Canons and Synodal Constitutions, made in the time of the Patriarch Gabriel, who was consecrated in 1131."‡

The translations of the Holy Scriptures, in use among them, are the following:

1. The Peshito or old Syriac version. This is in general use among the Syrian Christians of every denomination.
2. The Armenian version, first translated from the Syriac, and afterwards from the Greek, early in the fifth century.
3. The Coptic version.

\* See Acta Conciliorum, Ed. Labbe and Cossart. Tom. 2, p. 287-400. Ed. Harduin, Tom. 1, p. 463-528.

† 1. Simeon, Metropolitan of Persia, about the year 655.

2. Ananjesus I. Catholicòs, A. 685.

3. Jesubochtus, Metropolitan of Persia, about the year 700.

4. Sabarjesus II. surnamed Damascinus, Catholicòs, A. 832.

5. Abraham II. Catholicòs, A. 836.

6. Theodosius, Catholicòs, A. 852.

7. Gabriel, Metropolitan of Bassora, A. 890.

8. Elias, Metropolitan of Damascus, A. 900.

9. George, Metropolitan of Mosul, A. 960.

10. Ebedjesus, Metropolitan of Mosul, A. 1028.

11. Abulpharagi Abdalla Benatibbus, A. 1040.

12. Elias, Metropolitan of Nisibis, A. 1050.

13. Ebedjesus II. Benared, Catholicòs, A. 1074.

14. Ebedjesus, Metropolitan of Soba or Nisibis, A. 1300.

‡ Historia Patriarch. Alexand. 4to, Paris, 1713, p. 511.

4. The Sahidic version, or the translation in the dialect of the Thebaid, or Upper Egypt.

5. Various Arabic versions, made from the Syriac and Coptic translations, since Arabic has become the vernacular language in Syria and Egypt.

#### LITURGIES.

All the public services of the oriental Christians are conducted according to formularies; and these are of such ancient date that the schisms of the fifth century introduced little or no change in their worship. The same creed is professed, the same prayers are uttered, the same scriptures read, and the same sacraments administered as to all essential particulars in the same manner, by Christians whom the strife of words hath separated.

Among the Syro-Chaldæans, the divine services are all celebrated in Syriac. Wherever dispersed, whether in Syria, Mesopotamia, Chaldæa and Persia, or in India, Tartary and China, the Epistle and Gospel are first read in Syriac, and then in the language of the country. The oldest liturgy in use among them is called the liturgy of the apostles. Their Ecclesiastical year commences with the four Sundays of the Annunciation, corresponding with our Advent. Then follow the festivals of the Nativity and Epiphany. The Circumcision and presentation in the temple are not observed. There are eight Sundays after Epiphany, and then follows the season of humiliation, corresponding with our Lent. The seventh week of that season is called the great week. Then comes the festival of the resurrection and five Sundays after; then the Ascension, and then Pentecost, or Whit-Sunday. The first six Sundays after Pentecost are called the Sundays of the Apostles; the next six, the Sundays of the seventy-two disciples. The following six are called the Sundays of Elias. The Sundays of Moses are more or less in number, so as to occupy the whole month of October. The remaining Sundays till the four of the Annunciation, preceding the Nativity, are called the Sundays of Dedication. It is evident, from this example, that the same system of dividing



the ecclesiastical year prevails, with but little variation, wherever the religion of Christ is known.

The Armenians, having received their Episcopal succession from Cappadocia, received also their liturgy from that province, of which St. Basil was metropolitan. Serpos speaks of it as being one of the most beautiful and devout liturgies used in the East, and says that it is chiefly a compendium of the liturgies of St. Basil and St. Chrysostom. In 1642 it was printed at Rome in Armenian and Latin, but with so many alterations that even the Latinizing Armenians refused to use it. In 1686, according to Le Brun,\* the true Armenian liturgy was first published at Venice; and in 1706 the Armenians reprinted it at Constantinople.

The Syrian Melchites and Jacobites have the same liturgy; that of St. James, or the ancient liturgy of the church of Jerusalem. "Among all the Syrians," says Le Brun, "and almost throughout Asia, we find the same order in the liturgies, and almost the same prayers; the same at least in sense, if not expressed in the same terms. The liturgy of the church of Jerusalem, which all attribute to St. James, has been ever considered as the canon or common rule, to which all other liturgies are to be referred. The whole East has also the liturgy of St. Basil. These two liturgies have been written in Greek and Syriac; in Greek for the great cities, such as Antioch, where in the fourth and fifth centuries Greek was spoken, and in Syriac for all the rest of the country."†

Among the Egyptian Christians, four liturgies are in use. First, that of St. Mark. This is undoubtedly the ancient liturgy of the church of Alexandria. It is used by the Melchites in the Arabic language, but arranged according to the usage of Constantinople.

Secondly, the liturgy of St. Cyril. This is only an enlargement of the ancient liturgy of Alexandria, and it preserves

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\* Explication de la Messe, contenant les dissertations historiques et dogmatiques sur les liturgies de toutes les églises du Monde Chrétien. Tom. 5, p. 47. Le Brun gives a Latin translation of the Armenian liturgy, made by M. Pidou de St. Oion.

† Le Brun, Tom. 4, p. 563.

the primitive order. St. Cyril was patriarch from 412 to 444; and he incorporated into the ancient liturgy prayers taken from the other great liturgies. In Alexandria it was originally used in Greek, the language there spoken; but in Egypt generally in Coptic; and in that language it is now used by the Copts. Their Mohammedan masters having compelled them to speak Arabic, the custom has been introduced of annexing an Arabic translation to the liturgy; but their fondness for their ancient language, which in their case may well be excused and pitied, causes them to adhere to it invariably in their sacred offices.

The third liturgy is that of St. Basil translated into Coptic; and

The fourth, that of St. Gregory Nazianzen, which is used at Christmas and some other festivals.

The Ethiopians have preserved several other liturgies which are not in use in Egypt; but it is unnecessary to increase the length of this report by speaking of these Christians. They depend for their ministry upon the patriarch of Alexandria; their rites and doctrines are in substance the same as those of the Copts; and their liturgies vary in language only, from those of St. Mark and St. Cyril.

It remains to speak of the sacrament of

#### BAPTISM.

The Syro-Chaldæans have no exorcism, and do not permit lay baptism. Infants are baptized, and sponsors are admitted; but baptism is not administered before the fortieth day after their birth, unless they are in danger of death. The priest stands on the west side of the font, turns the child's face to the east, and then dips him in the water, saying "N. is baptized in the name of the Father, (Resp. *Amen*,) and of the Son, (Resp. *Amen*,) and of the Holy Ghost. (Resp. *Amen*.)" One of their writers Ebed-Jesus, Bishop of Soba, thus speaks of the essentials of baptism. "Its matter is pure water, according to that which is said 'Except a man be born again of water and of the spirit he cannot enter into the kingdom of God.' Its form is baptism in the name of the Father, and

of the Son, and of the Holy Ghost, according to the word of our Saviour.”\*

Among the Armenians baptism is administered to infants when they are eight days old.† The trine immersion is used, and each immersion is in the name of the Father, and of the Son, and of the Holy Ghost. The sponsors, in the name of the child, renounce the devil, his pomps and worship, his thoughts and desires and wills, his angels and ministers. The child is asked three times if he believes the articles of the Christian faith: “Dost thou believe in the Holy Trinity, the Father, the Son, and the Holy Ghost, which Trinity created and made, &c.” The sponsors reply solemnly at every interrogation “I believe.” Previous to entering the Baptistry the Gospel read is St. Matthew, c. xxviii. beg. at v. 16.— In the Baptistry the Gospel read is St. John, c. iii. beg. at v. 1st. The Holy Spirit is invoked by prayer to descend upon the element of water. The priest then asks the name of the child, and taking him on his left arm and supporting his feet with the right, he puts him into the font, his head being kept out of the water. Then with the hollow of his right hand he pours water upon the child three times, baptizing him in the name of the Father, and of the Son, and of the Holy Ghost. Then he dips his head three times in the water, saying “Thou art redeemed by the blood of Christ from the slavery of sin. Thou receivest the adoption of our Heavenly Father that thou mayest be a fellow heir with Christ and the temple of the Holy Ghost.” Confirmation is administered immediately after baptism, the child being anointed with the Chrism; and then the Holy Eucharist, in both kinds but in small portions.

Among the Syro-Jacobites, baptism is administered to male infants not later than forty days, and to female infants not later than eighty days after their birth. The sponsor takes

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\* Assemani Bib. Or. T. 4, p. 241.

† The same practice exists in the Greek Church. “Licet nullis post partum dies, quo infantes sacro Baptismatis ritu expiantur, ex canone sit præstitutus, raro tamen ultra octavum vel decimum aut morari aut antevertere solent, nisi propediem secutura mortis timor, &c. Smith de Eccl. Græcæ statu hodierno. p. 80. But the Greeks admit of lay baptism in case of necessity.

the child's left hand, and turning to the west renounces Satan, and all his angels, and all his works, and all his host, and all his worship, and all who are his followers. He then turns to the east and taking his right hand confessed his belief in Christ. The child is then put into the font with his face toward the east, and his head being supported by the right hand of the priest, the water is taken up in the hollow of his left hand and poured three times upon the head while he says "N. is baptized in the name of the Father, (Resp. *Amen*,) and of the Son, (Resp. *Amen*,) and of the living and Holy Spirit unto life everlasting. (Resp. *Amen*.)" Baptism is immediately followed by Confirmation and the Holy Eucharist in both kinds.

Among the Copts and Abyssinians, baptism is administered as among the Syrians. Male children are brought when they are forty days old, and females after eighty days. The trine immersion is used, and Confirmation and the Holy Eucharist subsequently administered. In cases of extreme sickness, private baptism is administered at the house where the infant lives, a small portion of water which had been consecrated at Church being reserved for that purpose. Lay baptism is not allowed.

The practice of giving the Holy Communion to infants exists also in the Greek Church. It prevails therefore in all parts of the Christian Church excepting in the Latin Church, and among the Protestants. The reason assigned for it is that our Saviour says, St. John, c. vi. v. 53, "Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you."\*

#### DOCTRINES.

The Councils of Nice and Constantinople, and the fathers of the first four centuries being received and acknowledged, and the doctrines of the Councils of Ephesus and Chalcedon being in fact though not in name admitted, it is only with respect to questions which have been agitated in the Greek and Latin Churches since the separation that any room exists

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\* See Smith de Eccl. Gr. Statu hodierno, p. 109.

for controversy. And here the want of unbiassed testimony is sensibly felt. Our information is to be derived almost exclusively from writers of the Latin Church who are always more or less swayed by their peculiar prejudices. Assemani, being himself a Syrian, is by far the most candid and impartial; but his situation as librarian of the Vatican, while it gave him great opportunities for research, placed him under restraints which had an evident influence on his testimony.

The Syro-Chaldæans being the first who separated, are doubtless the most free from the corruptions of later ages. The learned Protestant La Croze in the preface to his history of the Christianity of the Indies, says, "We find here a Church which, having, for more than 1200 years, had no intercourse with the communions of Rome, Constantinople, Alexandria and Antioch, preserves the greater part of the doctrines admitted by the Protestants and wholly or in part rejected by those Churches. We shall see the Christians of Malabar positively rejecting the supremacy of the Pope, denying transubstantiation, and maintaining that the sacrament of the Eucharist is only the figure of the body of Jesus Christ. Add to this the exclusion of confirmation, extreme unction, and marriage from the number of the sacraments, the worship of images treated as idolatry, and purgatory regarded as a fable. All these facts are shown to be true by the acts themselves of the Synod [of Diamper] and by the testimony of a prelate [Menezes] who spared neither force nor artifice to establish these doctrines among those ancient Christians who would not admit them. Their belief concerning the Eucharist seemed so surprising to the Portuguese monk Antonio de Gouvea, to whom we are indebted for the history, that he has dared to say of the heretics of his time, as he calls the Protestants, that they derived their errors on that article from those of the Christians of India."\*

On this passage Assemani thus comments: "La Croze asserts that in those articles which he enumerates, the faith of

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\* La Croze Histoire du Christianisme des Indies. La Haye, 1757. Tome 1, Preface.

the Nestorians agrees with that of the Protestants. What then? Is the religion of the Nestorians for that reason Apostolic?—La Croze ought to have proved, and not taken for granted, that the religion which was found among the Nestorians by the Portuguese had not in process of time been changed. Besides La Croze imprudently overthrows the Protestant cause if he acknowledges the doctrine of the Malabar Christians to be pure and evangelical. For in that case the Protestants ought to agree with them in venerating the sign of the cross, *worshipping saints and their relics*,\* observing Lent and other fasts prescribed by the Church, keeping canonical hours and celebrating the sacraments by an uniform rite. How contrary all this is to the Protestants every one must see.”†

Such is the substance of Assemani's argument. It is an evasion and not an answer. Consequently we must believe that he could not deny what La Croze had asserted.

With regard to the Monophysites we cannot rely with full confidence on the testimony we possess. Renaudot, whose collection of oriental liturgies first turned the public attention to the subject, had for his special object to prove that they all hold the doctrine of the Latin Church, excepting on the point which occasioned their schism. The candid Assemani, on the contrary, though of the same communion, has very frequently shown the inaccuracy of Renaudot's statements, and has enabled the reader himself to judge in many instances by copious extracts from their writers. He shows, for example, that two of their most accredited writers, Dionysius Barsalibi and Gregory Barhebræus, held precisely the Lu-

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\* The Syro-Chaldæans have a plain Cross in their Churches over or upon the altar; but no images of saints. Such is the testimony of Josephus Indus “Christiani vero ibi (in Malabar) delubra habent nostris non absimilia: verum solas cruces inibi videbis; nullas habent sanctorum imagines.” *Navig. Novus. Orbis. c. 133. Basil, 1555, fol. p. 204.* Of the worship of saints and relics Assemani has given no proof. So far from it, the very examples he adduces prove the contrary. See *Bib. Orient. Tom. 4, p. 356.* The reader would be almost tempted to believe him capable of grave irony.

† Assemani *Bib. Orient. Tom. 4, p. 394.*

theran doctrine of Consubstantiation.\* “The bread and wine are called the body and blood of Christ, not because they are the true body and blood of Christ, which the Word assumed from the virgin mother of God, but on account of the hypostatic union of the Word with the bread and wine.” On all such subjects therefore we need information, and the best way to obtain it will be directly from these Christians themselves.

But whatever may be their speculative opinions concerning the change wrought by the consecration of the elements, so long as they do not maintain them as terms of communion, such differences may be tolerated. In Prussia the Calvinists and Lutherans are united in one communion, without relinquishing their respective doctrines on the nature of Christ's presence in the sacrament. Why may not we unite with these ancient Christians on similar terms? As they have a valid ministry, and their liturgies contain a prayer of consecration and the invocation of the body and spirit similar to our own; as they administer the communion in both kinds as our Lord appointed; and require no other profession of faith but the Nicene creed; it is difficult to conceive why these scattered members of the one fold may not be again united with us in one communion and fellowship. In the consecration of the Holy Eucharist, the validity of the commission, the outward elements, the performance of the same acts which Christ himself performed, and the invocation of the Holy Ghost are acknowledged by the whole Christian world to be all that is essential. All ceremonies beyond these are to be classed among matters of discipline and to be considered as things indifferent. The character of different nations may render some ceremonies expedient and edifying in one, which would be inexpedient and hurtful in another. In things necessary let there be unity; in things indifferent, toleration; in all things, charity.

The success of our Missionary operations in Foreign countries under Episcopal jurisdiction must depend, under God's providence, on the wisdom and prudence with which they

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\* Bib. Orient. Tom. 2, p. 191 and 293.

are conducted. In concluding this report, therefore, the committee beg leave to offer a few remarks on the nature of Missions in general.

The Apostles went forth as Missionaries, taught by the Saviour himself, and endowed by the Holy Spirit with the power of working miracles and the gift of tongues. By the instantaneous operation of Almighty power, they became equivalent to native teachers. In every country into which they penetrated, they preached the gospel in the language of that country, not as foreigners, but as men who had been born and bred there. They gathered churches, and appointed over them bishops, presbyters and deacons, natives of the country, or, what amounted to the same thing, men enabled by the Holy Ghost to appear as native teachers. Schools of theology were formed, and in every province provision made for the perpetual increase of the gospel. Had the Christian church remained in this blessed unity, there would have been no need to send Missionaries from the West to the East, who must spend the greater part of their lives in acquiring, and acquiring imperfectly, what was at first granted instantaneously,—the faculty of speaking to every man in the language in which he was born. The church of every province and every nation was to carry on the work in its own province and its own nation. But discord began in the ranks of the Christian army. Instead of attacking the common enemy, the soldiers of Christ fought with each other. The consequences were most disastrous. The enemy prevailed. The church was driven into the wilderness. Immense tracts of country once entirely Christian, are now overrun by idolaters, or by the votaries of the false prophet. A feeble band of Christians are still struggling for their lives. What is the duty of their fellow Christians? Is it not to succour, to encourage, to defend them? If their armour of offence hath been broken, and of defence hath been rusted, shall we not supply them with new weapons, and defend them with our shield till they can regain their strength and rouse their drooping spirits? Such would be the lesson taught by the analogies of worldly warfare. Let there be no distrust then of these ancient



Christians. They are the Missionaries who must convert the heathen. They live among them. They speak their language. They know in what manner to gain access to their hearts. Let it be our endeavour to succour these our brethren, to gain their confidence, to convince them that we seek their good. Let it be our endeavour not to make them abandon their rites for ours, but to induce them, if they have erred, to rectify their errors themselves, in the only regular manner in which they can be rectified, that is by their Bishops and Clergy in Council assembled. Such was the method by which the church of England reformed itself in the sixteenth century. Such was the method by which our own happy Constitution was established.

Respectfully submitted,

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## [A]

THE NEW ECTHESIS OF THE EMPEROR ANDRONICUS who erected some of the smaller into Metropolitan sees of Constantinople, and again reduced others to be smaller sees, as we have noted them here.

[Note. The old arrangement to which reference is here made, is that of Leo the Philosopher; for which the reader is referred to Bingham's Antiquities. Book ix., c. 7.]

1. Cæsarea and Cappadocia.
2. Ephesus.
3. Heraclea.
4. Ancyra.
5. Cyzicus.
6. Nicomedia.
7. Sardis.
8. Nicæa.
9. Chalcedon.
10. Philadelphia. It was reduced from see No. vi.
11. Thessalonica from the xvi. see was raised to the xi.
12. Adrianople from being the xl. see was raised to the honour of being the xii.
13. Side had been the x. see, but was now reduced to the xiii.  
The Emperor afterwards united this see to that of Monembasia, and it holds the place of the [Bishop] of Jerusalem, as appears from the Golden Bull now to be found in Monembasia.
14. Sebastea had been the xi. see, but was now reduced to the xiv.
15. Amasea " " xii. " " " " xv.
16. Melitene " " xiii. see " " " xvi.
17. Tyana " " xiv. see " " " xvii.
18. Gangra " " xv. see " " " xviii.
19. Ponto-Heraclea was an Episcopal see, in the province of Claudiopolis; when that was laid waste by the heathen (Turks?) it was raised to the rank of a metropolis; but from being xvii. it was reduced to the xix.
20. Prusa had been the c. sec, and was now raised to the xx.
21. Pégæ had been the xc. see, and " " xxi.
22. Pergamus " xvii.\* and was reduced to the xxii.
23. Nescæsarea " xviii. see " " " xxiii.
24. Pessinus " xix. " " " " xxiv.
25. Myra " xx. " " " " xxv.
26. Stauropolis " xxi. " " " " xxvi.
27. Laodicea " xxii. " " " " xxvii.
28. Synada " xxiii. " " " " xxviii.
29. Iconium " xxiv. " " " " xxix.
30. Berrhæa was an Episcopal see of Thessalonica and was raised to the rank of a Metropolis, being the xxx.
31. Pisidia had been the xxv. but was made the xxxi.
32. Sylæum " xxvi. " " " xxxii.
33. Corinthus " xxvii. " " " xxxiii.
34. Monembasia being an Episcopal see of Corinthus, was raised to the rank of a Metropolis in the place of the x. see of Side, as appears from the Golden Bulls. It holds also the place of [the Bishop of] Jerusalem and all who belong to that province give him the title of Most Holy and Œcumenical Patriarch; but this is not done out of the Diocese. He also registers the indictions in the public tables,† (*ἐν τοῖς γράμμασι.*) In the great statute book (*τῷ μεγάλῳ νομίμῳ*) of the great Church it is thus found: Of Corinthus, the Bishop of Monembasia. He is also called the Exarch of the Peloponesus and holds the place of Side and also of Thessalonica, and the other privileges of the same.
35. Athens had been the xxviii see, but was reduced to the xxxv.
36. Mocesus " " xxix. " but became the xxxvi.
37. Cræta " " xxx. " but was reduced to the xxxvii.
38. Calabria " " xxxi. " but became the xxxviii.
39. Old Patræ " " xxx. " but had descended to the xxxix.
40. Trapezus " " xxxiii. " but became the xl.
41. Larissa " " xxxiv. " " " xli.

\* Another copy says that Pergamus had been the 69th Metropolis.

† The Latin translator renders it "tabulis publicis." It may mean in official documents as a mark of honour or distinction.

42. Naupactus had been the xxxv. see but became the	XLII.
43. Philippopolis " " xxxvi. " " "	XLIII.
44. Trajanopolis or Didymotichus " " xxxvii. " " "	XLIV.
45. Rhodus " " xxxviii. " " "	XLV.
46. Serræ " " lviii. " " "	XLVI.
47. Philippi " " xxxix. " " "	XLVII.
48. Christopolis " " lxxvii. " " "	XLVIII.
or Caballa which now is become an Exarchate.	
49. Hierapolis had been the xli. see, but became the	XLIX.
50. Dyrrachium " " xlii. metropolis, but became the	L.
51. Smyrna " " xliii. " " "	LI.
52. Mitylene " " xlix. " " "	LII.
53. Juannina being an Episcopal see subject to Naupactus, was raised to the rank of llii. Metropolis, and it obtained many other honours by the Imperial Golden Bull of the most religious Emperor Andronicus Palæologus.	LIII.
54. Didymotichos had been an Episcopal see of Trajanopolis, but was raised to the rank of Metropolis	LIV.
55. Melenicus was raised to the rank of metropolis. Some say that it was an Episcopal see, subject to Serræ, and was raised to metropolis	LV.
56. Paros and Axia were united in the year 6591, (A. D., 1033,) and received the rank of Metropolis,	LVI.
57. Catania had been the xliv. metropolis and became the	LVII.
58. Amorium " " xlv. " " "	LVIII.
59. Camachus " " xlvi. " " "	LIX.
60. Cotyæum " " xlvii. " " "	LX.
61. Sancta Severiana " " xlviii. " " "	LXI.
62. Novæ Patræ " " l. " " "	LXII.
(Neo-patras)	
63. Apros " " li. " " "	LXIII.
64. Amastris " " lii. " " "	LXIV.
65. Chonæ " " liii. " " "	LXV.
66. Hydrus " " liv. " " "	LXVI.
67. Colesena " " lv. " " "	LXVII.
68. Colonia " " lvi. " " "	LXVIII.
69. Thebæ " " lvii. " " "	LXIX.
70. Pompeiopolis " " lviii. " " "	LXX.
71. Russia " " lx. " " "	LXXI.
72. Alania " " lxi. " " "	LXXII.
73. Aenus " " lxii. " " "	LXXIII.
74. Pharsala from an Archiepiscopal see was raised to the rank of Metropolis, and became the	LXXXIV.
It is now an Exarchate.	
75. Tiberiopolis now called Varna lxiii. and became the	LXXV.
76. Euchaita had been the lxiv. Metropolis, and became the	LXXVI.
77. Cerasus " " lxv. " " "	LXXVII.
This is also an Exarchate.	
78. Nacolia " " lxvi. " " "	LXXVIII.
79. Germania " " lxvii. " " "	LXXIX.
80. Madyta " " lxviii. " " "	LXXX.
81. Apamea was an Archiepiscopate, and became a Metropolis ranking as the	LXXXI.
82. Litbon called also Litbatha within the limits of great Russia, became a Metropolis and ranked as the	LXXXII.
under the most holy patriarch Lord John Glycas, and the Emperor Andronicus, in the year 6800. (A. D. 1292.)	
83. Caucasus had been the lxix. Metropolis, and became the	LXXXIII.
84. Bidona, now called also Bodena from an Episcopal see of Bulgaria was raised to the rank of Metropolis	LXXXIV.
86.* Gothia, being an Archiepiscopal see, obtained the honour of a Metropolis, and ranked as the	LXXXVI.
87. Basilæum from the lxx. Metropolis became the	LXXXVII.
88. Nazianzus " " lxxii. " " "	LXXXVIII.
89. Corcyra " " lxxiii. " " "	LXXXIX.

\* No. 85 is omitted.

90. Abydos had been the LXXIV. Metropolis and became the	XC.
91. Methymna " LXXV. " "	XCI.
92. Christianopolis " LXXVI. " "	XCII.
93. Rhusium " LXXVII. " "	XCIII.
94. Lacedæmonia " LXXVIII. " "	XCIV.
95. Paronaxia " LXXIX. " "	XCV.
96. Attalia " LXXX. " "	XCVI.
It is now an Exarchate.	
97. Zicchia being an Archiepiscopal see, obtained the honour of being a Metropolis, and ranked as the	XCVII.
98. Bosphorus had been the LXXXII. Metropolis and became the	XCVIII.
99. Sugdæa together with Phulla	XCIX.
100. Mesembria had been the LXXXIII. Metropolis, and became the	CI.
101. Arcadiopolis " LXXXIV. " "	C.
102. Selymbria " LXXXV. " "	CII.
102. Miletus " LXXXVI. " "	CIII.
104. Gerdica " LXXXVII. " "	CIV.
105. Argos " LXXXVIII. " "	CV.
106. Drysta " XCI. " "	CVI.
107. Pyrgium " XC. " "	CVII.
108. Sebastopolis " CXI. " "	CVIII.
109. Euripus " XCII. " "	CIX.

These are all the Metropolitan sees of Constantinople viz. the aforesaid one hundred and nine. A portion of these are still preserved.

*Catalogue of Episcopal Sees subject to the Metropolitan Cities.*

I. To Cæsarea of Cappadocia are subject the sees of, 1. Nossæ. 2. Thermæ Regiæ. 3. Gamuliani. 4. Cusancus. 5. Acæsi. 6. Severias. 7. Arathia. 8. Æpollii.

II. To Ephesus of Asia are subject the sees of, 1. Apatæ, raised to the rank of Metropolis by the Emperor Isaac Angelus. 2. Tralliani. 3. Magnesia, on the Meander. 4. Elea. 5. Adramytium. 6. Assos. 7. Gargari. 8. Mastaura. 9. Colona. 10. Briuli. 11. Pitana. 12. Smyrna, now raised to the rank of Metropolis. 13. Aureliopolis. 14. Nyssa. 15. Maschacoma. 16. Metropolis. 17. Careti. 18. Abnati. 19. Pergamus. 20. Anei. 22. Arcadiopolis. 23. Nova Aula. 24. Fanum Jovis. 25. Augazi. 26. Sii. 27. Colophon. 28. Lebedos. 29. Teos. 30. Erythra. 31. Antandros. 32. Theodosiopolis. 32. Coma. 34. Palæopolis.

III. To Heraclea of Europa. 1. Theodoropolis. 2. Rhædestus and Panius. 3. Chersonesus. 4. Calliopolis and Madeti. 5. Chariopolis. 6. Chalcis. 7. Daonius. 8. Pamphilus. 9. Medæa, raised to the rank of Metropolis. 10. Lyzicus. 11. Serentii and Tyroloa. 12. Metri, and Atheri.

IV. To Ancyra of Galatia. 1. Tabia. 2. Heliopolis or Basilæus. 3. Aspen. 4. Myrinochipolis, or Staurus. 5. Mizus. 6. Cineus. 7. Anastasiopolis. 8. Columna.

V. To Cyzicus of Hellespontus. 1. Pæmanius. 2. Oca. 3. Bareus. 4. Agri-anotheræ. 5. Lampsacus. 6. Abydos. 7. Dardanus. 8. Helius. 9. Troas. 10. Pionia. 11. Litopolis. 12. Saint Cornelius.

VI. To Sardes of Lydia. 1. Philadelphia, raised to the rank of Metropolis. 2. Tripolis. 3. Thyatira. 4. Seti or Magidia. 5. Mæleopolis, or Pericopa. 6. Gardus. 7. Trali. 8. Sali. 9. Silandus. 10. Mæonia, or Obsicium. 11. Apollo. 12. Hierus or Aëtus. 13. Sercanida or Myro. 14. Mustina or Hieracoma. 15. Cærasus or Lipari. 16. Apollonias. 17. Daldenses or Hyalenses. 18. Attalia. 19. Baga. 20. Gaudia. 21. Phlaudenses. 22. Hiero Cæsarea. 23. Cærasensea. 24. Gabali. 25. Hermocapelia.

VII. To Nicomedia of Bithynia, 1. Prusa or Theopolis, now raised to the rank of Metropolis. 2. Prænetus. 3. Helenopolis. 4. Basiliopolis. 5. Daseyrium. 6. Apollonias. 7. Neocæsarea, now ranked as a Metropolis. 8. Adran. 9. Cæsarea of Bithynia. 10. Galli. 11. Diaphusia. 12. Arista.

VIII. To Nice of Bithynia. 1. Modrina or Mela. 2. Linea. 3. Gordoserbi. 4. Numerica. 5. Tainus. 6. Amaximintiani.

IX. To Chalcedon of Bithynia there are no sees subject.

X. To Sida of Pamphylia, the sees of, 1. Aspendus. 2. Cotæna. 3. Etænus. 4. Orymna. 5. Cassi. 6. Semæi. 7. Caralli. 8. Carimysium. 9. Synedri. 10. Mylona or Justinianopolis. 11. Mandi. 12. Mylisyndus. 13. Isphi. 14. Lyrba. 15. Colobrassus. 16. Monausi.

- XI. To Sebaste of Armenia are subject, 1. Sebastopolis. 2. Nicopolis. 3. Sali. 4. Merissa.
- XII. To Amasea of Helenopontus the sees of, 1. Amineus. 2. Sinope. 3. Ibori. 4. Andriati. 5. Zalichi or Leontopolis.
- XIII. To Syracuse of Sicily the sees of, 1. Tauromenium. 2. Messana. 3. Agrigentum. 4. Acronium. 5. Lilybæum. 6. Drepanum. 7. Panormus. 8. Thermæ. 9. Cephalœdium. 10. Alesa. 11. Tmyderium. 12. Melita. 13. Lipara.
- XIV. To Tyana of Cappadocia, the sees of, 1. Cybistus. 2. Faustinopolis. 3. Siasimi.
- XV. To Gangra of Paphlagonia,\* the sees of, 1. Ippoles. 2. Faustinopolis. 3. Siasimi.
- XVI. To Thessalonica of Thessaly, the sees of, 1. Cythus. 2. Berrhœa, which is now a Metropolis. 3. Durgobitia. 4. Servii. 5. Casandria, now ranks as an archiepiscopal see. 6. Campania or Castrum. 7. Petra. 8. Herculi or Ardamerius. 9. Hierisus and Holy Mount. 10. Poliana. 11. Platamon.
- XVII. To Claudiopolis, the sees of, 1. Norias. 2. Heraclea. 3. Pontus. 4. Prusias. 5. Tios. 6. Cratea. 7. Adrianopolis, now raised to the rank of Metropolis.
- XVIII. To Neo Cæsarea of Pontus Polemoniaca, the sees of, 1. Cerasus, raised to the rank of a Metropolis, and now an exarchate. 2. Polemonium. 3. Comani. 4. Aliar. 5. Rhizæum, now also an exarchate. 6. Ceccus. 7. Eunicus. 8. Aradassa. 9. Martyropolis. 10. Hypselus.
- XIX. To Pisinus of Galatia are subject the sees of, 1. Mastaurus. 2. Araxa. 3. Podalia. 4. Rhocandus. 5. Sodemii. 6. Scœnni or Hagia. 7. Xanthus. 8. Ceni. 9. Agarasum. 10. Hagioduli. 11. Marciana. 12. Tloii. 13. Candibi. 14. Cœniandi. 15. Macra, now an exarchate. 16. Phileti. 17. Phœnicum. 18. Proina. 19. Bargyli. 20. Pataræ. 21. Combæ. 22. Choma. 23. Phellus. 24. Corydali. 25. Lamyra. 26. Penephi. 27. Tergasus. 28. Eudocias. 29. Nesos. 30. Paliotii. 31. Melotii. 32. Candi. 33. Libissus.
- XX. To Stauropolis of Caria, the sees of, 1. Lebyra. 2. Heraclea Salbacus. 3. Apollonias. 4. Heraclea of the Lacemi. 5. Tabi. 6. Lerbi. 7. Malandrus. 8. Tapasi. 9. Neapolis. 10. Orthosias. 11. Anatetarta. 12. Stratonicia. 13. Alundi. 14. Mylassi. 15. Mizi or Amyzi. 16. Jassus. 17. Bargulium. 18. Halicarnassus. 19. Larymi. 20. Cnidus. 21. Mendus. 22. Hierus. 23. Cindrami. 24. Cerami.
- XXI. To Laodicea of Phrygia Capatiana, the sees of, 1. Trapezopolis. 2. Acmonia. 3. Sebastea. 4. Chæretapi. 5. Apia. 6. Peltæ. 7. Kumenia. 8. Sulbæi. 9. Pœmenus Theron. 10. Trajanopolis. 11. Tanasus. 12. Lundi. 13. Cedissus. 14. Oraci. 15. Orimi. 16. Eluzæ. 17. Synaus. 18. Thampsiopolis. 19. Dioclea. 20. Aristeia. 21. Cœcocomæ or Justinianopolis.
- XXII. To Synas (or Synada) of Phrygia Salutaris, the sees of, 1. Dorylæum. 2. Magdanium. 3. Hypsus. 4. Acronium. 5. Promisus. 6. Merus. 7. Sibindum. 8. Photia. 9. Syrapolis. 10. Eucarpia. 11. Dusias. 12. Augustopolis. 13. Bryzum. 14. Hierum. 15. Lycaon. 16. Lystri. 17. Basandi. 18. Stectorium. 19. Gordurunia. 20. Camarcus. 21. Cabarcium. 22. Laphnodium. 23. Cleri.
- XXIII. To Iconium of Lycaonia, the sees of, 1. Lystri. 2. Basandi. 3. Ambladi. 4. Manadi. 5. Psebeli. 6. Manadi Sabatri. 7. Caina. 8. Eudocias. 9. Pyrgi. 10. Laradi. 11. Listri. 12. Pasali. 13. Tibasadi. 14. Barati. 15. Peræ.
- XXIV. To Antioch of Pisidia, the sees of, 1. Sagalassus, 2. Sozopolis. 3. Apamea Cybistus. 4. Tyraëum. 5. Barei. 6. Adrianopolis, which is raised to the rank of Metropolis. 7. Lymeni. 8. Laodicea Combusta. 9. Seleucia. 10. Sedera or Agri. 11. Atadi. 12. Zazeli. 13. Timambriada (or Timambrias.) 14. Timandus. 15. Cananna. 16. Malus or Ladilea. 17. Synandrum. 18. Tioassus. 19. Metropolis. 20. Pappi. 21. Parlaus. 22. Bindæus.
- XXV. To Perga of Pamphylia, the sees of, 1. Attalia. 2. Marydus. 3. Eudocias. 4. Telmisus. 5. Isindus. 6. Maximinopolis. 7. Lageni. 8. Palœopolis or Aleurus. 9. Cremni. 10. Brydali. 11. Teltenissus. 12. Adea of the Tanauri. 13. Ariassus. 14. Pulgi. 15. Adriana. 16. Caudidus. 17. Barba. 18. Perbæni. Attalia was made a Metropolis in the year from Adam 6592, (A. D. 1054,) by the Emperor Lord Alexius, in the time of the most holy patriarch Eustratius.
- XXVI. To Corinth of the Peloponnesus, the sees of, 1. Damala. 2. Argos. 3. Monembasia, which has been raised to the rank of Metropolis. 4. Cephalonia. 5. Zacynthus, which two Episcopal sees were, by the patriarch Lord Cyril Lucar, united in one, and raised to the rank of an archiepiscopate when the

\* In the text it is Pamphylia, but that is clearly a mistake.

Lord Nicephorus Metaxa was prelate of Cephalonia. 6. Zemæna. 7. Maina. 8. Argus, which was made a Metropolis in the reign of the most religious Emperor Lord Isaac Angelus, in the year from Adam 6597, (A. D. 1039.)

XXVII. To Athens of Hellas, the sees of, 1. Euripus, which was made a Metropolis. 2. Diaulea. 3. Coronea. 4. Andros, raised to the rank of an archiepiscopal see by the patriarch Lord Cyril Lucar. 5. Horæus. 6. Scyros. 7. Carystos. 8. Porthmus. 9. Aulon. 10. Syra.

XXVIII. To Moccus of Cappadocia, the sees of, 1. Nazianzum. 2. Colonia. 3. Parnasus. 4. Diari. 5. Matiana.

XXIX. To Crete, the sees of, 1. Gortyna. 2. Cnossus. 3. Arcada. 4. Cherronesus. 5. Aulopotamos. 6. Agros. 7. Lampa. 8. Cydonia. 9. Hiera. 10. Petra. 11. Sitia. 12. Cisamus.

XXX. To Rhegium of Calabria, the sees of, 1. Bizona. 2. Tauriana. 3. Locris. 4. Rhosianus. 5. Scylacium. 6. Tropæus. 7. Amanta. 8. Crotona. 9. Constantia. 10. Nicotera. 11. Mosuniani. 12. Niocastron. 13. Casanus.

XXXI. To Patræ in Peloponnessus, the sees of, 1. Lacedæmon, raised to the rank of Metropolis by the Emperor Alexius, under the patriarch Eustathius, in the year 6590, (A. D. 1082.) 2. Mothona. 3. Corona. 4. Alium. 5. Bolæna. 6. Amycleum.

XXXII. To Tapezus of Lazica, the sees of, 1. Cheriani. 2. Chamatur. 3. Chalchæus. 4. Paiper. 5. Ceramensium. 6. Lerium. 7. Bizantium. 8. Sacabus. 9. Chabitzitum. 10. Charintziorz. 11. Olnutis. 12. Phasiana. 13. Sermantzus. 14. Audaci. 15. Zarinaci.

XXXIII. To Larissa of Hellas, the sees of, 1. Demetrias. 2. Pharsalus, now an exarchate. 3. Thaumacus. 4. Zetunium. 5. Ezer. 6. Lædoricium. 7. Triana, united to the Metropolis. 8. Echinus. 9. Colydrum. 10. Stagi. 11. Besæna. 12. Capuliani. 13. Gardicium. 14. Lestinus. 15. Charmæni. 19. Peristera.

XXXIV. To Naupactus of Nicopolis, which is now called Tornobon, the sees of, 1. Bonditza. 2. Aëtus. 3. Anchelous, now raised to the rank of Metropolis. 4. Regi. 5. Joannini. 6. Ophina. 7. Bela. 8. Drynupolis. 9. Buthrotus. 10. Chimarra.

Of these bishoprics a portion are preserved to this day.

## OBSERVATIONS.

Though we cannot ascertain precisely the date of the arrangement of the Metropolitan sees by the Emperor Andronicus Palæologus the elder, yet there is internal evidence in the documents now given, that they were transcribed at a late period. They are thus rendered the more important for the purposes which have occasioned their insertion in the present report. There are some obscurities in the modes of expression which can probably be removed by proper inquiries. It is said, for example, that Side the thirteenth Metropolis was united to *MONEMBASIA*, the thirty-fourth metropolis. But *Side*, or *Sida*, was the Metropolis of Pamphylia, in Asia Minor, and *Monembasia* was formerly the third see in the province of Corinth, in the Peloponnesus. Again, it is said, that *Side* and *Monembasia*, thus united, hold the place of the see of Jerusalem, which is not otherwise named in the Ecthesis. If we may be permitted to hazard a conjecture on the subject, it is that in the time of the Emperor Andronicus both *Side* and *Jerusalem* being separated from the Greek empire, the former being occupied by the Mahometans, and the latter by the Crusaders, the emperor gave the rank, titles and privileges of both to the Metropolitan of *Monembasia*.

The Catalogue of Episcopal sees in the several provinces, is evidently the arrangement under Leo the philosopher, transcribed at a late period, with observations on the changes which had been subsequently introduced. From these observations we infer that the transcriber wrote after the council held by Cyril of Berrhæa in 1638, and before the council of Jerusalem held in 1672. Our reasons are the following: He speaks several times of changes introduced by the patriarch Cyril Lucar, who held the see of Constantinople at various times from 1621 to 1638. Cyril was supposed to hold the Calvinistic doctrine concerning the presence of Christ in the Eucharist, and was the declared enemy of the Church of Rome, which he called "the mother of errors, the corrupter of the word of God, and the nest of superstitions." He was banished frequently by the Turkish government, under the influence of French intrigue, and was finally strangled in 1638, not without strong suspicions that the Jesuits were the principal agents of that catastrophe. Cyril of Berrhæa, his rival, succeeded him, and held a council in 1638, in which the confession of faith of Cyril Lucar was condemned. The transcriber, in speaking of Cyril Lucar, does not give him the title of *διδωτατος*

most holy, which he would have done had that patriarch been living, or if his confession of faith had not been condemned. For the same reason he must have written before the council of 1672; for the memory of Cyril Lucar was there vindicated from the charge of Calvinism, while, under the influence of Mr. de Nointel, the French ambassador, "*Calvinistic heretics*" were denounced as *innovators*. If this had happened before the transcriber wrote, he would, it is believed, have spoken of Cyril Lucar as he did of Eustathius and John Glycas, with the title of most holy.

## (B.)

Assemani (*Bibliotheca Orientalis*, Tom. II. p. 458—9,) gives two Arabic Catalogues of Syro-Chaldæan Bishops; one by Amru, who flourished in the twelfth century, and another by Elias Metropolitan of Damascus, made about A. D. 860. As both are evidently imperfect, and there is a difference between them as to the number and arrangement of the provinces, both are subjoined. Assemani evidently prefers that of Amru, as he frequently quotes it.

## CATALOGUE OF AMRU.

These are the Metropolitans of the patriarch of the East, and their sees.

1. The Metropolitan of Gandisapor holds the first rank, and with the consent of the Fathers and the faithful consecrates the Patriarch.
2. The Metropolitan of Nisibis.
3. The Metropolitan of Bassora.
4. The Metropolitan of Mosul and Athur,\* (that is, Nineveh.)
5. The Metropolitan of Arbela and Haza, (or Adjabene.)
6. The Metropolitan of Beth-Garma.
7. The Metropolitan of Halavan.
8. The Metropolitan of Persis.
9. Metropolitan of Maru.
10. The Metropolitan of Hara.
11. The Metropolitan of Katrab.
12. The Metropolitan of the *Sinæ*, (China.)
13. The Metropolitan of the Indies.
14. The Metropolitan of Bardaa.
15. The Metropolitan of Damascus.
16. The Metropolitan of Raya and Tabrestan.
17. The Metropolitan of the Dilumitæ.
18. The Metropolitan of Samarkand.
19. The Metropolitan of Turchistan.
20. The Metropolitan of Halaha.
21. The Metropolitan of Segestan.

*The following, as far as No. 25, are noted in the margin :*

22. The Metropolitan of Jerusalem.
23. The Metropolitan of Chan-Balek and Phalek.
24. The Metropolitan of Tanchet.
25. The Metropolitan of Chasemgar and Nuachetha.

Each of these Metropolitans has Bishops under him, some twelve, and others six.

They who have the right of electing and consecrating a Patriarch, are in number seven, viz. : The Metropolitans of Gandisapor, Bassora, Mosul, Arbela, Beth Garma, Halavan, and the Metropolitan of Nisibis, who holds the second rank.

## CATALOGUE OF ELIAS.

1. The names of the Bishops of the Patriarch's province.† The Bishop of

\* *Athur* : The Chaldæans and Syrians thus pronounce *Assyria*.

† Instead of thirteen sees within the patriarchal province, as here enumerated by Elias Assemani, (*Dissert. de Syris Nestorianis*, Bib. Or. Tom. iv. p. 630,) gives the following list of thirty: 1. *Cascar*. 2. *Zaba* or *Zuabia*. 3. *Hirta*. 4. *Akula*. 5. *Vaseta*. 6. *Anbar* and *Haita*. 7. *Niphar*. 8. *Tirhan*. 9. *Ocbar*. 10. *Sena*. 11. *Kosr*. 12. *Radan*. 13. *Badaraya* and *Bacsaya*. 14. *Buazicha*. 15. *Abdasa*. 16. *Dasena*. 17. *Camula*. 18. *Naharvan*. 19. *Nahar-dair* or *Dair-Herakel*. 20. *Nilus*. 21. *Tela* and *Barbelia*. 22. *Naaman*. 23. *Sigar*. 24. *Raka*. 25. *Hephton*. 26. *Beth-Daron*. 27. *Maaltaya* and *Honita*. 28. *Hadiha*. 29. *Balada*. 30. *Themanon*. Those printed in italics are enumerated by Elias.

- Cascar; the Bishop of Tirhan; the Bishop of Dair-Herackel; the Bishop of Hirta; the Bishop of Anbar; the Bishop of Sena; the Bishop of Obar; the Bishop of Radan; the Bishop of Naphar; the Bishop of Kosr; the Bishop of Badaraya Bacsaya. (This was afterwards suppressed and joined to the see of Cascar.) The Bishop of Abdasa; the Bishop of Buazicha.
2. The names of the Bishops of the Province of Gandisapor, who is President. The Bishop of the town of Ledan and Susa; the Bishop of the Huzitæ; the Bishop of Tesra; the Bishop of Mahargan-Kadak.
  3. The names of the Bishops of the Province of Nisibis. The Bishop of Balada; the Bishop of Bakerda; the Bishop of Arzun.
  4. The province of Bassora. The Bishop of Destesan; the Bishop of Naharal-Marrah.
  5. The province of Mosul. The Bishop of Nuhadra; the Bishop of Bagas; the Bishop of Dasena; the Bishop of Nineveh; the Bishop of Hadatha; the Bishop of Badia.
  6. The province of Beth-Garma. The Bishop of Sciaharkadta; the Bishop of Dakuka; the Bishop of Buazicha, afterwards transferred to the Diocese of the Patriarch; the Bishop of Darabad; the Bishop of Chanigiar and Lascium.
  7. The province of Damascus. The Bishop of Aleppo; the Bishop of Jerusalem; the Bishop of Manbeg; the Bishop of Mopsuestia; the Bishop of Tarsus and Malatia, (Melitene?)
  8. The province of Raya. The Bishop of Gergian.
  9. The province of Hara. The Bishop of Segestan.
  10. The province of Maru. The Bishop of Dair-Hannes; the Bishop of Dama-dutha; the Bishop of Daabar-Sanaya.
  11. The province of Armenia, (added to the province of Nisibis in the time of Ebed Jesus.)
  12. The province of Kand, (perhaps Samarkand.)
  13. The Bishops subject to the Metropolitan of Persis. The Bishop of Sciraz; the Bishop of Astachar; the Bishop of Sapor; the Bishop of Caramania; the Bishop of Drangerda; the Bishop of Siran; the Bishop of Marmadit; the Bishop of Socotora.
  14. The province of Bardaa, under the Metropolitan of Halavan. The Bishop of Dinur; the Bishop of Hamdan; the Bishop of Nahawand; the Bishop of the Georgians.

*List of the Metropolitan and Episcopal Churches subject to the Catholicos of the Chaldæans, abridged from that of Assemani, arranged in alphabetical order.*

METROPOLITAN CHURCHES.	EPISCOPAL CHURCHES.
A.	A.
1. <i>Adabin</i> : near Tephlis, in great Armenia, the seat of the Metropolitan of Armenia.	1. <i>Aabad</i> : a city near Bagdad.
2. <i>Adurbigan</i> : a region of Media, otherwise called Bardaa. 14. of Amru.	2. <i>Aabadan</i> : near the Persian gulf and mouth of the Tigris.
3. <i>Adiabene</i> : the noblest part of Assyria; probably the same as 4. of Amru's Catal.	3. <i>Abila</i> or <i>Obolla</i> : four parasangs from Bosrah.
4. <i>Arbela</i> : in Assyria, 5. of Amru.	4. <i>Aabd-asi</i> : at the division of the Tigris.
5. <i>Armenia</i> : "The Metropolitan of Nisibis was sometimes called Metropolitan of Armenia." In 1559 Jesujabus held both; probably, therefore, it agrees with No. 2. of Amru.	5. <i>Aache</i> or <i>Aaco</i> : Ptolemais: St. Jean d'Acre.
	6. <i>Aaden</i> : near the mouth of the Red Sea.
	7. <i>Addri</i> and <i>Aadra</i> : a village under Maalta.
	8. <i>Aegyptus</i> .
	9. <i>Aghel</i> or <i>Anghel</i> : in Mesopotamia.
	10. <i>Aain-Tanur</i> : near Amida in Mesopotamia.
	11. <i>Aakula</i> ar. <i>Cupha</i> : on the Euphrates.
	12. <i>Aleppo</i> .
	13. <i>Amida</i> : on the west of the Tigris.
	14. <i>Aana</i> : in Arabia Deserta near Euphrates.
	15. <i>Anazarba</i> : in Cilicia.
	16. <i>Anbar</i> , <i>Phero</i> or <i>Sapor</i> : on the Euphrates:
	17. <i>Angamala</i> : in Malabar.



## METROPOLITAN CHURCHES.

## A.

- B.
1. *Bardaa*. 14 of Amru: a city of Adurbigan or Media.
  2. *Bassora*: the same as *Perath-Mesena*: and No. 3. of Amru.
  3. *Bosra*. Not mentioned by Amru: the Metropolis of Arabia Petraea.

## C.

1. *Calach* or *Halavan*. 7. of Amru.
2. *Carcha*: the same as *Beth Garmā*, and *Beth-Seleucia*, and 6 of Amru.
3. *Cardatiabed*: same as *Sena*: no 12 of Amru. It is situated near Babylon.
4. *Cardu*: a city and island in the Tigris; more recently made a Metropolis, and not mentioned by Amru.
5. *Casgar*: the Metropolis of Turchestan: 19. of Amru.
6. *Cepha Castrum*: Hesn: more recently made a Metropolis, and not mentioned by Amru.
7. *Chan-Balek*: the Metropolis of northern China: no 23 of Amru.
8. *Chephetun*: a city in Assyria: more recently made a Metropolis, and therefore not mentioned by Amru.
9. *Chumdan*: now *Naukin*: not given by Amru.
10. *Cyprus*: The island: not in Amru.

## EPISCOPAL CHURCHES.

## A.

18. *Anzeta*: in Armenia.
19. *Arabia*.
20. *Aarbaja*: in the province of Nisibis.
21. *Ardabad* or *Dar Abad*: in Assyria.
22. *Ardascir* or *Hardashir*: east of the Tigris, on the borders of Armenia.
23. *Ariuna*: in Assyria.
24. *Arzun*: in Armenia on the Mesopotamian border.
25. *Asnoch*: in Media.
26. *Aspahan*: in Persia.
27. *Astachur*: once *Persepolis*.
28. *Atela Arab. Etel. Tartary*.

## B.

1. *Babylon*.
2. *Badaraja*: near the site of Seleucia.
3. *Beth-Darun*: in the province of the Catholicos.
4. *Badya*: Arabia Deserta.
5. *Beth-Dial*: province of Mosul.
6. *Beth-Bugas*: in Arbela.
7. *Bagdad*: the see of the Catholicos after Seleucia and Ctesiphon.
8. *Balada*: near Mosul.
9. *Balcha*: a city of Chorasan.
10. *Barbela*.
11. *Baxaya*.
12. *Beth-Aabe*: in Assyria.

## C.

1. *Cadna* or *Canosa*: in Singar.
2. *Calicut*: on the coast of Malabar.
3. *Callinicus*: Mesopotamia.
4. *Camula*: in Zabdicene: the seat of a monastery.
5. *Cananor*: in India, coast of Malabar.
6. *Carangol*: coast of Malabar.
7. *Carcha*: second of the name: near Bagdad.
8. *Carcha*: third in the borders of Arabia and Syria.
9. *Carmania*: lying on the Persian gulf and Indian ocean: east of Persia.
10. *Carmelish*: on the borders of Assyria and Media.
11. *Cascar*, a city in Chaldaea.
12. *Cassan*.
13. *Beth-Catara*: inland city in Arabia Felix.
14. *Chadira*: in Babylonia.
15. *Chalat*: in Armenia.
16. *Chanigiara*: in Assyria.
17. *Charma*: in Arabia, near Persian gulf.
18. *Chata*: in Arabia Felix.
19. *Chazarun*: in Persia.
20. *Chorasan*, a region containing *Mara*, *Nura*, *Nisabar*, *Tus*, *Balch*, *Sarachs* and other cities.
21. *Cochin*: in Malabar.
22. *Coche*: or *Seleucia*.
23. *Comar*: in Turchestan.
24. *Conisapor*: in the province of the Catholicos.
25. *Cotroba*: in the Ethiopic Ocean.

## METROPOLITAN CHURCHES.

## D.

1. *Dailam*: *Dailamita*: 17, of Amru.
2. *Damascus*: 15 of Amru.

## E.

1. *Elam*: same as Gandisapor: 1 of Amru.
2. *Euphrates*: same as Bassora. 3. of Amru.

## G.

1. *Gandisapor*: same as Elam: 1 of Amru, a city in Susiana.
2. *Garma*: *Beth-Garma*: *Beth-Seleucia*: and *Carcha* 6. of Amru. A region in Assyria.

## H.

1. *Halaran*: or *Halaeha*: 7. of Amru: beyond the Tigris in Assyria.
2. *Hara*: 10 of Amru: same as Heriu: a city of Chorasana.
3. *Hierusalem*: 22 of Amru.

## I.

India: 13 of Amru.

## K.

1. *Katrabā*: 11 of Amru. the same as Cotroba.

## L.

## M.

1. *Mabug*: *Hierapolis*: not given by Amru.
2. *Maheldegard*: not in Amru.
3. *Maru*: 9 of Amru.
4. *Mesene*: same as Bassora: 3 of Amru.
5. *Mosul*: a city in Mesopotamia on the Tigris.

## EPISCOPAL CHURCHES.

26. *Ctesiphon*: the Patriarch's seat.

## D.

1. *Daabar-Sanaia*: in Chorasana.
2. *Dair-Hannes*. " "
3. *Dair-Heraclii*: *Nahar-Dair*, near Babylon.
4. *Dair-Konah*: not far from Seleucia.
5. *Dakuka*: near Arbela.
6. *Damadutha*: in Chorasana.
7. *Darab-gerd*: in Persia-Propria.
8. *Darona*: in Assyria.
9. *Dascena*: in Assyria.
10. *Desemsan*.
11. *Dimur*: in the mountains of Persia.
12. *Dirin*: an island in the Persian Gulf.

## E.

1. *Edessa*.
2. *Erak* and *Irak*. Babylonia and Agemica. Part of Babylonia and Parthia.

## G.

1. *Galū*.
3. *Gēbal*: in the mountains: Ancient Parthia.
4. *Georgia*.
5. *Giorgian*: near the Caspian.
6. *Gestuna*: in Mesopotamia.
7. *Gezira*: an island in the Tigris.
8. *Ghilan*: part of ancient Hyrcania.

## H.

1. *Hadatha*: in Assyria.
2. *Hagar*: or Petra.
3. *Hit*: on the Euphrates.
4. *Handan*: a city of Parthia.
5. *Haran* or *Charran*, in Mesopotamia.
6. *Harbai*: Galal-Hal, in the province.
7. *Hesen-Cheph*: a city of Mesopotamia.
8. *Hirta*: in Irak-Babylonia.
9. *Homeritæ*: in Arabia Felix.
10. *Hocavita*: in Assyria.
11. *Hormaz*: Ormus in Carmania.
12. *Huzia*: near the Persian Gulf.

## I.

1. *Jamana*: Arabia Felix.

## K.

1. *Kand*: Capital of Turchestan.
2. *Kosra*: *Babylon*: Patriarchal province.

## L.

1. *Lapeta*. v. H. 12.
2. *Lascium*: same as Dakuka.
3. *Ledan*: a city of the Huzital.

## M.

1. *Maalta*: in Babylonia.
2. *Maara*: in Mesopotamia.
3. *Malabar*.
4. *Maipherchin*: in Mesopotamia.
5. *Maraga*: in Adurbigan.
6. *Marde*: in Mesopotamia.
7. *Masamig*: in Arabia Felix.
8. *Marar-ai-Nahar*: a large region beyond the Oxus or Gehon.

## METROPOLITAN CHURCHES.

## N.

1. *Ninive* :
2. *Nisibis* : 2 of Amru.

## O.

## P.

1. *Perath-Mesene* : *Bassora* : 9. v.
2. *Persia* : 8 of Amru.

## R.

1. *Raja* : Amru 16 : in Parthia.
2. *Razick* : a region of Arabia not far from Susiana.

## S.

1. *Samarkand* : 18 of Amru.
2. *Segestan* : Amru 21.
3. *Seleucia*.
4. *Sina and Marsina* : 12 of Amru.

## T.

1. *Tabrestan* : Amru 16 : ancient Hyrcania.
2. *Tanchet* : Amru 24 : in the southern part of great Tartary.
3. *Taphar* : belongs to Arabia. 9. v.
4. *Tarsus* : not given by Amru.

## EPISCOPAL CHURCHES.

9. *Mailapur* or *Maliapur* : in the Indies, coast of Coromandel.
10. *Melitina* : in Armenia.
11. *Modain* : Seleucia and Ctesiphon.
12. *Mopsuestia* : in Cilicia.
12. *Mukan* or *Mogan* : a region of Media.

## N.

1. *Naamania* : in Babylonia.
2. *Nagraan* : in Arabia Felix.
3. *Nahar-Daira* : near Bassora.
4. *Nahar-Mara* : region of Mesence, under the Metropolitan of Bassora.
5. *Naharwan* : province of Cathlicòs.
6. *Nahawand* : in Parthia.
7. *Naphar* : Babylonia.
8. *Nicator* : in Assyria.
9. *Nilus* or *Nila* : Babylonia.
10. *Nuhadra* : Babylonia.
11. *Nuacheta* : Turchistan.

## O.

1. *Ochara* : above Bagdad.
2. *Ormia* : in ancient Media.
3. *Osna*, a city in Aderbigan, or Media.

## R.

1. *Raka* : in the province of Edessa.
2. *Radan* : in Babylonia.
3. *Rahaba* : in Mesopotamia.
4. *Raman* : a region of the Arabs.
5. *Resaina* : in Mesopotamia.
6. *Ravardshir* : in Persia proper.
7. *Rostak* : in the region of Marga.

## S.

1. *Sabochost* : in Persia Proper.
2. *Salmasa* : in ancient Media.
3. *Sanaa* : in Arabia Felix.
4. *Sarchasa* : in Chorasana.
5. *Sciahargada* : in Assyria.
6. *Sciaharzul* : between Mosul and Hamidan.
7. *Schiraz*.
8. *Sered* : a city of Persia, north-east side of the Tigris, 5 days from Mosul.
9. *Sena* : three cities of this name : 1, between Edessa and Armida ; 2, in Raja, on the Tigris.
10. *Serendib* : Ceylon.
11. *Singar* : in Mesopotamia west of Mosul.
12. *Siraph* : in Persia Proper.
13. *Socotora* : in the Æthiopic ocean.
14. *Soltania* : in Media.
15. *Sori*, in the province of Beth-Garma.
16. *Susa* : ancient capital of Persia.
17. *Sustra* : near Susa.
18. *Syria*.

## T.

1. *Tagrit* : near the Degil or lesser Tigris, in Mesopotamia.
2. *Tahal*, in Beth-Garma.
3. *Talan* : in the Persian Gulf.
4. *Tela* : in the region of Marga.
5. *Thamanin* : in Assyria.



	out due election, but ejected the same year.	A. D.					
20	MARABOCHTUS took possession in 421, Deposed the same year. The see remained vacant till A. D., 430.	421			40	ANANJESUS surnamed Hagira or the lame, consecrated in 665. Having incurred the displeasure of the Arabs, he was sent to a Monastery in 692. He survived John 5 years, 5 ms., and died 699.	JOHN, surnamed Garbo, or the Leper Bp of Nisibis, forced upon the Church by the Saracens in 692—which created a schism among the Nestorians. He held the see a year & a half, and died in 694.
21	DAD JESUS, During his Episcopate both the Councils of Ephesus and Chalcedon were celebrated.	450	465	41			
22	BABUÆUS, was put to death by Pherozes the king of Persia in the 20th year of his Episcopate. The Jacobite historians say thro' the intrigues of Barsumas the Nestorian, From this time the Chaldeans embraced the cause of Nestorianism, and all communication ceased with the Church established in the Roman Empire.						
23	ACACIUS, a kinsman of Babuæus, consecrated in a Synod at Seleucia, See vacant 2 years.	485	496	42	SALIBA-ZACHA of Tirhan, See vacant 2 years.	714	728
24	BABUÆUS,	498	503	43	PHETION,	731	741
25	SILAS.	503	520	44	MAR-ABA II., surnamed Bar-Brich-Sebianeh, died at the age of 110 years,	742	752
26	NARSES, consecrated Bp. of Seleucia by Jozach Bp. of the Huzitæ. This schism lasted from 520 to 535—Narses dying that year.			45	SURINUS, metropolitan first of Nisibis, then of Hala-wan, took possession of the see, and held it nearly 3 months in,	754	
27	ELISEUS, consecrated Bp. of Ctesiphon contrary to ancient usage through the influence of a physician Biruæus.			46	JACOBUS, metropolitan of Gandisapor, elected in 754, sat 19 years, 5 months; 9 years of this time in prison,	754	773
28	A Council met and deposed Eliseus.			47	ANANJESUS, Bp. of Lascium or Daruka,	774	777
29	PAUL elected and consecrated by the Synod, Great,	535	536	48	TIMOTHEUS I., died at the age of 95 years, 43 years of which he was Catholicos,	778	820
30	MAR-ABA I. surnamed the Great,	536	552	49	JOSHUA BAR-NUN, died at the age of 84, elected therefore at the age of 80,	820	824
31	JOSEPH, a Physician elected,	553	567	50	GEORGE died at the age of 100, See vacant till 832.	825	829
32	EZECHIEL, a disciple of Mar-Abâ,	567	580	51	SABARJESUS, Bishop of the Haranitæ, then metropolitan of Damascus, elected Catholicos.	832	836
33	JESUJABUS Bp. of the Arzunitæ,	580	596	52	ABRAHAM of Marga, See vacant till 852.	836	849
34	SABARJESUS,	596	601	53	THEODOSIUS, See vacant till 860.	852	858
35	GREGORY, See vacant 20 years.	605	605	54	SERGIUS, metropolitan of Nisibis elected,	860	872
36	JESUJABUS of Gadala,	623	647	55	ENOS, metropolitan of Mosul, elected Catholicos in 877—after the death of Israel, Bp. of Cascar who had contended with him for that dignity more than 3 years,	877	884
37	MAREMES Bp. of Nineveh, then metropolitan of Gandisapor, at length Catholicos	647	650	56	JOHN BAR-NARSES, See vacant 6 months, 20 days.	882	892
38	JESUJABUS of Adjubene,	650	660	57	JOHN, nephew of the Catholicos Theodosius, 53, See vacant 1 year.	892	893
39	GEORGE,	660	680				
	JOHN BAR-MARTHA, educated in the school of Gandisapor, and afterwards metropolitan of that see, See vacant 2 years.	680	682				

58 JOHN, surnamed Bar-Abgar or Ebn-al-Aarazi,	A.D. 900 905	us, Maris, and Amru, for our guides. The following names have been found by the industry of Assemani noted in Mss.]	
59 ABRAHAM ABRAZA,	906 938		
60 EMANUEL, a monk of Balada, "Luke the Metropolitan of Mosul," says the historian Bar-Hebræus, "laid on hands".	938 960	84 DENHA,	1360
		85 SIMEON,	1477
61 ISRAEL, elected in the 90th year of his age, died that same year,	962 962	86 SIMEON,	1490 1502
		87 ELIAS, succeeded Simeon,	1502 1504
62 EBEDJESUS,	963 986	88 SIMEON succeeded Elias,	1504
63 MARES,	987 1000	89 SIMEON with his brother Je- sujabus the metropolitan, was living in October,	1530
64 JOHN,	1001 1012	After his death Jesujabus, alone administered by vi- carious authority the af- fairs of the see, October 19,	1538
65 JOHN Abu-Isa-Bar-Abraham Ben Nazuch,	1013 1020	90 SIMEON Bar-Mama formerly Jesujabus, lived till,	1521
66 JESUJABUS, Bar-Ezechiel con- secrated by Ebed-Jesus, Bp. of Kosr and Nahar- van took possession of the see and held it till his death	1021 1029	91 SIMEON also called DENHA- Bar Mama, nephew of Si- meon Bar Mama took pos- session of [invaded says Assemani] the see when Sulaka attempted to bring about a union with the Ro- man pontiff. The same Bar-Mama, says Assemani, in the year 1555, caused Sulaka to be put to death, by the Mahometans, as he was returning from the city to Caramit or Amida.	1521 1559
67 ELIAS I., consecrated by John Bp. of Tirhan, after the death of Jesujabus elected by lot,	1028 1049	92 ELIAS, from whom all the subsequent Patriarchs to this day have taken the name of Elias or Elijah,	1559 1591
68 JOHN TARGALO, See vacant 5 or 6 years.	1050 1057	93 ELIAS, sent legates to Pope Paul V., in 1607 and 1616, with a profession of his faith desirous to be admit- ted to the Roman commu- nion.	1591 1628
69 SABAR JESUS ZANBUR,	1063 1072		
70 EBED JESUS, ABULPHADLUS, Elected but not consecra- ted till after 2 years and 9 months,	1070 1090	94 ELIAS also called Simeon, He refused the communion of the Roman Church in 1629; but in 1657, he sent his profession of faith to Rome, and letters to the congregation de propaga- nda fide, requiring that the Chaldee ritual should remain unchanged, and that his nation should have a Church at Rome.	1629 1659
71 MACHICHA-Bar-Shelemun, or son of Solomon, See vacant more than 2 years,	1092 1108	95 ELIAS Joannes Bar Marvag consecrated Patriarch at the age of 15 years, died in the 40th year of his patri- archate,	1660 1700
72 ELIAS II., Bar-Mokli, See vacant about 2 years.	1111 1132	96 ELIAS Marughæus or Maru- agi,	1700 1722
73 BARSUMA, See vacant 2 years 10 ms.	1132 1136	90 ELIAS Denha, nephew of Marughæus, was conse- crated December 25th, 1722, when he was but 22	
74 EBED JESUS, nephew of Elias Bar-Mokli,	1139 1148		
75 JESUJABUS, of Balada,	1148 1176		
76 ELIAS III, surnamed Abu- Halim and Ebn-Haditha,	1176 1190		
77 JABALLAHA Bar-Kayuma,	1190 1222		
78 SABARJESUS Bar-Kayuma, See vacant 340 days.	1222 1225		
79 SABARJESUS Ibn-el-Messih,	1226 1256		
80 MACHICHA, See vacant 7 months and a half.	1257 1265		
81 DENHA of Rostach,	1265 1281		
82 JABALLAHA, of Tartar origin, born in Cataya or North- ern China, consecrated by Denha, metropolitan of Tanchet, or Tanguth in his native country, elected Catholicos on the death of Denha,	1281 1317		
83 TIMOTHEUS II., formerly call- ed Joseph, consecrated in February,	1318		
Thus far we have the accu- rate Gregory Bar-Hebræ-			

years old. He was pre- siding over the Nestorians in the city of Mosul, in 1725, the year in which Assemani wrote. In the time of Elias John Bar-Marvag, the Chal- deans of the Roman com- munion began to have their Patriarchs, bearing the name of Joseph, at Amida or Caramit and Di- arbeker.	D.A.	1	JOSEPH I., instituted Patri- arch of the Chaldeans by Innocent XI., May 20th, 1681, but in 1695, he volun- tarily abdicated his dignity, came to Rome, and there died,	1681	1695
		2	JOSEPH II., of Tel-kepha chosen in 1095, confirmed the following year by In- nocent XII., died 1713.	1695	1713
		3	JOSEPH III., formerly Timo- theus Bp. of Marda, re- ceived from Clement XI., in February, 1714, the Pal- lium and Apostolic confir- mation, and was still pre- siding at Amida and places adjoining when Assemani wrote in 1725,	1714	

## [C.]

NOTITIA of Churches dependant on the Catholicòs of Armenia, resident at EGMIAETHIN, as dictated by USCAN, or Voskan, Bishop of USCAVANCH, and Procurator General of the Patriarch.

EGMIAETHIN, the seat of the Armenian Catholicòs, an Episcopal see immediately subject to the Catholicòs.

*Algusgvanch* or *Akustvanch*, a small Bishopric.

*Aring*, a small Bishopric near Erivan, an Archepiscopal see. There is also a convent there, called *Aringshusvanch*.

*Billis*, called so by the Turks, or *Balesch* by the Armenians, an Episcopal see in the province of Varaspuracan. There are there three convents of the monks of St. Basil.

*Elevard*, formerly an Episcopal see. It is in the province of Ararath.

*Gesargel*, a large see near Aring, in the province of Ararath, near Egmiathin.

*Goscavanch*, a see near Egmiathin, in the province of Ararath.

*Hoi* or *Coy*, a see near Salmast, and the great Lake.

*Johanavanch*, i. e. St. John, a large see in the province of Ararath, distant 4 leagues from Egmiathin.

*Krenus*, a see and monastery, distant 6 leagues from Egmiathin.

*Kickart*, a suppressed see near Egmiathin. The name means "the lance of Christ," which was in this church.

*Mueni*, a see which has existed but about 90 years, distant 4 leagues from Egmiathin towards the north.

*Macaravanch*, a suppressed see in the province of Altsteu, distant from Erivan 15 leagues towards the north.

*Salmasavanch*, a see near Mueni, 5 leagues distant from Egmiathin. In this church psalms were formerly sung without ceasing. *Salmas*, in Armenian, means a psalm, whence the name.

*Tieceravanch*, or *Tiekeravanch*, a see 3 leagues from Egmiathin.

*Tiplis*, or *Teflis*, a Bishop's see. A Georgian prince rules in this place. The Persians and Turks also have some authority there.

*Varthchair*, a suppressed Bishopric in the province of Casvan, near the city of Van.

VIRAP, a Bishopric, but called an Arch-bishopric, because it has under it 3 convents: 1. *Vanstan*. 2. *Urzavanch*. 3. *Musahbiururanch*, distant 12 leagues from Egmiathin, not far from Mount Ararath.

*Ouschnanch*, a see the Bishop of which, in the year 1670, was D. Uskan or Voskan, who dictated this account to Father Simon. Beside these, 17 or 18 Bishoprics suffragan to the Patriarch or Catholicòs of Egmiathin, there are the following monasteries of the order of St. Basil.

*Surb-Astusasin*, i. e. "Sancta Dei Genetrix," in the province of Ararath,

- sometimes called *Niggara*, which was the name of the city in which the monastery is situated. *Surb-Astuassin* is the name of the church.
- Surb-Astuasincal*, a suppressed monastery, two leagues from *Niggara*. There are besides 3 convents of the order of St. Basil in Armenia.
- ARMENAPERKHIK**, called an Archbishopric, because he has under him many monasteries, but he is in reality subject to *Egmiathin*.
- AGULIS**, an Archbishopric in the province of *Golthan*, near *Naxuvan*, from which it is 15 leagues distant. He has no Bishops subject to him, for their sees are all abolished. Only these 5 convents: 1. *Hamasravanch*, the church is *Surb-Mesrop*. 2. *Bestuvanch*, the church is *Surb-Uscan*. 3. *Pharracuvanch*, the church is *Surb-Stephanus* and *Surb-Jacob*. 4. *Tsenuvanch*, the church is *Surb-Stephanus*. 5. *Surb-Johannes*.
- ACTHAMAR**, or **ALTAMAR**, an Archbishopric upon an island in the great lake of *Varapuracan*. This Archbishopric is considered as a schismatic by the Catholics of *Egmiathin*, and by the Armenian Church. He has 8 or 9 Bishops subject to him. The church having fallen into ruins, has not been rebuilt under the Turks.
- The Bishopsrics of *Basti*, of *Gasgi*, and *Sasan*, N. N. N.
- AMENAPHEIC**, or **AMENAPERKHIK**, an Archbishopric. The seat of this prelate is in a monastery in the province of *Ararath*, near the city of *Garni*, 10 leagues distant from *Egmiathin* towards the east. He is called an Archbishop, because he has subject to him many convents. *Chogevanch*, *Masclos*, *Vardapiet*, and others suppressed; but in reality it is only a Bishopric, subject to the Catholicos of *Egmiathin*.
- BARDULIMEOS**, i. e. St. Bartholomew, an Archbishopric in the province of *Hacbak*. He had formerly Bishoprics subject to him, now suppressed, but is now a suffragan of the great Archbishop of *Van*.
- BETCHNU**, or **BENU**, an Archbishopric in the province of *Salcunus-Stuer*, formerly a large city, now destroyed by the Persians, 8 leagues distant from *Erevan* towards the north. He has subject to him the following Bishoprics:
1. *Hair-Johan*, or *Hairuvanch*, a Bishopric in the province of *Gelarchun*.
  2. *Kietcharavanch*, a Bishopric in a city of the province of *Salcunus-Stuer*.
  3. *Schalvachuvanch*, a Bishopric. Both the city and see are destroyed. Not a single monk remains in the convent.
- Sevan*, a see in the province of *Salcunus-Stuer*.
- Karienusvanch*, a monastery of St. Basil, under the Archbishop of *Besnet*.
- CESAREA**, an Archbishopric in the province of *Cappadocia*. He has only two suffragans.
1. *Surb-Astuassin*, "Sta. Dei Genetrix," a Bishopric 3 leagues from *Cæsarea*.
  2. *Hisia*, a Bishopric, 6 leagues distant from *Cæsarea* towards the north. There is there a monastery of the order of St. Basil called *Surb-Sargis*, S. *Sergius*.
- SURB-CARAPET**, an Archbishopric, or *Karapiet*, i. e. "Præcursor S. Johannes," in the province of *Taron*. He has subject to him.
1. *Matnavanchmœu*, a Bishopric in the same province.
  2. *Büllis*, Bishopric in the same province.
- Cpar*, formerly an Archbishopric, now destroyed.
- DERGANAVANCH**, an Archbishopric in the province of *Dergan*, between *Arzerum* and *Arsingam*. This region is subject to the Turks.
- FAHRAPAT**, or **TERAH-BAT**, or **TEDAWAVU**, an Archbishopric, or rather a Bishopric in the province of *Masanderam*.
- SURB-GREGOR**, i. e. S. **GREGONG**, an Archbishopric. The same which is called *Lusavaric*, and a monastery in the province *Carin* or *Azyerum*. It is also called the Archbishopric of *Avyerum*, for the monastery is only a league distant from *Arzerum*.
1. *Surb-Astuassin*, a Bishopric in the province of *Karin*, distant 4 leagues from *Arzerum*.
  2. *Genusuvanch*, a Bishopric under the Turks, 8 leagues distant from *Arzerum*.
  3. *Manmruanavanch*, a Bishopric near the city of *Ohtic*, in the province *Mauermam*.
- HACRAT**, a large Archiepiscopal see of Armenia, in the province *Tascir*, vulgo *Lorri*. *Hacbat* is about 70 leagues distant from *Tiplis*. He has the following suffragans.
1. *Goruvanch*, a Bishopric in the province *Gosi*, near the city of *Gosi*, in the "country of the Georgians."
  2. *Hacartinvanch*, a suppressed see.
  3. *Macaravanch*, a suppressed see.
- HAMITH**, an Archiepiscopal see, sometimes *Caracmit*. The Chaldæans and Armenians call it only *Hamith*. *Car*, in the vulgar dialect, signifies "black,"



and because it is situated at the foot of a mountain, part of which is of great blackness, on that account it is called Car-Hamith. The Armenians declare it is the ancient "Tigranates." The Patriarch of the Syrian Jacobites has sat there since 1662, who formerly had his seat at Orfa. Here also the suffragan of the Patriarch of the Nestorians has his seat, who formerly was at Elchung, 8 leagues from Mosul towards the north. Mosul, according to tradition, is the ancient Ninevah. He has the following suffragans:

1. *Ael*, or *Agel*, 1 league from Hamith.
2. *Aremi*, 2 days distant from Hamith.
3. *Balu*, an Episcopate, 3 days distant from Hamith.
4. *Edesia*, a Bishopric, 4 days distant from Hamith towards the southwest.
5. *Gezmue*, a Bishopric, 3 days distant from Hamith.
6. *Mezdin*, an Episcopal see, southeast from Hamith.
7. *Senchuse*, a Bishopric, 4 days distant from Hamith.
8. *Thulguran*, a Bishopric, 2 days from Hamith.

**HABERDU**, or **HABERD**, an Archbishopric in the province Haberd. The church or monastery is *Surb-Astuasin*, near Hamith. He has under him 4 Bishoprics and 3 Convents. The names the Archbishop Uskan was unable to give.

**HISPAHAN**, commonly called by the Armenians *Sphuhun*, an Archbishopric, a royal city of Persia from the time of Shah Abbas, who collected many Armenians in a part of the city or suburbs called *Gulfa*, by others *Chiolpha*, in which are 20 Armenian churches. 1. *Surb-Astuasin*. 2. *Surb-Nicolaus*. 3. *Surb-Jacob*. 4. *Surb-Amenaphrecé*, i. e. the Redeemer of all men. It is a monastery of the order of St. Basil. 5. *Surb-Grigor*. 6. *Surb-Johan*. 7. *Amirrasthuvesi*. 8. *Karametichous*. 9. *Portucus*. 10. *Noraceucim*. 11. *Karachein*. 12. *S. Jacob*. 13. *Anapatin*. 14. *Eaeranescos Magnus*. 15. *Ereuanescos Minor*. 16. *Gazge*. 17. *Schsapain*. 18. *Ckochinn*. 19. *Is a Convent of Nuns*. 20. *Chogia Abedik*.

In *Gulfa* and *Loevau*, are about 8 thousand Armenians, almost all merchants. The Archbishop has the following suffragans:

1. *Pharia*, an Episcopal see towards the west.
2. ———.
3. ———.

**KARMINVANCH**, i. e. Red Convent, an Archbishopric in the province of *Ecegazor*, two days distant from Erivan and Naxcivan.

Suffragans.

1. *Capisvanch*, a Bishopric and monastery of St. Basil, near the city *Capis*, which is now deserted.

*Caputsvanch*, i. e. a monastery of blue or black color, in the province of *Ecegazor*. It is now only a monastery, though formerly a Bishop's see.

2. *Derbavanch*, a Bishopric in the province of *Ecegazor*.

3. *Hermonivanch*, a see in the same province.

4. *Azpter*, a Bishopric in the province of *Sahbunisozor*, about 20 leagues distant from Erivan towards the east.

**MACHIENUSVANCH**, an Archbishopric near the city *Machienus*, in the province *Gelarchuni*, about 15 leagues distant from Erivan. It has no Bishoprics under it, for they and the monasteries are alike destroyed.

**MACU**, an Archbishopric in the province *Artaz*. In the Cathedral Church, is the body of S. Thaddeus. It has subject to it:

1. *Ankar*, 5 days distant from Macu, towards the southwest, a Bishopric.

2. *Hoi*, 2 days distant from Macu, towards the south, a Bishopric.

3. *Jormi*, a Bishopric, distant 1 day from Tabris, and 3 from Macu, towards southeast.

4. *Maratha*, a Bishopric to the east of Tabris. An Italian Bishop occupied the see many years before, who translated many books into the Armenian version, and made many *vardapiets*, (i. e. doctors.)

5. *Salmast*, a Bishopric near *Maraga*.

**SURB-NARCAVEA**, i. e. The first Martyr Stephen an Archiepiscopal see toward the southwest, 12 leagues distant from Naxuvan. It formerly had many suffragans and monasteries, but except *Astapat* all are destroyed. Formerly *Gulfa d'Hispan* was under the rule of this Archbishop.

1. *Astapat*, or *Surb-Stephen*, which is the name of the church.

2. *Nachiovan*.

**SURB-USCAN**, i. e. the sign of the Holy Cross, because a part of the holy cross is there. It is the same Archiepiscopal see as *Sebaste* under the Turks. He has under him:

1. *Azpiruvanch*, a Bishoprick in the province Ascharu.
  2. *Antreasic*, a Bishopric in the province Acscan; the church is *Surb-Astuasain*.
  3. *Surb-Hresclacapel*, i. e. Archangelus, a Bishopric in Sebaste.
- SANACHEIN**, an Archbishopric in the province Tascir or Lorri. The see and convent under it are destroyed.
- SCAMMACHI**, or **ACUANIS**, an Archbishopric near the Caspian see; the see and convent are destroyed.
- TATHEVANCH**, a large Archbishopric in the province Kapan. He has under him:
1. *Mecri*, a Bishopric.
  - 2, 3, 4. Are other sees whose names D. Uskan did not give. This Archbishop has also under him these monasteries.
1. *Surb-Karapiet*.
  2. *Tanzapharac*.
  3. *Vagathevavanch*.
  4. *Anapat*, in which are more than 100 Eremites in a desert.
  - 5, 6. Two convents of nuns, one at *Scrher*, the other at *Zanzaparach*.
- THIVATAVANCH**, i. e. S. Anna, an Archiepiscopal see near the city Thucat, formerly Eudochia, 150 leagues from Egmiathin. He has under him:
1. *Nazianzenum*, a Bishopric under the Turks.
  2. *Marzuanavanch*, a Bishopric in the province Marzuan, under the Turks.
  3. *Neucasarea*, a Bishopric under the Turks.
- VAN**, a large Archiepiscopal see, the same with *Varach*. The Archbishop has his seat at a convent. Van is a city near the great lake of *Varaspuracan*. It has under it:
1. *Arces*, or *Arvicvanch*, or *Argeus*, near the great lake.
  2. *Clath*, or *Chelath*, a Bishopric near the lake.
  2. *Chisuvanch*, or *Ctus*, near the lake, towards the west. Here are three convents of monks and Eremites over whom a Bishop presides.
  4. *Lacn*, a Bishopric in the lake towards the west.
  5. *Ustan*, a Bishopric towards the north of *Varaspuracan*.
  6. *Husanus*, a Bishopric.
- S. Ephannivanch*, a monastery near Van.
- VIRAP**, i. e. Cavern or Abyss, in which S. Gregory lay hid and lived 13 years. It is properly only a Bishopric subject to the see of Egmiathin, but he is called an Archbishop because he has under him these three convents:
1. *Vaustan*.
  2. *Uzavanch*.
  3. *Muscaburuvanch*.

Subscripti Vscanus; Episcopus Vecavanch et Vardapiet, ac Vicarius generalis in Armenia sigillumque apposui.

The above account was dictated to the celebrated Father Simon, by *Uscan* or *Voscan*, an Armenian Bishop, who came to Amsterdam, in the year 1664, to superintend the printing of the Armenian version of the Holy Scriptures. *Uscan* afterwards died at *Marselles*, whither he had retired, with the permission of the King of France to print Armenian books.

### [CC.]

*The succession of the Armenian Catholics, from St. Gregory the Illuminator, A. 302 to A. 1786, as given by Serpos, in his Chronological Memoirs of the Armenian Nation, published at Venice, in 3 vols. small 8vo., 1786.*

1	St. Gregory. He was born 340; consecrated A. D. 302, according to Serpos, or 305 according to the Armenian chronology, Sat 27 or 30 years,	302	332	6	Nierses I. According to Armenian writers, present at the second General Council at Constantinople, A. 381.	365	369
2	Aristæus, his son and successor, most probably represented his father at the Council of Nice.	332	340	7	Isaac I.	} These three Catholics held the see ten years; the time of each is not known.	389 399
3	Vertani,	340	356	8	Zavenus,		
4	Jusics, or Hesichius,	356	362	9	Appurnaces,		
5	Farnerses,	362	365	10	Isaac II. the great, Leontius, Arzanes, John Ecelesc, and Corione bro't from Constantinople the	399	439

decrees of the Council of Ephesus: and Isaac convened a Council at Hasdisad, and promulgated these decrees, condemning Nestorius, &c.				30	Jeze, or Esdres, Assembled a Council, A. 629 at Carin, near Ezer, which accepted the decrees of Chalcedon.	629	640
11	Masropo, held the see 5 ms.			31	Nierses III.	641	661
12	Joseph I. Martyred by Isdegerd.	440	452	32	Anastatius,	661	667
13	Meliteus, } 452-475, 23 ys.			33	Israel,	667	677
14	Moses I. } Threepatriarchs, time of each not known.	451	475	34	Isaac IV.	677	703
15	Gyuto,*			35	Elias,	703	718
16	John I. Mantarunes,	475	487	36	John IV.	718	729
17	Christopher I.	487	493	37	David I.	729	741
18	Pabgenus,	493	498	38	Tiridates I.	741	764
19	Samuel,	498	508	39	Tiridates II.	764	767
20	Muser, or Moses,	508	516	40	Sion Baguense,	765	775
21	Isaac III.	516	521	41	Isaiah,	775	788
22	Leontius,	521	524	42	Stephen I.	788	790
23	Nierses II. The king of Persia having commanded that the Armenians should be separated from the Greeks, Nierses assembled a council at Thevin, or Erivan, and forbade the Armenians to go to Jerusalem, and separated them from the Greeks. On this occasion the Georgians and Armenians and some others withdrew, but they were afterwards reconciled.	524	533	43	Joab,	790	791
24	John II. Armenian epoch A. 551	533	551	44	Solomon,	791	792
25	Moses II.	551	594	45	George I.	792	795
26	Abraham I.	594	601	46	Joseph II.	795	806
27	John III.	601	617	47	David II.	806	833
28	Comiôtas,	617	625	48	John V.	833	855
29	Christopher II.	625	629	49	Zachariah I.	855	876
				50	George II.	876	897
				51	Mastoz, 6 mos.	897	897
				52	John VI.	898	925
				53	Stephen II.	925	926
				54	Theodore I.	926	936
				55	Elisha,	936	943
				56	Ananias,	943	965
				57	Vahan,	965	970
				58	Stephen III.	970	972
				59	Cacich I.	972	992
				60	Sarkis I.	992	1019
				61	Peter I.	1019	1058
				62	Cachich, Greeks hindered a new election till	1058	1064
				63	Gregory II. Son of Machistimos, called II. or Vecajaser.	1065	1107
				64	Basilius I.	1107	1113
				65	Gregory III.	1113	1166
				66	Nierses IV.	1166	1173
				67	Gregory IV. Degha,	1173	1193
				68	Gregory V. Kalcaves,	1193	1195
				69	Gregory VI. Abirad,	1195	1203
				70	Gregory VII.	1203	1220
				71	Constantine I.	1220	1267
				72	Jacobus I. Dajese,	1267	1285
				73	Constantine II. Cesariense,	1285	1288
				74	Stephen IV. carried into captivity in 1289 by Benodact, Sultan of Egypt, who destroyed Romcla, A. 1293.	1288	1293
				75	Gregory VIII. Romcla having been destroyed by Benodact, Gregory VIII. fixed the Patriarchal see at Sis.	1293	1307

\*NOTE. Gyuto Le Quien calls him Citus or Chyut. He first established the Patriarchal see at Thevin, said to be Erivan. In his time the king of Persia ordered that all consecrations should take place in Armenia, and this order continues, says Serpos, even to the present day. This happened in the time of Zeno, when Acacius was patriarch of C. P., who, in subjecting the Pontic Diocese to his obedience had taken from the Bp. of Casarea, in Cappadocia, his prerogative. Gyuto first arranged and enlarged the Liturgy of the Armenian Church.

77	Constantine III. of Casarea	1307	1323	87	Gregory VIII.	1417	1418				
76	Constantine IV. of Lam-prone,	1323	1327	88	Paul II.	1418	1430				
78	Jacobus II. of Sis, abdic.	1327	1341	89	Constantine VI.	1430	1439				
79	Mechitar of Kerna,	1341	1355	90	Joseph III.	1439	1440				
	Jacobus II. again,	1355	1359	In 1441, after the death of Joseph III., occurred the division of the Catholicate, or Patriarchate, of the Armenians, in consequence of the refusal of Gregory IX., his successor, to remove to Eckmiazim.							
80	Mesropus II.	1359	1372								
81	Constantine V.	1372	1374								
82	Paul I.	1374	1378								
83	Theodore II.	1378	1396								
84	Garabied II.	1396	1398								
85	David IV.	1398	1402								
86	Garabied II.	1402	1417								
<i>Catholici of Sis.</i>								<i>Catholici of Eckmiazim.</i>			
91	Gregory IX., Musapek,	1440	1447					91	Ciriacus, of Kriab,	1441	1443
92	Garabied,	1447	1449	92	Gregory X. of Macmu,	1443	1452				
93	Stephen,	1449	1469	93	Aristacus II.	1452	1461				
94	John of Theleauru,	1489	1525	94	Zacariah II.	1461	1465				
95	John of Kilescap,	1525	1539	Previously Patriarch of							
96	Simon of Almuso,	1539	1545	Aghamar.							
97	Lazarus of Ulnese,	1545	1548	95	Sergius II.	1465	1490				
98	Thoro or Theodore of Sis	1548	1551	96	Aristacus III.	1490	1498				
99	Chaciadur,	1551	1560	97	Thaddæus I.	1498	1503				
100	Chaciadur of Ulneuse,	1560	1584	98	Elisha II.	1503	1507				
101	Azariah,	1584	1602	99	Nierses V.	1507	1515				
102	John,	1602	1627	100	Zacariah III.	1515	1520				
103	Minas of Erzarum,	1627	1633	101	Sergius III.	1520	1536				
104	Simon of Sebaste,	1633	1648	102	Gregory XI.	1536	1541				
105	Nierses of Sebaste,	1648	1658	103	Stephen V.	1541	1547				
106	Thoro or Theodore of Sis	1654	1655	104	Michael,	1547	1553				
107	Chaciadur,	1658	1678	105	Basilius II.	1553	1562				
108	Isaac,	1678	1689	106	Gregory XII.	1562	1569				
109	Gregory of Adani,	1689	1691	107	Stephen VI.	1569	1573				
110	Asduazadur,	1691	1694	108	Thaddæus II.	1573	1578				
111	Matthew of Sare,	1694	1701	109	Archiep,	1578	1586				
112	Peter, of Peri,	1701	1719	110	David V.	1586	1593				
113	John, deposed,	1719	1727	111	Melchisedec,	1593	1603				
114	Gregory,	1727	1729	112	Gregory XIII., Serapion,	1603	1624				
115	John, the second time,	1729	1732	113	Isaac V.	1624	1629				
116	Luke,	1732	1751	114	Moses III.	1629	1633				
117	Michael,	1751	1763	115	Philip of Halpag,	1633	1655				
118	Gabriel,	1763	1771	116	Jacobus III. of Julfa,	1655	1688				
119	Ephraim,	1771	1784	117	Eleazar,	1680	1691				
120	Thoro or Theodore,	1784		118	Nehabied, of Edessa,	1691	1707				
	Living when Serpos wrote in 1786.			119	Alexander I. of Julia,	1707	1715				
				120	Asduazadur,	1715	1726				
				121	Carabiel III.	1726	1730				
				122	Abraham II.	1730	1734				
				123	Lazarus,	1734	1738				
				124	Minas, Patriarch of Constantinople, raised to the see of Eckmiazim,	1738	1751				
				125	Alexander II. of Constantinople,	1751	1754				
				126	Isaac VI. Akakin remained at Eckmiazim, and died without having been consecrated.	1754	1755				
				127	Jacobus IV. Sciamach,	1755	1759				
				128	Simon of Erivan,	1759	1763				
				129	Luke of Erzarum,	1763	1780				
					Living when Serpos wrote. He died in 1799.	1780					

## [D.]

*Succession of the Greek Patriarchs of Antioch, and of the Syro-Jacobite Patriarchs, and Maphrians, from St. Peter the Apostle.*

1	St. Peter the Apostle,		42	Basilus,	456	458
2	Evodius,		43	Acacius,	458	460
3	Ignatius,	116	44	Martyrius,	460	470
4	Hieron,	116		Compelled to abdicate A.		
5	Cornelius,	136		D. 470 or 471, by the influ-		
6	Eros,	149		ence of Peter Gnapheus, or		
7	Theophilus,	177		the Fuller, the Monophysite		
8	Maximinus,	186		45 Peter, surnamed Gnapheus,		
9	Serapion,	199		or the Fuller, deprived and		
10	Asclepiades,	211		driven into exile, 471,	471	
11	Philetus,	230		46 Julianus, died of grief, occa-		
12	Zeberus,	230		sioned by the success of		
13	Babylas,	236		Peter Gnapheus,	471	476
14	Fabius, Martyr,	251		47 Peter, the Fuller, regained		
15	Demetrianus,	252		possession of the see A.		
16	Paulus of Samosata, here-	269		476, but being again sent		
	sia-arch,	269		into exile A. 477,	476	477
17	Domnus I.	269		48 John II. surnamed Codona-		
18	Timæus,	274		tus, was elected. He held		
19	Cyrillus,	283		the see only a few months		
20	Tyranus,	304		and was then ejected,	477	
21	Vitalis,	319		49 Stephen II. was elected in		
22	Philogonius,	323		his room; died 480 or 481,	477	480
23	Paulinus,	324		50 Stephen III. consecrated by		
24	Eustathius, present at C. of	331		command of the Emperor		
	Nice,			Zeno; soon after assas.	481	
25	Eulalius, Arian,			51 John II. restored.		
26	Euphronius, orthodox,			52 Calandion, consecrated by A-		
27	Piacilius, Arian,	333		cacius, Bp. of Constantino-		
28	Stephanus, Arian,	348		ple, by command of the Em-		
29	Leontius, Arian,	357		peror Zeno, on hearing of		
30	Eudoxius, Arian,			the murder of Stephen, A.		
31	Anianus,			482, but being found to be		
32	Meletius, orthodox,			a Nestorian, the Emperor		
33	Euzoius, Arian,	376		Zeno banished him to the		
34	Meletius again, } This created a orthodox. } schism among Paulinus, ortho. } the orthodox.	378	381	Oasis, and recalled Peter, the Fuller, A. 485.		
	Dorotheus, Arian,	376		53 Peter, the Fuller, being re-		
35	Flavianus, or- } Schism con- thodox, } tinued, occa- Evagrius, } sioned by the preceding ir- regularity.	381	404	54 Palladius,	485	488
				55 Flavianus II. nominated by	488	490
36	Porphyrius,	404		the Emperor Anastasius,		
37	Alexander,	413	421	A. 498, exiled A. 511, died		
38	Theodotus,	421		A. 518, the same year in		
39	Johannes I. in the Council			which the Emperor Anas-		
	of Ephesus,	423	441	tatius died.	498	511
40	Domnus II.	441		56 Severus,	512	518
41	Maximus, sat in the Coun- cil of Chalcedon,	449	455	The Emperor Justin I. be- ing an enemy to the Mo- nophysites, banished Seve- rus, who fled into Egypt.		

57	Paul II. consecrated in 519; but having publicly expressed his approbation of the Council of Chalcedon, such tumults were raised that in A. 521 he voluntarily abandoned his see.	519	521				
58	Euphrasius consecrated in A. 521, at first opposed the Council of Chalcedon, but afterwards persecuted the Monophysites. He perished A. 526, in the earthquake which destroyed the city of Antioch. Severus restored by the favor of Theodora, the wife of Justinian, who succeeded Justin in 527. He returned to Constantinople, but must have been again sent into exile that same year, for	521	526		Severus, after his second banishment in 527 returned to Egypt, where he remained concealed under the disguise of a monk till he died, in the year 539. On the death of Severus, the Monophysites elected a presbyter named Sergius to succeed him, who was consecrated by John, Bishop of Anazarba, as patriarch of Antioch. From that time to the present the schism has been perpetuated; the adherents of the Emperor, and of the Council of Chalcedon, having one patriarch of Antioch, and the Monophysites another.		
<i>Monophysite Succession.</i>							
				57	Sergius consec. A. 539, died A. 542.	539	542
				58	Paul, surnamed <i>Beth-Uchome</i> , consecrated by Jacobus Baradaas, Bp. of Edessa. In 578, being induced by the Emperor to subscribe the decrees of Chalcedon, he was deposed. He retired to Constantinople, and died there four years after.	549	578
59	Ephræm, Count or Præfect of the Oriental diocese, was so active during the earthquake in succouring the distressed inhabitants, that out of gratitude they elected him their Bishop. He was consecrated A. 527, held the Episcopate 18 years, and died A. 545.	527	545				
60	Domnus III. appointed by the Emperor Justinian, and consecrated at the end of A. 545, or beginning of 546, held the see 14 years, and died A. 559.	545	559				
61	Anastasius I. held the see till 569; exiled by the Emperor Justin II.	559	569				
62	Gregory, consecrated by command of the Emperor Justin II. died A. 584. Anastasius I. restored by the Emperor Maurice, died in 598 or 599.	569	584				
63	Anastasius II. put to death by the soldiery, at the investigation of the Jews, in 610.	584	599				
				59	Peter, of Callinicum, elected by the clergy in 578. Sat 13 years and died in 591.	578	591
				60	Julianus sat 3 years and 5 months.	591	595
				61	Athanasius I. surnamed Camolo of Samosata, was elected in 595. Hands were laid on him, says Bar-Hebraeus, by Severus, Bishop of Jerusalem. He was so acceptable to those of the Greek communion in Antioch, that on the death of Anastasius II. in 610, they submitted to his jurisdiction. During his life, therefore, the schism was healed.— He died A. 631.	595	631

Greek Patriarchs.		Syro-Jacobite Patriarchs.		Maphrians.						
Macedonius, a Monothelite or Maronite, consecrated by Sergius, Pat. of Constantinople, by order of the Emperor Heraclius, in the ninth year of John I. This renewed the schism. Georgius, or Giari-gius, a Maronite, or Monothelite, cons. at Constantinople; died soon after.	640	655	62	John I. de Sedrahi, consecrated by Abraham, Bishop of Nisibis.	631	649	1	Achudemes, consec. by Jacobus Baradaeus the first Metropolitan of the East. In 540 Chosroes, king of Persia, laid waste Antioch, and carried great numbers of its inhabitants captive. In 544 he besieged Edessa, and carried captive great numbers from the neighboring villages. Thus the Monophysites, says Bar-Hebræus, became numerous in the East and began to have a primate in opposition to the Nestorian Catholics. Achudemes was beheaded by order of the king of Persia in 575.	559	575
Macarius, a Monothelite, or Maronite, consecrated at Constantinople, and remained there 8 years. He was present in the sixth Council and was there condemned, A. 680-681.			63	Theodore, consecrated by Abraham, Bp. of Emosa, in December, 649.	649	667				
Theophanes, cons. during the session of the sixth Council.—How long he lived, uncertain.			64	Severus Bar-Maske, Bishop of Amida, the first Bishop, elected Patriarch A. 668. Died 680. See vacant 3 or 4 ys.	668	680				
Alexander was Bp. of Antioch in 686.			65	Athanasius II. Bal-doyo, consecrated in the Synod of Rhesin by Ananias, Bishop of Marda and Caphartata.	684	687				
Thomas, George sat in the Council in Prullo, A. 691. It is supposed that he died in 702.—The Mahometans having occupied Antioch in 638, all notices respecting the Greek Christians in that city are very uncertain.			66	Julianus II. consec. at Amida by Athanasius, Bishop of Sarug, A. 688. Sat 21 years, and died A. 708.	688	708	2	Kam Jesus, See vacant 5 years.	578	609
Stephen III. placed in the see of Antioch, by permission of the Caliph Nescham.—Died about 744.			67	Elias, after being 18 years Bishop of Euphemia, was elected patriarch A. 709. In 711 he was permitted by the Arabs to fix his see at Antioch. Died A. 723.	709	723	3	Samuel con. in 614; sat 10 years, and died A. 624.	614	624
Theophylact died, according to Theophanes, in the 10th year of Constantine Copronymus.			68	Athanasius III. consec. in April, 724, by Theodosius, Bp. of Rhesina. He died A. 740.	724	740	4	Maruthes, the first who fixed the see of the Jacobite Metropolitan of the East at Tagrit.	629	649
Theodore, exiled by the Caliph in 756, but restored in 763. Died A. 773.			69	John II.	740	755	5	Denha I. consec. by the Pat. Theodore. See vacant 10 years.	649	659
Theodoret, Job, Nicholas I. Stephen IV.; died on the day of his election.	812	842	70	Isaac elected in 755, by command of Abu-Giaffar Almansor, & consec. at Rhesina by Jacobus, Bp. of Rea-chipha. Strangled the same year, by order of Abu-Giaffar.	755		6	Bar-Jesus cons. by Severus, Bar-Maske, A. 669; died A. 684.	669	684
Theodosius I. or Thadusius, Eustathius III. Simson I. Elias II. Theodosius II. Theodoret II. Agapius I. Christopher, Theodore II. Agapius II. John III. Nicholas II. Elias II.	870	896	71	Athanasius IV.	759	790	7	Abraham I. consec. early in 684; died the same year.		
			72	George,	790	792	8	David cons. by the oriental Bishops, was present at the Synod of Rhesin, and died there.	728	757
			73	Joseph,	793	817	9	See vacant 1 y. 6 m.		
			74	Cyriacus,	818	845	10	John I. Sobo.	685	688
			75	Dionysius,	846	874	11	Denha II. cons. by the eastern Bishops, March 13, 688; died Oct. 19, 728, having held the see 40 years.	688	728
			76	John III.	878	883	12	Paul, a presbyter, con. by Athanasius, A. 728; sat 29 years and died Mar. 5, 757.	728	757
			77	Ignatius I.	887	896	13	John II.		
			78	Theodosius,	897	903	14	Joseph.		
			79	Dionysius II.	910	922	15	Sarbelius.		
			80	John IV.	923	935	16	Simeon.		
			81	Basilus,	936	956	17	Basilus,	830	834
			82	John V.	956	959	18	Daniel,	830	847
			83	John VI.	958	961	19	Thomas,	848	868
			84	Dionysius III.	962	962	20	Basilus II.		
			85	Abraham, Bp. 9 m. and 7 days.	964	987	21	Melchisideck,		
			86	John VII.	986	1003	22	Maphrian at the same time with Basilus.—The schism was healed by their deaths, the same year.		
			87	Athanasius,	1003	1033		Sergius,	872	884
			88	John VIII.				Athanasius,	887	913





Greek Patriarchs.		Syro-Jacobite Patriarchs.	
Joachim VI.	1593	128	Ignatius XXIII. or XIX. embraced the Roman communion; obliged to leave Marden; took refuge at Aleppo, where a succession of patr. in the Roman Com. has been continued.
Joachim VII.	1610		
Dorotheus IV.	1618		
Athanasius III.	1628		
Ignatius III.	1630	129	Ignatius XXIV. or XX.
Cyrillus IV.			
Euthymius I.		130	Ignatius XXV. or XXI.
Eutychius II.			
Macarius III.	1643	131	Ignatius XXVI. or XXII. George,
Cyrillus V.			
Neophytus.		132	Ignatius XXVII. or XXII. Isaac, presided over the Jacobites in 1721.
Athanasius IV.			
Cyrillus VI. driven into exile for embracing the Rom. Com.			
Sylvester.	1726		
He held the see in 1733.			

## [DD.]

*The Jacobite Bishoprics in Alphabetical order.*

## A.

1. *Abila*: a city of Syria, 32 miles from Heliopolis.
2. *Acco*: *Ptolemais*: *St. Jean d'Acre*.
3. *Adorbigana*: v. the Nestorian Catalogue.
4. *Aakula*, or *Cupha*: on the Euphrates.
5. *Aleppo*: *Chalep*.
6. *Alexandretta*: *Scandaron*: port of Aleppo.
7. *Amida*: *Amid*: *Constantia*: in Mesopotamia.
8. *Amoria*: in Mesopotamia.
9. *Anazarba*: in Cilicia.
10. *Anazila* or *Hanazil*: in Armenia.
11. *Anbara*: v. P. 3.
12. *Apamea*: in Syria.
13. *Arabia*.
14. *Aarca*: in Armenia.
15. *Arsamosata*: in Armenia.
16. *Arsun*: In Armenia.
17. *Asia*.
18. *Asphurtimum*: forty-four miles from Amida.

## B.

1. *Baal Bach*: *Beth Shemesh*: Heliopolis:
2. *Bagdad*:
3. *Begadscia*: a town of Marda.
4. *Bartela*: in the region of Ninive.
5. *Bassora*: on the Tigris.
6. *Behernium*: in Charma.
7. *Beth-Arsom*: near Seleucia.
8. *Beth-Cudida*: near Ninive.
9. *Beth-Chino*: near Mosul.
10. *Beth Daniel*.

11. *Beth Manaim*.

12. *Beth Raman*: in the region of Ninive.
13. *Beth Saïda*: in the region of Ninive.

## C.

1. *Cesarea*: in Cappadocia.
2. *Callinicus*: in Mesopotamia.
3. *Callisura*: not in existence.
4. *Caphartuta*: in Mesopotamia.
5. *Canabaca*: near Hierapolis.
6. *Cartamina*: in Mesopotamia.
7. *Chabura*: in Mesopotamia.
8. *Charma*: near Samosata.
9. *Chiphra*: on the Tigris.
10. *Chisuma*: between Aleppo and Edessa.
11. *Circesium*: in Osrhoëna, on the Euphrates.
12. *Claudia*: in the less Armenia.
13. *Cyprus*: the well known Island.
14. *Cyrus*: capital of a region in Syria.

## D.

1. *Damascus*: the well known city.
2. *Dara*: in Mesopotamia.
3. *Dalucha*: 40 miles from Samosata.

## E.

1. *Edessa*: a well known city.
2. *Emessa*: a city in Phœnicia.
3. *Euphemia*: a city in Mesopotamia.

## G.

1. *Gargar*: near Miletina.
2. *Garme*: in Assyria.
3. *Gehon*: in Cilicia.
4. *Germanicia*: in Euphratensis.
5. *Giaaphar Castrum*: near Mosul.

6. *Gozarta* : near Mosul.  
 7. *Guba* : near Melitene.  
 8. *Gulmarga* : near Sigara.  
 9. *Gumal* : near Maraga.  
 10. *Gumæ* : region of Antioch.
- H.
1. *Haa* : in Turabidine.  
 2. *Hadeth* : 2 cities, one in and the other beyond Mesopotamia.  
 3. *Harran* : in Mesopotamia.  
 4. *Haret Baret* : in Armenia.  
 5. *Hara* : in Chorasán.  
 6. *Hassasanites* : a region of Tagrit.  
 7. *Halacha* : in Diarbeker.  
 8. *Haura* : a village of Sarug.  
 9. *Hegon or Eges* : in Cilicia.  
 10. *Epiphania* : near Issus in Cilicia.  
 11. *Hierusalem*.  
 12. *Himeria* : near Edessa.  
 13. *Hirta* : in Assyria.  
 14. *Hurin* : between Palmyra and Damascus.
- I. J.
1. *Jabruda* : in Phœnicia Libanensis.  
 2. *Irenopolis* : in Cilicia.
- K.
1. *Kennessin, Kansara*, a village in Syria.
- L.
1. *Lacabena* : destroyed.  
 2. *Laodicea* : 2 cities—one near Libanus, and the other on the sea coast.
- M.
1. *Maadán* : a region in Mesopotamia.  
 2. *Maalta* : a village in Mesopotamia.  
 3. *Maara* : belongs to Nisibis.  
 4. *Mabug* : in Syrian Euphratensis.  
 5. *Maipheracta* : in Mesopotamia.  
 6. *Mnsur Castrum* : not in existence.  
 7. *Maarde* : in Mesopotamia.  
 8. *Marga* : situation uncertain.  
 9. *Melitene* : 3 days north from Sebaste.
10. *Modiad* : on this side the Tigris. Here follow 21 Monasteries, viz :
1. *St. Abel* : near Maadan.  
 2. *Sophylas* : near Rhesina.  
 3. *St. Ab. Hai* : on the Euphrates.  
 4. *St. Ananias* : near Mardan.  
 5. *Bared* : near Melitina.  
 6. *Barsumas* : near Melitene.  
 7. *St. Bettonias*.  
 8. *Holy-Cross* : Residence of Bps. of Haa.  
 9. *Duriloomer* : Residence of Bps. of Heliopolis.  
 10. *Eusebona* : near Teleda.  
 11. *Guba-Barjas* : near Antioch.  
 12. *Jaricatha* : near Mopsuestia.
13. *St. James in Salacha* : seat of Bp. of Salacha.  
 14. *Malchus* : in the mountains Tur-Abdin.  
 15. *St. M. Magdalene* : in Jerusalem.  
 16. *St. Matthew* : near Mosul.  
 17. *Natapha* : not far from Mardia.  
 18. *St. Sergius* : on Mt. Sains.  
 19. *Teleda* : near Teleda.  
 20. *Zabar* : near Melitene.  
 21. *Zacha* : near Callinicus.
32. *Mopsuestia* : in Cilicia.  
 33. *Mosul* :
- N.
1. *Nisibis* : Mesopotamia.  
 2. *Nuhadra*.
- O.
1. *Ormia*, v. U. 1.  
 2. *Orpha*, v. E. 1.
- P.
1. *Palmyra*, v. T. 12.  
 2. *Perrhi* : in Euphratensis.  
 3. *Phera-Sapor, Anbara* : on the Euphrates.
- R.
1. *Raha* : v. E. 1.  
 2. *Ramataa* : v. Z.  
 3. *Resaina* : two days from Haran.  
 4. *Reschipha* : in Mesopotamia.  
 5. *Roabanum* : near Chisuma.  
 6. *Romanum Castrum* : south of Edessa.
- S.
1. *Salacha* : in Tur-Abdin.  
 2. *Samosala* : on the Euphrates.  
 3. *Sarug* : ten miles from Edessa.  
 4. *Saura* : near Amida.  
 5. *Sciaharzul* :  
 6. *Schered* : in Mesopotamia, near the Tigris.  
 7. *Segestan* : in Chorasán.  
 8. *Selucua* : vid. Nestorian Catalogue.  
 9. *Semcha* :  
 10. *Sibabarcha* : near the Euphrates.  
 11. *Sengiar* : in Mesopotamia.  
 12. *Sis* : in Cilicia.  
 13. *Suairia* : two towns of this name : one in Mesopotamia, the other in Bythina.  
 14. *Sura* : in Syria.  
 15. *Symnada* : in Phrygia.
- T.
1. *Taalbensium Arabum*.  
 2. *Tagrit* : six days from Mosul.  
 3. *Tarach* : in Mesopotamia.  
 4. *Tarsus* : in Cilicia.  
 5. *Tauvez, Tebriz*.  
 6. *Tela* : west from Nisibis.  
 7. *Tela-Arsania* : in Armenia, on the river of the same name.

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|---|--|
| <p>8. <i>Tel-Baser</i>: two days from Aleppo.<br/>                 9. <i>Tel-Besme</i>: near Marda.<br/>                 10. <i>Tel-Patricia</i>: near Melitene.<br/>                 11. <i>Thadmor</i>.<br/>                 13. <i>Thodosiopolis</i>: in Armenia.<br/>                 14. <i>Tripolis</i>: a well known city of maritime Phœnicia.<br/>                 15. <i>Tur-Abdin</i>: this side Tigris.</p> | <p>V.<br/>                 1. <i>Vrima</i>: near Samosata on the Euphrates.<br/>                 Z.<br/>                 1. <i>Zabatra</i>: two days from Melitene.<br/>                 2. <i>Zaid Castrum, Haret Baret</i>: in fourth Armenia.<br/>                 3. <i>Zeugma</i>: in Syria Euphratensis.</p> |
|---|--|

[E.]

*The succession of the Patriarchs of Alexandria, from St. Mark to A. D. 1730.*

1	St. Mark, the holy Evangelist,	60	68
2	Ananias, or Hananias,	68	86
3	Melitanus or Abilius,	86	98
4	Cerdo,	98	103
5	Aprimus or Abrimius,	109	121
6	Justus,	121	132
7	Eumenius,	132	142
8	Marcianus,	142	152
9	Claudianus or Celadion,	152	166
10	Agrippinus,	166	178
11	Julianus,	178	188
		Chronicon Orientale.	Euseb. Euseb.
12	Demetrius,	188	230
13	Hieroclas,	230	246
14	Dionysius,	246	264
15	Maximus,	264	282
	Vacancy of a year.		
16	Theonas,	283	292
17	Petrus Hieromartyr,	292	303
18	Achillas,	303	304
19	Alexander,	304	326
	After the Council of Nice, there is a division in consequence of the Arian heresy, as exhibited below.		
20	Athanasius Apostolicus,	326	372
	The Arian Bps. during his time are		
	1. Pistus,	339	
	2. Gregory of Cappadocia,	341	348
	3. George of Cappadocia,	356	361
	4. Lucius,	361	
21	Petrus,	372	
22	Timotheus,		385
	} from 372 to 385.		
23	Theophilus,	38	412
24	Cyril,	41	444
25	Dioscorus deposed by the Council of Chalcedon in 451: which deposition occasioned a permanent schism into the Jacobite and Melchite factions, the separate succession of whose patriarchs follows. (See next page.)	444	



<i>Jacobites.</i>			<i>Melchites.</i>
68 Michael	1092	1102	Theodosius.
69 Macarius	1102	1128	Cyrillus.
70 Gabriel	1130	1145	Eulogius II.
71 Michael	1145	1146	
72 Joannes	1147	1166	Sophronius.
73 Marcus Abr'lfarage	1166	1187	Elias.
74 Joannes Abu'Imaged	1189	1216	Marcus—Nicolaus I.
75 Cyril, after 19 years vacancy	1235	1243	Gregory I.
76 Athanasins	1251	1262	Nicolaus II.
77 Gabriel, 1269—1271	1269	1271	
78 John, 1262—1269—1271— 1293	1262	1293	Athanasius III.
79 Theodosius	1294	1300	
80 John	1300	1320	Gregory II.
81 John	1320	1327	
82 Benjamin	1327	1339	Gregory III.
83 Petrus	1340	1348	
84 Marcus		1363	Niphon.
85 Joannes	1363		
86 Gabriel		1376	Marcus.
87 Matthaens			Nicolaus III.
88 Gabriel	1411		Gregory IV.
89 Joannes			Philotheus.
90 Matthaens	1454		Athanasius.
91 Gabriel			Marcus.
92 Michael			
93 Joannes			Philotheus.
94 Joannes			Gregory V.
95 Gabriel			Joachim.
96 Joannes			Silvester.
97 Gabriel			Meletius Pigas.
98 Marcus of Biad			Cyril Lucar.
99 John of Melawan			
100 Matthaens			Gerasimus I; Metrophanes; Nicolaus.
101 Marcus of Major	1645	1660	Joannicius.
102 Matthaens	1660	1675	Joachim.
103 Joannes el Toakhi	1675	1718	{ Paisius.
104 Petrus	1718	1726	{ Parthenius; Gerasimus II.
105 Joannes el Millawi was living in 1730.	1727		Samuel, was living in 1721. Cosmas of Chalcedon.

NOTE. The foregoing tables, transcribed or abridged from books not easily accessible, were designed principally to guide the future inquiries of our Missionaries. It is to be regretted, therefore, that errors with regard to names of places have unavoidably occurred. Some of these were occasioned by hasty transcription; others, by diversities of spelling in different authors, and others again, by the manuscript copy being made by various hands, and the books from which they were taken being too far from the press to be referred to when the hand-writing occasioned perplexity. It is hoped that the learned reader will make due allowance for these embarrassments, and that the Missionaries will be able on the spot to correct such errors without much difficulty.

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\*ERRATA.—Page 9, for H. W. Ducachet, M. D., read Rev. H. W. Ducachet, D. D. For Friderick T. Peel, read Frederick T. Peet.

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