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 11th 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.

NEW-YORK:

PRINTED BY WILLIAM OSBORN,

88 William-street.

M DCCC XXXVIII.
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.


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 McLlvaine, 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.

* 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.


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.

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-

* 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.

The Board met.

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 Tyng have leave to withdraw his resignation; and it was accordingly withdrawn.

Bishop McLlvaine 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. 11, 5 o' clock, P. M.

The Board met.


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.
Rhode Island, Rev. N. B. Crocker, D. D.
Connecticut, Rev. Harry Croswell, D. D., Mr. S. H. Huntington.
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, enclosing $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:


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:


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.

[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
$8,242 26

The payments up to the same time have been, $4,547 87

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 Menominee 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
APPENDIX.—REPORT OF THE

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.
APPENDIX.—REPORT OF THE

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.

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.

[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 ap­
pointment 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,

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 regula­
tion 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.
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.
**REPORT OF THE BOARD.**

**FUNDS.**

**RECEIPTS.**

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

<table>
<thead>
<tr>
<th>Year</th>
<th>Domestic</th>
<th>Foreign</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1835, Aug. 19 to Nov. 25,</td>
<td>-</td>
<td>-</td>
<td>5,595 03</td>
</tr>
<tr>
<td>To 1836, June,</td>
<td>18,783 49</td>
<td>18,049 28</td>
<td>36,832 77</td>
</tr>
<tr>
<td>To 1837, June,</td>
<td>22,662 82</td>
<td>26,011 79</td>
<td>48,674 61</td>
</tr>
<tr>
<td>To 1838, June,</td>
<td>24,933 98</td>
<td>27,193 98</td>
<td>52,127 96</td>
</tr>
<tr>
<td>To 1838, September 1,</td>
<td>1,803 95</td>
<td>3,091 84</td>
<td>4,895 79</td>
</tr>
<tr>
<td>From other societies,</td>
<td>-</td>
<td>9,000 00</td>
<td>9,000 00</td>
</tr>
<tr>
<td>A donation, the interest of which is available,</td>
<td>10,000 00</td>
<td>10,000 00</td>
<td></td>
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</tbody>
</table>

78,184 24 83,346 89 167,126 16

Making the available receipts in 36 ½ 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.**

<table>
<thead>
<tr>
<th>Year</th>
<th>Domestic</th>
<th>Foreign</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1835, August 19 to Nov. 25,</td>
<td>-</td>
<td>-</td>
<td>11,654 90</td>
</tr>
<tr>
<td>1835, Nov. 25,</td>
<td>9,779 45</td>
<td>9,845 64</td>
<td>19,625 09</td>
</tr>
<tr>
<td>1836, June,</td>
<td>25,081 46</td>
<td>32,184 94</td>
<td>57,266 40</td>
</tr>
<tr>
<td>1837, June,</td>
<td>26,154 56</td>
<td>32,916 40</td>
<td>59,070 96</td>
</tr>
<tr>
<td>1838, Sept. 1,</td>
<td>4,547 87</td>
<td>4,680 47</td>
<td>9,228 34</td>
</tr>
</tbody>
</table>

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

Balance now in Foreign Treasury, $9,471 18

13,165 58
APPENDIX.

GENERAL VIEW OF MISSIONS.

DOMESTIC.

<table>
<thead>
<tr>
<th>Stations</th>
<th>Missionaries</th>
</tr>
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<tbody>
<tr>
<td>1835, August 19,</td>
<td>39</td>
</tr>
<tr>
<td>1838, September 1,</td>
<td>114</td>
</tr>
</tbody>
</table>

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.
REPORT OF THE BOARD.

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, Indiana-
apolis, Madison, Michigan City, Jeffersonville, Lawrence-
burg, 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 Con-
vention the only clergyman in Indiana, was then the Mis-
sionary 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, Tecum-
seh, Dexter, St. Joseph, Edwardsburgh, Marshall, Monroe,
Dearbornville, Jonesville, Black River, and Ann Arbor: in
the first nine of which, the following clergymen are Mission-
aries; the Rev. A. S. Hollister, the Rev. J. Selkreg, 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.
REPORT OF THE BOARD.

FOREIGN.

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<th>Native Pupils</th>
<th>Teachers reported</th>
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Connection having ceased:

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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.

[D.]

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 besides the Peloponnesus, comprehends only Acarnania, Aetolia, Phocis with a small part of Thessaly, Boeotia, Attica, Euboea, and the Cyclades.

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

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<tr>
<td>1. Argolis,</td>
<td>Napoli, or Nauplia.</td>
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<td>2. Achaia and Elis,</td>
<td>Patras.</td>
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<td>3. Messenia,</td>
<td>Cyparissa, or Arcadia.</td>
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<tr>
<td>4. Arcadia,</td>
<td>Tripolitza.</td>
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<tr>
<td>5. Laconia,</td>
<td>Misitra.</td>
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<tr>
<td>6. Acarnania and Aetolia,</td>
<td>Vrachori.</td>
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<tr>
<td>7. Phocis and Locris, (comprehending the southern part of ancient Thessaly,)</td>
<td>Salona, or Amphissa.</td>
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<tr>
<td>8. Attica, Boeotia Ægina,</td>
<td>Athens.</td>
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<td>9. Euboea, (with the northern Sporades,)</td>
<td>Chalcis.</td>
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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 Eccthesis or arrangement of Metropolitan

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* 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. 833, 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—CHALDAEANS.

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 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 Catholicos, and is considered as the head of the whole body wheresoever dispersed, "in Mesopotamia, Armenia, Syria, Palestine, Cilicia and Cyprus; in Arabia, Egypt and Ethiopia; 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 Catholicos 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 Catholicos 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 abridgment of Assemani's catalogue, to serve as a guide for future investigation.

As Metropolitan, the Catholicos has his own province con-
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 Laiety 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

* 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 Siu 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 Chundan, 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 Chorasan 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 Catholicos 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 Tatars, 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,

APPENDIX.—REPORT OF THE

a noble Venetian, spent twenty-six years in the service of Cu-
blai-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, innume-
rable 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, Tan-
guth, 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 king-
dom of Erginul, tributary to the Grand-Chan. Here there
are some Nestorian (i.e. Syro-Chaldaean) 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 Chris-
tians."†

"To the east of Erginul, eight days journey, there is a pro-
vince called Egrigaja, the chief city of which is called Cata-
cia, 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

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* Viaggi di Messer Marco Polo, Gentiluomo Venetiano, Lib. II. c. 1. 2. in
the second volume of the Collection of Ramusio, published at Venice in 1559,
folio.
‡ 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-Chaldaens 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 Catholicos 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. Rome 1652, ad ann. 1305.

‡ Bibl. Orient. Tom. 4, p. 357.
APPENDIX.—REPORT OF THE

by a Chinese Jew at Pekin, 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-Chaldaens 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 Choreen, 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 Choreen; 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 debatable 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 everywhere 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

as well as the Medes and Persians shared the labors of Thaddeus, the apostle of Edessa. They even claim Abgarus, king of Edessa, as one of the Arsacidae, their native princes, and thus were originally connected with the Syro-Chaldeans, 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 Leonidius, Bishop of Cæsarea, 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 Yagarsciabat or Artaxarta. The City no longer exists; but the monastery of Eck-miazin is said to occupy the site of the palace of king Tiridates; and here the Catholicos of the Armenians, the successor of Gregory the Illuminator, continues to reside.†

The various political revolutions of the country led to the

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

† Henry Martyn visited the Catholicos 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 Catholicos: 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 Catholicos of Echmiazin 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 Catholicos 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 Catholicos of Agthamar are at least eight or nine Bishops of his vicinity. The committee have no information respecting the Catholicos of Gantsazar.f

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 Catholicos. 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 Catholicos, by whom he is consecrated, two Bishops pre-

* 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.
SPECIAL COMMITTEE.

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 Catholicos from the body of Bishops. When the Catholicos 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 Catholicis.

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 Catholicos. 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

* As all consecrations are by the hands of the Catholicos as presiding Bishop, it is sufficient to exhibit the succession of the Armenian Catholicis 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 Baradæus 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.t Afterwards the translation of Bishops from one see to another, or to the dignity of

* See Appendix D.
† The historian Bar-Habiræus 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 Syris, 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.

* 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 reiterate. 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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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-Chaldaens 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 Catholicos, 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

* See Appendix E
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-Chaldaens, 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-Chaldaens 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.

† 1. Simeon, Metropolitan of Persia, about the year 655.
3. Jesubochitus, Metropolitan of Persia, about the year 700.
4. Sabarjesus II. surnamed Damascinus, Catholicos, A. 852.
5. Abraham II. Catholicos, A. 836.
6. Theodosius, Catholicos, A. 852.
9. George, Metropolitan of Mosul, A. 960.
10. Ebedjesus, Metropolitan of Mosul, A. 1038.
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-Chaldeans, the divine services are all celebrated in Syriac. Wherever dispersed, whether in Syria, Mesopotamia, Chaldeea 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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† Le Brun, Tom. 4, p. 553.
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 ease 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-Chaldaens 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 Sobê, 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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† The same practice exists in the Greek Church. "Licet nullus 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 secutur mortis timor, &c." Smith de Ecc. Greece 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. 100.
for controversy. And here the want of unbiased 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-Chaldeans 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

* La Croze Histoire du Christianisme des Indies. La Haye, 1757. Tome 1, Préface.
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 Barhebraeus, held precisely the Lu-

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* The Syro-Chaldaeans 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. 304. 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

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,

THOS. C. BROWNELL,
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FRANCIS L. HAWKS,
J. JOHNS,
SAML. FARMAR JARVIS;
APPENDIX.

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The new Ecthesis of the Emperor Andronicus who erected some of the smaller 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.
7. Sardis.
8. Nicæa.
9. Chalcedon.

10. Philadelphia. It was reduced from see No. vi.
11. Thessalonica from the xvii. see was raised to the xii.
12. Adrianople from being the xli. see was raised to the honour of being the xxv.
13. Side had been the x. see, but was now reduced to the xix.

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. Sebastia had been the xi. see, but was now reduced to the xiv.
18. Gangra " " xv. see " " xvii.

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 xvi. it was reduced to the xvi.
20. Prusa had been the c. see, and was now raised to the xvi.
21. Pegae had been the xc. see, and i " " xvi.
22. Pergamus " xxvii. and was reduced to the xxii.
23. Nesieæarea " xxviii. see " xxviii.
30. Berræa 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.
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 Bull. It holds also 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. Mostesus " xxix. " but became the xxxvi.
37. Creta " xxx. " but was reduced to the xxxvii.
38. Calabria " xxxi. " but became the xxxviii.
39. Old Patras " xxi. " but had descended to the xxxix.
40. Trapezus " xxii. " but became the xl.
41. Larissa " xxiv. " xli.

* Another copy says that Pergamus had been the 60th Metropolis.
† The Latin translator renders it "tabulis publicis." It may mean in official documents a mark of honour or distinction.
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42. Naupactus had been the xxxv. see but became the xxxv. see
43. Philippopolis " xxxvi. " " "
44. Trajanopolis or Didymoichus " xxxvii. " " "
45. Rhodus " xxxviii. " " "
46. Serra " lxv. " " "
47. Philippi " xxxix. " " "
48. Chrestopolis " lxxxvii. " " "
49. Hieropolis had been the lxxi. see but became the lxxi. see
50. Dyrrachium " lxxxii. " " "
51. Smyrna " lxxiii. " " "
52. Serrava " lxxiv. " " "
53. Joannina being an Episcopal see subject to Naupactus, was raised to the rank of LXX. Metropolis, and it obtained many other honours by the Imperial Golden Bull of the most religious Emperor Andronicus Palaeologus.
54. Didymotichos had been an Episcopal see of Trajanopolis, but was raised to the rank of Metropolis LXXVI.
55. Melencius was raised to the rank of Metropolis. Some say that it was not an Episcopal see, subject to Serrae, and was raised to metropolis LXXV.
56. Paros and Axia were united in the year 6591 (A. D. 1083) and received the rank of Metropolis, LXXI.
57. Catana had been the lxxiv. metropolis and became the lxxiv. metropolis
58. Amorium " lxxv. " " "
59. Canaeus " lxxvi. " " "
60. Catanea " lxxvii. " " "
61. Sancta Severiana " lxxviii. " " "
62. Nova Patra (Neo-patra) " " "
63. Apros " lxxix. " " "
64. Amastria " lxxxi. " " "
65. Chone " lxxx. " " "
66. Hydras " lxxxi. " " "
67. Celestina " lxxxii. " " "
68. Colonia " lxxxiii. " " "
69. Thesm " lxxxiv. " " "
70. Pompeopolis " lxxxv. " " "
71. Russia " lxxxvi. " " "
72. Alania " lxxxvii. " " "
73. Aenus " lxxxviii. " " "
74. Pharsala from an Archipresbyterate was raised to the rank of Metropolis, and became the lxxxxi. see
75. Therapion now called Varna lxxxii. and became the lxxxii. see
76. Euchaita had been the lxxxiii. metropolis, and became the lxxxiii. see
77. Ceramus " lxxxiv. " " "
78. Nicopolis " lxxxv. " " "
79. Germania " lxxxvi. " " "
80. Madyta " lxxxvii. " " "
81. Apamea was an Archipresbyterate, and became a Metropolis ranking as the lxxxviii. see
82. Lithbon called also Litbatha within the limits of great Russia, became a Metropolis and ranked as the lxxxix. see
83. Caucasus had been the lxxi. Metropolis, and became the lxxi. see
84. Sidon, now called also Bodena from an Episcopate of Bulgaria was raised to the rank of Metropolis LXXXIV.
85. Gothia, being an Archipresbyterate, obtained the honour of a Metropolis, and ranked as the LXXXVI.
86. Basilium from the lxx. Metropolis became the LXXXVII.
87. Nazanopius " lxxi. " " "
88. Corecyra " lxxiii. " " "
89. * No. 85 is omitted.
60 APPENDIX.

90. Abydos had been the lxxiv. Metropolis and became the xc.
91. Methymna " lxxv. " " xc.
92. Christianopolis " lxxvi. " " xcm.
94. Lacedaemonia " lxxviii. " " xcv.
95. Paronaxia " lxxix. " " xcv.
96. Attalia " lxxx. " " xv.

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. Sugdaea together with Phulla xcix.
100. Mesembria had been the lxxxiii. Metropolis, and became the ci.

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.


II. To Ephesus of Asia are subject the sees of, 1. Apatae, raised to the rank of Metropolis by the Emperor Isaac Angelus. 2. Tralliani. 3. Magnesia, on the Meander. 4. Ecele. 5. Adramytium. 6. Assos. 7. Gargari. 8. Mastaura.


34. Palmyra.


8. Pamphilus. 9. Medaea, raised to the rank of Metropolis.


VI. To Sardeis of Lydia. 1. Philadelphia, raised to the rank of Metropolis.


VII. To Nicomedia of Bithynia, 1. Prus or Theopolis, now raised to the rank of Metropolis. 2. Præmetus. 3. Helenopolis. 4. Basiliopolis. 5. Daseylum. 6. Apolloniae. 7. Neocesarea, now ranked as a Metropolis. 8. Adran.


VIII. To Nice of Bithynia. 1. Modrina or Mela. 2. Linea. 3. Gordoserti.


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

X. To Sida of Pamphylia, the sees of, 1. Arsdus. 2. Cotina. 3. Eiusmus.


XIV. To Tyana of Cappadocia, the sees of, 1. Cybistus. 2. Faustopolis. 3. Sissimi.

XV. To Gangra of Paphlagonia, the sees of, 1. Ippoles. 2. Faustinopolis. 3. Siasimi.


XVII. To Claudiopolis, the sees of, 1. Norias. 2. Heraclea. 3. Pontus.

XVIII. To Neo Caesarea of Pontus Polemoniacus, the sees of, 1. Cerasus, raised to the rank of a Metropolis, and now an exarchate. 2. Polemonium. 3. Comani. 4. Palai. 5. Laryma. 6. Peltse. 7. Kunienia.

XIX. To Pisinus of Galatia are subject the sees of, 1. Mastaurus. 2. Araxa. 3. Podalia. 4. Rhocandus. 5. Sodemi. 6. Scomni or Hagia. 7. Xanthus.

XX. To Stauropolis of Caria, the sees of, 1. Lebyra. 2. Heraclea Salbacus. 3. Apollonia. 4. Rhododamas. 5. Sodemi. 6. Scomni or Hagia. 7. Xanthus.


XXV. To Corinth of the Peleponnesus, the sees of, 1. Damali. 2. Argos. 3. Monemvasia, which has been raised to the rank of a Metropolis. 4. Cephalonia. 5. Zacynthos, which two Episcopal sees were, by the patriarch Lord Cyril Lucas, united in one, and raised to the rank of an archiepiscopate when the sees of 1. Ippoles. 2. Faustinopolis. 3. Sissimi.

APPENDIX.

* In the text it is Pamphylia, but that is clearly a mistake.
Lord Nicephorus Metaxa was prelate of Cephalonia. 6. Zemæna.

To Athens of Hellas, the sees of, 1. Europs, which was made a Metropolis in the reign of the most religious Emperor Lord Isaac Angelus, in the year from Adam 6597, (A. D. 1089.)

XXVII. To Athens of Hellas, the sees of, 1. Europs, which was made a Metropolis in the reign of the most religious Emperor Lord Isaac Angelus, in the year from Adam 6597, (A. D. 1089.)

To Athens of Hellas, the sees of, 1. Europs, which was made a Metropolis in the reign of the most religious Emperor Lord Isaac Angelus, in the year from Adam 6597, (A. D. 1089.)

XXVIII. To Mocesus of Cappadocia, the sees of, 1. Nazianzum. 2. Colonia. 3. Parnassus. 4. Dari. 5. Matiana.

XXIX. To Crete, 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. Porlimus. 9. Aulon. 10. Syra.


XXXI. To Patrae in Peloponnessus, the sees of, 1. Lacedaemon, 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. Aulon. 5. Bologna. 6. Amiculum.

XXXII. 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. Ioannini. 6. Drynupolis. 7. Buthrotus.

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, or Sida, 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 Berrhoea 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 1639. 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 1639. The transcriber, in speaking of Cyril Lucar, does not give him the title of Protathet;
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 then vindicated from the charge of Calvinism, while, under the influence of Mr. de Nostel, 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.

(3.)
Assemani (Bibliotheca Orientalis, Tom. II. p. 488—9,) gives two Arabic Catalogues of Syro-Chaldean Bishops; one by Amru, who flourished in the twelfth century, and another by Elias Metropolitan of Damascus, made about A.D. 563. 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 Harra.
11. The Metropolitan of Katrab. (China.)
12. The Metropolitan of the Nine.
13. The Metropolitan of the Index.
14. The Metropolitan of Bardaa.
15. The Metropolitan of Damascus.
17. The Metropolitan of the Dilumite.
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 Chaldeans and Syrians thus pronounce Assyria.
Cascar; the Bishop of Tirhan; the Bishop of Dair-Hersedel; the Bishop of Hirta; the Bishop of Anbar; the Bishop of Sena; the Bishop of Ocbar; the Bishop of Radan; the Bishop of Naplar; the Bishop of Kos; the Bishop of Badarya Bacaya. (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 Huzim; the Bishop of Tetra; the Bishop of Mahargan-Kadak.

3. The names of the Bishops of the Province of Nisibis. The Bishop of Balada; the Bishop of Bekerda; the Bishop of Arzan.

4. The province of Bassora. The Bishop of Desesan; the Bishop of Nahar-al-Marah.

5. The province of Mosul. The Bishop of Nuhadra; the Bishop of Bagars; the Bishop of Arzun.

6. The province of Bassora. The Bishop of Destesan; the Bishop of Nahar-al-Marah.

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 Malauta; (Malatine?)

8. The province of Rayy. The Bishop of Gergian.


10. The province of Maru. The Bishop of Dair-Hanna; the Bishop of Damaudba; the Bishop of Danbar-Sunaya.

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 Persia. The Bishop of Scirax; the Bishop of Asitchar; the Bishop of Sapor; the Bishop of Caramania; the Bishop of Drangerda; the Bishop of Siran; the Bishop of Marmadit; the Bishop of Scotora.

14. The province of Basra, 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 Chaldeans, abridged from that of Assemani, arranged in alphabetical order.

**METROPOLITAN CHURCHES.**

A.

1. Adabin: near Tepfies, in great Armenia, the seat of the Metropolitan of Armenia.


3. Addiabene: the noblest part of Assyria; probably the same as 4. of Amru's Catal.


5. Armenia: "The Metropolitan of Nisibis was sometimes called Metropolitan of Armenia." In 1559 Januarius held both; probably, therefore, it agrees with No. 2. of Amru.

**EPISCOPAL CHURCHES.**

A.

1. Aabad: a city near Bagdad.

2. Aabadan: near the Persian gulf and mouth of the Tigris.

3. Ablia or Obella: four parsangs from Bozrah.

4. Aab-d'usi: at the division of the Tigris.

5. Aakhe or Aaco: Ptolemais: St. Jean d'Acre.


8. Agypius.

9. Aghad or Anghel: in Mesopotamia.

10. Aina-Tarur: near Amida in Mesopotamia.


13. Amida: on the west of the Tigris.


17. Angamala: in Malabar.
APPENDIX.

METROPOLITAN CHURCHES.

A.
2. Basora: the same as Perath-Mesena: and No. 3. of Amru.

B.
1. Calack or Balavun. 7. of Amru.
2. Carcha: the same as Beth Garma, and Beth-Selevcia, and 6 of Amru.
3. Cardaliabed: same as Sena: no 12 of Amru. It is situated near Babylon.
4. Carda: a city and island in the Tigris; more recently made a Metropolis, and not mentioned by Amru.
6. Cepha Castrum: Hess: more recently made a Metropolis, and not mentioned by Amru.
8. Chephelum: a city in Assyria: more recently made a Metropolis, and therefore not mentioned by Amru.

EPISCOPAL CHURCHES.

A.
19. Arabia.
20. Anarbaja: in the province of Nisibis.
22. Ardashir or Hurissir: east of the Tigris, on the borders of Armenia.

B.
1. Babylon.
2. Budaraja: near the site of Seleucia.
5. Beth-Dial: province of Mosul.

C.
1. Cadna or Canasa: in Singar.
2. Calcut: on the coast of Malabar.
5. Cananae: in India, coast of Malabar.
12. Casian.
20. Chorasan, a region containing Mara, Nura, Nisabar, Tus, Balk, Sarachas and other cities.
22. Cooke: or Seleucia.
### Metropolitan Churches

**D.**

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

**G.**

**H.**
1. Halarom: or Halasha: 7 of Amru: beyond the Tigris in Assyria.

**I.**
India: 13 of Amru.

**K.**

**L.**

### Episcopal Churches


**D.**
1. Daab-Sanaia: in Chorasan.
2. Dair-Hamma.
3. Dair-Hosellit: Nahar-Dair, near Babylon.
4. Dair-Konah: not far from Seleucia.
5. Dakuba: near Arbela.
10. Deemun.

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

**G.**
1. Galu.
3. Georgia.
4. Giorgian: near the Caspian.
5. Gtala: in Mesopotamia.

**H.**
2. Hagar: or Petra.
4. Hirm: near the Caspian.
5. Hormaz: Ormus in Carmania.

**I.**

**K.**
1. Kend: Capital of Turchestan.

**L.**
2. Lascium: same as Dakuka.
3. Loden a city of the Huzital.

**M.**
3. Malabarr.
8. Marar-nahar: a large region beyond the Oxus or Gelen.
APPENDIX.

METROPOLITAN CHURCHES.

N.
1. Ninive:

O.

P.
2. Persia: 8 of Amru.

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

S.

T.
1. Tabrestan: Amru 16; ancient Hyrcania.
2. Tanchet: Amru 24; in the southern part of great Tartary.
3. Taplar: belongs to Arabia. 9, v.
4. Taurus: not given by Amru.

EPISCOPAL CHURCHES.

12. Mukan or Mogan: a region of Media.

N.
1. Naamania: in Babylonia.

O.
1. Oebara: above Bagdad.
3. Onn, a city in Aderbigan, or Media.

R.
1. Raka: in the province of Edessa.
2. Radan: in Babylonia.
5. Resina: in Mesopotamia.

S.
5. Scatargada: in Assyria.
7. Sheitir.
8. Serel: a city of Persia, north-east side of the Tigris, 6 days from Mosul.
9. Sini: three cities of this name: 1, between Edessa and Armidá; 2, in Rm, on the Tigris.
10. Serendib: Ceylon.
11. Singar: in Mesopotamia west of Mosul.
15. Sorí, in the province of Beth-Garma.
17. Sustra: near Susa.
APPENDIX.

METROPOLITAN CHURCHES.

5. Tabriz: belongs to Adorbigan.
1. Turkistan: Amru 19: all the land which lies beyond the Jaxartes to the bounds of Northern China.

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<td>7. Tochiristan: a region beyond the Oxus or Gilion.</td>
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<td>13. Barbaresmin, consecrated privately on account of the persecution, sat 3 years, and was then martyred, 335.</td>
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<td>4. Mars, first who went to Seleucia.</td>
<td>See vacant 20 years according to the martyrology, but as the historians vary in their accounts of its duration, Assemani shows that it must have continued through the whole of that frightful persecution, and even for 49 years.</td>
</tr>
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<td>5. Abraham, of Cascar.</td>
<td>At length A.D., 384.</td>
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<td>6. Jacobus, 12 yrs. 6 ms.</td>
<td>14. Tombasa was consecrated, held the see 8 years, and died, 394.</td>
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<td>7. Achaemenes, sent to Antioch for consecration, but being taken by the Romans for a Persian spy made his escape, and was consecrated at Jerusalem. In consequence of this the Bps. of Seleucia, were in future consecrated by the Bps. of the province.</td>
<td>See vacant 3 years.</td>
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<td>8. Sachulphe, the first Bp. consecrated at Seleucia.</td>
<td>15. Cajnea, consecrated A.D., 395, held the see 5 years, and then in a Synod of Bishops, at which the Roman Ambassador to the king of Persia was present, abdicated in, 399.</td>
</tr>
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<td>In his stead, A.D., 399 they consecrated Isaac, a kinsman of Tombasa, who died in the 12th year, 411.</td>
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<td>18. Jarrabara, 415.</td>
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<td></td>
<td>19. Maane, the Persian took possession of the see with-</td>
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APPENDIX.

22 Mar-aebztus 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 Nisorianism, and all communication ceased with the Church established in the Roman Empire.

23 Acacius, a kinsman of Babæus, consecrated in a Synod at Seleucia, See vacant 2 years.

24 Baffrius.

25 Silas.

26 Nabæus, consecrated Bp. of Seleucia by of Cresphiæs, and died 699.

27 Narses, a kinsman of Babæus, consecrated in a Synod at Seleucia, See vacant 2 years.

28 Panæus, elected and consecrated by the Synod, 536 536.

29 Mar-Aba I., surnamed Bar-Merchant, See vacant till 832.

30 Joseph, a Physician, elected, 553 557.

31 Ezechiel, a disciple of Mar-Aba, 557 571.

32 Jesuæus Bp. of the Arzut Bishops, 571 596.

33 Sarabæus, 596 601.

34 Gregory, See vacant 20 years.

35 Jesuæus of Gaulia, 625 647.

36 Maræmus, then metropolitan of Gandisapor, 647 650.

37 Jesuæus of Adiabene, 650 653.

38 George, See vacant 2 years.

39 John Bar-Matthæa, educated in the school of Gandisapor, 650 682.

40 Anæus Bp. of the same year, 682.
68 John, named Bar-Abgar, A.D.

69 Abraham

70 Emmanuel, a monk of Balada, "Lute the Metropolitan of Mosul," says the historian Bar-Hebraeus, "laid on hands".

71 Israel, elected in the 90th year of his age, died that same year.

72 Ebed-Jesus

73 Marks

74 John

75 John, Abun-Bar-Abraham

76 Ebed-Jesus, Bar-Ezechiel consecrated by Ebed-Jesus, Bishop of Kosr and Nahar, took possession of the see and held it till his death 1021

77 Elias I, consecrated by John Bp. of Turfan, after the death of Jesus, elected by lot, 1020

78 John Targada, 1050

79 Sarah Jesus Zanzer

80 Ebed Jesus, Abelphiladus.

81 Machicca-Bar Shlemen, or son of Solomon, See vacant about 2 years.

82 Elias II, Bar-Mokli, See vacant about 2 years.

83 Bar-Mokli, See vacant 2 years 10 ms.

84 Ebed Jesus, nephew of Elias

85 Jesus, of Balada,

86 Elias III, named Abuhaim and Ebn-Haditha, 1170

87 Jarlama Bar-Kayuma,

88 Szabajesus Bar-Kayuma,

89 See vacant 340 days.

90 Sarabjencia Ibn-el-Messibi,

91 Machicca, See vacant 7 months and a half.

92 Denha of Rostach,

93 Jarallara, of Tartar origin, born in Cathay or Northern China, consecrated by Denha, metropolitan of Tuchel, or Tunguth in his native country, elected Catholicos on the death of Denha.

94 Timothy II, formerly called Joseph, consecrated in February.

95 Thus far we have the accurates Gregori Bar-Hebraeus, us, Maris, and Aimu, for our guides. The following names have been found by the industry of Assemani noted in Mss.

96 Denha, 1590

97 Simon, 1477

98 Simon, 1590 1592

99 Elias, succeeded Simon, 1592 1594

100 Simon succeeded Elias, 1594

101 Simon with his brother Jesus, was living in October, 1530 After his death Jeushab, alone administered by vicars-archbishops the metropolitan, was elected in the 90th year of his age, died in the 40th year of his patriarchate.

102 Elias, nephew of Simon Bar-Mama formerly Jeushab, 1591

103 Elias also called Denha, Bar Mama, nephew of Simon Bar-Mama took possession of [invaded says Assemani] the see when Sulaka attempted to bring about a union with the Roman pontiff. The same Bar-Mama, says Assemani, in the year 1555, caused Sulaka to be put to death, by the Mahomtan, as he was returning from the city to Caramut or Amida.

104 Elias, from whom all the subsequent Patriarchs to this day have taken the name of Elias or Eljah, 1590 1591

105 Elias, sent legates to Pope Paul V., in 1607 and 1616, with a profession of his faith desirous to be admitted to the Roman communion.

106 Elias also called Simon, 1629 1639

107 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 propaganda fide, requiring that the Chaldee ritual should remain unchanged, and that his nation should have a Church at Rome.

108 Elias Josephus Bar Marvag consecrated Patriarch at the age of 15 years, died in the 40th year of his patriarchate.

109 Elias Marugheus or Maruga, 1660 1700

110 Elias Denha, nephew of Marugheus, was consecrated December 25th, 1722, when he was but 22.
years old. He was presiding 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 Chaldeans of the Roman communion began to have their Patriarchs, bearing the name of Joseph, at Amida or Caramit and Dzarbeker.

1. Joseph I., instituted Patriarch of the Chaldeans by Innocent XI., May 20th, 1681, but in 1695, he voluntarily abdicated his dignity, came to Rome, and there died, 1681-1695

2. Joseph II., of Tel-kepha, chosen in 1685, confirmed the following year by Innocent XII., died 1713.

3. Joseph III., formerly Timotheus Bp. of Marada, received from Clement XI., in February, 1714, the Pallium and Apostolic confirmation, and was still presiding at Amida and places adjoining when Assemani wrote in 1725, 1714

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NOTITIA of Churches dependant on the Catholicos of Armenia, resident at Egmiathin, as dictated by Uscan, or Voskan, Bishop of Uscavanch, and Procurator General of the Patriarch.

EGMIATHIN, the seat of the Armenian Catholicos, an Episcopal see immediately subject to the Catholicos.

Alqasavanch or Akasavanch, a small Bishopric.

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

Bisitsia, called so by the Turks, or Baisch by the Armenians, an Episcopal see in the province of Varaspuracan. There are three convents of the monks of St. Basil.

Elestowr, formerly an Episcopal see. It is in the province of Ararat.

Gensargel, a large see near Aring, in the province of Ararat, near Egmiathin.

Gecaravanch, a see near Egmiathin, in the province of Ararat.

Ha or Cog, a see near Salmas, and the great Lake.

Johanaravanch, i.e. St. John, a large see in the province of Ararat, distant 4 leagues from Egmiathin.

Kervon, a see and monastery, distant 6 leagues from Egmiathin.

Kiekart, 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.

Maceravanch, a suppressed see in the province of Altstev, distant from Erivan 15 leagues towards the north.

Salmasaravanch, 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.

Tiskeravanch, or Ticeraravanch, a see of 3 leagues from Egmiathin.

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

Vartholair, a suppressed Bishopric in the province of Cavvan, near the city of Van.

Vihan, a Bishopric, but called an Arch-bishopric, because it has under it 3 convents: 1. Vansian. 2. Uzvanarvanch. 3. Musahbiuruvanch, distant 12 leagues from Egmiathin, not far from Mount Ararat.

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

Surb-Astauasain, i.e. "Sancta Dei Genetrix," in the province of Ararat,
sometimes called Niggara, which was the name of the city in which the monastery is situated. Surb-Astuassasin is the name of the church.

Surb-Astuassasin, a suppressed monastery, two leagues from Niggara. There are besides 3 convents of the order of St. Basil in Armenia.

Armenaperkhech, called an Archbishopric, because he has under him many monasteries, but he is in reality subject to Egmiathin.

Agulia, 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. Hammarasvanch, the church is Surb-Mesrop. 2. Bestuvanch, the church is Surb-Uscan. 3. Pahraravanch, the church is Surb-Stephanus and Surb-Jacob. 4. Tsimavanch, the church is Surb-Stephanus. 5. Surb-Johannes.

Athamase, or Altamase, an Archbishopric upon an island in the great lake of Varaspuracan. This Archbishop is considered as a schismatic by the Catholicos 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 Bishoprics of Besel, of Gasi, and Susam, N. N. N.

Armenaperkhech, or Armenaperkhe, an Archbishopric. The seat of this prelate is in a monastery in the province of Arrath, near the city of Gurni, 10 leagues distant from Egmiathin towards the east. He is called an Archbishop, because he has subject to him many convents. Choscranch, Muselo, Vorapet, and others suppressed; but in reality it is only a Bishopric, subject to the Catholicos of Egmiathin.

Bandelisik, 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 Beso, an Archbishopric in the province of Salcunus-Suer, formerly a large city, now destroyed by the Persians, 8 leagues distant from Divran towards the north. He has subject to him the following Bishoprics:

1. Hair-Johan, or Hairasvanch, a Bishopric in the province of Gelarchun.
2. Kutcharasvanch, a Bishopric in a city of the province of Salcunus-Suer.
3. Schalruasvanch, a Bishopric. Both the city and see are destroyed. Not a single monk remains in the convent.

Saran, a see in the province of Salcunus-Suer.

Karienasvanch, a monastery of St. Basil, under the Archbishop of Beeneu.

Cesarea, an Archbishopric in the province of Cuppadocia. He has only two suffragans.

2. Hair, a Bishopric, 6 leagues distant from Cesarea towards the north. There is there a monastery of the order of St. Basil called Surb-Sargis, S. Sergius.

Surb-Carapet, an Archbishopric, or Karapiel, i. e. "Præcursor S. Johannes," in the province of Taron. He has subject to him the following Bishoprics:

1. Mutharenasvanes, a Bishopric in the same province.
2. Bilit, a Bishopric in the same province.

Cpar, formerly an Archbishopric, now destroyed.

Degenasvanch, an Archbishopric in the province of Dergan, between Arzerum and Areingam. This region is subject to the Turks.

Fahrapat, or Terah-bay, or Tedawave, an Archbishopric, or rather a Bishopric in the province of Massenderm.

Surb-Gregor, i. e. S. Gregoros, an Archbishopric. The same which is called Lusavaric, and a monastery in the province Gari or Azerum. It is also called the Archbishopric of Azerum, for the monastery is only a league distant from Arzerum.

1. Surb-Astuassasin, a Bishopric in the province of Karin, distant 4 leagues from Arzerum.
2. Genusvanch, a Bishopric under the Turks, 6 leagues distant from Arzerum.
3. Manesvanch, a Bishopric near the city of Otib, in the province Mauерm.

Hacbat, a large Archepiscopal 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. Hacbatian, a suppressed see.
3. Macaravanch, a suppressed see.

Hamita, an Archepiscopal see, sometimes Caracmit. The Chaldens and Armenians call it only Hamith. Car, in the vulgar dialect, signifies "black,"

APPENDIX.
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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 "Tigranntonse." 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. Ad, or Agei, 1 league from Hamith.
2. Arami, 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. Gezma, a Bishopric, 3 days distant from Hamith.
6. Mezin, an Episcopal see, southeast from Hamith.
7. Senchus, a Bishopric, 4 days distant from Hamith.
8. Thulugarun, a Bishopric, 2 days from Hamith.

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

Ercewan, commonly called by the Armenians Sphuhun, an Archbishops, 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 Cholpaha, in which are 20 Armenian churches. 1. Surb-Astasain. 2. Surb-Nicolaus. 3. Surb-Jacub. 4. Surb-Amenophrice, i. e. the Redeemer of all men. It is a monastery of the order of St. Basil. 5. Surb-Grigor. 6 Surb-Johan. 7. Amirothacres.


In Gulfa and Ecegazor, are about 8 thousand Armenians, almost all merchants.

The Archbishop has the following suffragans:
1. Pharia, an Episcopal see towards the west.
2. 
3. 

Karmen-vance, i. e. Red Convent, an Archbishops in the province of Ecegazor, two days distant from Erivan and Naxvan.

Suffragans:
1. Capistwance, a Bishopric and monastery of St. Basil, near the city Capis, which is now deserted.
2. Capistwance, 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.
3. Derbavance, a Bishopric in the province of Ecegazor.
4. Hanomivance, a see in the same province.
5. Asptor, a Bishopric in the province of Sahbunisozor, about 20 leagues distant from Erivan towards the east.
6. Machinenusvan, an Archbishops near the city Machiemenos, in the province Ghiarchoni, about 15 leagues distant from Erivan. It has no Bishoprics under it, for they and the monasteries are alike destroyed.
7. Macu, an Archbishops in the province Artaz. In the Cathedral Church, is the body of St. Thaddeus. It has subject to it:
8. Ahar, 5 days distant from Macu, towards the southwest, a Bishopric.
9. Hot, 2 days distant from Macu, towards the south, a Bishopric.
10. Jomni, a Bishopric, distant 1 day from Tabris, and 3 from Macu, towards southeast.
11. Merouta, 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. Nalmo, a Bishopric near Maraga.
6. Naxvan, i.e. the first Martyr Stephen an Archiepiscopal see toward the southwest, 12 leagues distant from Naxvan. It formerly had many suffragans and monasteries, but except Astapat all are destroyed. Formerly Gulfa d'Hispahan was under the rule of this Archbishop.

1. Astapat, or Surb-Stephen, which is the name of the church.
2. Naxvovan.
3. Surb-Uscun, i.e. the sign of the Holy Cross, because part of the holy cross is there. It is the same Archiepiscopal see as Sebasto under the Turks. He has under him:
1. **Azpliruvanch**, a Bishoprick in the province Ascharu.
2. **Axulreasic**, a Bishoprick in the province Acscan; the church is Surb-Aetuasaam.
3. **Surb-Hresctacapet**, i.e. Archangelus, a Bishopric in Sebaste.
4. **Sanachein**, an Archbishopric in the province Tascir or LorrL The see and convent under it are destroyed.
5. **Sammachi**, or **Acoanis**, an Archbishopric near the Caspian see; the see and convent are destroyed.
6. **Tatheyvanch**, a large Archbishopric in the province Kapan. He has under him:
   1. **Merti**, a Bishoprick.
   2. **Tanzapkarctc**.
   3. **Vagathevavaneh**.
   4. **Ana-pat**, in which are more than 100 Eremites in a desert.
   5. **Tathavanch**, or **S. Anna**, an Archiépiscopal 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. **Neucœsarea**, a Bishopric under the Turks.
6. **Varach**, a large Archiépiscopal see, the same with Varaspuracan. The Archbishop has his seat at a convent. Varach is a city near the great lake of Varaspuracan. It has under it:
   1. **Arces**, or **Arcicuvanch**, or **Argeus**, near the great lake.
   2. **Oath**, or **CJielath**, a Bishopric near the lake.
   3. **Cfrisuvanch**, or **Ctus**, near the lake, towards the west. Here are three convents of monks and Eremites over whom a Bishop presides.
   4. **Lun**, a Bishopric in the lake towards the west.
   5. **Husanus**, a Bishopric.
   7. **Yikap**, 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. **Muscacburuvanch**.

The succession of the Armenian Catholici, from St. Gregory the Illuminator, A.D. 302 to A.D. 1786, as given by Serpos, in his Chronological Memoirs of the Armenian Nation, published at Venice, in 3 vols. small 8vo, 1786.
Jecrees of the Council of Ephesus: and Isaac convened a Council at Hasdai, and promulgated these decrees, condemning Nestorius, &c.

VTasropo, held the see 5 ms. Joseph I. Martyred by Isdegerd.

VIeliteus, 1, 594, 21 y. Martyred 718.


Fohn I. Mantarunes, 3, 199, 27 y. Martyred 943.

Christopher I. 3, 199, 27 y. Martyred 943.

Samuel, 3, 199, 27 y. Martyred 943.

Isaac III. Martyred 970.

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 parceled them from the Greeks. On this occasion the Georgians and Armenians and some others withdrew, but they were afterwards reconciled.

John II. Armenian epoch A. 551 533.

Moses II. 551 533.

Abraham I. 594 601.

John III. 601 617.

Comisins, 617 625.

Christopher II. 625 629.

*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 continued, 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, took from the Bp. of Casareas in Cappadocia, his prerogative. He also arranged and enlarged the Liturgy of the Armenian Church.

APPENDIX.

Jezr, or Esdres, assembled a Council, A. 629 at Corin, near Ze- zer, which accepted the decrees of Chalcedon.

Nierses III. 641 661.

Anastatius, 661 667.

Israel, 667 703.

Isaac IV. 703 718.

Elias, 718 729.

John IV. 729 741.

David I. 741 764.

Tridates I. 764 767.

Tridates II. 766 767.

Sion Baguenac, 767 775.

Isaac IV. 775 788.

Stephen I. 788 790.

Stephen II. 790 791.

Solomon, 791 792.

George I. 792 795.

Joseph II. 795 806.

David II. 806 833.

John V. 833 855.

Zachariah I. 855 876.

George II. 876 897.

Mastuz, 897 900.

John VI. 900 925.

Stephen II. 925 936.

Theodore I. 936 936.

Elisius, 936 943.

Ananes, 943 955.

Valen, 956 957.

Stephen III. 957 972.

Cacich I. 972 992.

Sarkis I. 992 1019.

Peter I. 1019 1058.

Cacich, 1058 1064.

Greeks hindered a new election till Gregory II. 1065 1107.

Son of Machistimos, called II. or Vecajaser.

Basilius I. 1107 1113.

Gregory III. 1113 1116.

Nierses IV. 1166 1173.

Gregory IV. Degha, 1173 1193.

Gregory V. Kalalbes, 1193 1195.

Gregory VI. Abiad, 1195 1203.

Gregory VII. 1203 1220.

Constantine I. 1220 1227.

Jacobus I. Dejese, 1227 1265.

Constantine II. Casariense, 1265 1288.

Stephen IV. carried into captivity in 1289 by Be- nodect, Sultan of Egypt, who destroyed Romela, A. 1293.

Gregory VIII. 1293 1307.

Romela having been de- stroyed by Benedect, Greg- ory VIII. fixed the Patriarchal see at Sin.
APPENDIX.

<table>
<thead>
<tr>
<th>Catholicum Sis.</th>
<th>Catholicum of Eckmiazin.</th>
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<tbody>
<tr>
<td>76 Constantine IV. of Lamprone</td>
<td>87 Gregory VIII.</td>
</tr>
<tr>
<td>77 Jacobus II. of Sis, abdic.</td>
<td>88 Paul II.</td>
</tr>
<tr>
<td>78 Jacobus II. again</td>
<td>89 Constantine VI.</td>
</tr>
<tr>
<td>79 Jacobus II. again</td>
<td>90 Joseph III.</td>
</tr>
<tr>
<td>80 Mesropus II.</td>
<td>In 1441, after the death</td>
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<tr>
<td>81 Constantine V.</td>
<td>of Joseph III., occurred the</td>
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<tr>
<td>82 Paul I.</td>
<td>division of the Catholicate,</td>
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<tr>
<td>83 Theodore II.</td>
<td>or Patriarchate, of the Ar-</td>
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<td>84 Sarabed II.</td>
<td>menians, in consequence</td>
</tr>
<tr>
<td>85 David IV.</td>
<td>of the refusal of Gregory</td>
</tr>
<tr>
<td>86 Sarabed II.</td>
<td>IX., his successor, to re-</td>
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<td>move to Eckmiazin.</td>
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Catholic of Sis.

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<th>Year</th>
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Catholic of Eckmiazin.

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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 Eckmiazin.

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

<table>
<thead>
<tr>
<th>Number</th>
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<tbody>
<tr>
<td>1 St. Peter the Apostle</td>
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<td>2 Evodius</td>
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<td>3 Ignatius</td>
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<td>4 Hieron</td>
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<td>6 Eros</td>
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<td>7 Theophylus</td>
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<td>8 Maximinus</td>
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<td>9 Sesanion</td>
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<td>10 Asclepiades</td>
<td>211.219</td>
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<td>11 Phileus</td>
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<td>13 Babylas</td>
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<td>14 Fabius, Martyr</td>
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<td>16 Paulus of Samosata,  ber-</td>
<td>259.274</td>
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<td>17 Dominus I</td>
<td>269.274</td>
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<td>18 Timanus</td>
<td>274.283</td>
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<td>19 Cyrilus</td>
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<td>23 Palatinus</td>
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<td>24 Eustathius, present at C. of</td>
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<td>25 Eulalius, Arian</td>
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<td>26 Euphrimius, orthodox,</td>
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<td>27 Pictillus, Arian</td>
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<td>28 Stephanus, Arian</td>
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<td>29 Leonius, Arian</td>
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<td>33 Eutymous, Arian</td>
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<td>35 Flavianus, orthodox,</td>
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<td>37 Alexander</td>
<td>394.403</td>
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<td>38 Phoebus</td>
<td>403.412</td>
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<tr>
<td>39 Johannes I. in the Council of Ephesus</td>
<td>423.431</td>
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<tr>
<td>40 Domnus II.</td>
<td>441.450</td>
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<tr>
<td>41 Maximinus, sat in the Council of Chalcedon</td>
<td>449.455</td>
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</tbody>
</table>

**Notes:**
- D. 410 or 411, by the influence of Peter Gnapheus, or the Fuller, the Monophysite, and driven into exile, 470.
- D. 471 or 472, by the influence of Peter Gnapheus, or the Fuller, deprived and driven into exile, 471.
- Peter, the Fuller, regained possession of the see A. 476, but being again sent into exile A. 477.
- Stephen III. consecrated by the command of the Emperor Zeno; soon after assas.
- Stephen II. was elected in his room; died 480 or 481.
- Peter, the Fuller, regained possession of the see A. 476, but being again sent into exile A. 477.
- Paulinus, ortho. The orthodox.
- Peter, the Fuller, being restored.
- The orthodox.
- Schism continued, occasioned by the preceding irregularity.
- Peter, the Fuller, being re-established for the third time, held the see until his death.
- The Emperor Justin I., being an enemy to the Monophysites, banished Severus, who fled into Egypt.
### Monophysite Succession

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>539</td>
<td>Sergius consecrated A. 539, died A. 542.</td>
</tr>
<tr>
<td>578</td>
<td>Peter, surnamed Beth Uchum, consecrating A. 578</td>
</tr>
<tr>
<td>591</td>
<td>Julianus sat 3 years and 5 months.</td>
</tr>
<tr>
<td>595</td>
<td>Athenasius I., surnamed Cæmolo of Samosata, was elected in 595. Handis 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 Athenasius II. in 610, they submitted to his jurisdiction. During his life, therefore, the schism was healed. He died A. 631.</td>
</tr>
</tbody>
</table>
### APPENDIX.

<table>
<thead>
<tr>
<th>Greek Patriarchs</th>
<th>Syro-Jacobite Patriarchs</th>
<th>Maphriun</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Maphriun, a Mo-</td>
<td>John I. de Sedrahi,</td>
<td>1st Met-</td>
<td></td>
</tr>
<tr>
<td>nochite or Mono-</td>
<td>consecrated by Aby-</td>
<td>ropolit of</td>
<td></td>
</tr>
<tr>
<td>chite, cons. at</td>
<td>ham, Bishop of Nice-</td>
<td>the East.</td>
<td></td>
</tr>
<tr>
<td>Constantinople;</td>
<td>thia</td>
<td></td>
<td></td>
</tr>
<tr>
<td>died soon after.</td>
<td>Theodore, consecru-</td>
<td>540. Chuy-</td>
<td></td>
</tr>
<tr>
<td>Macarius, a Mon-</td>
<td>ted by Abraham, Bp.</td>
<td>era, laid waste</td>
<td></td>
</tr>
<tr>
<td>ochite, or Maro-</td>
<td>of Emesa, in De-</td>
<td>Antioch, and</td>
<td></td>
</tr>
<tr>
<td>nite, cons. at</td>
<td>cember, 640.</td>
<td>carried great</td>
<td></td>
</tr>
<tr>
<td>Constantinople;</td>
<td>56 Severus Bar-Maske,</td>
<td>numbers into</td>
<td></td>
</tr>
<tr>
<td>died soon after.</td>
<td>Bishop of Amida, the</td>
<td>the neighboring</td>
<td></td>
</tr>
<tr>
<td>Alexander, was Bp.</td>
<td>first Bishop, elected</td>
<td>villages. Thus</td>
<td></td>
</tr>
<tr>
<td>of Antioch in 650.</td>
<td>Patriarch A. 688. Died</td>
<td>the Monophysites,</td>
<td></td>
</tr>
<tr>
<td>Thomas,</td>
<td>800. See vacant 3 or 4</td>
<td>says Bar-Hebraeus,</td>
<td></td>
</tr>
<tr>
<td>George sat in the</td>
<td>years.</td>
<td>became numerous</td>
<td></td>
</tr>
<tr>
<td>Council in Trulla,</td>
<td></td>
<td>in the East and</td>
<td></td>
</tr>
<tr>
<td>A. 691.</td>
<td></td>
<td>began to have</td>
<td></td>
</tr>
<tr>
<td>It is supposed</td>
<td></td>
<td>a promote in op-</td>
<td></td>
</tr>
<tr>
<td>that he died in 702.</td>
<td></td>
<td>position to the</td>
<td></td>
</tr>
<tr>
<td>The Mphriun leav-</td>
<td></td>
<td>Nestorians Ca-</td>
<td></td>
</tr>
<tr>
<td>ing occupied Anti-</td>
<td></td>
<td>tholicos. Achudemes</td>
<td></td>
</tr>
<tr>
<td>ophs in 650. All</td>
<td></td>
<td>was beheaded by</td>
<td></td>
</tr>
<tr>
<td>above respecting</td>
<td></td>
<td>order of the king</td>
<td></td>
</tr>
<tr>
<td>the Greek Chri-</td>
<td></td>
<td>of Persia in 575.</td>
<td></td>
</tr>
<tr>
<td>stians in that</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>city are very un-</td>
<td></td>
<td>2 Kam Jesus</td>
<td></td>
</tr>
<tr>
<td>certain.</td>
<td></td>
<td>See vacant 5 years.</td>
<td></td>
</tr>
<tr>
<td>Stephen III. placed</td>
<td></td>
<td>614 624</td>
<td></td>
</tr>
<tr>
<td>in the see of Antioch,</td>
<td></td>
<td>629 649</td>
<td></td>
</tr>
<tr>
<td>by permission of the</td>
<td></td>
<td>630 649</td>
<td></td>
</tr>
<tr>
<td>Caliph Nescham.</td>
<td></td>
<td>669 684</td>
<td></td>
</tr>
<tr>
<td>Died about 744.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theophyuct died,</td>
<td></td>
<td>685 688</td>
<td></td>
</tr>
<tr>
<td>according to Theo-</td>
<td></td>
<td>688 728</td>
<td></td>
</tr>
<tr>
<td>phanes, in the 18th</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>year of Constant-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>inus Copronymus.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theodoret, exiled</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>by the Caliph in 756,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>but restored in 763.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Died A. 773.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theodore,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Job,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nicholas I.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Stephen IV.; died</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>on the day of his</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>election.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theodosius I. or</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tarsius III.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eustathius III.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Simon I.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elias I.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theodosius II.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agapius I.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christopher,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theodoret II.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Agapius II.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>John III.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nicholas II.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Elias II.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Maphriun at the same</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>time with Basilius.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The schism was heal-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ed by their deaths,</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>the same year.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>559 575</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Theodore III.</td>
<td>John IV.</td>
<td>Ignatius XIII.</td>
<td>Ignatius XIV.</td>
</tr>
<tr>
<td>-------------</td>
<td>---------</td>
<td>---------------</td>
<td>--------------</td>
</tr>
<tr>
<td>1052</td>
<td>1100</td>
<td>1163</td>
<td>1208</td>
</tr>
<tr>
<td>John XII.</td>
<td>elected</td>
<td>1055</td>
<td>1085</td>
</tr>
<tr>
<td>1087</td>
<td>1124</td>
<td>1163</td>
<td>1199</td>
</tr>
<tr>
<td>Basilius II</td>
<td>Gregory II.</td>
<td>1095</td>
<td>1111</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Peter III.</td>
<td>John V.</td>
<td>1127</td>
<td>1157</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Dorotheus II</td>
<td>1127</td>
<td>1157</td>
<td>1193</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Dorotheus I</td>
<td>Vacant 6 years.</td>
<td>1127</td>
<td>1157</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Dorotheus I</td>
<td>Gregory II.</td>
<td>Vacant 2 years.</td>
<td>1127</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Dorotheus I</td>
<td>Gregory III.</td>
<td>Vacant 9 years.</td>
<td>1127</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Dorotheus I</td>
<td>Gregory IV.</td>
<td>Vacant 20 years.</td>
<td>1127</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Dorotheus I</td>
<td>Gregory V.</td>
<td>Gregory V. unlawful.</td>
<td>1127</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Dorotheus I</td>
<td>Gregory V.</td>
<td>Gregory V. lawful.</td>
<td>1127</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Dorotheus I</td>
<td>Gregory V.</td>
<td>Gregory V. lawful.</td>
<td>1127</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
<tr>
<td>Dorotheus I</td>
<td>Gregory V.</td>
<td>Gregory V. lawful.</td>
<td>1127</td>
</tr>
<tr>
<td>1095</td>
<td>1111</td>
<td>1122</td>
<td>1157</td>
</tr>
</tbody>
</table>
The Greek Patriarchs and the Syro-Jacobite Patriarchs in the Roman communion.

<table>
<thead>
<tr>
<th>Greek Patriarch</th>
<th>Syro-Jacobite Patriarch</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joachim VI.</td>
<td>Ignatius XXIII. or XIX.</td>
</tr>
<tr>
<td>Joachim VII.</td>
<td>embraced the Roman communion.</td>
</tr>
<tr>
<td>Dorotheus IV.</td>
<td>obliged to leave Mar-</td>
</tr>
<tr>
<td></td>
<td>den; took refuge at</td>
</tr>
<tr>
<td></td>
<td>Aleppo, where a suc-</td>
</tr>
<tr>
<td></td>
<td>cession of patr. in</td>
</tr>
<tr>
<td></td>
<td>the Roman Com. has</td>
</tr>
<tr>
<td></td>
<td>been continued.</td>
</tr>
<tr>
<td>Cyrilus IV.</td>
<td>Ignatius XXIV. or XX.</td>
</tr>
<tr>
<td>Cyrilus V.</td>
<td>Ignatius XXV. or XI.</td>
</tr>
<tr>
<td>Macarius III.</td>
<td>Cyrilus VI. driven into exile for embr-</td>
</tr>
<tr>
<td></td>
<td>aking the Rom. Com.</td>
</tr>
<tr>
<td>Cyrilus IV.</td>
<td>Ignatius XXVII. or XXII.</td>
</tr>
<tr>
<td>Cyrilus V.</td>
<td>George.</td>
</tr>
<tr>
<td>Macarius III.</td>
<td>Ignatius XXVI. or XXII.</td>
</tr>
<tr>
<td>Sylvester</td>
<td>Ignatius XXV. or XX.</td>
</tr>
</tbody>
</table>

The Jacobite Bishoprics in Alphabetical order.

A.
1. Abila: a city of Syria, 32 miles from Heliopolis.
3. Adorbigana: v. the Nestorian Catalogue.
5. Aleppo: Chalep.
10. Anazita or Honazit: in Armenia.
17. Asia.

B.
2. Bagdad:

C.
2. Callinicus: in Mesopotamia.
3. Callisura: not in existence.
5. Canahacc: near Hierapolis.
13. Cyprus: the well known Island.

D.
1. Damascus: the well known city.
2. Dura: in Mesopotamia.
3. Datucha: 40 miles from Scamosata.

E.
1. Edessa: a well known city.
2. Enessa: a city in Phocinia.

G.
2. Garine: in Assyria.
5. Giaaphar Castrum: near Mosul.
82 APPENDIX.


H.
2. Hedeth : 3 cities, one in and the other beyond Mesopotamia.

I.
2. Irenopolis : in Cilicia.

K.
1. Kenessin, Kansara, a village in Syria.
2. Lacabena : destroyed.
3. Lavitis : 2 cities—one near Libanus, and the other on the sea coast.

L.
1. Maadan : a region in Mesopotamia.
3. Muhaga : belongs to Nisibis.
9. Melienu : 3 days north from Sebaste.

M.
1. Modid : on this side the Tigris. Here follow 21 Monasteries, viz :
   2. Sophylas : near Resina.
   7. St. Bettonias.

N.
1. Nisbith : Mesopotamia.
2. Nuhadra.

O.

P.

R.
2. Ramatan : v. Z.
3. Rosaina : two days from Haran.
5. Rosanunum : near Chisuma.

S.
5. Scalahrazul : D.
7. Segestan : in Chorassan.
9. Sema : S.

T.
1. Tatalihsium Arabum.
2. Tagrit : six days from Mosul.
3. Tarach : in Mesopotamia.
5. Teures, Tebris.
6. Tela : west from Nisibis.
7. Telara : in Armenia, on the river of the same name.
## APPENDIX.

8. Tel-Baser: two days from Aleppo.
9. Tel-Besme: near Marda.
10. Telr Patricia: near Melitene.
11. Thadmer.
14. Tur-Abdin: this side Tigris.
15. Vrima, near Samosata on the Euphrates.
16. Zabatra: two days from Melitene.

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

<table>
<thead>
<tr>
<th>No.</th>
<th>Patriarch/Jubilee</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>St. Mark, the holy Evangelist</td>
<td>30</td>
</tr>
<tr>
<td>2</td>
<td>Ananias, or Hannasius</td>
<td>86</td>
</tr>
<tr>
<td>3</td>
<td>Melianus or Abilius</td>
<td>86</td>
</tr>
<tr>
<td>4</td>
<td>Cerdo</td>
<td>108</td>
</tr>
<tr>
<td>5</td>
<td>Apronius or Abrimus</td>
<td>121</td>
</tr>
<tr>
<td>6</td>
<td>Justus</td>
<td>121</td>
</tr>
<tr>
<td>7</td>
<td>Eumenius</td>
<td>142</td>
</tr>
<tr>
<td>8</td>
<td>Marcusius</td>
<td>153</td>
</tr>
<tr>
<td>9</td>
<td>Claudianus or Celadius</td>
<td>166</td>
</tr>
<tr>
<td>10</td>
<td>Agrippinus</td>
<td>178</td>
</tr>
<tr>
<td>11</td>
<td>Julianus</td>
<td>185</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>No.</th>
<th>Patriarch/Jubilee</th>
<th>Year</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Demetrius</td>
<td>185-230</td>
</tr>
<tr>
<td>13</td>
<td>Hieroclas</td>
<td>230-246</td>
</tr>
<tr>
<td>14</td>
<td>Dionysius</td>
<td>246-264</td>
</tr>
<tr>
<td>15</td>
<td>Maximus</td>
<td>264-262</td>
</tr>
<tr>
<td>16</td>
<td>Vacancy of a year</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Theonas</td>
<td>282-300</td>
</tr>
<tr>
<td>18</td>
<td>Petrus Hieromartys</td>
<td>300-311</td>
</tr>
<tr>
<td>19</td>
<td>Achillas</td>
<td>311-312</td>
</tr>
<tr>
<td>20</td>
<td>Alexander</td>
<td>326</td>
</tr>
</tbody>
</table>

After the Council of Nice, there is a division in consequence of the Arian heresy, as exhibited below.

20. Athanasius Apostolicus, the Arian Bps. during his time are:
- 1. Pistus | 339 |
- 2. Gregory of Cappadocia | 341 |
- 3. George of Cappadocia | 356 |
- 4. Lucius | 361 |
- 21. Petrus | 372 |
- 22. Timotheus | 385 |
- 23. Theophilus | 412 |
- 24. Cyril | 444 |
- 25. Dionysius 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.)
### Jacobite Patriarchs

<table>
<thead>
<tr>
<th>Number</th>
<th>Patriarch</th>
<th>Beginning</th>
<th>End</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>Dioscorus</td>
<td>444</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Timotheus</td>
<td>458</td>
<td>457</td>
</tr>
<tr>
<td>27</td>
<td>Petrus</td>
<td>460</td>
<td>467</td>
</tr>
<tr>
<td>28</td>
<td>Athanasius</td>
<td>489</td>
<td>487</td>
</tr>
<tr>
<td>29</td>
<td>John</td>
<td>486</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>John the Recluse</td>
<td>506</td>
<td>516</td>
</tr>
<tr>
<td>31</td>
<td>Dioscorus</td>
<td>516</td>
<td>515</td>
</tr>
<tr>
<td>32</td>
<td>Timotheus</td>
<td>518</td>
<td>537</td>
</tr>
<tr>
<td>33</td>
<td>Theodosius</td>
<td>657</td>
<td>567</td>
</tr>
</tbody>
</table>

*Although deposed, returned and continued until*

<table>
<thead>
<tr>
<th>Number</th>
<th>Patriarch</th>
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<tr>
<td>25</td>
<td>Dioscorus</td>
<td>444</td>
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<td>26</td>
<td>Timotheus</td>
<td>458</td>
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<td>27</td>
<td>Petrus</td>
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<tr>
<td>28</td>
<td>Athanasius</td>
<td>489</td>
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<td>29</td>
<td>John</td>
<td>486</td>
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<tr>
<td>30</td>
<td>John the Recluse</td>
<td>506</td>
<td>516</td>
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<tr>
<td>31</td>
<td>Dioscorus</td>
<td>516</td>
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<tr>
<td>32</td>
<td>Timotheus</td>
<td>518</td>
<td>537</td>
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<tr>
<td>33</td>
<td>Theodosius</td>
<td>657</td>
<td>567</td>
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</tbody>
</table>

One Gaianus was chosen by a faction; but afterward submitted and gave up the Patriarchate to Theodosius.

- **Petrus**: 567-659
- **Damianus, after a year's vacancy**: 670-659
- **Anastasius**: 605-615
- **Andronicus**: 618-625
- **Benjamin**: 625-611
- **Agathon**: 661-677
- **John Semnudeus**: 677-695
- **Isaac**: 696-659
- **Simeon**: 669-697
- **Alexander, after a year's vacancy**: 700-725
- **Cosmas**: 725-727
- **Theodorus**: 727-739
- **Michael, after one year's vacancy**: 740-756
- **Minas**: 765-774
- **John, after 1 year's vacancy**: 775-779
- **Marcus**: 797-817
- **Jacob**: 817-828
- **Simeon**: 828-828
- **Joseph**: 879-947
- **Michael**: 847-849
- **Cosmas**: 849-857
- **Sanythius**: 858-859
- **Michael II.**: 889-984
- **Vacancy of 14 years**: 895-908
- **Gabriel**: 908-929
- **Cosmas**: 929-941
- **Macarius**: 941-961
- **Theophanuus**: 961-963
- **Minas**: 965-964
- **Ephraem the Syrian**: 964-967
- **Philoutheus**: 967-1011
- **Zacharias**: 1011-1040
- **Banuthius**: 1040-1064
- **Chrestodulus**: 1065-1096
- **Cyril**: 1096-1106

### Melchite Patriarchs

<table>
<thead>
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<th>Number</th>
<th>Patriarch</th>
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<td>26</td>
<td>Proterus</td>
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<td>Timotheus Salofaciolus</td>
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<td>28</td>
<td>Suros</td>
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<td>29</td>
<td>Joannes Talaia</td>
<td>460</td>
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<td>30</td>
<td>Paul of Tanis</td>
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*The first Melchite Patriarch numbers from St. Mark 26.*
### APPENDIX.

<table>
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<tr>
<th>Jacobites</th>
<th>Melchites</th>
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<tbody>
<tr>
<td>68 Michael</td>
<td>1092</td>
</tr>
<tr>
<td>69 Macarius</td>
<td>1102</td>
</tr>
<tr>
<td>70 Gabriel</td>
<td>1130</td>
</tr>
<tr>
<td>71 Michael</td>
<td>1145</td>
</tr>
<tr>
<td>72 Joannes</td>
<td>1147</td>
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<tr>
<td>73 Marcus Abrilnarge</td>
<td>1166</td>
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<tr>
<td>74 Joannes Abu’lmaged</td>
<td>1189</td>
</tr>
<tr>
<td>75 Cyril, after 19 years vacancy</td>
<td>1235</td>
</tr>
<tr>
<td>76 Athanasius</td>
<td>1251</td>
</tr>
<tr>
<td>77 Gabriel, 1269—1271</td>
<td>1269</td>
</tr>
<tr>
<td>78 John, 1282—1289—1271—1293</td>
<td>1262</td>
</tr>
<tr>
<td>79 Theodosius</td>
<td>1294</td>
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<tr>
<td>80 John</td>
<td>1306</td>
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<tr>
<td>81 John</td>
<td>1320</td>
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<td>82 Benjamin</td>
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<td>83 Petrus</td>
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<td>84 Marcus</td>
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<tr>
<td>85 Joannes</td>
<td>1363</td>
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<tr>
<td>86 Gabriel</td>
<td>1376</td>
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<tr>
<td>87 Matthaeus</td>
<td>Nicolaus III.</td>
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<tr>
<td>88 Gabriel</td>
<td>1411</td>
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<td>89 Joannes</td>
<td>1454</td>
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<td>90 Matthaeus</td>
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<td>91 Gabriel</td>
<td>Marcus.</td>
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<td>92 Michael</td>
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<td>93 Joannes</td>
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<td>94 Joannes</td>
<td></td>
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<tr>
<td>95 Gabriel</td>
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<tr>
<td>96 Joannes</td>
<td></td>
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<td>97 Gabriel</td>
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<tr>
<td>98 Marcus of Biad</td>
<td>Cyril Lucar.</td>
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<tr>
<td>99 John of Melawan</td>
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<tr>
<td>100 Matthaeus</td>
<td>Gerasimus I.; Metrophanes; Nicolaus.</td>
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<tr>
<td>101 Marcus of Majoors</td>
<td>1645</td>
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<tr>
<td>102 Matthaeus</td>
<td>1660</td>
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<tr>
<td>103 Joannes el Toakhi</td>
<td>1675</td>
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<tr>
<td>104 Petrus</td>
<td>1718</td>
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<td>105 Joannes el Millawi</td>
<td>1727</td>
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<tr>
<td>was living in 1730.</td>
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</table>

**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 Frederick T. Peel, read Frederick T. Peet.
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