

Catholics of Poland, forcing them to an attitude of hatred and exasperation,—there was little heed given in Cyril's time to Western overtures for union between the Greek and Latin Churches, no more indeed than is given to-day to the pious letters of Leo XIII. sent Eastward to restore the unity of the Church.

That Cyril, in 1595, opposed the advances of the Latin Church was a circumstance that sealed his doom, by making him an object of Jesuit intrigue which shadowed him to his death. In 1602, he was elected Patriarch of Alexandria, and in 1621 he was elevated to the Patriarchate of Constantinople, the highest office in Eastern Christendom.

In his Western travels he had frequent interviews with the Calvinistic Reformers of Switzerland and Germany. This increased the activity of Jesuit intrigue at Constantinople, which was so successful that in 1623 he was banished to the Island of Rhodes, but he was soon reinstated, through the mediation of the British Ambassador, whose presence at the court of the Sultan was then, as it has been ever since, one of the best guarantees of toleration and protection of the persecuted, whether Armenians or Americans, whether Nestorian Christians or missionaries of the American Board. England's peremptory demand was met, and Cyril was replaced in the high position in which his Catholic spirit could have the grandest field of operations, the Patriarchate of Constantinople. He resumed his study of Calvinistic theology, and his correspondence with leading Protestant theologians in the West, and in 1629 he wrote his Confession in Latin and in 1631 in Greek. It was published in both languages in Geneva in 1633.

A little delay here in outlining this creed may not be out of place. It illustrates how Protestant theology has impressed a large-souled, honest, brave man, brought up amid the antiquities and ceremonialism of Oriental faith. Cyril's creed is divided into eighteen chapters, with each doctrine supported by alleged scriptural authority. Eight chapters contain views held by his own Church, including the Trinity (with the procession of the Spirit in the conciliatory form of the Council of Florence, "*procedens a Patre per Filium*," not *Filioque* as at Toledo), the Divine Creation and Government, the Fall of Man, the Twofold Nature of Christ, Faith in General, and Baptismal Regeneration.

The remaining ten chapters are decidedly Protestant. Chapter X. asserts the supreme authority of Scriptures, denies the infallibility of the Church, rejects the Apocrypha as authoritative, and commends the free circulation of the Scriptures. Chapter XIII. asserts in the Protestant sense that man is justified by faith and