

great gainer. As early as the thirteenth century the Nestorian patriarch, Mar Yabballaha, acknowledged by letter the primacy of the Pope; in 1445 the Nestorians in Cyprus became Roman Catholics, and in the beginning of the seventeenth century a large part of the Christians of Saint Thomas, in India, were won over. During the sixteenth century the disorganization of the Nestorian Church led to various rival patriarchs, who were not slow to recognize papal authority in the hope of securing their own. About 1580 the present line of patriarchs, from its beginning dynastic, gained the authority over the Nestorians in Persia and Kurdistan. If we may trust Roman historians, patriarchs of this line during the seventeenth and eighteenth centuries have acknowledged the authority of the Pope and renounced Nestorianism. In the region of Mosul the proselyting to Rome has gone on so successfully that to-day nine out of ten of the Nestorian churches south of the Kurdish Mountains are in the hands of the Roman Catholics. This same work, begun in Persia over two hundred years ago, has not met the same success. The inaccessibility of Persia, and still more of Kurdistan, which have been ecclesiastically joined, is one reason, but not the chief one. French monks came to Oroomiah fifty years ago, but it was too late. They had now to meet not only Nestorians, but American Protestants, the most watchful defenders against Rome. The struggle is not yet over, for Catholicism on the south is pressing to enter the mountain valleys of Kurdistan. Three years ago (1892) beyond question the Chaldean patriarch, subject to the Pope, had bargained for the submission of the Nestorian patriarch. The scheme was frustrated by an American missionary.

The condition of affairs in Turkish Kurdistan and Armenia is a most terrible disintegrating influence. Recent events have illustrated the misrule and anarchy more vividly than words, and leave little occasion for remark. Suffice it to say that extinction and ruin threaten most imminently.

A third such influence emanates from Russia. The Greek Church has shown little concern for the Nestorian Church, but for half a century Russia has been open to Nestorian laborers and beggars from Persia. The former have supported their people very largely, the latter have demoralized them. Many thousands of roubles have been gathered from the superstitious Christians of Russia by beggars, working on their pious credulity in the name of shrines and churches with the aid of pretended relics. Long absence from home, often years at a time, and vicious habits contracted in a wandering life, have been the cause of an alarming increase of transgressions of the seventh commandment. The ill-gotten wealth, spent in extravagance and gluttony, has impoverished rather than enriched. The shameless blasphemy and sacrilege of these adventurers have gone far to destroy the simple faith of the people. Canting hypocrites in Russia at home are cynical scoffers. A chief source of revenue to the bishops in Oroomiah is the ordination of priests and deacons, that they may beg more successfully.