

When, in 431, Nestorius was condemned by the Council of Ephesus for his heresy concerning the incarnation of our Lord, the Church of the East accepted his doctrine, partly, it is thought, through not clearly understanding it, and was thus cut off from the Catholic Church.

Shortly after this, the Catholicus assumed the title of Patriarch. For many centuries the Assyrian Church was noted for her learning, her wisdom, and her missionary zeal. It is startling to read of her missions flourishing among the Bactrians, the Huns, the Tartars, the Persians, the Indians, the Chinese; and that in the 11th century the Catholicus ruled over twenty-five Archbishops, whose sees stretched from Jerusalem to China, in which latter country and in Southern India traces yet remain of these once successful missions.

In the 14th century came fierce disasters and persecutions. One by one the Mohammedans destroyed the branches of the Church, until at length the little remnant left fled with their Catholicus to the almost inaccessible fastnesses of the Kurdish mountains, there to seek refuge from the cruel fury of Tamerlane.

Tainted with heresy even in her greatest prosperity, in her humiliation the Assyrian Church was troubled by a schism which arose in the 16th century over the succession of the Catholicate or Patriarchate, and which caused a third of the Assyrian people to follow an anti-Patriarch, who set up his residence at Mosuh. The other two-thirds, dwelling in the mountains and in Persia, remained faithful to the Shimoon Patriarch, in whose family the Catholicate had been hereditary since 1450. In 1778, the anti-Patriarch of Mosuh submitted to Rome with his flock, and thus arose the Chaldean Uniatic Church, its head taking the title of Patriarch of Babylon.

Some time in the third decade of the present century, a band of Presbyterian missionaries from America established themselves at Urmi, and have now a numerous colony and a native Presbyterian community, with its chapels, schools, and congregations scattered over the plains of Urmi.

The old Church among the mountains, however, still remained isolated from the rest of Christendom; their manuscripts and traditions, on the one hand, told them nothing of an infallible bishop as head of the Church; and, on the other, their own unbroken line from the apostles witnessed against an imperfect ecclesiastical system. Still, the need of outside help was being felt, though it was not until the year 1843 that Shimoon entered into formal communication with the Archbishop of Canterbury (Dr. Howley).

More than one exploring expedition had brought to England the story of this ancient Church among the mountains, and in 1842 the Archbishop of Canterbury and the Bishop

of London (Dr. Blomfield) had sent Rev. George Percy Badger to assist Mar Shimoon in the education of his people; he was also empowered to open communication with Mar Elias, the head of the Papal Chaldeans, who was thought to be inclined to enter into friendly relations with the English Church.

In 1843 the Kurds, under Bedr Khan Beg, attacked, robbed, and murdered, with most horrible cruelties, the Nestorians of the mountains, determined, seemingly, to destroy them completely; men, women, and children were sold as slaves or given as presents to Mohammedans.

Mar Shimoon and some others fled to Mosuh, where they were sheltered at the British vice-consulate, and under the roof of Dr. Badger. Shortly after this, and when he had little more than begun his educational work among the Assyrians, Dr. Badger was recalled, evidently for want of means.

Touching in the extreme is the letter addressed by Mar Shimoon to the Archbishop of Canterbury, describing the awful calamities which had befallen his people, and imploring that some way might be found by which the "Presbyter George Badger" might be suffered to remain with them in their adversity.

Even now, at the distance of fifty years, one cannot read it without a thrill of the deepest pity, and almost of wonder, that such an appeal, made to those "who are a refuge even for strangers, how much more for those who are of the household of faith," could have remained so long apparently unanswered. This, however, was only the "beginning of sorrows"; three times within the next few years did Bedr Khan Beg and his Kurds ravage and massacre these Nestorian Christians; appeals to the Turkish Government, which was more than suspected of secretly countenancing the outrages, produced only half-hearted promises of partial compensation for the wrongs inflicted, promises which were never fulfilled.

At the end of three years, with confusion reigning everywhere in his dioceses; with defiled churches needing reconsecration, and his people praying for his presence among them, Mar Shimoon pleaded to be allowed to return to his house, and at least share the fate of his flock. This was refused by the Turkish authorities, on the plea of the unsettled state of the country, and when at last the Catholicus attempted to make his escape he was retaken and brought back to Mosuh, where he was detained, without, however, any personal ill-treatment.

At length, after the fourth massacre had taken place, the allied powers of Europe roused themselves to utter a vigorous protest, which, if made earlier, might have saved much cruel suffering and bloodshed, and compelled the Turkish Government to take the steps against

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