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ART. I.—*Eloquence a Virtue; or, Outlines of a Systematic Rhetoric.* Translated from the German of Dr. FRANCIS THEREMIN, by WILLIAM G. T. SHEDD. With an Introductory Essay.

*Demosthenes und Massillon, Ein Beitrag zur Geschichte der Beredsamkeit.* Von Dr. FRANZ THEREMIN. Berlin, 1845.

*Elements of the Art of Rhetoric.* Adapted for use in Colleges and Academies, and for Private Study. By HENRY N. DAY.

THE design in placing the titles of these books at the head of our article is not to prepare the way for an elaborate critique of the volumes which bear them, but rather to call attention to them as containing in substance, and that in its best expression, what of value has been said in systematic form on the general subject of which they treat. They are plain books, and easily accessible, and we therefore cheerfully leave the vindication of this our statement regarding them, the thorough testing of which we bespeak, to a careful examination of the works themselves, by those interested in the increase and elevation of the oratorical power of the pulpit; merely premising that “Demosthenes und Massillon” is the presentation of the abstract principles of “Eloquence a Virtue” in concrete shape, or as

ART. III.—*The Monophysite Churches of the East.* By  
PHILIP SCHAFF, D. D., New York.

THE Monophysites, like their antagonists the Nestorians, have maintained themselves in the East as separate sects under their own bishops and patriarchs, even to the present day; thus proving the tenacity of those Christological errors, which acknowledge the full Godhead and manhood of Christ, while those errors of the ancient church, which deny the Godhead or the manhood, (Ebionism, Gnosticism, Manichæism, Arianism, &c.,) as sects, have long since vanished. These Christological schismatics stand, as if enchanted, upon the same position which they assumed in the fifth century. The Nestorians reject the third œcumenical councils, the Monophysites the fourth; the former hold the distinction of natures, even to abstract separation; the latter, the fusion of the two natures in one, with a stubbornness which has defied centuries, and forbids their return to the bosom of the orthodox Greek church. They are properly the ancient *national* churches of Egypt, Syria, and Armenia, in distinction from the orthodox Greek church, and the *united* or Roman church of the East.

The Monophysites are scattered upon the mountains, and in the valleys and deserts of Syria, Armenia, Assyria, Egypt, and Abyssinia, and, like the orthodox Greeks of those countries, live mostly under Mohammedan, partly under Russian rule. They supported the Arabs and Turks in weakening, and at last conquering the Byzantine Empire, and thus furthered the ultimate victory of Islam. In return, they were variously favoured by the conquerors, and upheld in their separation from the Greek church. They have long since fallen into stagnation, ignorance, and superstition, and are to Christendom as a praying corpse to a living man. They are isolated fragments of the ancient church history, and curious petrifications from the Christological battle-fields of the fifth and sixth centuries, coming to view amidst Mohammedan scenes. But Providence has preserved them, like the Jews, and doubtless not without design, through storms of war and persecution, unchanged

until the present time. Their very hatred against the orthodox Greek church makes them more accessible both to Protestant and Roman missions, and to the influences of Western Christianity and Western civilization.

On the other hand, they are a door for Protestantism to the Arabs and the Turks; to the former through the Jacobites, to the latter through the Armenians. There is the more reason for such a hope in the fact that the Mohammedans despise the oriental churches, and must be won, if at all, by a purer type of Christianity. In this respect the American missions among the Armenians in the Turkish Empire are, like those among the Nestorians in Persia, of great prospective importance as outposts of a religion which is destined sooner or later to regenerate the East.

With the exception of the Chalcedonian Christology, which they reject as Nestorian heresy, most of the doctrines, institutions, and rites of the Monophysite sects are common to them with the orthodox Greek church. They reject, or at least do not recognize the *flioque*; they hold to the mass, or the Eucharistic sacrifice, with a kind of transubstantiation; leavened bread in the Lord's Supper; baptismal regeneration by trine immersion; seven sacraments, (yet not explicitly, since they either have no definite term for sacrament, or no settled conception of it); the patriarchal polity; monasticism, pilgrimages, and fasting; the requisition of a single marriage for priests and deacons, (bishops are not allowed to marry); the prohibition of the eating of blood, or of things strangled.

On the other hand, they know nothing of purgatory and indulgences, and have a simpler worship than the Greeks and Romans. According to their doctrine, all men after death go into Hades, a place alike without sorrow or joy; after the general judgment they enter into heaven, or are cast into hell; and meanwhile the intercessions and pious works of the living have an influence on the final destiny of the departed. Like the orthodox Greeks, they honour pictures and relics of the saints, but not in the same degree. Scripture and tradition are with them coördinate sources of revelation and rules of faith. The reading of the Bible is not forbidden, but is limited by the ignorance of the people themselves. They use in wor-

ship the ancient vernacular tongues, which, however, are now dead languages to them.

There are four branches of the Monophysites: the Syrian JACOBITES; the COPTS, including the ABYSSINIANS; the ARME-NIANS; and the less ancient MARONITES.

I. The JACOBITES in Syria, Mesopotamia, and Babylonia. Their name comes down from their œcumenical\* metropolitan, JACOB, surnamed BARADAI, or ZANZALUS.† This remarkable man, in the middle of the sixth century, devoted himself for seven and thirty years (541—578), with unwearied zeal to the interests of the persecuted Monophysites. “Lightfooted as Azahel”‡ and in the garb of a beggar, he journeyed hither and thither amid the greatest dangers and privations; revived the patriarchate of Antioch; ordained bishops, priests, and deacons; organized churches; healed divisions, and thus saved the Monophysite body from impending extinction.

The patriarch bears the title of Patriarch of Antioch, because the succession is traced back to Severus of Antioch; but he commonly resides in Diarbekir, or other towns or monasteries. Since the fourteenth century the patriarch has always borne the name Ignatius, after the famous martyr and bishop of Antioch.

The Jacobite monks are noted for gross superstition and rigorous asceticism. A part of the Jacobites have united with the church of Rome. Lately some Protestant missionaries from America have also found entrance among them.

II. The COPTS§ in Egypt are in nationality the genuine descendants of the ancient Egyptians, though with an admixture of Greek and Arab blood. Soon after the council of Chalcedon, they chose Timotheus Ælurus in opposition to the

\* *Œcumenical*, *i. e.*, not restricted to any particular province.

† From his beggarly clothing. Baradai signifies in Arabic and Syriac, horse-blanket of coarse cloth, and τζώνζαλον, is *vile aliquid et tritum*. (See Rödiger in Herzog's Encycl. vi. 401.)

‡ 2 Sam. ii. 18.

§ From Αἴγυπτος, Guptos, and not, as some suppose, from the town Koptos, nor from an abbreviation of *Jacobite*. They are the most ancient, but Christian Egyptians, in distinction from the Pharaonic (Chem), those of the Old Testament (Mizrim), the Macedonian or Greek (Ἀγ.) and the modern Arab Egyptians (Mizr.)

patriarch Proterius. After varying fortunes, they have, since 536, had their own patriarchs of Alexandria, who, like most of the Egyptian dignitaries, commonly resides at Cairo. He accounts himself the true successor of the evangelist Mark, St. Athanasius, and Cyril. He is always chosen from among the monks, and, in rigid adherence to the traditionary *nolo episcopari*, he is elected against his will; he is obliged to lead a strict ascetic life, and at night is waked every quarter of an hour for a short prayer. He alone has the power to ordain, and he performs this function not by imposition of hands, but by breathing on and anointing the candidate. His jurisdiction extends over the churches of Egypt, Nubia, and Abyssinia, or Ethiopia. He chooses and anoints the Abuna (*i. e.*, our Father), or patriarch for Abyssinia. Under him are twelve bishops, some with real jurisdiction, some titular; and under these again the other clergy, down to readers and exorcists. There are still extant two incomplete Coptic versions of the Scriptures, the Upper Egyptian or Thebaic, called also after the Arabic name of the province, the Sahidic, *i. e.*, Highland version; and the Lower Egyptian or Memphitic.\*

The Copts were much more numerous than the Catholics, whom they scoffingly nicknamed *Mælichites*,† or “Cæsar-Christians.” They lived with them on terms of deadly enmity, and facilitated the conquest of Egypt by the Saracens (641). But they were afterwards cruelly persecuted by these very Saracens,‡ and dwindled from some two millions of souls to a hundred and fifty or two hundred thousand, of whom about ten thousand, or according to others, from thirty to sixty thousand live in Cairo, and the rest mostly in Upper Egypt. They now, in common with all other religious sects, enjoy toleration. They and the Abyssinians are distinguished from the other Monophysites by the Jewish and Mohammedan practice of circumcision, which is performed by lay persons (on both sexes) and in Egypt is grounded upon sanitary considerations. They

\* Of this latter H. Tattam and P. Bötticher (1852) have lately published considerable fragments.

† From the Hebrew *melech*, king.

‡ So that even their Arabic historian Mackrizi was moved to compassion for them.

still observe the Jewish law of meats. They are sunk in poverty, ignorance, and semi-barbarism. Even the clergy, who indeed are taken from the lowest class of the people, are a beggarly set, and understand nothing but how to read mass, and perform the various ceremonies. They do not even know the Coptic or old Egyptian, their own ancient ecclesiastical language. They live by farming and their official fees. The literary treasures of their convents, in the Coptic, Syriac, and Arabic languages, have been of late secured for the most part to the British Museum, by Tattam and other travellers.

Missions have lately been undertaken among them, especially by the Church Missionary Society of England (commencing in 1825), and the United Presbyterians of America.\*

The *Abyssinian* church is a daughter of the Coptic, and was founded in the fourth century by two missionaries from Alexandria, Thumentius and Aldezius. It is a strange mixture of barbarism, ignorance, superstition, and Christianity. Its Ethiopic Bible, which dates perhaps from the first missionaries, includes in the Old Testament the apocryphal book of Enoch. The Chronicles of Axuma (the former capital of the country), dating from the fourth century, receive almost the same honour as the Bible. The council of Chalcedon is accounted an assembly of fools and heretics. The Abyssinian church has retained even more Jewish elements than the Coptic. It observes the Jewish Sabbath together with the Christian Sunday; it forbids the use of the flesh of swine and other unclean beasts; it celebrates a yearly feast of general lustration or rebaptizing of the whole nation; it retains the model of a sacred ark, called the ark of Zion, to which gifts and prayers are offered, and which forms the central point of public worship. It believes in the magical virtue of outward ceremonies, especially immersion, as

\* A detailed, but very unfavourable description of the Copts is given by Edward W. Lane, in his *Manners and Customs of the Modern Egyptians*, 1833. Notwithstanding this, they stand higher than the other Egyptians. A. P. Stanley (*Hist. of the Eastern Church*, p. 95.) says of them; "The Copts are still, even in their degraded state, the most civilized of the natives; the intelligence of Egypt still lingers in the Coptic scribes, who are on this account used as clerks in the offices of their conquerors, or as registrars of the water-marks of the Nile." Compare also the occasional notices in the Egyptological writings of Wilkinson, Bunsen, Lepsius, Brugsch, and others.

the true regeneration. Singularly enough, it honours Pontius Pilate as a saint, because he washed his hands of innocent blood. The endless controversies respecting the natures of Christ, which have died out elsewhere, still rage there. The church honours saints and pictures, but not images; crosses, but not the crucifix. Every priest carries a cross in his hand, and presents it to every one whom he meets, to be kissed. The numerous churches are small and dome-shaped above, and covered with reeds and straw. On the floor lies a number of staves and crutches, on which the people support themselves during the long service, as they are without benches, like all the orientals. Slight as are its remains of Christianity, Abyssinia still stands, in agriculture, arts, laws and social condition, far above the heathen countries of Africa—a proof that even a barbaric Christianity is better than none.

The influences of the West have penetrated even to Abyssinia. The missions of the Jesuits in the seventeenth and eighteenth centuries, and of the Protestants in the nineteenth, have been prosecuted amidst many dangers and much self-denial, yet hitherto with but little success.\*

III. The ARMENIANS. These are the most numerous, interesting, and hopeful of the Monophysite sects, and now the most accessible to Protestantism. Their nationality reaches back into hoary antiquity, like Mount Ararat, at whose base lies their original home. They were converted to Christianity in the beginning of the fourth century, under King Tiridates, by Gregory the Enlightener, the first patriarch and ecclesiastical

\* Especially worthy of note are the labours of the Basle missionaries, Samuel Gobat (now Anglican bishop in Jerusalem), Kugler, Isenberg, Blumhardt and Krapf, since 1830. Compare GOBAT in the *Basler Missions Magazine* for 1834, Heft. 1 and 2. ISENBERG: *Abyssinien und die evangelische Mission*, Bonn, 1844, 2 Bde. and ISENBERG and KRAFF: *Journals*, 1843. Also HARRIS: *Highlands of Ethiopia*, 1844. The imperfect fragments of an Abyssinian translation of the Bible, dating from the fourth or fifth century, have drawn the attention of Western scholars. A. Dillmann (now in Giessen) has since 1854 published the Ethiopic Old Testament, and a grammar and lexicon of the Ethiopic language. Of the older works on Abyssinia the principal are LUDOLPHUS: *Historia Ethiopia*, Frankf. 1681; GEDDES: *Church History of Ethiopia*, Lond. 1696, and LE CROZE: *Histoire du Christianisme d'Ethiopie et d'Armenie*, La Haye, 1739. They have all drawn their principal materials from the Jesuits, especially from the general history of Tellez, published 1660.

writer and the greatest saint of the Armenians.\* They were provided by him with monasteries and seminaries, and afterwards by Mesrob† with a version of the Scriptures, made from the Greek with the help of the Syriac Peshito; which at the same time marks the beginning of the Armenian literature, since Merrob had first to invent his alphabet. The Armenian canon has four books found in no other Bible; in the Old Testament, the history of Joseph and Asenath, and the Testament of the Twelve Patriarchs; and in the New, the Epistle of the Corinthians to Paul and a Third Epistle of Paul to the Corinthians. The next oldest work in the Armenian language is the history of their land and people, by Moses Chorenensis, a half century later.

The Armenians fell away from the church of the Greek Empire in 522, from which year they date their era. The Persians favoured the separation on political grounds, but were themselves thoroughly hostile to Christianity, and endeavoured to introduce the Zoroastrian religion into Armenia. The Armenian church, being left unrepresented at the council of Chalcedon, through the accidental absence of its bishops, accepted in 491 the Henoticon of the Emperor Zeno, and at the Synod of Twin, (Thevin, or Tovin, the capital at that time,) held A. D. 595, declared decidedly for the Monophysite doctrine. The *Confessio Armenica*, which in other respects closely resembles the Nicene Creed, is recited by the priest at every morning service. The Armenian church had for a long time only one patriarch or Catholicus, who at first resided in Sebaste, and afterwards in the monastery of Etschmiezin, (Edschmiedsin,) their holy city, at the foot of Mount Ararat, near Erivan, (now belonging to Russia,) and had forty-two archbishops under him. At his consecration, the dead hand of

\* Φωτιστής, Illuminator. He was married and had several sons. He was urgently invited to the Nicene council, but sent his son Aristax in his stead, to whom he resigned his office, and then withdrew himself for the rest of his life into a mountain cave. There are homilies of his still extant, which were first printed in 1737, in Constantinople.

† Called also Mesrop, Meserrob, Messerrop, and Murchtoz. Comp. respecting this man, and the origin of the Armenian version of the Bible, the chronicle of his pupil, Moses Chorenensis, and the article by Petermann, in *Herzog's Encycl.* Bd. ix. 320, ff.



Gregory the Enlightener is even yet always used as the medium of tactual succession. Afterwards other patriarchal sees were established, at Jerusalem (in 1311), at Sus in Cilicia (in 1440), and after the fall of the Greek Empire in Constantinople, (1461).\* In 637 Armenia fell under Mohammedan dominion, and belongs now partly to Turkey, and partly to Russia. But the varying fortunes and frequent oppressions of their country have driven many thousands of the Armenians abroad, and they are now scattered in other parts of Russia and Turkey, as well as in Persia, India, and Austria.

The Armenians of the diaspora are mostly successful traders and brokers, and have become a nation and a church of merchant princes, holding great influence in Turkey. Their dispersion and love of trade; their lack of political independence; their tenacious adherence to ancient national customs and rites; the oppressions to which they are exposed in foreign countries, and the influence which they nevertheless exercise upon these countries, make their position in the Orient, especially in Turkey, similar to that of the Jews in the Christian world.

The whole number of the Armenians is very variously estimated from two and a half up to fifteen millions.†

The Armenian church, it may be remarked, has long been divided into two parts, which although internally very similar, are inflexibly opposed to each other. The *united* Armenians, since the council of Florence, A. D. 1439, have been connected with the church of Rome. To them belongs the congregation of the Mechitarists, which was founded by the Abbot Mechitar (1745), and possesses a famous monastery on the island of San Lazzaro near Venice, from which centre it has successfully laboured since 1702 for Armenian literature and education in

\* Respecting the patriarchal and metropolitan sees, and the bishoprics of the Armenians, comp. Le Quien, tom. i. and Wiltch, *Kirchliche Geographie und Statistik*, ii. 375 ff.

† Stanley, (*History of the Eastern Church*, p. 92,) supported by Neale and Hexthausen, (*Transcaucasia*.) estimates the number of the Armenians at over eight millions. But Dr. Wood, of New York, formerly a missionary among them, informs me that their total number does not exceed six millions, of whom two and a half millions are probably in Turkey.

the interest of the Roman Catholic church. The *schismatical* Armenians hold firmly to their peculiar doctrines and polity. They regard themselves as the orthodox, and call the united or Roman Armenians, schismatics.

Since 1830, the Protestant Missionary, Tract and Bible Societies of England, Basle, and the United States, have laboured among the Armenians, especially the Monophysite portion, with great success. The American Board of Commissioners for Foreign Missions,\* in particular, has distributed Bibles and religious books in the Armenian and Armeno-Turkish language,† and founded flourishing churches and schools in Constantinople, Broosa, Nicomedia, Trebizond, Erzroom, Aintab, Kharpoot, Diarbekir, and elsewhere. Several of these churches have already endured the crucial test of persecution, and justify bright hopes for the future. As the Jewish synagogues of the diaspora were witnesses for monotheism among idolaters, and preparatory schools of Christianity, so are these Protestant Armenian churches, as well as the Protestant Nestorian, outposts of evangelical civilization in the East, and perhaps the beginning of a resurrection of primitive Christianity in the lands of the Bible, and harbingers of the future conversion of the Mohammedans.

Compare respecting the Armenian mission of the American Board the publications of this Society, Eli Smith and H. G. O. Dwight, (*Missionary Researches in Armenia*, Boston, 1833,) Dr. H. G. O. Dwight, (*Christianity Revived in the East*, N. York, 1850,) and H. Newcomb, (*Cyclopædia of Missions*, p. 124–154.) The principal missionaries among the Armenians are H. G. O. Dwight, W. Goodell, C. Hamlin, G. W. Wood, E. Riggs, D. Ladd, P. O. Powers, W. G. Schauffler, (a Wurtemberger, but educated at the Theological Seminary of Andover, Massachusetts,) and Benjamin Schneider, (a German from Pennsylvania, but likewise a graduate of Andover.)

IV. The youngest sect of the Monophysites, and the solitary

\* This oldest and most extensive of American missionary societies was founded A. D. 1810, and is principally supported by the Congregationalists and New-school Presbyterians.

† The Armeno-Turkish is the Turkish language written in Armenian characters.

memorial of the Monothelite controversies, are the MARONITES, so called from St. Maron, and the eminent monastery founded by him in Syria, (400).\* They inhabit the range of Lebanon, with its declivities and valleys, from Tripolis on the north, to the neighbourhood of Tyre and the lake of Genesaret on the south, and amount, at most, to half a million. They have also small churches in Aleppo, Damascus, and other places. They are pure Syrians, and still use the Syriac language in their liturgy, but speak Arabic. They are subject to a Patriarch, who commonly resides in the monastery of Kano-bin, on Mount Lebanon. They were originally *Monothelites*, even after the doctrine of one will of Christ, which is the ethical complement of the doctrine of one nature, had been rejected at the sixth œcumenical council, (A. D. 680). But after the Crusades (1182), and especially after 1596, they began to go over to the Roman church, although retaining the communion under both kinds, their Syriac missal, the marriage of priests, and their traditional fast-days, with some saints of their own, especially St. Maron. From these came, in the eighteenth century, the three celebrated Oriental scholars, the Assemani, Joseph Simon (1768), his brother Joseph Aloysius, and their cousin, Stephen Evodius. These were born on Mount Lebanon, and educated at the Maronite College at Rome.

There are also Maronites in Syria, who abhor the Roman church. Respecting the present condition of the Maronites, compare also Robinson's *Palestine*, Ritter's *Erdkunde*, (Th. 17, Abthlg. 1), and Rödiger's article in *Herzog's Encycl.* Bd. x. p. 176 ff. A few years ago (1860) the Maronites drew upon themselves the sympathies of Christendom, by the cruelties which their old hereditary enemies, the Druses, perpetrated upon them.

\* He is probably the same Maron whose life Theodoret wrote, and to whom Chrysostom addressed a letter when in exile. He is not to be confounded with the later John Maron, of the tenth century, who, according to the legendary traditions of the Catholic Maronites, acting as Papal legate at Antioch, converted the whole of Lebanon to the Romish church, and became their first Patriarch. The name "Maronites" occurs first in the eighth century, and that as a name of heretics, in John of Damascus.