

Two ducts at different levels for the water from the north of the city ; known to have existed but lost for many centuries ; and graves, probably Roman, in the original soil next the rock, and presumably extra-mural. It would be unwise to form hasty theories on these facts, but they are obviously important.

THE EPISCOPAL SUCCESSION IN JERUSALEM.

FROM c. A.D. 30.

(*Concluded from Q.S., 1913, p. 177.*)

Compiled by ARCHDEACON DOWLING, Haifa.

1468-1493. GREGORY III.

The Latins asked for the use of Golgotha, but the Georgians objected.

1505. MARK III.

Under this Patriarch the Church of Palestine continued still in communion with the Roman See, but his name has been excluded from some of the Greek catalogues, and passed over in silence by "Orthodox" historians.

After 1505-1543. DOROTHEUS II (ATALLA).

His name in this Arabic form is mentioned in the Firman of Sultan Selim I, the conqueror of Syria and Egypt, 1517.

The Greek nation became prominent in the Holy Land.

1543-1579. GERMANUS II.

Formerly a monk near the Jordan, and then at Mar Saba. Being an enthusiastic Greek he re-organized the Monastic Brotherhood of the Holy Sepulchre. The little cupola covering the Holy Sepulchre was restored by this Patriarch.

The Orthodox Native Syrians date their exclusion from the Brotherhood as far back as this Patriarchate.

1579-1608. SOPHRONIUS IV.

He took part in a Synod of Constantinople which denounced the Gregorian Kalendar of 1577.

1608-1644. THEOPHANES III.

He purchased a property at Phanar, which was burnt down in 1649, but rebuilt by Greek merchants of Constantinople, and became for several years the usual residence of several Jerusalem Patriarchs.

The Acts of the Council of Constantinople, 1638, for the purpose of anathematizing the memory of Cyril Lucar, were signed by Theophanes.

1645-1660. PAISIUS.

He was formerly a monk in a convent near the Jordan, and although he belonged to the Brotherhood of the Holy Sepulchre he lived in Moldovlachia.

1660-1669. NECTARIUS.

The Acts of the Council of Jerusalem, 1672, were signed by "Nectarius, formerly Patriarch of Jerusalem."

1669-1707. DOSITHEUS II.

A Cretan.

The organization, under the present rules of the Brotherhood of the Holy Sepulchre, dates from this Patriarchate.

At the re-consecration of the Church of the Nativity, Bethlehem, Mareh, 1672, Dositheus announced his intention of summoning a Synod. It met in the same year at Jerusalem. Because the summons was issued from Bethlehem, this Synod is still frequently described as the Synod of Bethlehem.

It endeavoured to free Cyril Lucar from the charge of Calvinism brought against him, and to deny the authenticity of the Confession attributed to him.

It is the last important official pronouncement of the Patriarchate of Jerusalem.

Dositheus published the acts of the Council of Florence in his work: *Τόμος ἀγάπης*, and in his history of the Patriarchs of Jerusalem.

Speaking of the use of meat, Dositheus says that Bishops, being at first elected without being monks, had the right of using or of abstaining from meat, as they chose; but that after it became customary not to be consecrated before taking monastic vows, they were not allowed to eat meat.

1707-1731. CHRYSANTHUS.

At two Councils of Constantinople, 1718 and 1723, Chrysanthus, successor of his uncle Dositheus, took part in the consideration of the twelve proposals of the Scottish and English non-juring Bishops upon the subject of a union between the Orthodox Greeks and the Non-juring British Churches.

The Archbishop of Canterbury (Dr. William Wake), 1725, wrote to Chrysanthus, exposing the nature of the Non-juring schism.

In 1716 Chrysanthus presented the University of Oxford with a manuscript copy of the great work of Adam Zoernikaff on the doctrine of the Procession, in Latin.

1731-1737. MELETIUS.

This Patriarch, although worthy of his high office, suffered severely from the Latins. He came to the Throne from Cæsarea Palestinæ.

1737-1766. PARTHENIUS.

He also came from Cæsarea. He not only resolved to have a school in Jerusalem, but founded one.

1766-1771. EPHRAIM II.

This learned Patriarch was an Instructor in Holy Writ.

He had previously resided for many years in Cyprus, where he revised the *History of Kykko*—the wealthiest and best known of all the island monasteries.

1771-1775. SOPHRONIUS V.

A native of Aleppo.

He was previously Metropolitan of Ptolemaïs (Acre). During his Patriarchate the Treaty of Kainardji (Bulgaria) was signed, 1774, and Catherine II secured the right to protect the Greek Religion and its Churches in Turkey.

1775-1787. ABRAHAM II.

When Sophronius was translated to the Œcumenical Throne, he was succeeded by Abraham, who was full of zeal. The finances of the Brotherhood of the Holy Sepulchre being at a low ebb, the Patriarch travelled throughout Palestine to raise the necessary funds.

1787-1788. PROCOPIUS I.

This aged Prelate, finding it impossible for him to govern his flock, resigned after an occupancy of one year.

1788-1808. ANTHIMUS.

A native of Mesopotamia.

A learned author of many works. During this Patriarchate the Arab Muslims wrought much evil against the Church.

1808-1827. POLYCARP.

With the assistance of Djezzar Ahmed, Pasha of Acre, this Patriarch was able to suppress the Arabs.

1827-1845. ATHANASIUS V.

He found the finances of "the Brotherhood" exceedingly low, so much so that even the Patriarch was without sufficient food. Gifts, however, fell in from landed properties.

1845-1872. CYRIL II.

Some former Patriarchs of Jerusalem were appointed at Phanar, where they lived. From Κίριλλος II and onwards they have been elected in the Holy City, and now remain there. This change of residence brought about a clash between the Patriarch and Synod, a new and awkward feature in the history of the Patriarchs since 1845.

A fine old gentleman of great urbanity of manner—self-possessed and dignified—Cyril was unequalled with regard to his efforts to benefit the Orthodox Community. He reopened the Theological College at the Convent of the Cross in 1858, founded a Patriarchal Printing Press, established numerous Schools, and other philanthropic institutions.

The Synod was now compelled to fight against the dis-integrating forces brought about by Russia, who, after the Crimean War, became unfriendly to the Orthodox Greek Church in Palestine, trying to create difficulties through the native Orthodox Christians. This was caused through the determination of France to put an end to Russia's protectorate of the Orthodox Christians in the Ottoman Empire.

During this critical period Cyril was looked upon with suspicion by the Synod. It now became simply a question of time for the final clash to take place.

It is surprising how so good a man as Cyril could have allowed himself to be dragged into collision with the Œcumenical

Patriarch Anthimus VI in 1872. During that year a Synod was summoned in Constantinople in connection with the Bulgarian Schism. The Bulgars began by setting up as their chief an Exarch, reviving an old title, and declared themselves autocephalous. The answer of the Constantinople Synod brought about the solemn excommunication of the Bulgarian Church. Cyril's action was unfortunate, since he had previously condemned the Bulgarians in his numerous letters to the Œcumenical Patriarch, and even went to Phanar to attend the Synod. When there, the Russian Ambassador, Count Ignatieff, succeeded in inducing the aged prelate to return to Jerusalem in order to welcome the Grand Duke Nicholas of Russia, threatening him that if he signed the Decree of the Schism, the valuable properties of the Brotherhood of the Holy Sepulchre in Bessarabia (a province in the extreme southwest of European Russia) would be seized by the Russian Government. The good old Patriarch therefore returned to Jerusalem, not even leaving one representative at Phanar, and soon found that his own Synod was determined to unite with Alexandria, Antioch, and Athens in confirming the sentence of excommunication.

Owing to the failure of Cyril to sign the resolution of the Jerusalem Synod, he was deposed in 1872.

The late Reverend George Williams dedicated (with permission) *The Orthodox Church in the East in the Eighteenth Century*, being the correspondence between the Eastern Patriarchs and the Non-juring bishops, to Cyril II. London: Rivingtons, 1868.

In May, 1848, “✠ Cyril, by the Mercy of GOD, Patriarch of Jerusalem and All Palestine, a beloved brother in CHRIST our GOD, and Suppliant,” signed the Encyclical Epistle of the One Holy Catholic and Apostolic Church to the Faithful everywhere, being reply to the Epistle of Pius IX to the Easterns.

Again in 1870, Cyril joined with the other Orthodox prelates in signing the *Reply of the Holy Catholic and Apostolic Orthodox Church of the East to the Encyclical of Pope Leo XIII on Re-union*.

Cyril summoned a Synod in 1867 which declared that “the Great Church” of Constantinople had no authority to interfere with the Convent troubles at Mount Sinai.

1872-1875. PROCOPIUS II.

The Russians forced him to resign in 1875, after a feeble administration.

When Cyril II entered into Rest, Heirotheus was elected Patriarch.

1875-1882. HEIROTHEUS.

The Rules of "the Brotherhood," which they failed to pass during the Patriarchate of Cyril II, were now adopted. Heirotheus re-established the Theological School of the Convent of the Holy Cross.

As in the case of Procopius, Heirotheus was opposed by the Russian Government.

1883-1890. NICODEMUS.

He abolished the Metropolitan See of Bethlehem, and resigned in 1890.

This prelate was a cultivated man of gracious bearing and good scholarship, but his Greek blood made him *persona non grata* to the Orthodox natives.

1891-1897. GERASIMUS.

When Titular Metropolitan of Scythopolis, he took part in the "Treaty of Berlin," A.D. 1878. In 1885 he became Patriarch of Antioch, and was translated to the Jerusalem Throne in 1891.

At Damascus, as well as in Jerusalem, he interested himself in education, particularly in connection with the theological Seminary in the Convent of the Cross, which he re-opened in 1893 for fifty students.

1897- . DAMIANUS.

The present occupant of the Throne is considered by the Greeks to be the 135th Patriarch.

During 1896, Damianus was officially present, as Titular Archbishop of Philadelphia (Rabbath-Ammon) at the Coronation of Nicholas II.

APPENDIX.

ADDITIONAL BISHOPS AND PATRIARCHS

Recorded by the late Reverend George Williams, *The Holy City*, Vol. I, p. 488, from Le Quien's *Oriens Christianus*, Tom. III, and the late Canon E. Venables in *A Dictionary of Christian Biography* (Smith and Wace).

I.—AN EARLY HEBREW BISHOP.

Mr. C. H. Turner, in *The Journal of Theological Studies*, Vol. I, No. 4, July, 1900, Table II, p. 544, No. 13, inserts the name of Vaphris, after Lewis, *c. A.D. 119*, following:—

1. George Syncellus, of Constantinople, *c. A.D. 800* ;
2. St. Nicephorus I, Patriarch of Constantinople, *c. A.D. 806–815* ;
3. The Anonymous (Greek), *A.D. 853* ; and
4. Eutychius, XLVIth Patriarch of Alexandria (Arabic), *A.D. 937*.

II.—GENTILE BISHOPS.

Eutychius.¹

? 349. *Erennius* (Herennius, Irenæus).

An intruding prelate, after the deposition of Cyril. Cyril was thrust into the See of his great namesake during his deposition, in succession to Erennius.

C. 376. *Hilarius* (Hilarion).

Was intruded through Arian influence, after the expulsion of Cyril.

C. 450. *Theodosius*.

A fanatical Monophysite monk intruded into the See immediately after the Council of Chalcedon.

III.—PATRIARCHS.

762. Theodore.

An ambitious monk, invaded the See and secured the deposition of Elias II.

C. 772. Eusebius (?), supposed Patriarch, mentioned in Hugo's *Life of Magdalveus*.

Le Quien places him between Theodore I and Elias II.

¹ Williams inserts the heretical Bishops in italics.

- C. 980. Alexander II.
 C. 1020. Arsenius.
 Eucherius I (?).
 Macharius (?).
 James II.
 C. 1146. Arsenius II.
 C. 1200. Theophanes I.
 Gabriel Brula.
 C. 1332. Gerasimus I.

He was uncanonically substituted in the place of Lazarus, but was ejected. When carrying a fresh complaint to Constantinople against Lazarus, he died on his journey.

AN INSCRIBED JEWISH OSSUARY: A CORRECTION.

By PROF. G. BUCHANAN GRAY.

IN the *Quarterly Statement* for April, 1913 (pp. 84 *sq.*), Dr. Lidzbarski discusses the inscription on a Jewish ossuary. His notes were based on a photograph. Squeezes, one taken by Sir John Gray Hill and the other by Dr. Masterman, have now been placed in my hands. The drawings here given represent the actual size of the letters (p. 41). These drawings, when compared with those given in Dr. Lidzbarski's note, bring out two important points: (a) the marked difference in size between the letters of the two words; (b) the presence of a stroke proceeding from the uppermost angle of the first letter of No. 1. This stroke shewed merely as a fine line in Dr. Lidzbarski's photograph, and was, therefore, judged by him not to belong to the writing. On the squeezes this line is as deep as the others; it must therefore be considered original, consequently the letter is מ, not ב, and the word is מרתה, not בריתה. This being so, Dr. Lidzbarski's suggestion that the ossuary contained the bones of a man named מריה (No. 2) and his daughter (בריתה: No. 1) falls to the ground.

But did the ossuary contain the bones, if not of a man and his daughter, yet of two persons? The answer turns on whether