

At Aghthamar (lake Van) there was an Armenian Katholikos—supreme head—from 1113 down to 1895; since, only vicars.

At Sis (Cilicia) there was an Armenian Katholikos—supreme head, 1447–1904.

At Echmiadzin, there has been an Armenian Katholikos—supreme head—from 1441 to present times.

At Jerusalem, there has been an Armenian patriarch from 1311 till present times.

At Constantinople, there has been an Armenian patriarch from 1461 till recent times; before 1915 his administrative authority extending over 63 dioceses, his spiritual jurisdiction over 45 only, being limited by those of Aghthamar and Sis;

in each case, except perhaps the last, representing revolts from the authority of a superior, these centres of ecclesiastical jurisdiction are widely separated; the earlier sites—Astachat, Echmiadzin, Vagharchapat, Dvin, Ani—were all in proximity to one another in Greater Armenia, lying around Erivan.

It will be realized that the re-creation from 1441 of the supreme see at Echmiadzin, which alone of the divided authorities was to affect the Armenians of Persia and their relations with the Latin missionaries, intrinsically represented a revolt against Rome and against such union as was concretely demonstrated by the Council of Florence: the Katholikos and his leading ecclesiastics were removing themselves as far as might be geographically from the influence of Rome and, as in Parthian and Sasanian times, putting themselves voluntarily under the hegemony of the alien (and now Muslim) autocrats of Persia, which would serve to raise a wall of nationalist Persian prejudice and hostility against Roman emissaries obtaining the allegiance of their Armenian subjects—exactly the position in which the unfortunate early Persian Church had involuntarily and unwillingly been placed. None the less, the tradition of the first centuries counted at times and the genius of the Armenian character for changeability and instability of policy protruded itself even in the subsequent history of the heads of Echmiadzin. In 1548–50 Stephen V made an act of submission at Rome itself to Pope Paul III: and his successor, Michael, sent to Pope Pius IV envoys who promised in the name of the Katholikos to amend their dogmas and discipline as required by the Pope (but whenever freed from Muslim domination!). The Pope supported the foundation of an Armenian printing press in Rome: S. Pius V gave the Armenians the church of Sta Maria Aegyptiaca.

The attitude of the Katholikos who followed—David IV (of Vagharchapat), 1587–1629, and his coadjutor and rival, Melchisedech, 1593–1628: of Moses III, 1629–32: Philip (of Aghbak), 1633–55: and of James IV¹ (Hacop IV of Julfa), 1655–80 and his rival and anti-patriarch, Eleazar² (of Aintab, 1663–82 and 1682–91) has already been noted in preceding

¹ The Nuncio at Venice, 6.8.1678 (*S.R.*, vol. 470, p. 161) informed the Sacr. Cong. of the arrival and visit to him of the Archbishop of Nakhchiwan, who came from Constantinople via Spalato, and informed the Nuncio of the impending arrival via Moscow of the Patriarch of Armenia, with 25 bishops, to lay himself at the feet of the Pope: and Mgr François Picquet, 26.9.1680 (*S.R.*, vol. 481, pp. 5–21) wrote that

“on 13.8.1680 the Patriarch James (Hacop) of Greater Armenia, an old man of 70, who for so long past wanted to go to Rome, died at Constantinople: before his death he made a profession of the Catholic Faith.”

The *Dictionnaire d'Histoire et de Géogr. Ecclest.* states that the profession of Faith was made in the presence of the Vicar Apostolic at Constantinople (Archbishop of Cyzicus) and of the superior of the Jesuits. Three weeks after his death the French ambassador de Guilleragues forwarded it to the king of France. His tomb in the cemetery at Pera was venerated.

² Of the Katholikos Eleazar Bishop Picquet makes mention in letters of 23.3.1683 (*S.N.R.*, I, p. 431), that he is ‘waiting for the patriarch Eleazar to come from Echmiadzin, as he had inveigled there and there imprisoned Mgr Vartan, a Catholic ‘helping the Capuchins in Georgia’: and, secondly (*S.R.*, vol. 490, p. 252 *et seq.*) from Isfahan, speaking of the Armenian Uniats, Bishop Picquet wrote:

“But they are always in some trepidation, particularly now that there is expected (at Isfahan) the patriarch Eleazar, who wished to go to Rome, apparently with all goodwill, but actually I do not know, since he has changed his mind, and sent back to me the letters for which he asked me. He is coming, so it is said, in great pomp, and with a numerous following. . . .”

Of this Katholikos, and with particular reference to the case of Mgr Vartan, Pope Innocent XI made complaint to Shah Sulaiman in a Brief of 24.7.1683 (*Arch. Vat. Epist. ad Princ.*, vol. 75, p. 179, given in the Appendix of Latin Briefs), which by its directness is in great contrast to the verbiage of some Briefs already cited:

“Pope Innocent XI to the illustrious and most puissant king of the Persians. Illustrious and most puissant king, greeting and the light of the Divine grace. News has been brought to Us that Eleazar, patriarch of the Armenians,