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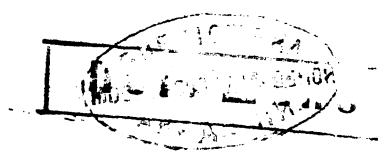
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THE CHURCH AND THE EASTERN EMPIRE

BY THE
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PREFACE.

IT has often been said that the Eastern Church has no history independently of the State; and this is so far true, that during long periods the annals of that Communion have little else to show than lists of patriarchs. At the same time, at certain intervals episodes of great interest and importance occur, and from first to last the influence of the Church on the social and religious life of the Eastern Empire is a subject well worthy of study. To relate, however briefly, those episodes, and to trace the working of that influence, is the object of the present volume. The early period, that of the first four General Councils, belongs to the history of the Church at large, and therefore is only touched upon here as far as subsequent events depended upon it; it is the later, or Byzantine, age of the Eastern Church which we have especially to consider.

The works which I have used in compiling this volume, and to which I desire here to express my obligation, are the following: Gibbon's 'Decline and Fall of the Roman Empire;' Finlay's 'History of

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Greece; Neander's 'Church History;' Milman's 'History of Christianity to the Extinction of Paganism,' and 'History of Latin Christianity;' Stanley's 'Lectures on the Eastern Church;' Neale's 'History of the Holy Eastern Church;' Krause, 'Die Byzantiner des Mittelalters;' Rambaud, 'L'Empire Grec au Dixième Siècle;' Leger, 'Cyrille et Méthode;' Jireček, 'Geschichte der Bulgaren;' Mouravieff, 'History of the Church of Russia;' 'Edinburgh Review,' vol. 107, art. 'The Eastern Church;' 'Christian Remembrancer,' vol. 10, art. 'History of the Church in Russia,' and vol. 42, art. 'More Studies of the Eastern Church;' and the Dictionaries of Christian Biography and Christian Antiquities. I have also availed myself of some of my own writings.

The subject is a large one, and can only be treated superficially in a work of this size. It presents us also from time to time with problems of some difficulty and intricacy; but these are worthy of attention even from the point of view of general history and modern politics, for they are more closely connected with the 'Eastern Question' than is generally supposed. In speaking of the Eastern Church I have endeavoured to represent it truthfully, neither exaggerating its faults, nor painting an ideal picture. My hope is that even this slight contribution may be of service, if it enables the reader to understand more clearly the position and antecedents of an important section of Christendom.

H. F. T.