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THE HISTORY
 OF 497
 CHRISTIANITY IN INDIA

FROM THE COMMENCEMENT OF THE
 CHRISTIAN ERA.

BY THE

REV. JAMES HOUGH, M.A., F.C.P.S.

PERPETUAL CURATE OF HAM:

LATE CHAPLAIN TO THE HONOURABLE EAST-INDIA COMPANY AT MADRAS.

VOI.

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A HISTORY
OF
CHRISTIANITY IN INDIA.

BOOK IV.

CHAPTER I.

SYNOD OF DIAMPER.¹

1. WE have seen that the Archbishop of Goa, and the Archdeacon of Malabar issued summonses through their respective jurisdictions, to convene the synod they had agreed to hold. The circular of the Archdeacon does not appear to have been preserved. That of Menezes was published by his own historian,² and is to be found in all the authentic histories of the synod: and as it states distinctly his object in holding that assembly, it will form a suitable introduction to his proceedings.

The circular of Menezes convening the Synod.

THE PUBLICATION AND CALLING OF THE SYNOD.

“ Dom Frey Aleixo de Menezes, by the mercy of God, and the Holy Roman See, Archbishop,

¹ *Diamper* is the Portuguese corruption of the native name *Udiamper*.

² *Gouvea*.

Metropolitan of Goa, Primate of the Indies, and the Oriental Parts, &c. To the Reverend in Christ, Father George, Archdeacon of the Christians of St. Thomas in the Serra of the kingdom of Malabar, and to all other priests, curates, deacons, and subdeacons, and to all towns, villages, and hamlets, and to all Christian people of the said Bishopric, health in our Lord Jesus Christ.

“ We give you all, and every one of you in particular to understand, that the most Holy Father, Pope Clement VIII., our Lord Bishop of Rome, and Vicar of our Lord Jesus Christ upon earth, at this time presiding in the Church of God ; having sent two briefs directed to us, one of the 27th of January, in the year 1595, and the other of the 21st of the same month, in the year 1597 ; in which, by virtue of his pastoral office, and that universal power bequeathed to the supreme, holy, and Apostolical chair of St. Peter over all the churches in the world, by Jesus Christ, the Son of God, our Lord and Redeemer, he commanded us, upon the death of the Archbishop Mar Abraham, to take possession of this Church and Bishopric, so as not to suffer any Bishdp or prelate, coming from Babylon, to enter therein, as has been hitherto the custom, all that come from thence being schismatics, heretics, and Nestorians, out of the obedience of the Holy Roman Church, and subject to the Patriarch of Babylon, the head of the said heresy ; and to appoint a governor or Apostolical vicar to rule the said diocese both in spirituals and temporals, until such time as the Holy Roman Church shall provide it of a proper pastor ; which being read by us, we were desirous to execute the Apostolical mandates with due reverence and obedience ; besides, that the same was incumbent on us of

right (the said church having no chapter to take care of it during the vacancy of the see,) as metropolitan and primate of this and all the other churches of the Indies, and the Oriental parts.

A. D.
1599.

“ But perceiving that our mandate in that behalf had no effect, what we had ordered not having been obeyed in the said diocese, so that what our most holy father, the Bishop of Rome, had designed, was like to be frustrated ; after having laboured therein for the space of two years, schism and disobedience to the Apostolical see having been so rooted in that diocese for a great many years, that the inhabitants thereof, instead of yielding obedience to the Apostolical, and our mandates ; on the contrary, upon the intimation thereof, did daily harden themselves more and more, committing greater offences against the obedience due to the Holy Roman Church ; after having commended the matter to God, and ordered the same to be done through our whole diocese, and after mature advice, by what methods the Apostolical mandates might be best executed ; and being also moved by the piety of the people, and the mercy God had shown them in having preserved so many thousand souls in the faith of our Lord Jesus Christ, from the time that the holy Apostle St. Thomas had preached to them until this day, notwithstanding their having lived among so many heathens, and been scattered in divers places, their churches and all belonging to them, having been always subject to idolatrous kings and princes, and encompassed with idols and pagods, and that without holding any correspondence with any other Christians before the coming of the Portuguese into these parts ; we being likewise desirous that the labours of the holy Apostle St. Thomas, which still remained

among them, should not be lost for want of sound doctrine; and that the Apostolical mandates might not be frustrated, did determine, and having provided for the government of our own Church, during our absence, did prepare to go in person to take possession of the said Bishopric, to see if by our presence we might be able to reduce them to the obedience of the Holy Roman Church, and purge out the heresies and false doctrines sown among them, and introduced by the schismatical prelates, and Nestorian heretics that had governed them under the obedience of the Patriarch of Babylon; as also to call in and purge the books containing those heresies; and according to our pastoral duty, so far as God should enable us, to preach to them in person the Catholic truth.

“Accordingly, going into the said Bishopric, we set about visiting the churches thereof; but at that time Satan, the great enemy of the good of souls, having stirred up great commotions, and much opposition against this our just intent, great numbers departing from us, and forming a schism against the Holy Roman Church; after having passed through many troubles and dangers, out of all which, God of his great mercy, not remembering our sins and evil deeds, was pleased to deliver us, and to grant us an entire peace, for the merits of the glorious Apostle St. Thomas, the patron of this Christianity, but chiefly of his own great clemency and mercy, which make, *that he doth not delight in the death of a sinner, but rather that he should return and live*; and by coming all to the light of the truth, may join with us in the confession of the Catholic faith, approving our doctrine and intention, and submitting themselves to the obedience of the Holy Roman Church; which being by us ob-

served, after having returned thanks to God, we thought fit, in order to the compassing and securing of all those good effects, to assemble a diocesan synod in some commodious place near the middle of the said diocese, there to treat of all such matters as are convenient for the honour of God, the exaltation of the holy catholic faith and divine worship, the good of the church, the extirpation of vice, the reformation of the Christians of the said diocese, and the profit and peace of their souls; to which end, having pitched upon the town and church of Diamper, we do hereby let all the inhabitants and Christians of the said Bishopric, as well ecclesiastics as laicks, of what state or condition soever, to understand, that we do call and assemble a diocesan synod in the said town of Diamper, on the 20th of June, of this present year, 1599, being the third Sunday after Whitsuntide; and do therefore, by virtue of holy obedience, and upon pain of excommunication, *latæ sententiæ*, command the reverend, the Archdeacon of this diocese, and all the other priests of the same, that shall not be hindered by age, or some other just impediment, to be present in the said town of Diamper, there with us to celebrate a diocesan synod conformable to the holy canons: and whereas by immemorial custom, and a right introduced into this diocese from its beginning, and consented to by all the infidel kings of Malabar, the whole government, as it were, and the cognizance of all matters wherein Christians are any ways concerned, has belonged to the church, and the prelate thereof; and it having likewise been an ancient custom in the same, to give an account to the people of whatsoever has been ordained in the church, in order to its being the better observed by all: we do there-

A. D.
1599.

fore, under the same precept and censure, command all Christians in all towns and villages of this Bishopric; and where there are no villages, all that use to assemble together at any church as belonging to it, immediately upon this our pleasure being intimated to them, to chuse four of the most honourable, conscientious, and experienced persons among them, to come in their name at the said time, to the said synod, with sufficient powers to approve, sign, confirm, and consult in their name, so as to oblige themselves thereby to comply with whatsoever shall be determined in the synod. And that these commissioners may demand or propose whatsoever they shall judge to be of importance to the synod, and for the spiritual or temporal good of their people; we do grant free liberty to all in this diocese, as well ecclesiastics as laicks, that have any complaints, grievances, or controversies about any such matters as are decidable by the prelate, or other Christians, to represent the same to the synod; where they shall be heard with patience, and have justice done them according to the sacred canons, customs, and lawful usages of the country.

“ And whereas we are informed that there are several things in this Bishopric which are the causes of great contentions, we do therefore not only give leave, but do also admonish and command all that are concerned in any such matters, that, forbearing all other ways that are prejudicial to Christianity, they do now make use of this just and holy way of putting an end to all their debates: and since to bring all these things to a good issue the favour and assistance of God is necessary, from whom all good things do proceed, and without whom we can do nothing; wherefore, to engage the divine clemency

by prayer to be favourable to us, following the laudable custom of the holy fathers, and ancient councils, we do admonish, and in the name of God earnestly request, all the faithful Christians of this Bishopric, from this time forward until the end of the synod, to exercise themselves with a pure and clean heart, in fasting, alms, prayer, and other works of piety, instantly beseeching God to enlighten the understandings of all that shall meet together, and so to inflame our wills with Divine love, that we may determine nothing but what is right, and may observe and comply with whatsoever shall be decreed; taking for our intercessor, our lady the most holy Virgin Mary, of whose praise and honour we are to treat particularly; as also the glorious Apostle St. Thomas, the master, patron, and protector of this Church; and all the other saints in heaven, that so this synod may begin, and proceed in peace and universal concord, and may end to the praise, honour, and glory of God our Lord for ever. And that this our publication of a diocesan synod may come to the knowledge of all that are concerned, we will and command it to be read, in all the churches of this Bishopric, to the people on the Sunday next after the intimation thereof to the curates; and after that, to be fixed to the gates of the church.

“Dated from Chanotta, 14th of May, under our seal, and the great seal of our chancery, and written by Andre Cerqueira, secretary to the most illustrious Archbishop and Primate in the year 1599.

Frey Aleixo Arcebispo, Primas.”

2. While this summons was going the round of the churches, the Archbishop was actively preparing for the important business before him.

A. D.
1599.

His arrival
at Diamper
and prelimi-
nary pro-
ceedings.

CHAP.
I.

On the 9th of June, eleven days before the time appointed for the synod to meet, he arrived at Diamper, attended by six jesuits and his confessor, who were all ecclesiastics, with several cattanars. He there called together eight of the most popular cattanars; and having laid before them the *decrees* which he had prepared, invited them to declare what they thought of their contents. They went over them, and the Archbishop made a few immaterial alterations at their suggestion. On all the principal topics he retained his own sentiments, and tried, says Gouvea, to convince them from Holy Scripture that they were right. When they came to the decrees that related to the people's customs and manners, he called in four of the senior procurators, to whom he explained the alterations that he proposed to introduce, and desired their opinion upon them. After some discussion, the decrees were all agreed to, and were, therefore, given out as emanating from this select committee.

Authenticity of this history of the Synod.

3. Of these Acts and decrees, M. La Croze has given a fair and lucid abridgment. Numerous attempts, however, have been made to invalidate his testimony, by persons interested in defending the dogmas and pretensions of Rome. His most elaborate antagonist is M. Asseman, in whose ponderous volumes the reader will find the subject amply discussed.³

But the authenticity of the acts of the synod of Diamper does not rest on *Protestant* authority, having been published by one who, of all men, was best qualified and most interested to give a

³ J. S. Asseman. *Bibliotheca Orientalis. Dissertatio de Syris Nestorianis*, Ch. 23. "Responsio ad libellum Crozii, Gallicè inscriptum, Histoire du Christianisme des Indes." Roman Edit. 1728. Tom. iii. pars 2. pp. 392—406.

faithful account of what transpired on that occasion. This was Antonio Gouvea, already referred to, who wrote the history of the Archbishop's visitation in Malabar, under circumstances most favourable for the execution of his task. He was an Austin friar, and reader of divinity at Goa, where he possessed the confidence of Menezes, under whose direction he composed his history, by command of the provincial of his order in Portugal. The Archbishop was himself an Austin friar; so that his historian, besides a regard for his own reputation, and his obligation to obey the command of his superior; would very naturally be actuated by a zeal for the credit of his order, to give a favourable account of the synod: and the prelate himself, for the same reason, would at least take care that nothing should be introduced tending to convey an injurious impression. The original decrees, as drawn up by the Archbishop, with the assistance of the jesuits, were published by M. Gouvea, at the end of his History of the Journeys of Menezes in Malabar.

The "Acts and Decrees of the Synod," published in English by Dr. Geddes, are translated literally from the original Portuguese, with which language he was well acquainted. He resided ten years* in Lisbon, and had every facility at his command for the work he had undertaken. His capabilities for the task, and his fidelity in the execution, will not be ques-

* He was chaplain to the English factory in that city from the year 1678 to 1688; and during his residence there he carefully investigated the character of the Roman Church. The fruits of his labours he gave to the world in his Histories of the Churches of Malabar and Ethiopia; and in numerous smaller works, which contain much important information upon various topics relating to the papacy, and many judicious remarks upon its policy and maxims.

tioned by any who shall take the pains to compare his performance with the original text. "To prevent all surmises of its being a piece either forged by some protestant, or of no authority in the Church of Rome, though set forth by a member of her communion;" he has translated and published "the whole title page, which tells where, when, and by whom it was printed; together with "all the licences that it came out with." Like the original, therefore, it is given to the world with the *imprimatur* of the Romish officials. "And," he goes on to say, "if any should suspect the translation, if they please, they may satisfy themselves of its fidelity, by having recourse to the original in the *Bodleian Library at Oxford*; to which, as the safest, as well as the noblest repository of books in the world, I design to give it."⁵

These precautions will not be deemed superfluous or unimportant, by those who know how little the papists have scrupled to contradict their own statements, and to disavow their very acts and deeds, when cited against them. They have attempted to depreciate La Croze's account of the synod,⁶ probably because, instead

⁵ See the conclusion of his preface. It does not appear that he, or his executors, ever fulfilled the intention here expressed; for, in the mention of his other donations to the Bodleian, not the slightest allusion is made to the said History in the original; neither is it to be found among any of their catalogues. This information is obtained from the librarian of the Bodleian, who has obligingly searched for the work. But an original copy of the decrees in question may be seen in the BRITISH MUSEUM, bound up with Gouvea's History, under the title of *Journada Do Arcebispo do Goa, Dom F. A. de Menezes*. Fol. Coimb. 1606: Dr. Geddes' translation will be found faithful, and perfectly to agree with a Latin translation of the decrees given in Raulin's *Historia Ecclesie Malabaricæ*.

⁶ Asseman, tom. iii. part 2. pp. 392, &c. Raulin's de Apolatatu St. Thomæ. Dissertatio IV.

of the entire decrees, he gave only an abstract of them; yet this will be found to contain as fair a representation of the synod's proceedings as that given in the text of Gouvea's *Journada*; ⁷ and a similar account will be given in the present chapter, under the persuasion that it will be much more acceptable to the general reader, and even give him a more *intelligible* view of the synod, than a literal version of the decrees. ⁸

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4. The acts and decrees of the synod of Diamper are of no inconsiderable value, as an historic record of the faith and practice both of the Roman and Syrian Churches, at the close of the sixteenth century. No romanist can dispute an exposition of his religious tenets which was drawn up with so much care by an Archbishop of his church, and that, too, for the express purpose of establishing his religion in India: an exposition which was also published to the world with the sanction of the highest papal authorities in Europe. And with respect to the Syrians, these decrees contain the best, indeed, it may be said, the only account extant of the doctrines and customs of their church at the time of their publication. The vicissitudes through which that injured people have since passed; the unsparing hand with which the Archbishop

Tenets and customs of the Malabar Church before the synod, showing her to be directly opposite to the Church of Rome, and how far she agreed with the reformed churches.

⁷ See also the French translation of his *Journada*, entitled, *Histoire Orientale*, &c. lib. i. chapit. 22—24.

⁸ In order, however, to guard against misrepresentation from adversaries, and also for the satisfaction of persons who may desire to see the whole, they will be given verbatim in the Appendix, together with the Romish *Imprimatur*. The only addition that will be observed to the translations of Geddes and Raulin, is the *heading* to each decree, which is in the original, and is here restored for the reader's convenience. The original decrees have long been "extremely scarce." B. Paulinus. (*Viaggio alle Indie Orientali*) *Voyages*, &c. to the East Indies. English Translator's note, p. 196. A. D. 1800.

afterwards committed to the flames, every document he could find that contained a sentiment opposed to the pretensions and tenets of Rome; the numerous variations that have since been introduced into their creed and ritual: these, and other causes, have combined to render it very difficult, if not impossible, to ascertain the character of their church, at that early period of her history. Seeing that the only knowledge we have of their creed and practices at that time is derived from the history of this synod, Dr. Geddes has justly remarked, that Menezes, by composing the acts and decrees in question, was "instrumental in letting the world know more of the orthodoxy of that Apostolical Church, than its like they would ever have known of it otherwise:" and that, therefore, "we have reason to bless Providence for bringing so good an end out of his evil design: but that we have no reason at all to thank him for it, who intended nothing less than the making of such a happy discovery."⁹

The following are three leading doctrines of Christianity which appear always to have been held by the Syrian Church in India.

1st. Salvation by faith in the atonement of Jesus Christ for the sins of mankind.

2nd. The necessity of the *new birth*, or regeneration by the Holy Ghost, before any can believe and be saved.

3rd. The Trinity in Unity and Unity in Trinity, as defined in the Athanasian creed, but without its damnatory clauses.

As in these fundamental tenets she agreed with every orthodox church in christendom, it is unnecessary to dilate upon them. But it is of importance to show here, wherein she differed

⁹ Geddes. History, p. 109.

in other respects from the Church of Rome at this period of her history. For this purpose the summary now to be given is drawn up from the most authentic sources extant.

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DOCTRINES and CUSTOMS of the Church of Malabar before the Synod of Diamper, whereby it will appear how far she agreed with the reformed Churches of England, Scotland, and other nations, and in what respects she differed from the Church of Rome.¹

Ist. *She rejected the Pope's Supremacy.*—It has been sufficiently seen how devotedly the Syrians were attached to the Patriarch of Babylon, and with what difficulty they were brought to tolerate the bare mention of the Pope of Rome in their public services. Even Gouvea admits, that they abhorred the Pope and the Church of Rome as Antichristian, and that because they pretended to superiority and jurisdiction over all other churches. This he, like the Archbishop, attributes to their apostasy from the Mother Church, without, however, attempting to prove that they had ever recognised the papal supremacy, or were in any way associated with that communion. This would have been a difficult task indeed, and none can wonder that they did not undertake it. In this history it has already been shown, that from the earliest period they were independent of Rome, and that they never heard of the Pope,

¹ A work has recently appeared, entitled, *Missionary Researches in Armenia*, by Messrs. Smith and Dwight, two American Missionaries, which contains an interesting account of the Nestorians of Oormiah in Persia. But since, like the Church of Malabar, they have had to contend with the efforts of the Jesuits to reduce them to submission to the Pope, and their tenets and customs are now mixed up with those of Rome, they cannot be referred to as illustrative of the Syrian Church in the sixteenth century. Letters 20, 21.

much less of his arrogant claims, before the arrival of the Portuguese.

2nd. *She denied the doctrine of Transubstantiation.*—The Syrians maintained the *spiritual* presence of the body and blood of Christ in the Sacrament, and rejected as an absurdity the figment of the *actual* presence, when first brought to their notice. On this subject Gouvea has drawn a comparison between them and the reformed churches of Europe, in these characteristic terms.—“ Their books contained enormous errors against this holy sacrament, errors that show that the heretics² of our own time, who have revived all the ancient heresies and forgotten errors, derived their doctrines from this source.” Upon this La Croze exclaims, “ An idea worthy of its author ! What a chimera to imagine that the sentiments of the reformers upon the eucharist were drawn from Syrian books in India, of which at the time of the Reformation, they had not the slightest knowledge.”³ This conformity between parties so unacquainted with each other, proves that they both derived their doctrines from the same source : and both appeal to the word of revealed truth as their authority for what they believe.

3rd. *They condemned the Adoration of images as idolatrous.*—At that time no idol was to be seen in their churches, except a few in the neighbourhood of the Portuguese stations, of whom some Syrians had learned how to make use of them. This remark does not apply to the figure of a cross,⁴ which they had long

² The Protestants of Europe.

³ Geddes, p. 88. La Croze, p. 177.

⁴ According to Gouvea, these crosses resembled the *miraculous* cross of Meliapore, the figure of which may be seen in Father Kircher's Illustration of China.

regarded with reverence, and placed in all their churches.

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4th. *They maintained that the Church of Rome had corrupted the true faith.*—Besides the three fundamental tenets of that Church stated above, the Syrians accused the Romanists of setting up many human inventions, and making the word of God of none effect. This position they stoutly maintained, and indignantly rejected every novelty proposed to them, so long as they were free to think and act for themselves.

5th. *Their Church knew nothing of the intercession of Saints.*—Indeed, they denied that those who had departed in the faith of Christ were risen from the dead. They believed that their souls were in a state of happiness, but that they would not appear in the presence of God till after the general resurrection and the last judgment. We are not surprised that Gouvea treats this as one of their most pernicious errors, because it strikes at the root of a doctrine that has proved so productive to the treasury of Rome. But their views on the subject were common to all other eastern churches, and in accordance with the word of God.

Here it should be noticed, as in the case of image-worship, that some of the Syrians who resided in the neighbourhood of the Portuguese, had by this time learned to pray to the Virgin Mary and other saints.

6th. *Purgatory.*—Of this state they had never heard, and were at a loss to understand what Menezes meant, when, at the opening of his campaign, he first brought it to their notice.

7th. *Of masses, and prayers for the dead,* they knew nothing.

8th. *They made no use of holy oil in the administration of Baptism.*—It was, however, cus-

tomary after the service to rub the infant's body, either with cocoa-nut oil, or *gergelin*, a species of saffron. This practice, though not attended with prayer or benediction, they regarded as somewhat sacred; and we have seen that they appealed to it as superseding confirmation, when first desired to conform to that rite.

9th. They had no knowledge of *extreme unction*.

10th. Of *auricular confession* also they had never heard, and they shrunk from it with great horror when first proposed to them. And well they might, when they found how entirely it held them in bondage to a mercenary priesthood, who thereby carried their jurisdiction to the very thoughts and intentions of the heart, and to the domestic secrets of every family.

11th. *They never dreamed of the celibacy of the clergy*, who were allowed to marry with all the freedom that the laity enjoyed. Their wives were called *catanaires* (or *caçaneires*). They took precedence of the other women at church, and everywhere else, and were distinguished by a cross of gold, or some inferior metal, suspended from the neck.

12th. *They denied Matrimony to be a Sacrament*.

13th. *They appear to have held but two orders, Priesthood and Diaconate*:⁵ and though they have since been multiplied, after the example of Rome, yet all the inferior orders are included in the Diaconate, and conferred together.

⁵ The priests are sometimes called, *Kasheeshas*; the deacons, *Shumshanas*. It does not appear why the order of *Bishops* is omitted here. It is conjectured that it was because the head of their Church is not properly called Bishop, but Metropolitan (or rather, *Metran*) and that a distinction might have been admitted between order and name of dignity.—Buchanan's Researches, pp. 108, 109.

14th. *They celebrated the Communion with cakes, mixing the meal with a little oil and salt.*—M. Renaudot, in his History of the Patriarchs of Alexandria, says, that this was the usual practice of the Syrian Jacobites. He speaks of it as a great abuse; but as they were very sparing in the use of oil, it would not materially alter the bread from the state in which it was made for ordinary use. At all events, it was much more like bread than the wafer of the Roman Church, which was simple flour and water rubbed over with a white wax.⁶ Mar Joseph began to introduce the wafer and wine of Portugal at this sacrament.

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15th. *They consecrated the elements with prayer,* believing that without the Holy Ghost, the mere words of the priest would be of no avail. It will be seen in the sequel,⁷ what pains Menezes took to impress upon them, that it was actually the *priest* that consecrated, by repeating the words of Christ, and not the Holy Ghost.

16th. *They administered in both kinds to all communicants.*—The present practice is, to dip the cake in the wine, and put it into the communicant's mouth; but it is uncertain whether this custom prevailed before the Synod of Diamper.

17th. *They admitted to communion the members of other churches.*—It has already appeared how dearly they paid for granting this indulgence to the Portuguese, until they were provoked to exclude them. They knew nothing of the papal doctrine that regards as heretics all that

⁶ La Croze, pp. 177, 178. The manufacture of these wafers will be found particularly described in the Decrees of the following Synod, Session 5, Decree 7th, on the Mass.

⁷ Decree 1st, On Doctrine of the Mass. Geddes, p. 242.

are not members of their own church ; for they believed that every faithful disciple of the Lord Jesus Christ would be saved, to whatever communion he belonged.

18th. *In all questions of doctrine, they appealed to the authority of Sacred Scripture as decisive, and not, like Romanists, to any traditions of the fathers, or decisions of the church, or interpretations of their priests.*

19th. *They are said to have held three Sacraments, Baptism, the Eucharist, and Holy Orders.*—It is doubtful, however, whether they admitted more than the first two. If they really added Orders to the number, they differed so far from the reformed churches : but the fact of their holding only three Sacraments, strikingly distinguishes them from the Roman Church. M. Asseman has laboured hard to show that they held originally seven sacraments, but without success.⁸

⁸ This brief account of the Sacraments, &c. of the Malabar Christians is confirmed by the following valuable note drawn up by Professor Lee, and given in his "History of the Syrian Church in India."—"It may not be amiss, to enter here, a little minutely, into the consideration of this question ; as the Romanists have, since the times of Menezes, assumed that every Eastern Church has, in common with itself, the Seven Sacraments : namely, Baptism, Confirmation, the Eucharist, Penitence, Extreme Unction, Holy Orders, and Matrimony.

"It appears, however, from the Acts of the Council of Diamper, held under Menezes in 1599, that the Christians of St. Thomas held only Three Sacraments : namely, Baptism, the Eucharist, and Holy Orders. This was remarked by La Croze (p. 342) and opposed to the erroneous statements of Renandotius, in which he had assumed, as above remarked, an universal consent with the Church of Rome in the use of the Sacraments.

"La Croze moreover asserted (p. 205) that the Eastern Churches had not recognized even the number of Seven Sacraments prior to the times of the Crusades, when they had

By this account it will appear, that previous to the Reformation in Europe, we have no knowledge of any Church in the world, except that of the Cathari, or Vaudois, in the valleys of Piedmont, whose doctrines and practice

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probably adopted it in imitation of the Latins. Asseman, however, (Tom. III. pt. II. p. 391, &c.) in his refutation of La Croze, objects that the Christians of St. Thomas had, in this particular, deflected from the faith of their forefathers; and then professes to shew, from what he deems ancient Authors in the Syrian Church, that not only the number of Seven Sacraments was acknowledged, but that the very Sacraments of the Romish Church were originally held by the Nestorian Church.

"The first Author, however, that he produces, is Ebed Jesu, Metropolitan of Soba, who flourished in the beginning of the xiith century. With respect to the other authors, whose names he mentions (p. 240) some of whom lived as early as the viith century, it is sufficient to remark, that not one of them has acknowledged the existence of Seven Sacraments, much less identified them with those of Rome. La Croze has moreover shewn (p. 342) that, prior to the xiith century, no mention is made of the Seven Sacraments, even among the writers of the Latin Church; and that Allatius could not, in like manner, produce one testimony to the same effect from the Ancient Greek Fathers.

"Ebed Jesu (Bib. Orient. Tom. III. pt. II. p. 240) does indeed acknowledge Seven Sacraments, yet these do not coincide with those of Rome: "There are," says he, "Seven Sacraments, which are, according to the intention of the Divine Books, 1. Orders, which is the completion of all the Sacraments. 2. Holy Baptism. 3. The Oil of Unction. 4. The Offering of the Body and Blood of Christ, 5. The Remission of Sins. 6. The Holy Leaven. 7. The Signing of the life-giving Cross:" where no mention is made of the Sacraments of Confirmation or Matrimony.

"With regard to Confirmation, Menezes was well aware that it was wholly unknown in India; for in the Acts of the Synod of Diamper (Geddes, p. 213) he says: "Forasmuch as hitherto there has been no use, nor so much as knowledge, of the Holy Sacrament of Confirmation among the Christians of this Bishoprick, &c." Father Simon, Renaudotius, and Asseman, have, however, evaded this, by the sweeping observation that Menezes knew nothing at all about the matter; and adding, that the Sacrament of Confirmation in the East

were as free from error as those of the Church of Malabar. There is no reason to doubt the accuracy of the accounts which represent them at that period as Nestorians, though, as already remarked, it is very uncertain how far they

is included in that of Baptism. It is remarkable (Geddes, p. 210) that the Jesuits in England had formerly recourse to the same expedient; and asserted, moreover, that Confirmation was not very necessary, and might be dispensed with. It should follow, if this mode of arguing be granted, that the Syrians acknowledge Eight Sacraments, which effectually destroys the fancied agreement in number.

“But it does not appear from the Syrian Writers themselves that any such construction ought to be put upon the use of the Holy Oils in Baptism. “The Oil,” (Bib. Orient. Tom. III. pt. II. p. 247) says Elias, Bishop of Anbara, who flourished early in the tenth Century, “with which the Priest anoints the heads of baptised Persons, is a *mystical sign* of the confidence which the saints do hence receive.” And Timothy II. Metropolitan of Mosul and Arbela, A.D. 1318, says, (Bib. Orient. Tom. III. pt. II. p. 261) “So Water, Oil, the Priest, and the prayers of the Priest, are the substantial parts of Holy Baptism, if one of which be wanting, Baptism is by no means complete.” Words to the same effect are used by George, Metropolitan of Arbela, who flourished about the middle of the tenth century. What is cited by Asseman from Joseph II. in which he reproaches the Nestorians for not acknowledging the Sacrament of Confirmation, vanishes, when we know that this Joseph is one of the sham Patriarchs that was set up by Pope Innocent the XIIth, A.D. 1696, and whose authority was never acknowledged at Mosul. It appears therefore that the Christians of St. Thomas had not deflected from the usage of their forefathers in not acknowledging the Sacrament of Confirmation; and that the citations made by Asseman himself tend to prove the statements of La Croze, which they had been intended to refute.

“Asseman and Renaudotius, however, go still further, and would prove, from the use of this Holy Oil, the Sacrament of Extreme Unction as acknowledged in the Eastern Churches: but not to mention that this would swell the number of Sacraments to nine, and that Ebed Jesu does not admit it in his enumeration of the Sacraments, and that (Bib. Orient. Tom. III. pt. II. p. 276) George of Arbela only mentions the laying of hands upon the sick as one of the duties of the Priest, it cannot follow by any just mode of arguing, that

adopted the heretical dogmas of that sect in Persia. We know, however, that they have long since denied the favourite Nestorian tenet of a duality of persons in Jesus Christ, and held it in utter abhorrence ; and the catalogue

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Extreme Unction was ever yet considered as a Sacrament in the East.

"It would hardly have been expected that Asseman would have attempted to shew that Matrimony was considered as a Sacrament by the Syrians, when Ebed Jesu had excluded it from his enumeration of them. Yet that nothing may be left untried to support the faith of the Church, he has attempted this also. "Simon Sulaka," says he, "when a Monk at Rome in 1553, expressly enumerated Matrimony in the number of the Sacraments." The account given by Geddes (*Hist. Church Mal.* p. 12) of this Simon Sulaka, is I think a sufficient refutation of his statements. "In the year 1552, one Tum Siud, or Simon Sulacan, a monk of the Order of St. Pachomius, who pretended to have been chosen Patriarch of Mosul, or Seleucia Parthorum, or Babylon, for they are all the same, by the whole clergy of Persia and Assyria, came to Rome and submitted himself to the Pope. . . . He presented Letters and a Confession of faith to the Pope, which he pretended were sent by all the Eastern Bishops. In these Letters the Pope's Supremacy was exalted as high as if they had been writ by a Parasite Canonist, &c. . . . Tum Siud, after he was dismissed at Rome, instead of returning to Babylon, went and lived in an obscure place called Charamet, or Amed," &c.

"As to the citation from Ebed Jesu, (*Bib. Orient.* Tom. III. pt. II. p. 318) in which St. Paul's words are translated, "This is a great Sacrament, but I speak of Christ and the Church," it is unnecessary to dwell upon the refutation of such sophistry.

"It may, perhaps, not be amiss here to remark, that the matter of the Holy Leaven, as also that of the Oil, is considered among the Christians in the East as a Sacrament, supposing they have preserved them from the Apostolic times. This is a great proof of their superstition and ignorance, which we may reasonably hope that a revival of true Religion among them may induce them to disregard.

"The attempt of Asseman to shew that Auricular Confession was in use among the Syrians, is no less ridiculous than that of endeavouring to establish the Sacrament of Matrimony : for it is well known that Joseph II., whose words he cites to

of their tenets given above will show, that they deserve to be classed with a much more orthodox communion.⁹ The present corruptions which assimilate their Church to that of Rome, were evidently introduced at this period; for before the Synod of Diamper, they were strangers to the most objectionable tenets and practices which they now maintain.

To correct all these "errors and abuses, as the Roman authorities and writers have called them; and to reduce the Syrians into conformity with their own Church, was the business of the Synod of Diamper," whose proceedings are now to be detailed.

this effect, was like Simon Sulaka, a sham Patriarch of Amed, set up also by the Pope: he died A.D. 1714.

"It would be superfluous to enter into the question of Transubstantiation, as it is evident, from Asseman's own citations (Bib. Orient. Tom. III. pt. II. pp. 294, 295), that some of the best and most ancient writers, of both the Nestorian and Jacobite community did not hold it: and consequently that the Christians of St. Thomas could not with propriety be accused of innovation in this particular."

To this note may be added the account that Messrs. Smith and Dwight have given of the Sacraments of the Nestorians of Oormiah. They hold seven Sacraments, in agreement with Asseman, whom the priest at Khosrova seemed to have diligently studied. When desired to enumerate them, they were confused, and the priests of different places varied in their accounts of them.—*Researches in Armenia, Letters* xx. xxi. pp. 381, 388.

⁹ Dr. Buchanan affirms, "The Syrian Christians are not Nestorians. Formerly indeed, they had bishops of that communion; but the liturgy of the present Church is derived from that of the early Church of Antioch, called 'Liturgia Jacobi Apostoli.' They are usually denominated Jacobitæ; but they differ in ceremonial from the Church of that name in Syria, and indeed from any existing Church in the world. Their proper designation, and that which is sanctioned by their own use, is, 'Syrian Christians;' or, the Syrian Church of Malay-ala."—*Christian Researches*, p. 126.

SESSION 1.

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On the 20th June 1599, the day appointed for the Synod to assemble, the meeting was opened with much solemnity, in the presence of the dean and chapter of Cochin, and many other Roman ecclesiastics. The governor of Cochin also, the commissioners of the Portuguese treasury, and the whole chamber of that city, were there ; besides several Portuguese merchants of distinction, who were anxious to be present on an occasion of so much importance to the interests of their country : for they now confidently expected to accomplish that union with the Syrians which they had so long desired, as essential to the prosperity of their commerce.

Session 1st.
Opened
with the
Archbish-
op's address
explanatory
of the object
of the Syn-
nod, viz. to
exchange
the present
customs and
constitution
of the Sy-
rian Church
for those
of Rome.

The Archbishop began with a solemn mass for the removal of schism, which he celebrated in person, accompanied by the full choir that had been brought from Cochin for the occasion.

The Jesuit, Francisco Roz, then preached upon the obedience that all Christians throughout the world owe, as he assumed, to the Pope of Rome.

The Archbishop then read the office for the beginning of the Synod out of the *Roman Pontifical* ; also the Pope's two Briefs, by virtue of which it was held.

As the proceedings were to be conducted in the Portuguese language, a priest was next chosen to interpret what passed into Malabar. The Archbishop required this man to take a solemn oath "faithfully to discharge the said office." He then appointed two Jesuits, Francisco Roz, and Antonio Toscano, to assist and correct him, as they might see to be necessary.

These preliminaries being arranged, the Archbishop resumed his seat, and proceeded to read the Decrees.

The 1st Decree was a brief echo of his circular convening the Synod. It explained the object to be—for the increase and exaltation of the Catholic faith; for the extirpation of several errors and heresies out of Malabar; for the healing of schism, and restoring unity and concord in the Church; and for establishing the Pope's supremacy.

The Archbishop then demanded of the assembly whether they were willing to proceed with the Synod for these purposes. They answered—*It pleaseth us*. Upon this he stated the necessity of a strict and universal compliance with all the decrees that should be passed.

2nd Decree prohibited the departure of any person from Diamper during the sitting of the Synod, without the Archbishop's permission. It also invited all persons to come forward who had any thing to propose for the honour of God, and the reformation of the Church of Malabar.

3rd Decree, anticipating the disputes that might be raised, between different places and parties, about claims of pre-eminence arising out of the Synod, all such questions are required to be referred to the Archbishop.

4th Decree appoints that Confession and prayer be made, Mass and the Sacrament of the altar celebrated, for the success of the Synod. Besides these, two solemn Masses are appointed to be said daily so long as the Synod should sit, "one of the *Latins* to the Holy Spirit, and the other of the *Syrians* to our Lady, the Blessed Virgin *Mary*, whose praise and honour are to be particularly treated of."

5th Decree prohibits all secret assemblies

during the Synod. These were prohibited in order to avoid any private discussion about its proceedings without the Archbishop's express permission, a permission that he could scarcely be expected to grant.

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To all appearance this first Session passed off quietly, no public disturbance being made during its sitting: but there was much murmuring in private. Many of the cattanars complained among themselves of the unceremonious and violent manner in which they were being separated from the Patriarch of Babylon, who had governed them for so many years, and to whose jurisdiction they believed that they were rightfully subject. Though nothing more is recorded of the cause of these murmurs, yet we cannot believe that the people were so devoid of the spirit of religion, that this formed no part of the leaven at work among them. They must surely have had some devout Christians among them, who would mourn in secret the loss of those Scriptural truths which still illumined their Church, and deprecate the introduction of that mass of error and superstition with which they were now threatened. There cannot but have been some godly men, to spread their cause before the Lord, entreating Him, for Jesus' sake, to avert the flood that was rushing in upon them, and overwhelming all that distinguished them as a true Church of Christ. But alas! if there were any such witnesses for the truth in the midst of so general an apostasy, their prayers returned into their own bosoms. The Almighty, in His inscrutable wisdom, left them for a season under one of the severest trials that ever afflicted a Christian people.

Secret dissatisfaction among the Syrians.

Menezes, whose emissaries were dispersed in

all directions, was duly informed of the dissatisfaction that prevailed; but he was too crafty a politician to take notice of it, or to do any thing that might tend to give publicity to objections which it was his interest to suppress.

SESSION 2.

Confession and oath of faith. Open murmurs among the Syrians, which Meneses succeeds in quelling, and turning to the advantage of his cause.

After the usual solemnities, and a short address from the Archbishop, in which he called their attention to the special business of the Synod, the decrees were read.

Decree 1st. Pledged the Synod to conform in doctrine to the faith put forth by the Council of Trent, and called upon the whole community to join in the same profession.

The Archbishop then knelt down before the altar, robed in his pontificals, but without his mitre, which he had laid upon the altar; and, resting his hands upon a crucifix and missal, he went through the articles of faith which had been prepared.

He began by repeating in substance the Apostles' Creed. Then followed the traditions of the Church, and her interpretations of Holy Scripture: then, the *seven* sacraments, together with the customary rites in administering the same: then, the mass for the living and the dead, with the doctrine of Transubstantiation, fully and unequivocally stated: then, *purgatory*¹

¹ Dr. John Fisher, popish Bishop of Rochester, in his 18th Article against Luther, acknowledges the doctrine of purgatory to be an article of faith of no long standing in the church. "Multa (inquit) sunt de quibus in primitiva Ecclesia, &c." "There are many things, says he, concerning which in the primitive church no question was made, which, nevertheless, through the diligence of those who came after, when doubts had arisen upon the subject, were brought to light. It

for those who die before they are cleansed from their sins ; but it asserted that the souls of the just go to heaven immediately on departing from the body,² having "entirely satisfied for

A. D.
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is certain that no orthodox divine now doubts whether there is such a place as purgatory ; yet among the ancients, nothing, or at least very little, was said about it. Nor do the Greeks to this day believe in its existence. Let any one, who wishes, read the ancient Greek commentaries, and I think he will find no discourse, or at least very few indeed, upon the subject. For while no regard was paid to Purgatory, no one sought after Indulgences, since their value depends altogether upon that doctrine. Seeing, therefore, that Purgatory has so recently been known and received in the universal church, who can now be surprised that in the infancy of the church no use was made of Indulgences. These were introduced after that mankind began to fear the torments of Purgatory." Geddes, p.110.

² It was a common opinion of the ancient Fathers that the souls of the just went immediately to heaven. "Irenæus, at the end of his 5th Book ; Justin. Quæst. 76 ; Tertullian, in his 4th Book against Marcion ; Origen, in his 7th Homily upon Leviticus, and a great many other places ; Lactantius, in the 21st Chapter of his 7th Book ; Victorinus, in his commentary upon the words, "I saw under the altar," Rev. vi. 9 ; Ambrosius, in his 2d Book of Cain and Abel ; Chrysostom, in his 39th Homily upon those words, "If in this life only," &c. 1 Cor. xv. 19. ; The author of the imperfect work, in his 34th Homily upon St. Matthew ; Austin, in his Enarration upon the 36th Psalm ; Theodoret, in his Commentaries upon the 11th to the Hebrews ; Oecumenius, in his Commentaries upon the same place ; Theophylact, in his Commentaries upon the 23d of St. Luke ; Aretho, on those words, "How long, O Lord," Rev. vi. 10, &c. ; Euthymius, on the 23d of St. Luke ; and Bernard, in his Sermon upon All Saints' Day. And to Pope John the 22d, being charged with having believed this doctrine, Bellarmin returns the following answer." Joannem hunc 22. dum revera sensisse," &c. "This John seems truly to have been of opinion that the souls of the departed would not see God till after the resurrection ; but he entertained this opinion when it was lawful to think so without incurring the danger of heresy, for the church had then promulgated no definition on the subject." This "confession makes the doctrines of praying to Saints, Purgatory, and Indulgences, to be very new articles of faith." Geddes, p. 110.

the punishment due to the sins that they have committed." Those also in purgatory were said to be translated to heaven as soon as they had made the same satisfaction.

Then followed the confession and affirmation, "that the saints now reigning with Christ in heaven, are to be revered and invoked, and that they offered prayers to God for us." Their relics and images³ also were to "to be preserved, used, and revered, with due honour and veneration."

"That our Lady the most Holy Virgin Mary, is the proper and true mother of God," was the next article of belief; to which was added, her perpetual virginity and freedom from sin. The doctrine of indulgences, the Pope's supremacy, and the oath of obedience due to him as the vicar of Christ, were confidently affirmed.

The Archbishop next anathematized every thing contrary to the decrees of the council of Trent, and to whatever the Roman Church has determined to be true. Then followed an enumeration of the heresies and heretics to be cursed.⁴

He maintained, that there was but one law "in pure Christianity;" in opposition to those who, he said, "ignorantly taught, that there

³ "Gyraldus, a learned papist, in the 18th page of the history of the Gods, speaking of images in the church of Rome, saith," *At de istiusmodi, &c.* "But concerning that mode of worship, we must whisper rather than speak openly: it would therefore be more agreeable to treat of the affairs of Hippocratus and Angerona. Nevertheless, I shall not omit the subject altogether, but will say, that we Christians (as at one time the Romans) were without images in what is called the primitive church." (*Geddes, p. 111.*)

⁴ In this catalogue he again mentioned Diodorus and Theodorus. His misrepresentation of their character and doctrines has already been exposed. Vide Book iii. chap. 5.

“ was one law of St. Thomas, and another law of St. Peter, and that they were so different as not to have any thing to do with each other.”⁵

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The prelate concluded this confession with an oath, never to receive into the church and bishopric of the Serra any prelate or governor, except those whom the Pope of Rome should send. He then renounced and anathematized the Patriarch of Babylon, in the same terms as he had just used in his anathema against Nestorius.

As soon as the Archbishop had pronounced this confession of faith, a murmur of disapprobation arose in the assembly. The Christians who were dissatisfied with it said, that they had no need of a new confession of faith, as it would lead to the conclusion, that they had not

⁵ This was an artful device to disguise the actual question that the Syrians had hitherto maintained. They only desired to establish their independence of Rome, and not to assert that the purity of Christianity was affected, whether taught by St. Thomas or St. Peter.

“ Pagninus Gaudentius, a learned papist, in his second book, *De Vita Christianorum*, makes this judicious reflection upon the church of Rome’s long Creed. “ *Mirabitur aliquis, &c.*” “ Now that the boundaries of Christian divinity are spread out so wide, one is astonished that the most ancient writers, who flourished before the time of Constantine, comprised in so short a compass, and with so few rules, the leading heads of the Christian religion, and the whole of the mysteries delivered by the Apostles. Read Justin and Tertullian, and observe how moderate they are when they describe what Christians may understand by divine faith. But subsequent ages have explained and added so much, that our divinity would fill immense volumes. He, therefore, who should undertake to treat of Christianity before the age of Constantine, must take pains to expose the increase of Catholic doctrines that has since been made; and, besides, I am not certain that it would not prove offensive to our ears.” Geddes, p. 115.

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I.

till then been acquainted with Christianity. Menezes endeavoured to pacify them by declaring, that all Christians were bound to give an account of their faith whenever required, or when any doubt arose as to the truth of what they believed. He also appealed to their sense of propriety to say, whether, since he, who likewise was a Christian, and the father and prelate of all Eastern Christians, had made this profession, it was not very reasonable that they, who had till that time been separated from the Holy Roman Church, should likewise make it, and thereby give proof of the obedience which they had promised to render him in future.

The Archbishop's measures were too well concerted for any partial feeling of discontentment materially to affect them. It was evident that the people were not called to the synod to give their advice, but to yield implicit obedience to all that he pretended to propound for their consideration. This the majority understood, and the Archdeacon immediately repeated the confession of faith, in his own name, and that of the whole Syrian Church. The cattanar Jacob, interpreter of the synod, then mounted the preacher's chair, and read slowly, and in an audible voice, the same confession of faith; while the whole assembly, on their knees, repeated it after him, word for word. The reading ended, all the cattanars approached the Archbishop, and, kneeling down one after another, took an oath, upon the missal and a crucifix, henceforth to conform to what had just been read; to live and die in this faith; and to conform in all things to the authority of the Pope.⁶ This they confirmed by signing a com-

⁶ Geddes makes the following remarks on the declaration to which these people subscribed respecting the papal supre-

pendium of the confession, which Menezes presented to each individual for the purpose.

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During this proceeding, one of the cattanars in the assembly, a man of considerable property and influence, and a great favourite with the rajah of Turubulé, rose up, and drew together about seventy persons under the porch of the church, who were soon joined by many others. The noise and tumult which they raised gave the Archbishop some uneasiness, and he deputed two of the most respectable Syrians to ascertain the cause of the disturbance. The only answer they returned him was, an expression of their hope, that when they should have submitted to the Pope, and to the Portuguese Bishops, the king of Portugal would take them under his protection, and relieve them of the tribute they now paid to their heathen sovereigns, and especially from an odious imposition which the rajah of Cochin exacted, and in which the other princes of Malabar were be-

macy. "There is no Christian Church, besides the *Roman* and a handful of Maronites, who, put together, are not the fourth part of Christendom, but what deny this supremacy, and do, with pope Gregory I., condemn it as an anti-christian and heretical usurpation. It is nothing so much as this magisterial pride of the Roman Church that makes the papists to be by much the most generally hated sect of people in the whole world; for, not to speak of the Jews, Mahomedans, and heathens, who hate them infinitely beyond all other sects of religion, the Greek and Alexandrian Christians have them in such detestation, as to reckon an altar defiled by a Roman priest's having celebrated thereon: and for the Muscovites, Possevinus tells us, their great imprecation is, 'I hope to live to see thee so far abandoned, as to turn papist.' The Abyssinian Christians, as Godinus tells us, do not only condemn the romanists as heretics, but do affirm that they are worse than Mahometans, and in the 28th chapter of the first book of Archbishop Menezes' visitation, it is said that the Chaldean and Malabar Christians did so abhor the pope, that they could not endure so much as to hear him named." p. 117.

ginning to follow his example. They alluded to a claim that, as was alleged, he laid to the eldest son's portion of the family estate, on a parent's decease, the exaction of which, they said, had ruined many families. It no where appears that the rajah of Cochin was guilty of so tyrannical an act: and the complaint of the cattanar was, doubtless, a mere pretext to cover his real object in raising the disturbance, his sole intention being to interrupt his brethren, who were taking the oath in presence of the Archbishop. In this, however, he was defeated by the prelate's promptitude, who immediately desired him to come back into the church, promising to attend to his remonstrance. Almost all the other ecclesiastics remained attached to the Archbishop, who saw the necessity of inducing this man also, and those who joined him, to take the same oath as their brethren. In this he succeeded; and thus ended this ill-concerted and worse executed opposition, which, instead of proving an impediment to Menezes, turned out rather to the furtherance of his cause. The deacons and other clerks, and all the deputies of the churches, followed next, taking the oath without hesitation.

The Synod then passed,

Decree 2nd, Which commanded all Syrian ecclesiastics, not then present, to make the same confession of faith, and to take the same oath as the rest. It also ordained, that none should hereafter be admitted to holy orders, or to any cure of souls, who refused to comply with this injunction.

Thus ended the business of this Session, which, considering the solemn pledge given by all to yield obedience to whatever should be required of them, has been truly called, the life

and soul of what followed.⁷ The Archbishop had, on the whole, reason to be satisfied with the Malabar Christians' conduct; for thus far they had done whatever he desired: and in order to give them a proof of his thanks and affection, he placed them at once under the protection of the Portuguese. Hereby he seemed also to be complying with the request of those who were discontented: not that they really wanted this, for they, no doubt, by this time suspected, and the suspicion was too soon confirmed, that the Portuguese protection was not unlike that of a wolf guarding the fold against the shepherd's crook. With such consummate address did Menezes avail himself of every opportunity inadvertently afforded him, to draw closer the net which this simple people had allowed him to throw around them. He called to him Don Antonio, the governor of Cochin, and, in presence of the civil officers in his company, and the whole assembly, commended the Christians to his care, seeing that they had just submitted to the Roman church, and abjured their errors. He entreated him, therefore, as the representative of the king of Portugal, the defender of all catholics in India, to take them under his special protection in all matters except those that in justice belonged to their lawful sovereigns. Gouvea says, that he added the concluding words to satisfy the heathen princes, who were very suspicious of the Synod, and also of the union which had already been effected between their Christian subjects and the Portuguese. Almost all of them had spies watching the proceedings, especially the rajah of Cochin, whose prime minister was on the

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⁷ La Croze, p. 193.

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spot, and felt greatly alarmed at the Archbishop's progress. The rajah suspected from the first, that the primary object of Menezes was to make the Syrians subject to the king of Portugal; and he called the "chrism," which the prelate put upon their foreheads, *the Portuguese mark*.

The governor of Cochin acted his part entirely to the satisfaction of the Archbishop, and to the admiration of the assembly. He fell on his knees, together with the officers and nobles in his train, and said, "with tears in his eyes, That since he had witnessed the subjection of the Christians of St. Thomas to the sovereign Pontiff, he, in the name of the king of Portugal, took them under his protection, their persons and churches, their towns and villages, in every thing relating to the Christian religion." To establish the people's confidence in this promise, an act was immediately passed to confirm it, in the name of the governor and town of Cochin. This act the prelate delivered to the Christians, to be kept in the archives of Angamale.

The concluding scene just described proved of great service to the Archbishop. It increased the good will of the people towards him, and very naturally caused them to look up to him with greater respect. The governor of Cochin had hitherto ranked in their estimation with the sovereigns of the country: it, therefore, astonished them exceedingly to see the venerable old man upon his knees before the Archbishop; and this apparent acknowledgment of his superiority, induced them to regard the prelate as the head of the Portuguese in India.

Menezes removes the suspicions

The business of this session, with the subsequent proceedings, lasted till 3 o'clock, P. M.

when Menezes retired ; but he had not reposed long, before the prime minister of the Cochin rajah waited upon him, under pretence of paying him a visit. His real intention however was, to ascertain to what extent the Christians of the country had promised obedience to the Pope. Menezes conjectured this, and at once, anticipating his inquiries, desired him to assure the rajah that he had nothing to fear, for that what had been done between the Christians and himself, related only to articles of faith and the Christian religion ; and that the more faithful the people were to their religion, the greater would be their fidelity to their king.⁶ With this the officer professed to be satisfied, acknowledging to the Archbishop, that he had already been informed to the same effect. He then offered to remain longer at Diamper if his presence could be of any service to him. Menezes thanked him for his civility, but declined his offer, assuring him that he now felt as safe in those parts as the rajah of Cochin himself.

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of the
Cochin rajah and his
prime minister.

At this period of the Synod, Menezes was induced to depart from the order in which he had intended to proceed. It was arranged, that in the third Session they should adjust the articles of faith in conformity with the Roman creed, and pronounce a formal condemnation of the faith hitherto maintained by the church of Malabar : and as they are published in this order in the authentic history of the Synod,⁷ they will be given as the proceedings of the *third* Session, though they actually followed the *sixth*.

Session 3rd
postponed.

⁶ It will soon be seen with what insincerity the Archbishop made this profession, and that the suspicions of the rajah were too well founded.

⁷ Geddes, p. 120. See Appendix to this volume.

This diversion from the appointed course was made at the suggestion of the Syrian cattanars and deputies, who, apprized of the matters that were to be brought before them, and hearing that the decrees for that day contained many things that were dishonourable to their church, were not pleased at the thoughts of such an exposure in the presence of all the Portuguese. They, therefore, entreated Menezes to put off the said decrees for two days, when, they understood, the Portuguese were to be absent, for the purpose of celebrating the festival of John the Baptist, in a church dedicated to that saint at the village of Little Paru, about two miles from Diamper. The prelate, judging that it would prejudice his cause to deny them so reasonable a request, complied with their wishes, and immediately proceeded to read the decrees of—

SESSION IV.

Doctrines
and instructions
on
Baptism and
Confirmation.

Though there was little to be done at this Session but to read and approve the decrees relating to the sacraments; yet the business was protracted in the morning, from seven till eleven o'clock; and in the afternoon, from two till six. At other times they got through their business with so much dispatch, as to be able to hold two Synods on the same day. The length of the meeting did not depend so much on the number of decrees to be read, as on the opposition that was raised to them by the cattanars and deputies, who were incessantly proposing objections which it required all the address of the Archbishop quietly to remove. Indeed, it is very doubtful whether, with all his polemical skill, he would have succeeded, had he not been

assisted by the leading deputies, whose friendship he had previously secured. Whenever they saw that he was in a dilemma, they rose from their seats, and supported every decree that was disputed, without any inquiry into its merits: and thus, by the influence of their station, and an unwarrantable assumption of authority, they imposed silence upon those who were inclined to be refractory.

Several of the cattanars, however, unwilling to submit to this control of the laity in matters that related solely to the church, complained to Menezes of the injustice of their interference in an ecclesiastical assembly, and entreated him to command them to be silent. Little did they know of the prelate, if they expected him to comply with their request. But he returned them a courteous answer; and the reason he gave them for declining to interfere in the matter, would seem just and reasonable, if we could forget that these men were his creatures, and were acting as he prompted them, to betray their church, instead of being free to exercise their deliberate judgment in her defence. He told the cattanars, that he did not object to the priests taking the lead in their discussions; but that as for the lay deputies, he could not put to silence persons of such respectability, both from their age and station; and that this liberty was especially due to them, since they had been solemnly deputed to the Synod by their respective churches; that, therefore, every one of them had a voice there, as well as others, and each had a right to speak in his turn. This answer shut the mouths of the objectors; and the deputies, thus supported in their pretended right, grew more forward in exercising it, and continued to render the Archbishop such essen-

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Some cattanars protest against the interference of the lay deputies in ecclesiastical questions — Menezes supports them, and they defend his measures against all opposition. Other cattanars are deterred from their intended resistance.

tial service, that after the Synod, he conferred on them and their posterity several immunities of great value.

Some of the ecclesiastics, however, were not so easily satisfied. One party, perceiving that the decrees hitherto read tended to the subversion of the doctrines and ancient customs to which they had always been firmly attached, resolved to protest openly, in full assembly, against all the Archbishop's decrees, and to avow their determination to continue steadfast in the faith of their fathers, and never to renounce the obedience they owed to the Patriarch of Babylon. But their courage failed them at the moment for action. Intimidated by the imposing appearance of the Synod, and by the facility with which they saw their brethren put down, they submitted like the rest. This is related by Gouvea as a *miraculous* event; but the less credulous reader will find no difficulty in accounting for it from natural causes. The poor people, forsaken by their Archdeacon, were without an official leader; and all their schemes were either ill-concerted, or, for want of union among themselves, were easily circumvented by the craft, or defeated by the force, brought against them.

The business of the day now proceeded without further interruption.

OF THE SACRAMENTS.

The Synod sets forth that there are *seven*¹ sacraments, "to wit, Baptism, Confirmation, the Eucharist, Penitence, Extreme Unction,

Seven Sacraments set forth. Baptism and Confirmation. The Syrians ignorance of the latter rite. This unreasonably disputed by Romish authors.

¹ "The doctrine of the seven sacraments is so great a novelty even in the church of Rome (it exists in no other church) that Bellarmine with all his reading, was not able to produce the testimony of one Father for it, either Greek or

Orders, and Matrimony : and then points out wherein they differ from the sacraments of the old law.

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All these sacraments are said to be "perfected by three causes ; that is, (1) By things, as their matter ; (2) By words, as their form ; and (3) By the person that is to administer them, with an *intention*² of doing what the Church doth."

All the Roman ceremonies and rites in the administration of the sacraments are said to be "holy, and cannot be despised, neglected, or changed for others, without a great sin."³

An important distinction is made in these

Latin : Peter Lombard, who lived above a thousand years after the Apostles, being the first he quotes for it. This is a long time for an Apostolical tradition to run under ground ; and which is yet more wonderful, that it should break out in an age that knew nothing of ecclesiastical antiquity, or indeed of any other sort of learning : but this was the common fate of all the Roman doctrines and rites, which they pretend to have received from the Apostles, only by way of the dark and uncertain conveyance of oral tradition." Geddes, pp. 182, 183.

² " This doctrine, after all their talk of the necessity there is of an infallible certainty in all matters of religion, must make them to be very far from having any such certainty of their being Christians, or of their having either a priest, or a bishop in their church. For as they cannot be infallibly certain of any bishop or priest's intention in the administration of the sacraments, so they may be certain that it is possible that bishops and priests may be so wicked, as not to intend what the church does in such administration, nay, to intend the contrary ; for there was a parish priest burnt not many years ago at Lisbon, who confessed at his death, that whenever he baptized or consecrated, he had a formed intention not to administer those sacraments." *Ib.* pp. 183, 184.

³ " This is very strange, considering that most of those rites are but new even in the Roman church, that of the elevation of the host not excepted. Of the elevation of the host, Cardinal Bona, in the 13th chap. of his 2nd Book of Liturgies, saith, " Non enim liquet quæ prima, &c." " For it is uncertain whence arose in the Latin Church the custom of elevating the sacred mysteries, and that immediately after their consecra-

sacraments. Baptism, confirmation, and orders, are said to imprint a *character* on the soul that can never be obliterated. Consequently, they

tion. For neither in ancient works upon the sacraments, nor in the books of the Roman form of worship, both printed and in manuscript, nor in the best expositors of their ritual, such as Alcuin, Almarius, Walfridu, Micrologus, and others, is any sign of this practice to be found."

"As to any people's being present at mass, that did not communicate at the same time; the same Cardinal saith, in the 14th Chapter of his first Book, "Primi et secundi post Christum sæculi, &c." "Such was the happiness of the first and second age after Christ, when the multitude of believers, being of one heart and mind, and burning with the most ardent love of God, desired nothing more earnestly than to approach that heavenly banquet, at which, as Tertullian says, the soul is saturated with God.⁹ But about the end of the third age, that fervour began to languish, and the number of communicants to be diminished; at which lukewarmness the Fathers of the Illiberitani Council were much grieved. Cap. 28. They declared that a Bishop ought to receive no presents from a man who did not communicate. Also the Fathers of the Council of Antioch decreed, that they would excommunicate all those who went to church, and turned their backs upon the holy communion, (can. 2.) Lastly, the Fathers of the council of Tolet commanded believers to keep aloof from those who went to church and did not communicate."

"What the Cardinal saith here of these two practices, makes almost the whole Roman worship at this time to be a mere novelty, the whole of that worship now consisting almost in people's going to mass upon Sundays and Holydays, which the Church obliges them to, not obliging them at the same time to communicate above once a year, and in adoring the host when the priest elevates it. As to the priest's putting the sacrament into the mouth of the communicants, the same Cardinal, in the 17th chapter of his 2nd Book, saith, "Sacra communio antiquo ritu, &c." "According to the ancient rite, the Holy Communion was not received in the mouth, as at the present day, but taken in the hand; and he who received it, put it reverently to his mouth."—"As to the priest's speaking the words of consecration so low that nobody can hear him, in his 12th chapter of the same Book, he saith;" "Græci et alii Orientales, &c." "The Greeks and other Eastern nations pronounce the words of consecration in a loud voice, and the people answer, Amen. Formerly the Western church preserved the same custom, for all the people heard the word

are never to be repeated. The others produce no such permanent impression, and are, therefore, to be repeated as often as occasion may require.

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" of consecration. It was afterwards decreed that the Canon should be repeated in a loud tone of voice; and thus was that custom discontinued in, I think, the tenth century.

" As to the usage of her denying the Cup to the people, in the 18th chap. of his 2nd Book, he saith, 'Semper enim et ubique,' &c. "For always and in all places, from the beginning of the Church to the twelfth century, the faithful communicated at Church in both kinds, bread and wine. But at the commencement of that century the use of the cup began by degrees to be discontinued, the Bishops denying it to the people. Thus was the communion in only one kind gradually introduced, viz. the bread. This no one can deny who has the least knowledge of ecclesiastical affairs.

" As to her making use of unleavened Bread, in the 23rd chap. of his 1st Book, he saith, 'Quod si Veteres Patres,' &c. That is—" Though the ancient Fathers chose to pass over and destroy all antiquity, yet we shall undoubtedly find from the time of the Apostles, and at the beginning, that they all spake of the bread used in the Eucharist as common bread, which is most obviously to be understood and explained as leavened.

" As to her giving the Sacrament in wafers, in the 23rd chap. of the same Book, he saith, 'Vivente Humberto qui floruit Anno 1245,' &c. That is—" In the time of Humberto, who lived in the year 1245, the bread consecrated at the Eucharist was to be so large, that it might be broken into as many pieces as were required for the persons that were to communicate; and such a piece was given to each that it could not be swallowed without being masticated with the teeth.

" And as to her keeping the consecrated Bread, or Hosts, as she calls them, after the Communion is over, he saith in the same Book, 'Ne reliquie Sacramenti superessent,' &c.—" That there might be none of the Sacramental bread over, it was often decreed, that there should be just so many pieces consecrated as there were persons ready to communicate; and if there were any left, it was to be eaten by the priest or his attendants. But should it ever happen, through the carelessness of the attendants, that it was kept till corrupt, the council of Arelatense decreed, that it should be burnt with fire, and its ashes buried near the altar. Algerus also says, that such was the practice in his time, Lib. ii. cap. i.

" Now I take this acknowledged change of Rites in the Administration of the Eucharist, to be a very great evidence,

All these sacraments are said to have been instituted by Jesus Christ, but without reference being made to any passages in the Gospel, in which their institution is supposed to be recorded.

The Doctrine of the Holy Sacrament of Baptism.

This is represented as the first of all the Sacraments, the gate of the spiritual life. And after asserting that "none can be saved without being baptized," any person is allowed to administer the ordinance in case of necessity, when a priest is not at hand.

Decree 1st. The form of baptism used in the Roman Church is ordered to be substituted for that of the Syrians.*

Decree 2nd. All persons in the diocese who had been baptized according to the old form, were required to submit themselves at the Archbishop's approaching visitation of the churches, and to conform to "whatsoever he should be pleased to order."

Decrees 3rd and 4th. All priests are commanded diligently to inquire who had not been

that there has been a change of belief about it, and indeed, to have been the natural consequence of such a change, and so I believe will any body else that shall consider it impartially."—Geddes, pp. 184, 185.

* Asseman denies that the form of baptism given in this decree was used by the Syrians, and asserts that it was merely a proclamation made after the administration of the sacrament. Upon this assertion La Croze pertinently asks, "Whom are we to believe, the Jesuits, who certainly knew what was constantly done before their eyes, or M. Asseman, who says whatever he pleases, and unjustly attacks me for what I have said upon the Amen thrice repeated, according to the ancient custom, and confirmed by the rituals of the Maronites?"—La Croze, App. p. 23. Voyez l'Europe de Fauste Nairon, p. 127.

baptized, and to baptize them in private, without taking any fees.

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Decree 5th. Commands that all children be baptized on the eighth day⁵ after they are born, except where there is danger of their dying before, when they are to be baptized without delay. In the case of persons living at an inconvenient distance from church, further time is allowed.

Decree 6th. Condemns the practice of refusing to baptize the children of excommunicated persons, and commands them to be baptized, but without suffering any under sentence of excommunication to be present.

Decree 7th. Authorises and exhorts any person, whether man or woman, to baptize a new born infant when in any danger. In case the infant lives, the service is to be completed by the priest.

Decree 8th. Earnestly recommends the people to employ none but Christian midwives, and commands the priests to instruct them in the form of baptism.

Decree 9th. All Christians possessing unbelieving slaves are commanded to have their children baptized, and to teach the parents also, and endeavour to prevail upon them to be baptized.

⁵ The following is the reason assigned for this injunction, that it was "the custom of the Universal Church." That however was never the case. We learn from the epistles of Cyprian, that there were some in the African Church who contended for the practice, because such was the rule in circumcision. But Cyprian and the council of Carthage refused to concede it, and answered all the arguments that were brought in favour of this novelty, which seems only to have been a question in theory, and scarce ever reduced to practice. Cypr. Ep. 59. al. 64. ad Fidum, p. 158. Bingham's Antiquities, v. 3. b. ii. c. 4. s. 13.

Decree 10th. Slaves who have been baptized, are on no account to be sold to a Heathen, Mahomedan, or Jew.

Decree 11th. Commands all Christians who shall find any children that have been exposed to perish, to rescue and cherish them with parental care, and to have them baptized.

Decree 12th. Foundlings left at the gates of churches to be treated in the same manner.

Decree 13th. Converts from heathenism, before admitted to baptism, are to be instructed, "at least, how to cross themselves," and "to say the *Pater Noster*, *Ave Maria*, the *Creed*, and the *commandments*."

Decree 14. Holy oils are henceforth to be used in baptism, and directions are given for their use.

Decree 15. Godfathers and godmothers are appointed to be used.

Decree 16th. Old Testament names are prohibited, and those of the New Testament commanded to be given instead. The name of *Hijo* is excepted, "it being the most sweet name of JESUS,⁶ to which that respect and reverence⁷ is due, that none ought to take it upon them; for that in the naming thereof, *all knees, both in Heaven and earth, and under the earth, ought to bow themselves, and every tongue ought to confess,*

⁶ "The Portuguese had the least reason of any that I know of, says Geddes, to be offended with such a name; *Emanuel*, (God with us) being by much the most common name in Portugal." p. 204. Jesus (Saviour), or Joshua, the corresponding Hebrew term, was a common name among the Jews. *Emanuel*, they never presumed to use.

⁷ "Francisco Roz and the other members of the Society of Jesus, ought to have had their order excepted here; for if the Synod's reason why none ought to be called by that blessed name holds good, it will reach their *order*, no less than particular persons." Geddes, p. 205.

that it is from that Divine Name that we derive all the good things that we enjoy on earth." Those already called by this name are commanded to change it for another, when they come to be confirmed. The practice of adopting heathen names⁸ is strongly condemned.

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Decree 17th. Orders Christians never to change the names they received at baptism.⁹

Decree 18th. Commands that children be baptized in the order in which they are brought to church, without respect to persons.

* Decree 19th. Commands that fonts be provided for all churches, and gives particular directions about the water, which is to be kept free from pollution.

Decree 20th. Baptismal registers are to be provided and kept with great care.

Here the business of the morning closed. In the afternoon of the same day were read three Decrees, preceded by an address on Confirmation.

"The Doctrine of the Sacrament of Confirmation."

The matter of this Sacrament was, "the holy oil of Chrism," into which, when duly consecrated, the bishop dipped his thumb, and made the sign of the cross on the forehead of the person he confirmed.

"The ordinary minister¹ of confirmation is

⁸ "The Popes, among whom we have had so many Alexander's and Julius's, have had little regard to this rule," *Ib.*

⁹ "This is what several Popes have done, who upon their Creation, have left their Baptismal names, which were Christian, and have taken those that were rank Heathen." *Ib.* 206.

¹ "The *English* Jesuits, who could not endure that the Pope should put a Bishop over them here in England, in their books, wherein they laboured to prove that there was no need

the bishop, the bishops being the successors of the Apostles, by the imposition of whose hands the Holy Ghost was given. Nevertheless, by a dispensation from the Holy See," an ordinary priest, if necessary, "might confirm with chrism," which had been consecrated by a bishop.

of one, spoke very slightly of Confirmation; affirming it to be a Sacrament that was not enjoined, but only where it might be had very easily; that the effects thereof might be abundantly supplied by the other Sacraments, nay by ordinary assistance; that the chrism in Baptism had not only the signification, but all the effects of Confirmation, so far at least as to make it not to be very necessary. In a word, that Confirmation was not simply necessary, neither *Necessitate Medii*, nor *Necessitate Præcepti*; so that it was not likely, that the want of it in England was the cause of so many people's apostatising from the Catholic Faith: so little do either the Sacraments, or even the Hierarchy, not excepting the papacy itself, signify, when they stand in the way of the Jesuits' ambition."

"I do not except the papacy, because when it was generally believed that Clement the VIIIth was resolved to condemn Molina's Book of *Scientia Media*, the Spanish Jesuits endeavoured to ward off that blow, by affirming, in their public conclusions in their college at Complutum, that it was not a matter of faith, to believe that Clement the Eighth was true pope: for which Luisius Turrianus, the president of the Disputation, the rector of the College, and Vasquez, who were present at the act, were all summoned to appear before the Inquisition of Toledo, as Gaspar Hortadus, Gregory de la Camara, and Alvarez de Villegas, were to appear at Rome before the pope, for having defended the same conclusion publicly in the said university, much about the same time; so that had Clement the Eighth condemned Molina's Book, after the whole order of the Jesuits had espoused the merits thereof so publicly, which the Dominicans say he would certainly have done, had he but lived a few months longer, Ignatius Loyola appearing to some Jesuits in Spain, and assuring them that Molina's book would never be condemned by any pope notwithstanding; we should have had Simony, or some other Nullity found in his election by the Jesuits before this time: by this we see that Jesuits have wherewith to intimidate popes, as well as princes and bishops." Geddes, pp. 210, 211.

Decree 1st. All Christians are commanded forthwith to present themselves to the Archbishop for confirmation.

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Decree 2nd. After complaining of the opposition hitherto shown to the sacrament of confirmation, all who shall persist in treating it with contempt are threatened with the sentence of excommunication.

Decree 3rd. Every candidate for this ordinance is to be provided with a godfather and godmother.

Upon these decrees it is to be remarked, that no fact is better established than this, that these Christians were totally ignorant of *confirmation* and extreme unction up to that period. Besides the acts of this Synod, the Portuguese historian, Gouvea, frequently makes the same avowal. The Jesuits, Alphonse Mendez, Patriarch of Ethiopia, Emmanuel Almeyda, and Baltazar Tellez,² testify the same of the Abyssinian church. Those Armenians also who have never submitted to the church of Rome, are equal strangers to these ordinances, as Galanus himself allows.³ And even Asseman, with all his attempts to uphold the pretensions of his church to universality, is obliged to admit of the Nestorians generally, that they knew nothing of confirmation.⁴

Yet, notwithstanding all this unquestionable

² Histoire d'Ethiope. Livre I. cap. 37, p. 91.

³ Tom. ii. part 2. pp. 440, &c.

⁴ Inter præcipuos siquidem errores, qui in Ecclesiam Nestorianorum, sublato eorum cum Catholicis commercio, obrepserunt, is recensendus est, quod confirmationis Sacramento careant, cujus in Libris Ritualibus ne vestigium quidem appareat: ut merito de iis dixerit Sulaca, *confirmatione verò an veteres usi sint, ignoro*. Bib. Orient. Joannes Sulaca, Tom. i. p. 532.

testimony to the fact, this ignorance was disputed in the next century, not only by scholastic divines, but also by writers, of whom more candour and sincerity might have been expected. Seeing that the absence of these Roman Sacraments from the Syrian Church tended to prove her independence of Rome, and thereby struck a blow at the root of her exclusive claim to the title of *The Catholic Church*, they took upon themselves to contradict the statements even of Menezes and the Jesuits who accompanied him, and to assert that these sacraments were well known to the Syrians. So perilous is it to the integrity of any one, to regard the interests of his sect or church beyond the magnitude and importance of truth. When the mind thus contemplates facts or circumstances through the discoloured medium of party interests, it will invest them with its own hue, and imagine them in the positions it wishes them to occupy. During the past five centuries, the Roman Church had reckoned seven sacraments; the writers in question assumed it, therefore, as an unquestionable tradition, that, this number was always maintained, though they could produce no proof of it from antiquity.

In the twelfth century, we find that St. Bernard added to the sacraments the ceremony of washing feet, which is performed on Holy Thursday: and in the preceding century, the Cardinal Peter Damien, who certainly could not be unacquainted with his catechism, reckons and particularly describes "twelve Sacraments of the new Law."

Among the papal advocates who have taken up this question, there is great reason to complain of the want of candour shown by the late M. Simon and the Abbè Renaudot, who both confi-

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dently assure us, in opposition to the testimony of ecclesiastics of their own communion, who had been in India, that both these sacraments were known and administered in the eastern churches. M. Simon boldly asserts, "The Archbishop (Menezes) was mistaken when he said that the Christians of St. Thomas had no knowledge of the Sacraments of Confirmation and extreme unction, of the names of which indeed they were ignorant."⁶ If Menezes, after sojourning so long among the people, and holding such frequent discussions with their ecclesiastics, was yet deceived in a fact that he could so easily have ascertained; who will undertake to assure us, that this writer, who had never been in those parts, nor read the Syrians' books, is a safer guide to conduct us to the knowledge of their rites and ordinances? Besides, it should be remembered, that Menezes did not act alone. He was assisted in all his undertakings by Jesuits, learned in both the Syriac and Malabar languages, whose chief occupation was to study the books and customs of these Christians. The Decrees of Diamper embodied the result of their researches; and none of them were passed without being read in the assembly, and translated into Malabar, that all the people and their cattanars might be made fully acquainted with whatever was considered wrong in their church, and also with the new regulations that it was proposed to introduce. Notwithstanding then the assertions of those writers, who wished to find every where the doctrines of their own church and the number of her sacraments, it would be, to say the

⁶ Histoire Critique de la Créance des Nations du Levant, p. 113.

least, most unreasonable and indiscreet to reject, in favour of their own assertions, the testimony of so many eye-witnesses of facts, which they were quite competent to record.

It is admitted, that since the so called *holy wars* in Palestine, seven sacraments have been found in most of the eastern churches. Those Christians of Asia Minor and the countries adjacent, who held communion with the papal armies of the crusaders, were induced to adopt, among other customs, all the Roman sacraments: but it is very uncertain whether they believed them to be founded on the doctrines of truth, or were led, in their ignorance, to embrace them, in consequence of the number *seven* having been so generally regarded as a sacred number. But the intercourse of these crusaders did not extend to India.

A learned Armenian, named Vardanes, who lived about five hundred years ago, admits that there are seven sacraments; but his description of them is very different from that of the Roman church. ⁶ The 1st. Baptism; 2d. The offering, or celebration of the Liturgy; 3rd. The benediction of the Myron, called by the Franks, the chrism; 4th. ⁷ Imposition of hands; 5th. Marriage; 6th. The anointing of the sick and penitent with oil; 7th. The ceremonies at funerals. "The Latins," he says, "reckon penance among the sacraments, but this is nothing more than the oil with which the sick and penitent are anointed." It is presumed that few advocates of the Roman church will be disposed to refer to this strange enumeration of sacra-

⁶ This Armenian account of the Sacraments is given by Galanus, from Vardanes. Tom. ii. part 2. p. 440.

⁷ The Armenian name of the fourth Sacrament answers to the Greek word *χειρουργία*, or *χειρουργία*.

ments in confirmation of their own, merely because of the coincidence of the number *seven*.

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The *Myron* of the third sacrament was a species of balm made into an ointment, and converted into a sacrament by the act of benediction. Its virtues are particularly described in the works of Gregory of Nareka, written in High Armenian. He lived in the tenth century, and is one of the fathers of the Armenian church. In a homily⁸ on the *Myron*, he extols the virtues of this unction as highly as the ancient fathers have carried their praises of the eucharist. The following extract from this ancient work is given by Galanus, from a quotation in the writings of Vardanes. "In the eucharist we see with our bodily eyes bread and wine; and with the eyes of faith and of the understanding, we discern the body and blood of Jesus Christ: so, in the *Myron*, we actually behold only the ointment; but by faith we perceive therein the Spirit of God."⁹

This will suffice to prove the existence of another sacrament, common to these eastern Christians, but unknown to the Church of Rome. Several papal writers, after Ricaut, Thevenot and Chardin, have endeavoured to throw discredit upon the whole of this evidence against the unscriptural pretensions of their church, by asserting that the Armenian language has no word to express *sacrament*. This, however, is not true, their language being very copious, and possessing all the terms necessary

⁸ It is the 94th Homily in the Edition of his works, published at Constantinople in 1700 by Menas, Armenian patriarch of Jerusalem. The original is very scarce.

⁹ Galanus, Tom. ii. part ii. p. 451.

to explain the doctrines and ordinances of the church.¹

But to return to the Synod.

SESSION V.

"Of the Holy Sacrament of the Eucharist."

The eucha-
rist and
mass.

The matter of this sacrament, "is bread of *wheat*, and wine of the *grape* only." "There must also be water mixed with the wine before it is consecrated, but in a much smaller quantity than the wine, that so it may easily turn² itself into wine before the consecration." "The form of this sacrament is, the words of our Saviour, by which the sacrament is made." "The priest, speaking in the person of Christ, makes this divine sacrament, because by virtue of those words, he turneth the substance of *bread* into the substance of the body of Christ, and the whole substance of the wine into His blood, there remaining nothing of bread and wine after that, but only the accidents or species of them; and that after such manner, that the whole of Christ's body and soul, and divinity, are contained under every particle of both, though never so small when separated." Accordingly, since every crumb of the bread and every drop of the wine is said to contain Christ entire, God and man, therefore "Holy Mother Church does not use to communicate the faithful but under one species,³ because in that they receive Christ entire."

¹ La Croze, pp. 203—207.

² "For water to turn itself into wine, is as great a miracle as for the priest to turn wine into blood." Geddes, p. 217.

³ "What makes the sacrilege of denying the cup to the

“ To this Divine Sacrament, the worship, veneration, and adoration of LATRIA⁴ is due, or the same that is due to God, who is contained therein, and is really present there.” The effect of this sacrament is to unite the soul to Christ, and to refresh it with an increase of grace.

Decree 1st. The eucharist is commanded to

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people in the sacrament to be something the greater, is, that most of the *Roman* Doctors do hold, that there is more grace conveyed to the people by communicating under both the species of bread and wine, than under that of bread only, Vasquez, Cap. 2. Quæst. 80. Art. 12. Disp. 215. Nay, Pope Clement the Sixth, in his Bull to the king of England, in the year 1341, acknowledgeth as much, wherein he tells that king, that he granted him the privilege of communicating under both kinds, that he might receive the more grace by receiving the sacrament so.” Geddes, p. 219.

⁴ On this worship of LATRIA, see Session 3rd, chap. 11th. Geddes adds a note in this place. “ The primitive Christians must have been people of a strange confidence in triumphing as they did over the stupidity of the heathen worship, for being directed to objects that were subject to all the accidents and casualties, that any other bodies are subject to, had they themselves at the same time worshipped the host, which is subject to more accidents than the stone, wood, or brass of the heathen images; for they that do worship it cannot deny but that the host may be stole, burnt, eat by mice, or other vermin, and if kept too long will of itself mould and corrupt. They must certainly have the privilege of believing what they have a mind to, that can believe, that if the primitive Christians had had any such doctrine as this of Transubstantiation among them, considering how many, especially in times of persecution, apostatized from the faith, that it was possible for them to have concealed it from Celsus, Lucian, Porphyry, and, above all, from Julian the Apostate; or, that those heathens, if they had but had the least inkling thereof, would not have made the world to have rung with the noise of it; wherefore their having never mentioned any such thing, considering the wit and spite of the men, is a demonstration, that there could be no such doctrine among Christians in their days; neither can *Schelstrat's Doctrina Arcani*, considering the great numbers, quality, and temper of the renegadoes, do any service in this case.” pp. 219, 220.

be annually celebrated on the *Thursday*⁵ after *Trinity* Sunday, with a solemn procession, as upon Easter day.

Decree 2nd. All above the age of fourteen are commanded to take the sacrament at least once a year.

Decree 3rd. None are to be allowed to communicate before they have confessed and obtained absolution.

Decree 4th. Declares that the sacrament ought to be received fasting ; and it is called a most grievous sacrilege⁶ to eat or drink any thing from midnight until after they have received the communion.

Decree 5th. When in probable danger of death, or in any great sickness, the people are commanded to receive the sacrament as a *viaticum*, that is to say, a support in the way from a mortal to an immortal life.

Decree 6th. Declares, that the sacrament

⁵ This feast of Holy Thursday " is of later standing by at least 100 years, than the doctrine of Transubstantiation. It was instituted in the year 1240 by pope Urban, as is commonly said, upon a vision that a nun had, of the church's being imperfect for the want of it; but the Spaniards will have it that a miracle which was wrought in Spain at that time, which is both too long and too ridiculous to relate, gave occasion to the pope's instituting it. The indulgences granted to it by popes Urban, Martin, and Eugenius, are 500 days' pardon to all that shall be present at its first vespers, 500 to all that shall be present at the mass of the day, 500 to all that shall be at its second vespers, and 500 to every day of its octaves, as also 500 to every hour of them; and where-soever it finds any place interdicted, it takes off the interdict for eight days." Geddes, p. 221.

⁶ The Scripture no where requires the sacrament to be received fasting. It was not so received by our Blessed Saviour's Apostles, when he first instituted it: neither by the faithful for some ages after. They have therefore no warrant for their assertion, who call the receiving of it otherwise than fasting, a grievous sacrilege.

ought to be taken by women before child-bed, and by travellers who design to undertake any long and dangerous voyage.

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Decree 7th. Priests ought to communicate at least once a month.

Decree 8th. No priest who has the least scruple of any mortal sin about him, and having an opportunity of a confession, shall say *mass* without having confessed himself. Priests are further commanded to confess at least once a week.⁷

Decree 9th. Deacons and sub-deacons are to take the sacrament on the festivities of our *Lord Christ*, our *Lady*, and the *Holy Apostles*.

The remainder of this session was taken up with—

The Doctrine of the Holy Sacrifice of the Mass.

It is set forth, that in the *mass* there is offered unto God a true and proper sacrifice, for the pardon both of the living and the dead, by the offering of which sacrifice the Lord is so far appeased as to give grace, and the gift of repentance to sinners, and by means thereof does forgive men their sins and offences, though never so enormous; the *host*⁸ that is offered by the ministry of the priest on the altar of the church, being one and the same that was offered for us on the cross, with no other difference besides that of the reason of their being offered. And so it is not only offered for the sins, punish-

⁷ All these directions about confession would be unexceptionable if it were to be made to the heart-searching God, instead of a fellow-sinner.

⁸ The host is the consecrated wafer, which the Roman church would have us believe contains the whole body of Christ.

ments, satisfactions, and other necessities of the faithful that are living, but also for the dead, who have departed in Christ, and that are in the torments of *purgatory*, being not as yet fully purged, by reason of their not having made a complete satisfaction for the punishment due to their sins,⁹ it being thought but just and reasonable, that all should be benefitted by a sacrifice, which was instituted for the remedy and health of all mankind. This sacrifice is considered in itself so holy, that it is said to be impossible for it to be polluted, or in any way affected by the wickedness of an ungodly priest who may offer it.

Our Lord, it is affirmed,¹ left us this visible

⁹ How deeply is it to be regretted, that in a doctrine involving such important consequences, no reference is made to any passage of Holy Writ that may be supposed to favour it! We are taught that "every tree which (in the season of life and opportunities) bringeth not forth good fruit is hewn down and cast into the fire." (Matt. iii. 10.) "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." (Ecc. xi. 3.)

"So man departs to heaven or hell,

Fixed in the state wherein he dies."

Why did the Apostle teach thus, "He that soweth to his flesh shall of the flesh reap corruption" (Gal. vi. 8.), if this consequence of sin may be remedied when the soul has left the flesh? How are we to understand the unavailing prayer of the rich man in hell, for a drop of water to cool his tongue (Lu. xvi. 23, &c.), if our Lord meant to teach this dogma of *purgatory*?

¹ Where is it written in the Holy Scripture that our Lord established this idolatrous service? How is this doctrine of the daily sacrifice of His blood to be reconciled with the Apostle's argument, which proves, that the perfection of Jesus' offering was such, that the entire purpose of His sacrifice was answered by its being once made? The Apostle states expressly, that the one offering of Christ was intended to supersede the daily offerings of the temple (Heb. ix. & x). Surely nothing short of divine authority should have been admitted for this return to a daily sacrifice for sin!

sacrifice in His Church, in which the blood which was presently to be once offered upon the altar of the cross, was to be renewed every day upon the altar of the church. This *divine sacrifice* is to be offered to God only, notwithstanding it is sometimes celebrated in memory and honour of the martyrs, and other saints in bliss. Not that the sacrifice is offered to them, only they are intreated to be pleased to intercede for us in Heaven, whose memories we celebrate on earth. And though the divine eucharist does still continue to be a sacrament, yet it is never a *sacrifice*, but when it is offered in the *mass*.

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Decree 1st. Sets forth, that in consequence of the Syrians having been separated from the Church of Rome for 1200 years,² and received her Bishops and doctrines from Babylon during that period, many impious and heretical errors had been "foisted into the *Syrian mass*."

Then, appealing to the authority of our Lord, and to the *tradition*³ of the Holy Apostles, in sup-

² "It would puzzle them to prove that the Syrians had ever been at any time under the obedience of Rome: However, this shows what a cheat was that submission of the *Patriarch of Babylon*, in his own name, and in that of all the churches subject unto him, to the pope at the council of Trent; which submission, Father Paul tells us, made a mighty noise in the world, the court of Rome boasting thereupon, that the pope had got more new subjects by that submission, than he had lost by the *Reformation*." Geddes, 231.

³ "The Church of Rome confidently pretends to have *tradition* for all her novelties. Cardinal *Bona*, in the 23rd chap. of his first Book of Liturgies, passeth the following true judgment upon the common practice of the Church of Rome in all such matters: "Orta deinde est 4 fere sæculis, &c." "The controversy concerning the leavened and the unleavened bread arose in about the 4th century, after the 6th Synod, and was long agitated between the Greeks and Latins, rather from party zeal, than for the discovery of truth, as is very usual in similar cases: and hence it happened that every one obsti-

port of the Roman practice and form of consecration, and also of some words that the Church of Rome adds; the decree proceeds to describe the errors in the Syrian Missal, assuming the terms of the Latin Missal as the standard of truth, and then explains particularly what alterations are to be made in it, according to the doctrines of Rome. It also particularly points out the distinction between the practice of the Syrian Church, of praying *for* the Apostles, martyrs, and confessors, that they may be raised at the general resurrection and crowned with glory; and that of the Roman Church, which, instead of desiring "any good thing *for* them, whom she

nately contended that his own custom was derived from Christ and the Apostles down to our own times. But, omitting all the subtleties and arguments of the schoolmen on this question, which may be read in their own works; if we desire sincerely, and without any predilection for either party, to discover the truth from the writings of the ancient fathers and the practice of the Church, we shall undoubtedly find how unimportant are the speculations of the learned on a subject that depends upon fact. We shall then clearly understand also much that has intervened between the times which preceded and the times which followed, and shall perceive that those persons err most egregiously who judge of all antiquity by the present state of things." This, however, "is what the Church of Rome has done above these 600 years, and will do for all that Cardinal Bona, or any body else can tell her of the unreasonableness of it." But the Cardinal goes on, "Quis non videt scholasticos, &c." "Who does not see that the schoolmen came to the discussion of this question with their minds prepossessed? For when they saw that only unleavened things were offered from infancy, &c. and heard that they alone were made mention of in the schools and in public places; they believed that these were always used: and this being established, they afterwards imagined various things that agreed with it, and various arguments to support it, so that what they once conceived, they established more firmly." "Never was there a truer description given of any thing, than this which the Cardinal gives of the genius of the people that defend the novelties of the Church of Rome." Geddes, pp. 232, 233.

believed to be in possession of bliss, much rather prays to them," to intercede for the petitioners with God, and obtain for them whatever they need. The Syrian Missal is then ordered to be altered according to this doctrine.⁴

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Special care is taken to have those words in the Syrian Missal corrected, "in which the priest seems to call upon the Holy Ghost, to come down from heaven to consecrate the body of Christ, as if it were not the priest that consecrated; *whereas in truth it is the priest that does it, though not in his own words, but in the words of Christ*; wherefore that no colour may be given to such an error," those words are henceforth to be omitted which call upon the Holy Spirit to descend from heaven.⁵

Decree 2nd. The Missals of Nestorius, Diodorus and Theodorus, are ordered to be burned.

Decree 3rd. Condemns a Nestorian ceremony in the celebration of the sacrament, because done in allusion to, as the Decree describes it, "the heresy of Nestorius, or of

* "The Malabar custom in this is much the more ancient, as appears from all the old liturgies; in whose petitions in reference to the dead, Christians prayed for them no otherwise than as we pray for them in the *Lord's prayer*, in the petition *Thy kingdom come*; and in the office for the burial of the dead, where we beseech *God of His gracious goodness, shortly to accomplish the number of his elect and to hasten his kingdom.*" Geddes, p. 240.

⁵ The Abbe Renaudot, in his ample collection of Oriental Liturgies, speaks in strong terms of disapprobation of the alterations made in the Syrian Liturgy by Menezes, or rather by F. Roz, and the other Jesuits with him. The learned Abbé has shown no want of zeal for the traditions of his church, and in other respects is very bitter against these Syrians, and their Patriarch at Babylon; yet is he constrained to treat these *censors* as "rash, foolish, and utterly inexcusable." Collect. Liturg. Tom. ii. pp. 571, 602, 607, 608. La Croze, pp. 208, 209.

his followers, who do impiously affirm, That *under the element of bread is only the body of Christ without blood, and under the element of wine the blood without the body.*"

Decree 4th. The Roman mass is ordered to be translated into Syriac for the convenience of those who find the Syrian mass too long, and are ignorant of Latin.

Decree 5th. Subdeacons only are permitted to handle the holy vessels.

Decree 6th. Orders that the *stole*, a kind of long robe, be worn only by deacons, who are recommended to wear a *surplice* under it.

Decree 7th. Orders "that in all churches there be *stamps of hosts*, or instruments wherewith to print the wafers that are to be consecrated" for the service of mass. And no other wine is to be used in the sacrament but that of Portugal.

Decree 8th. Particularly describes what wine is to be used, and how it is to be kept.

Decree 9th. The King of Portugal is to be intreated to send once a year a pipe and a half, or two pipes of *Muscatel* wine, to be distributed among the Syrian churches.

Decree 10th. The stones of the altar on which the mass is said, are to be consecrated with holy oil; and in future no cups are to be used in the sacrament but those which are made of some metal.⁶

⁶ "In the primitive church they thought it no such crime to make use of wooden chalices in the celebration of the Sacrament. So Honorius, in the 89th chapter of his third Book, *De Gemina animæ*, saith,—(Apostoli et eorum successores in ligneis calicibus missas celebrarunt;) "The Apostles and their successors celebrated mass in wooden chalices."

"And Boniface, Bishop of Mentz, being asked in the council of Tribur, whether it were lawful to celebrate in wooden chalices, answered,—(Quondam sacerdotes aurei ligneis cali-

Decree 11th. Consecrated vestments for the saying of mass are to be provided for all churches.

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Decree 12th. All persons are commanded constantly to attend mass, unless prevented by some lawful impediment.

Decree 13th. Regulations to oblige those heretofore very negligent of mass, to be more regular in their attendance.

Decree 14th. Heathen musicians employed in the celebration of the festivals of the church, are not to remain in church during the administration of the sacrament : and other heathen standing about the doors and windows are to be driven away while this service is going on.

Decree 15th. Relates to the indulgences⁷

cibus utebantur, nunc e contra lignei sacerdotes aureis utuntur calicibus.) " Formerly the golden priests used wooden chalices, now on the contrary, the wooden priests use golden chalices." Geddes, p. 252.

⁷ " I shall give the reader one instance out of a hundred, of the pope's liberality in the matter of *Indulgences* to souls in *Purgatory*.

" Indulgences granted by Pope Adrian VI. of blessed memory, to some beads or grains which he blessed at the instance of the most illustrious Cardinal Laquinaes Trigermano Barbarino, in the year 1523, and which were confirmed by the most Holy Father Gregory X. on the 26th of May, 1576, and were also confirmed by the most Holy Father Pope Paul V. in the year 1607, and were now again confirmed by our Holy Father Pope Urban VIII. in the fourth year of his pontificate.

" 1. Whosoever shall have one of these beads, and shall recite a paternoster and an Ave Maria every day, shall take three souls out of the torments of purgatory; and if he shall double them upon a Sunday or Holyday, he shall take out six.

" 2. If he shall say five paternosters, and five Ave Marias to the honour of the five wounds of Christ upon a Friday, he shall gain seventy thousand years' pardon and remission of all his sins.

" 3. If he shall every Saturday say seven paternosters, and

“ to the souls of the faithful that are in the fire of *purgatory*,” of which, it is acknowledged, “ there is no memory remaining in this diocese.” The faithful are, therefore, exhorted to procure masses to be said for the souls of their deceased friends, and to leave something by will that they may have masses⁸ said for their own souls.

seven Ave Marias to the seven joys of our Lady, he shall gain indulgences without number.

“ 4. He that cannot go to the stations at Rome in Lent, if he shall say five paternosters, and five Ave Marias before a crucifix, he shall gain the said stations within and without the walls of Rome and Jerusalem.

“ 5. He that shall bring one of these beads along with him, and shall confess and communicate, shall gain a plenary indulgence and remission of all his sins.

“ 6. The priest that shall confess him, and give him the sacrament, shall likewise gain a plenary indulgence, and the remission of all his sins; and moreover, all the indulgences which are within and without Rome and Jerusalem.

“ 7. Having communicated, as often as he shall say a paternoster and Ave Mary, so many souls he shall take out of purgatory.

“ His Holiness does likewise grant, That these beads which have been blessed by his Holiness, may touch other beads, which being touched by them, shall have the same graces, saving that those which are touched cannot touch others.

“ Dated at Rome, the 15th of January, an. 1607.

“ We John Ambrosio, Referendary Apostolic, having seen this summary of indulgence to be conformable to the original, it may be published.

“ Er Joan. de Vasconcel. Franc. Card. de Torn. Cæsar de Menezes. With Licence. In Lisbon, in the shop of Domingo Carneyro, 1660. Geddes, pp. 256—258.”

⁸ “ Private masses are not only a flat contradiction to the primitive practice, but to the very office wherein they are celebrated, all that office being made in the name of a congregation, not only as present, but as communicating:—a demonstration that the offices of the *Roman Church* are older than her errors. It is plain likewise from the very canon of the *mass*, that when that office was composed, *Transubstantiation* was not so much as dreamt of in the Roman Church; but as to the thing in hand, Cardinal Bona, in the third chapter of

It is also commanded, in case any should die worth a given sum, without leaving any thing for certain number of masses to be said for their souls, that the price of five masses should be deducted from their estates before they are divided among their heirs. This sum was to be divided between five priests, provided there

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his first Book of Liturgies, saith, 'Ab initio sacrificium principaliter,' &c. "At the beginning of the sacrifices (i. e. of the mass) it was ordained that they should be offered publicly and with solemnity, the clergy and people standing and communicating together, as is evident from the very tenor of the mass and the practice of the ancient church; for all their discourses and the very words of the canon speak in the plural number, as in the name of many. Hence, the priest invites the people to prayer, saying, *Let us pray*: and after the Communion, he says, "That which we have taken in the mouth, &c." And almost all the discourses delivered at the celebration of the Communion are of the same tenor.

"And in the 18th chapter of the same Book he saith, "Solemne hoc fuit, &c." "This was done annually both in the Greek and Latin Church, that one and the same sacrifice might be offered by many priests. For whether a Bishop or priest were officiating, the other Bishops or priests, as many as were present, officiated at the same time, and were partakers of the same sacrifice."

"And a little after he adds, 'Cur autem desierit,' &c. "But the reason why that custom was discontinued appears to me to have been, in the first place, because when the orders of mendicant friars were established and spread far and wide, the burdensome observances of mass were greatly increased, and thus it became necessary that individual priests should celebrate it privately, that they might complete it on each day. Afterwards, because the love of many waxed cold, the frequent coming to this sacrament was discontinued; so that at the present day, in many churches the priests themselves do not communicate, although they might officiate together."

"To which the Cardinal might have added the introduction of the *Doctrine of Purgatory*, and the consequent *Doctrine of Masses*, being the most effectual means of delivering the souls out of the torments thereof. So John IV. of Portugal, ordered ten thousand masses to be said for his soul, as soon as he was dead." Geddes, p. 259.

were that number to officiate in the church. If there were only one, the whole was to be given to him.

SESSION VI.

Penance
and extreme
unction.

On the evening of the same day they held the sixth session, in which were passed the Decrees relating to penance and extreme unction, which till then were never heard of in Malabar.

Of the Holy Sacrament of Penance.

This is called the fourth sacrament, in which the acts of the penitent are distributed into three parts,

1st. *Contrition of heart*, the penitent being sorry at his soul for the sins he has committed, detesting them, and firmly resolved not to commit them any more.

2nd. *Confession of the mouth*, which is to be made to the priest. Sinful thoughts and feelings, covetous desires and evil intentions, are to be confessed, as well as crimes actually committed. These are called *mortal sins*, and, therefore, are not to be pardoned without confession. But there are said to be *venial sins*, which it is not absolutely necessary to confess to the priest. These are not described.

3rd. *Satisfaction for sins according to the judgment of the confessor*. This satisfaction is rendered chiefly by prayer, fasting, and alms.

After confession has been made, and the prescribed penance complied with to the satisfaction of the confessor, he, by the authority of

the keys committed to him, is to pronounce over the penitent this unqualified absolution. "I absolve thee from all thy sins, in the name of the Father, of the Son, and of the Holy Ghost."

This sacrament is said to be absolutely necessary to salvation.⁹

Decree 1st. All who are come to the use of reason and years of discretion, are required to Confess and take the Sacrament, at least once a year, "upon pain of Mortal Sin." It is here confessed, that before this custom was introduced by the Romanists, the Syrians were "totally unacquainted with" it, and that it

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⁹ If all that is here said about *Confession* and *Satisfaction* had related to God, against whom sin is committed, and to the party that had suffered by its commission, freely should we have subscribed to the conclusion, that without *such* a confession no pardon is to be expected. The only *sacrifices* that God requires of the sinner are, "a broken spirit, and a contrite heart." (Psalm li. 16, 17). The only *satisfaction* we can make for sin is, to repair the wrongs we have done a fellow creature to the extent of our means, according to the demands of justice (Luke xix. 8, 9). But these do not constitute the grounds of our acceptance with God. No transgressor can be reconciled to Him except through that "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," which Jesus made "by his one oblation of himself once offered upon the cross." (Rom. v. 1—10). Our heartfelt contrition before God; our unreserved *confession* to those whom we may have offended, and an entire satisfaction for the injury done to their characters, persons, or property; these tokens of the sincerity of our repentance, and of our faith in Jesus Christ alone to *absolve* us, are indispensable. Without such proofs of the reality of our profession, *Penance*, instead of being a Holy Sacrament, is a mere popish figment, invented to support the authority and fill the purses of a tyrannical and mercenary priesthood. It is surprising that Menezes should be so *impolitic*, to use a term appropriate to his character and to the work he was performing,—as to omit in his preamble all allusion to these characteristics of true repentance.

CHAP.
I.

required all the exertions and authority of the most *Illustrious Metropolitan* to deliver them from the "vain and superstitious opinion" about it, into which they "were persuaded by the devil," and to induce them to conform. The clergy are commanded to follow his example, and to use their best endeavours to bring the whole community to confession.

Decree 2nd. It is ordained, "That at eight years old and upward, all people shall confess themselves, and that without prohibiting such as are younger and capable to do it sooner," which is "left to the discretion of the parish priests."

Decree 3rd. Masters of families are strictly commanded to oblige every member of their households to come to confession.

Decree 4th. Besides the annual confession, all persons are required to confess when very sick, or "in any probable danger of death."

Decree 5th. Women are to make confession before child-birth, especially if it is their first child.

Decree 6th. Instructs priests how to confess persons in the small-pox without incurring the danger of infection.

Decree 7th. Persons are exhorted to confess in proportion to their daily sins, and on certain festivities of the Church.

Decree 8th. No priests are to hear confessions but such as are licensed by the Bishop, except in cases of probable danger of death.

Decree 9th. Ordinary confessors have no power to absolve in cases of heinous crimes, which are to be reserved for the prelate. These crimes are contained in the *Bulla Cænæ Domini*. The crime of *heresy* comes under the cognizance of the *Holy Office of Inquisition*, who may com-

mission any Bishop to receive the confession and give absolution.

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Decree 10th. That confessors may know in what cases they are not to give absolution, every parish is to be provided with a copy of the *Bulla Cænæ Domini*, which is to be set up in a conspicuous place, that all may be able to read it.

Murder, arson, formal simony, in both the giver and receiver, illegal marriage, schism and disobedience to the prelate, keeping in possession any books condemned by the Synod and reading them, performing pagan ceremonies and worshipping idols, are mentioned as heinous crimes that had the sentence of excommunication annexed to them.¹

¹ Some of these crimes are said to be "reserved by Law." Several Bishops of the Roman Church have loudly complained of this practice of reserving particular crimes for a distant tribunal, alleging, that it "destroys all discipline in their Church." "Didacus Abulensis, in the 73d page of his Book of Councils, gives the following account of it; 'Est in urbe Romanâ perniciosus abusus,' &c."—"In the city of Rome a most pernicious abuse prevails which has now been a long time tolerated with base dissimulation: for the most wicked men, escaping from the just punishment of their Bishops and other ordinary judges, repair to the Roman tribunal as a most secure asylum; having no other thought than this, how they may be acquitted of the heaviest crimes with the greatest sacrifice of Justice. Hence it is that we may every where openly behold clergymen, who have perpetrated the most atrocious crimes, fleeing from their proper judges to the tribunal at Rome, when most justly deprived of the benefices which they had obtained; and in a short time they have returned to Spain and their native country so free from blame, that they have not only recovered the benefices of which they had been deprived on account of their sins, but have actually been honoured with much richer benefices, as though in reward for their evil deeds. Thus, to the greatest reproach of justice, and in contempt of all decency, they have succeeded at the Roman tribunal, through the partiality of the authorities there, and their own importunity, and generally obtained also license to sin again a thousand times. For there are many

Decree 11th. The sentence of excommunication is to be inflicted for none but heinous offences, and is to be removed at any time upon the culprit's confession, and doing the penance required.

Decree 12th. It is asserted that many confessors in the diocese were "such Idiots as not to know what they did in confession, all the priests exercising themselves therein without ever having been examined as to their sufficiency." No attempt was made to reconcile this complaint against the Syrian confessors with what had just been admitted,—that the practice of auricular confession was a novelty in the diocese of *Roman* introduction. On the contrary, upon this assumption it is ordained, that henceforth no priest shall hear confession without a written license from the Bishop, or, during the abeyance of the see, from the Jesuits² of Vaipicotta.

officers at the court of Rome, whose interest is so powerful, that through their very great avarice and rapacity, they extort money from those persons, and others who are engaged in law suits; so that nothing can be obtained now at that court but for a great sum of money, paid as a bribe for some crime that has been committed."

"And in the 62d page he gives the Pope himself the following wholesome advice: 'Cavere debet summus ipse Pontifex,' &c.—"It behoves the Supreme Pontiff himself to consider, while treating of the conduct required of the Bishops and other Christians, that the reformation and discipline which are to be exacted of them, his subjects, will certainly be expected first in himself, as the head of all. This ought, moreover, to be especially asked of him, and, in short, earnestly entreated, that so many simoniacal contracts, manifest frauds, and offences against all natural and divine rights, might not be openly permitted at the court of Rome, to the scandal of the whole world. For this has already come to the ears of all men, so that no one can be silent, unless he wishes to be thought altogether without understanding."—*Geddes*, pp. 276, 277.

² The Bishops and other orders in the Church of Rome

Decree 13th. Confessors who speak the *Malabar*³ language may be employed, if licensed confessors in any other diocese.

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Decree 14th. None is to give a penitent absolution but the priest who received his confession.

Decree 15th. It is pronounced a grievous sacrilege, and is positively forbidden, to use the form of absolution in any but the appointed place.

*The Doctrine of the Sacrament of Extreme
Unction.*

This they call the fifth Sacrament, and it is said to have been instituted by our Lord, but without any reference to Scriptural authority

complain very much, that the *Jesuits* every where in the Indies ingross all jurisdiction and advantages to themselves. Of their ingrossing all to themselves, to the exclusion of all other orders, in China, Japan, and the other parts of the East Indies, we have large complaints in the Apologies of Diego Collado, a Dominican, and in the letter of Father Luis Sotela, a Franciscan, written to Urban VIII. And as to the West Indies, Bishop Pallabox, in his defence of Ecclesiastical Jurisdiction against the *Jesuits*, who had worried him out of his Archbishopric, after twenty more such charges, saith, 'In the provinces of Peru, the cathedrals have complained these seventy years of the *Jesuits* robbing them of their tithes, by their vast purchases. They hold their tongues, and go on purchasing estates, without any noise, thereby stripping the Bishops of their rents, the poor of their alms, and the chapter of a convenient maintenance: they do the same in New Spain, and this evil has gone on increasing daily, so that they are now come to the bone with their razor.—And,' saith the same Bishop, 'I pray God that these things be not the spots of a most dangerous malignant fever, not to be cured in some of the sons of that religion, any otherwise than by repeated bleedings from the chief Pontiff.'" Geddes, p. 279.

³ Called, *Malayalim*.

for the assertion.⁴ Its matter is to be the *Oil of Olive blessed by the Bishop*. It is to be administered by a priest upon adults when sick, and "apprehended to be in probable danger of death." The priest is to anoint the patient "on those parts wherewith he hath offended God chiefly; that is to say, on the eyes, ears, mouth, hands, feet, loins and reins, being the members wherewith all kinds of sin are committed. The priest is to dip his thumb in holy oil and anoint each part with the sign of the cross, repeating these words—*By this holy unction, and his most tender mercy, may our Lord forgive thee all the sins thou hast committed by thy*

⁴ *St. James* is referred to in conclusion of this preamble, v. 14, 15—"Is any sick among you," &c. But here the Apostle neither takes upon himself to ordain this as a Sacrament, nor does he make the least allusion to any such appointment as having been made by our Lord. It should be remembered also, that when *St. James* wrote, the Church was endowed with miraculous powers of healing: and, instead of enjoining any thing like this *Extreme Unction*, the Apostle is directing the use of oil as a probable remedy for the recovery of a patient, while a hope of preserving him remained. At the same time "the prayer of faith" was to be used; and if the means were blessed, and the sick restored to health, it was to be regarded as an answer to prayer.

How different is this from the practice of the Roman Church. Her extreme unction is not administered until the patient is supposed to be *in articulo mortis*, and beyond the hope of recovery: it is intended as a remedy chiefly for the *soul's* health, to wash "away the reliques of sin," &c. What has *St. James*, or any other inspired writer, said to sanction the use of such a carnal opiate as this for the conscience of a dying sinner?

It is worthy of remark, that in eastern countries various kinds of oil are still much used, in anointing the body in certain diseases of an alarming nature; especially in cases of fever. It is most probable that *St. James* refers to a similar custom, prayer being offered to God for His blessing upon this, as upon other remedies applied to the body in sickness. What then becomes of that Apostle's imagined authority for this Romish Sacrament?

sight, &c. and so on, naming each part or sense as it is anointed."

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The effect of this anointing is said to be, the health of the soul, and of the body also, so far as may be convenient and necessary to the soul: that it cleanses from any remaining sin, comforts the soul; confirms and excites to great confidence in the divine mercy; and thereby increases the sick person's patience under suffering, and his power to resist the devil's last and strongest temptations.

Decree 1st. Explains the use of extreme unction according to the foregoing preamble, and instructs the priests how to administer it.

Decree 2nd. Confessors are commanded to be very particular in teaching the sick the nature of this ordinance, and in admonishing, persuading, and entreating them to call for it to be administered in their time of need.

Decree 3rd. Particular directions are given for the administration of this ordinance, with the solemnities to be used on the occasion.

SESSION III. (*Postponed*).

The fifth day of the Synod being the festival of John the Baptist, when the major part of the Portuguese were to be absent, for the purpose already stated, the Archbishop, according to promise, had the Decrees read which had been prepared for the Third Session. But they are retained in their original order in the Acts of the Synod, published under his direction.

(Postponed)
Articles of
Faith in
fourteen
Chapters.

As the questions to be discussed, if discussion it may be called, were numerous and of great importance, the Synod met at break of day.

Syrian
Scriptures
and other
books to be

CHAP.
I.

corrected according to the Vulgate, or destroyed. Oaths taken by the Syrians not to yield to the church of Rome are annulled. Authority of the Council of Trent acknowledged; also that of the Inquisition.

The Archbishop commenced with the celebration of a low mass; after which he caused the church doors to be shut, to prevent the entrance of any Portuguese who might be loitering about them. He then proceeded to business, and laboured successfully, says Gouvea, to convince these Christians of their errors, proving all he said from the sacred Scriptures, and by the unanimous consent of the ancient fathers and general councils. He next induced them to consent to give up all their books, to be thrown into the fire, except those which the Jesuits might be able so to correct, as to render them fit to be used in the church. This unhappy resolution led to the destruction of a vast quantity of works, which were invaluable as historic records, nothing being spared that tended to prove the antiquity of the Syrian church, and her independence of Rome. Hence the difficulty that has since been found in endeavouring to trace the history of this eastern diocese. Would that these were the only ecclesiastical antiquities that are lost through the intolerance of popish divines, and the ignorance of *schoolmen*!

This session was prolonged till a late hour of the night, the cattanars and other Syrians being anxious to have the articles of faith concluded before the Portuguese returned from Little Paru. The only advantage of their absence was, to spare the feelings of this simple people; for their presence would have had no effect on the proceedings. They never presumed to take any part in the business, but gave their assent to whatever their Archbishop proposed, as emanating from infallible authority.

Decree 1st. Contained a copious abridgment of the articles of faith, in fourteen chapters; of

which is given in this place little more than the heads of contents, the reader being referred to the *Appendix* for the substance of each. They will be found in accordance with the foregoing decrees.

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Chapter 1st. Expounds the doctrine of the Trinity in unity, and unity in Trinity.

Chap. 2nd. Sets forth the divinity and humanity of Jesus Christ, and the perfection of both natures united in His person.

Chap. 3rd. Declares that He was truly born of the Virgin Mary; and maintains, that she is therefore entitled to be called *the Mother of God*. The death, descent into hell, resurrection and ascension of Jesus Christ, and His future coming to judge the quick and the dead, are also set forth.

Chap. 4th. Explains the way of salvation to be only through faith in the atonement and mediation of Jesus Christ, ⁵ whether before or after His Incarnation.

Chap. 5th. Declares original sin to be universal, and incurred by the disobedience of Adam; but that it is now pardoned through baptism, which is said actually to cleanse the soul and restore it to God.

Chap. 6th. Asserts that none can go to heaven but those who have committed no sin after baptism, and those who, having committed sin, have done condign penance, and made an entire and equal satisfaction for them. All others are said to go down to hell, to be tormented with eternal punishments.

Chap. 7th. Expounds the doctrine of purgatory, describing it as an intermediate place

⁵ Happy would it have been both for the Romanists and the Syrians, if their doctrine of a sinner's justification before God had rested here!

for departed spirits, that shall have died in charity, and in true penitence for their sins, but before they have made full satisfaction to the Divine Justice for the same.⁶ The fires of purgatory are said to cleanse them from this remaining pollution, through the prayers, ALMS, and other works of piety, performed by the faithful who are still alive.

Chap. 8th. Sets forth the general resurrection from the dead, and the issue of the last judgment.

Chap. 9th. The confirmation and bliss of the faithful angels; the fall, punishment, and malice of the unfaithful, who are perpetually tempting mankind to evil.

Chap. 10th. The intercession of angels and saints to be invoked. Bodies and relics of saints to be preserved, kissed, and adored.

Chap. 11th. Christ, "the glorious Virgin Mary," angels and saints, are to be represented

⁶ Here it is of course assumed that some do make, or are capable of making, satisfaction to Divine Justice for their sins. If this be *possible*, what occasion was there for the "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," made by "the precious blood of Christ?" The Treasurer of Rome can best answer the question. This blessed doctrine would not have filled his coffers like the *golden* satisfaction, bequeathed by the dying penitent, or the ALMS, paid by the pious and charitable living, for the ransom of their friends' souls from Purgatory. The only support the Romanists have for this dogma is in 2 Maccabees xii. 43—45, a book, concerning which there is not the shadow of evidence of its divine inspiration. It is, therefore, of no more authority than any human writing. They refer also to Matt. v. 25, 26; xii. 31, 32, 36; 1 Cor. iii. 13—15; 1 Pet. iii. 18—20; Rev. xxi. 27, which they interpret in support of this dogma. But such an interpretation is opposed to the general declarations of Scripture, which describe the departed soul as going immediately to a state of happiness or misery. (Isa. lvii. 2; Rev. xiv. 13; Luke xvi. 22; 2 Cor. v. 8. Turn also to the numerous marginal references.)

by images, which are to be revered and adored "with the same" veneration "that is due to the persons they represent."⁷

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⁷ This chapter disclaims "any thing of Divinity or virtue in the images for which they ought to be honoured." It is therefore justly asked, "If there is nothing of virtue in one image more than another, why do people go so many hundred miles to pray to some particular images of the Virgin Mary, when there is scarce a church or chapel in their way wherein there is not an image of her?"

It is pretended also, that they put no hope or confidence in their images, "as the heathen did in their idols," but adored the persons they represented. The learned heathen of former ages "made the very same declaration concerning their worshipping of images:" and to this day the idolaters of India offer the same apology for their image worship.

In the same chapter is set forth the worship of *Latria*, "which is due only to God," in conjunction with the adoration of "the sign of the Cross." "The saying that this *Latria*, or supreme worship is only relative, cannot excuse it from being idolatrous, without excusing the grossest worship among the heathen, it being impossible in nature to give any other worship, than what is relative to an image when worshipped as such."

"Martinus Peresius Aila, Bishop of Guidez in Spain, in the third part of his book of Traditions, p. 223, passeth a severe, but just censure upon the worship here established. *Cujus doctrinæ, nullum quod ego,*" &c. "In support of which doctrine they produce nothing, as I see, that can bind the faithful to what they teach. For they bring neither Scripture, nor the tradition of the church, nor a general opinion of the saints, nor any determination of a general council, nor even a reason whereby the doctrine might be effectually recommended." "And at page 226, he says, *Certe haud,* &c." "Truly it is not unlike, indeed, it actually is, a very great stumbling-block prepared for those weak in faith, who are totally ignorant of such distinctions, and incapable of understanding what is meant when it is said, that the image is to be adored with the same veneration that is due to the person it represents. This I myself have found by experience, when informed by many simple folks what they understood by this doctrine. When they see a statue skilfully executed, beautifully polished, placed in a conspicuous part of the church, and adored by the multitude; and when, besides all this, they hear that it ought to be regarded with the same honour that is due

Chap. 12. A guardian angel is appointed to watch over every individual as soon as born, to preserve him from the ills of life, and conduct him to a happy end.

13. The Bishop of Rome, as St. Peter's successor, is supreme pastor of the universal church.

14. Maintains the divine inspiration of Holy Scripture, and gives a catalogue of the books of the Old and New Testament, including those of the Apocrypha as of equal authority with the rest.

This system of doctrine composed the first decree.

Decree 2nd. Francisco Roz is requested to supply the omissions and correct the errors of the Syriac New Testament,⁸ according to "the

to the person it represents; surely the most pernicious error cannot fail to be produced in the minds of many simple people, who must be led to imagine that there is something of divinity concealed in the image: and hence they will readily transfer to the statue itself, not only the name, but also the glory of the being it is made to resemble. This I esteem a most dangerous error." Geddes, p. 130.

⁸ The corrections here proposed were to be made from the Vulgate. La Croze has entered into an elaborate criticism upon them, not to prove them unnecessary, for in some respects they were required, but to show, First, That Roz and his colleagues were unacquainted with the original Greek, and therefore incompetent to fulfil the important duty assigned to them.

"We have here," he says, "and also in the following Decrees, new proofs of the rare erudition of the Indian theologians, so highly praised by Father Du Halde. They undertook to correct from the Vulgate a version of the Scriptures more venerable for its antiquity, without first taking pains to ascertain how far it agreed with the Greek text and the older Latin versions."

This historian's second object was to show, that the Syrians did not merit the censures fulminated against them, for that they were not responsible for the absence from their Testament of the important passages to be supplied, v. g. John viii.

vulgar Latin edition made use of by holy mother church."

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In the Old Testament were wanting the books of Tobit and Wisdom, and the Apocryphal chapters of Esther, which the Synod com-

3—11. The history of the woman taken in adultery is not found in the Syriac Copy of Widmanstadius, nor in some very old Greek MSS. nor in the paraphrase of Nonnus, Luke x. 1. In the Syriac it is mentioned, that our Lord sent forth seventy disciples. This agrees with the oldest and most approved Greek MSS. and with the Egyptian and Slavonic versions which were made in the ninth century, for the use of the Bulgares. The Vulgate says, there were seventy-two disciples, in which it has the authority of a few Greek copies, and is followed by the Armenian version.

Matt. vi. 13. The doxology at the conclusion of the Lord's Prayer was wanting in the Syriac. But neither was it given in the ancient Egyptian version: it was omitted also by the Bogomites, a sect of the Manichees. On this question the reader may consult the History of this sect, published by the learned Wolfius of Hamburg, at Wittemberg, A. D. 1712.

The 2nd Epistle of St. Peter, the 2nd and 3rd of St. John, the Epistle of Jude, and the book of Revelations were not found in the Syriac Testament of Malabar; and in this respect also it agreed with the text of Widmanstadius. The authenticity of all these portions of Holy Writ has long been admitted by every sound critic who has had any regard for the truth: but the Syrians of Malabar must be exonerated from the charge of corrupting or mutilating the Word of God, in reference to their omission or alteration of them. Had they been guilty of this offence, the Romanists were the last to bring the accusation against them. For the Vulgate abounds in alterations, made to support or conceal their idolatries and abominations, for which they have no authority whatever but that of their own church. Had they acted with the candour shown even by those who brought to our Lord the woman taken in adultery, they would have refrained from casting these stones at the poor church of Angamale.

It is, perhaps, unnecessary to dwell longer upon these criticisms: (those who wish to pursue the subject may consult La Croze, pp. 228—231.): the question may therefore be closed with the following extract from the Researches of Dr. Buchanan, (pp. 139—141). Having stated that the disputed passage in 1 John v. 7. was not to be found in any copy of the Syriac Scriptures which he had seen, he remarked—

manded to be translated and added to the Syriac Bible.

Decree 3rd. Points out several passages of Holy Scripture that have been perverted by heretics, "so as to make them seem to favour"

"Notwithstanding this omission, the author believes the passage to be genuine. The foundation on which he builds this opinion, is the following: considering, as he does, that the learning and argument on both sides of the subject have been nearly equal, he would rest the genuineness of the verse on the answer to the following question: 'which is most likely to be true, that the *Arians* of the fifth century, in their fury against the church should silently *omit* a testimony (in transcribing their copies) which, if true, destroyed their whole system; or, that the general church should directly *forge* and insert it?'

"That the general church possessed it in the fifth century is proved from 400 bishops having, on a public occasion, (when summoned by an Arian king, Hunneric, to defend their doctrine of the Trinity) referred to its authority. It is somewhat remarkable that that passage in the New Testament, whose existence in the fifth century is now chiefly controverted, should be that identical passage whose existence at that period is best authenticated. For what other verse has the testimony of so many bishops of the Catholic church? Two arguments have been urged against this historic fact. First, 'that it is not probable that *all* the bishops had copies, or, that *all* the copies they had, contained the verse.' This may be granted without detriment to the question. If a third of the bishops had copies, and if a third of these copies accorded with Cyprian's copy in a remoter age, it suffices. But the second argument is one which seems to be dictated by despair itself, and by a consciousness of the importance of the record to the affirmative proposition. It is this, and it certainly needs no reply: 'that the testimony of the volume which records the history, is not to be received.'

"If it be admitted that the verse existed in many copies of the fifth century, I presume the question is decided.

"This appears to the author to be the just mode of stating the point in dispute; but he has certainly no wish to awaken the controversy concerning this verse. If it be genuine it, is only one of the hewn stones of the temple. If it be not genuine, it is not a corner stone."

⁹ "Since the Council of Trent, the Church of Rome has corrected some hundreds of errors in the Vulgate. But there are several of very great importance that she suffers yet to

their respective heresies," and orders them to be corrected according to the Vulgate.

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Decree 4th. Condemns three heathen errors said to be held by the Syrians. First, Metempsychosis, or the transmigration of Souls.¹—Second, That all things come to pass either through Fate² or Fortune, which they call the Nativity of men, that is, that we are born to a certain fate which cannot be avoided.—Third, That every one may be saved by his own Law, all laws being good and leading men to Heaven.³

Decree 5th. Condemns the heretical notion, that it is a grievous sin to speak, or even to think upon the passion of our Lord.⁴ On the

remain, viz. Gen. iii. 16, which they apply to the Virgin Mary, instead of Christ, the woman's seed.—Isaiah xi. 10, &c. which they make use of to promote pilgrimages to Jerusalem.—Heb. xi. 21, which they interpret as favouring the Adoration of images.—2 Peter i. 2—15, which some may think seems to give some countenance to the Invocation of Saints." Geddes, p. 135. What other reason can be assigned for their retaining these misinterpretations but that which is here imputed to "other heretics"? *They are made to seem to favour their heresy.* On F. Roz's alteration of Matt. v. 42, he has shown his ignorance of Syriac as well as of Greek, as may be seen by consulting La Croze, Appendix, p. 25.

¹ This must be a false allegation. In many passages of the Decrees of this Synod, the Syrians are said to believe, that the souls of the just, which had departed this life, were in a terrestrial Paradise, where they were to remain 'till the day of judgment. How then could they hold the notion here imputed to them?

² "I am very apt to believe," says Geddes, "that they are here falsely accused of attributing all things to Fate, for no other reason but because they believed Predestination; which if it was so, Archbishop Menezes, who was himself an Austin Friar, showed but little respect to the memory of his pretended father, in making Predestination and Fate equally destructive of human liberty," p. 138.

³ "This is the error that Justin Martyr, Clemens, Alexandrinus, and others of the philosophical Fathers, seem to have held." Ib.

⁴ The papal historians relate, that the Syrians had numerous crosses in their churches and houses; that they adminis-

contrary, devout meditation thereon is enjoined, and, as means to promote it, the use of the crucifix and "the devotion of the Rosary of our Lady, the most Blessed Virgin Mary," are recommended.

Decree 6th. Condemns as a Nestorian heresy the imputation of sin to the Virgin Mary, who is called, "The only remedy of Christians, the Mother of Mercy, and the Advocate of Sinners, the Queen of Angels." It then sets forth her immaculate nature, and her sinless life; asserts "that it is pious to believe that she was also conceived without original sin;" and only hesitates to assert the fact, because "Holy Mother Church has not as yet determined any thing about that matter."⁵ It unequivocally declares her resurrection and exaltation to

tered the Sacrament of the Eucharist; and that they preached that it was Christ, and not the Son of God, that suffered upon the Cross. All this was calculated to promote meditation on His passion; they are not likely, therefore, to have called it a grievous sin "to speak or think of it.

⁵ "It is much that she has not, since the invention of the Holy Reliques in the mountains of Granada, among which there was a book in Arabick (pretended to have been written by) S. Cecilius, who (is said to have been) consecrated Bishop of Eliberis by St. Peter and St. Paul at Rome." The title of this book was, "*De Dono Gloriæ et Dono Tormenti*"; in which there is the following definition of the immaculate conception made by all the Apostles, being met together to solemnize the exequies of the Blessed Virgin.—'Illa Virgo Maria, Illa Sancta, Illa electa à primo, Originario peccato præservata fuit, et ab omni culpâ libera; atque hæc veritas Apostolorum Concilium est, quam qui negaverit, maledictus et excommunicatus erit, et salutem non consequetur, sed in æternum damnabitur.'—'That the Virgin Mary was holy, elect from the beginning, and preserved from original sin. This truth was established in the Council of the Apostles; and he who shall deny it will be accused and excommunicated; he shall not obtain salvation, but be damned for ever.' "All which Reliques, and this Book among the rest, were after a severe and impartial

glory, but without stating *whence this important information was derived.*

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Decree 7th. Condemns the error, that the Apostles Peter and Thomas published two different laws; ⁶ and maintains that there is but one law for the universal Church.

Decree 8th. Forbids the acknowledging of the Patriarch of Babylon, or any other ecclesiastic, as supreme pastor, except the Pope of Rome, upon pain of excommunication.

Decree 9th. All days set apart for the commemoration of Nestorius or any of his followers, are prohibited; and those appointed in honour of the Roman saints are to be observed in lieu of them. It asserts of the former, that they were "accursed and excommunicate heretics, and are at this time burning in the torments of hell,"⁷ for their crimes and heresies, and for their having been the followers of such a cursed

"examination, approved of, and received as genuine, by a "late Provincial Synod in Spain." Geddes, p. 141.

One would have thought that the *Roman Church* need not scruple to pronounce a decision upon a question supported by such authority.

⁶ "By all this which the Synod calls two Laws, the Christians of St. Thomas meant only, that the Churches planted by the Apostles in divers regions, had nothing of superiority or jurisdiction over one another; which is a most certain and ancient truth." Geddes, p. 142.

⁷ "This rash judgment brings to my mind," says Geddes, "what the Conde de Ercicera in his history, printed about fourteen years ago at Lisbon, said of king Charles having spent some time in devotion upon the scaffold; that, seeing he died a heretic, that devotion was of no other benefit to him, but as it prolonged his life a few minutes. But though our princes, for I have reason to believe they heard of it, did not think fit to resent this sauciness, as well as impiety, so far as to have the author questioned for it; yet it would seem that God would not suffer it to go long unpunished; who a few years after, suffered that great minister to go out of the world after such a manner, that they must have a great deal of charity indeed, that can think well of the future state

sect.”⁸ The heavy penalty incurred by violating this decree, shows the great importance that was attached to the services it prescribed.

Decree 10th. The church of Angamale having been dedicated to *Hormisda* the Abbot, commonly called *St. Hormusio*, who is described as a Nestorian heretic; the observance of the festivities dedicated to his memory are prohibited, and the church is ordered to be dedicated

of his soul; for the unhappy man murdered himself; which is a thing that very seldom happens in *Portugal*.” *Geddes*, p. 147.

⁸ “The Church of Rome is not without Heretics in her Martyrologies and Calendars; for, not to speak of Eusebius Cæsariensis, St. George, Lucifer Calaritanus, Barsanuphius, and others; the learned Valesius, in his tract of the Roman Martyrology, gives the following account of Theodotus, Bishop of Laodicea: ‘Jam vero illa quæ in dicto Martyrologio,’ &c.—“But those very things which are in the said martyrology, viz. of Adonis and Roswedus, are still read on the 2nd of November. The matters concerning Theodotus, Bishop of Laodicea, who was a physician by profession, are given in the 7th Book, last chapter, of Ruffinus. But that compiler passes no censure upon this Theodotus, Bishop of Laodicea, whose praises, as (he was a leading supporter of the Arian party, Eusebius has) interwoven in that place. He who at first defended the Arian heresy, after the Nicene Council, when a conspiracy was made with the Arians, ejected Eustathius from the see of Antioch: as Theodoret relates. (Lib. i. Hist. cap. 24). This is the Theodotus to whom Eusebius addressed his books upon the *Gospel Preparation*, and of whom Suidas makes mention by the term, *Αυλλεναριος*. The same error has also crept into the Roman Martyrology, which was published from the Chronicles of the Fathers, by command of Sixtus, and illustrated by the Annotations of Baronius. Nor can I sufficiently wonder how this escaped the diligence of Baronius.”

“Furthermore, the Church of Rome has several Saints in her present Calendars, and Martyrologies, that were never in being, or were never of human race, and here, not to mention St. Almanakius, or St. Almanak, upon the 1st of January; nor St. Zinoris on the 24th of the same month; on the 24th of July, in the present reformed Roman Martyrology, it is said, ‘Amiterni in vestinis Passio Sanctorum Militum Octoginta trium;’ among whom (as Baronius learnedly observes)

to a Persian martyr of the same name, *St. Hormisda*.

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Decree 11th. The Apostles' Creed is ordered to be corrected according to the form used in the Church of Rome.

Decree 12th. The children of Christians are permitted to attend the schools of heathen masters, where there are no Christian teachers,

Florentinus and Felix were two of the most eminent. Now in the Ancient Martyrology published by Maria Florentinus, it is said upon the same day, 'In Amiterninâ civitate Miliaria 83° ab urbe Romanâ via Salutaris natalis Sancti Victorini;' and in the Queen of Sweden's Martyrology, it is writ, 'In Amiterna civitate mil 83 ab urbe Roma Sancti Victorini;'" "And in the Corbey Martyrology, thus; 'In Amiternina civitate Miliario Octogesimo tertio ab urbe Roma via Salutaris natalis Sancti Victorini Martyris.' It is given also in the ancient Calendar, called *Martinianum*. So that here we have repeated in three celebrated Martyrologies "eighty-three Italian miles Canonized, and made eighty-three Martyrs and Soldiers, with their Captain and their Lieutenant's names."

"Again, On the 16th of Feb. in the present Reformed Roman Martyrology, it is said; 'In Egypto Sancti Juliani Martyris, cum aliis quinque Millibus.' Now if this is the Julianus that was Pamphilus's companion, as doubtless it is, they must then have increased his company mightily, for they were but five that suffered with him in Egypt, who it is probable were soldiers; and so the contracted word *Mill*. came to be taken for *Mille*. This makes me suspect that there may be some such mistake in St. Ursula's army of eleven thousand virgins. For some of her saints were heathens." See the Remarks upon 26 Decree, Session 8th. Geddes, pp. 148, 149.

Should the reader think that such absurd superstitions could not endure the light of the nineteenth century, he need only refer to the breviaries and calender still used in Ireland, and even in Lancashire, and some other parts of England, to convince him that the superstitious *character* of the Roman Church remains unaltered. That many enlightened members of that community in England, like some of their brethren of the Gallican Church, reject this mass of ignorance, is freely admitted: but this does not argue any improvement in the system itself. It only proves that they have risen, from some cause or other, above the circumstances of their birth or education.

provided they are not required to pay respect to their idols or join in their superstitions. They are positively commanded to "use none of the ceremonies of the heathen children, that so they may not suck in idolatry as Mothers' milk."⁹

Decree 13th. Christian masters are forbidden to set up idols in their schools for the use of their heathen scholars.

Decree 14th. All Christians are prohibited from keeping in their possession, or translating, reading, or hearing read, any books which the Synod shall determine to be heretical. A catalogue of such books is then given, with a description of their contents. The reader who wish to examine them is referred to the Appendix. He is not, however, to take for granted, that the Syrians held all the absurd and wicked notions there imputed to them. To enhance the merit of their pretended conversion, Menezes has described their sentiments in the darkest characters. For instance.—In a book entitled, *The Life of Abbot Isaias*, they are accused of holding, "that by so much the worse as any one has been, he is tormented the less

⁹ The injunctions of this and the following Decree are highly proper: but it cannot be too deeply lamented that they are so inconsistent with the uniform practice of the Romanists in India. Geddes judiciously remarks, "They would have done well to have considered, whether the introduction of the Adoration of images into a Christianity that was planted amidst Heathens, and under Idolatrous princes, how innocent soever it may be (thought) in other places, was safe or not in *Malabar*, before they did it; and whether the reconciling them to images might not dispose them to Heathenism." (p. 152.) Such has, in fact, been the result, as many of the more faithful Romanists of the Gallican Church at Pondicherry, have confessed and deplored. Vide *Memoirs du P. Norbert*.

for it in Hell,¹ by reason of his greater conformity and friendship with the Devils."

A "book written after the manner of the *Flos Sanctorum*"² is condemned, because therein

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¹ This attempt to fix upon her adversaries "something that is justly abominable to all mankind," "has been the constant practice of the Church of Rome," e. g. : Because the emperor, *Michael Balbus*, was an enemy to image worship, he is accused of having laughed at the prophets, of not believing that there were any devils, and of placing *Judas* among the saints. The Templars, when the Pope and the King of France conspired together to destroy their order, "are said to have obliged all their novices to blaspheme God, to renounce Christ, the Virgin Mary, and all the saints in Heaven, to spit and trample upon the crucifix, and to declare that Christ was a false prophet. The Albigenes are said to have held it lawful to deny their faith, when interrogated upon it by a magistrate; that fornication was lawful, but that Matrimony was hell and damnation; that the souls of men were as mortal as their bodies; that the way of choosing their chief priests, was by tossing an infant from one to another, and that he in whose hands the infant expired, had that office; and that the devil was thrown unjustly out of Heaven." Geddes, p. 158.

² "Let their legends be as fabulous as they will, I am sure they cannot be worse than those of the Church of Rome; namely, her *Flos Sanctorum*, which is certainly the dullest romance that ever saw the sun."

"Melchior Canus, the Bishop of Canaries, in his 11th book de *Locis Theologicis*, gives this just character of them: 'Dolenter hoc dico potius, &c.' "I mention this rather with pain than reproach, that the lives of philosophers are written with much more gravity by Laertius, than the lives of saints by Christians: and that Suetonius has related the exploits of the Cæsars with much more purity and integrity, than the Catholics. Not that I speak of the affairs of emperors, but of martyrs, virgins, and confessors. For, in virtuous characters, whether philosophers or princes, they are not silent concerning their vices, nor even their suspicion of vices; but, in dishonest characters, they set forth the faintest colours of their virtues. Whereas most of our writers either consult their dispositions, or even industriously invent so many things, that I am not only very much ashamed, but even weary of them. For in that work you may much oftener read *monsters* of miracles, than true miracles. That is to say, a man of an iron countenance,

"are contained the lives of a great many Nestorian heretics, who are there called saints:" and these lives are described as "full of heresies, blasphemies, and false and fabulous miracles,³ with which they pretend to authorize their sect." The book is said to contain many superstitious exorcisms⁴ for the casting out of devils.

a leaden heart, a soul certainly not very strict and prudent, wrote this golden legend." Geddes, p. 164.

³ "For people not only to condemn that in others, which they themselves are visibly and infinitely more guilty of; but to do it with the air and assurance of an unquestionable innocence, cannot be denied to be no common privilege; for were all the false miracles, that have been pretended to have been wrought by all the other sects of religion, put together, they would fall infinitely short of what may be met with in any single saint's life, or in confirmation of any single doctrine of the Church of Rome, most of which, too, are what Canus said of them, rather *Monstra Miraculorum* than *Vera Miracula*, or any thing else." Ib. pp. 165, 166.

⁴ "I do not think they had an exorcism in any of their books, that was more absurd than that we meet with in the *Sacerdotale Romanum*, printed at Venice no longer ago than the year 1576, where the priest when he meets with a sullen devil, that will not tell his name, nor give any account of himself, is ordered to fall upon him with (*Præcipio tibi sub pœnâ excommunicationis majoris et minoris, ut respondeas, et dicas mihi nomen et diem et horam exitûs tui.*)—"I charge thee, upon pain of the greater and the less excommunication, to answer, and tell me thy name, and the day and hour of thy exit." Ib. p. 166.

"I shall not make that reflection upon this exorcism, which is very obvious at the first hearing of it. It was with some such exorcism as this, doubtless, that they got out of the devil that raised the terrible persecution in *Japan*, that he was sent thither from *England*, where he had been employed a great many years in persecuting *Roman Catholics*; upon which the *Jesuit*, *Luis Pineyro*, the writer of the *persecution*, makes this grave remark; 'that, doubtless, it is with devils as with men; that some of them have particular talents for some particular works; and that this devils talent must, doubtless, have lain chiefly towards the raising of bloody persecutions against Catholics and the Christian faith.'" Ib.

Decree 15th. Describes many errors and heresies in the Syrian breviaries and book of Common Prayer, and orders some to be corrected ; others to be expunged. Among these *heresies* is particularly noted, being printed in Italics, that “*in the most Holy Sacrament of the Eucharist, there is not the true body of Christ ;*”⁵ with a thousand more blasphemies about it.”

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⁵ In this the Syrians agreed with the Eutychians, as Geddes has stated in the following note. “The Christians who live scattered about Mesopotamia and Assyria, and whose Patriarch resides at the Monastery of St. Raban Hurnez, the Persian, in the Gordyæan mountains, forty miles above Nineveh, though Eutychians, and for that reason enemies to the Chaldean Christians, do agree with them in denying Transubstantiation ; as appears from the following prayer taken out of their missal, and communicated to me by my learned friend, Dr. Hide.” “Angeli et homines laudabunt, &c.” “Angels and men praise Thee, O Christ, sacrificed for us, who, by the sacraments that are in thy Church, hast taught us, according to Thy magnificence, that as the bread and wine are in their nature distinct from Thee, in virtue and power they are the same as Thee. Thus also the body which is absent from us, is in substance distinct from the word ; nevertheless it is united in magnificence and power unto him who receives it. So we believe, and are not afraid because of the difficulty of the subject ; for we acknowledge that the Son is in one person, that is to say, one Hypostasis, and not in two persons, as the infamous, that is, the Nestorians, say : for in completing the sacrifice we do not break two bodies, but one, by faith, as Thou hast taught us in Thy Gospel. Praise be to Thee who hast instructed us how, through Thy sacraments, we may adore Thy name.”

“Now I take this testimony against Transubstantiation to be much the stronger for its being given by the Eutychians, to whose heresy Transubstantiation, had it been believed, would have given great countenance ; as indeed I cannot but reckon those heretics having no where made use of that doctrine to support their heresy, to be a considerable argument of its not having been believed either by themselves, or by the orthodox ; for had the latter believed it, though they had not done it themselves, they could not have failed to have used it as *argumentum ad hominem*, which is what they have no where done. It is true, this is only a negative argument, but it is as true, that it is so circumstantiated as to be of equal force

Decree 16th. All persons having Syriac books in their possession are commanded to deliver them up to be corrected or destroyed. No one in future is to translate any book into Syriac "without express license from the prelate" of the diocese. While the see continued in abeyance, Francisco Roz was to grant such license.

Decree 17th. None are henceforth to preach to the people until they shall have obtained a license from the same authorities, and subscribed to the doctrines of the council of Trent.

Decree 18th. Commands all priests publicly to recant, upon pain of excommunication, whatever errors and fabulous stories they may have preached.

Decree 19th. Renders null and void all oaths that the curates and others had taken not to yield obedience to the Church of Rome, "and obliging themselves never to consent to any change, either in the government of the Bishopric or in matters of faith; nor to receive any Bishop" that did not come to them from the "Nestorian Patriarch of Babylon."⁶

with one that is positive. So again, I do not see how we could have had a clearer proof of Transubstantiation not having been believed either by the Manichees, or the orthodox, than we have from the Manichees abstaining from the cup in the sacrament, for no other reason, but because they did not think it lawful to drink wine; and from the orthodox proving against them from that very institution, that it was lawful, and endeavouring to convince them by several arguments that it was their duty, to receive the cup in the sacrament; and all this without ever so much as once intimating, that the liquor in the cup, when it came to be received, was blood, and not wine." *Ib.* pp. 169, 170.

⁶ Geddes remarks, that we may see by this what kind of dependence is to be placed upon any oaths or promises that may be made to defend a church that is not popish, when it shall be in the power of Rome to abolish them. In the opinion

Decree 20th. The Synod condemns and rejects the errors of Nestorius. It is asserted that Cyril, Patriarch of Alexandria, presided at the Council of Ephesus "by order of the Bishop of Rome."⁷

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Decree 21st. Sets forth that, "this present Synod, with all the priests and faithful people of this diocese, doth embrace the last holy and sacred council of Trent,"⁸ and determines to be governed in all things by its decrees.

of papists, they may be set aside as easily as they were made, when it shall be thought convenient or safe to annul them. Would that this observation applied only to the darkness of the middle ages! How soon did the Romish bishops and priests of Ireland in the 19th century forget their sacred promises to do nothing to injure the Protestant Church in that country, when they had once obtained the immunities granted them by the unsuspecting generosity of England!

⁷ Cyril was Patriarch of Alexandria, and "presided in the Ephesian council in his own right, being the only Patriarch that was present at it." Geddes, p. 178. Instead of acknowledging the Roman Bishop's authority to command him, he would have rejected such an order with disdain.

⁸ "Justinianus, a noble Venetian, in the 15th book of his History of Venice, gives the following account of the holiness of the Trent council: 'Religionis causa in Tridentino concilio,' &c." "The cause of religion met with very little success in the council of Trent, in consequence of the minds that were opposed to it, and the secret ambition of the prelates. But Cardinal Lothoringius alone, a man very studious of piety and an excellent orator, proposed several things that were for the honour of God, and the true reformation of the church. But he was opposed by most of the Fathers in the council, who were much more careful about human affairs than divine. And the holy Synod disagreeing upon various subjects, nothing could be decreed that was correct, holy, and pious; all things were filled with confusion and blindness; and such ambition had taken hold of the prelates, that they would pay no regard to faith and religion, for the true reformation of the church." Ib. p. 178.

The authority of the council of Trent is as binding in the Church of Rome now as it ever was. She has never superseded one of its decrees. These decrees of the Synod of Diamper are formed upon those of Trent, and are, therefore, to

Decree 22nd. The Synod engages, "with great submission and reverence, to submit itself to the holy, upright, just, and necessary court of the holy office of the Inquisition."⁹

be received as an accurate description of the Roman Church in the 19th century. It is not enough for individual Romish prelates or others to deny this. They must prove the authority of their church for regarding any single doctrine here set forth as obsolete, before they will be suffered to reject them.

⁹ "This agrees with what Paul III. said of the Inquisition upon his death bed, that it was the pillar of the Church of Rome: if he had been in his chair he could not have delivered a greater truth. A Heathen Roman Synod would never have been guilty of calling that an upright and just court, which neither suffers its prisoners to know the particular crime whereof they are accused, nor the persons that accuse them, nor the witnesses that depose against them, Acts xxv. 16. I refer those that have a mind to be satisfied with the justice of this court, to the history of the Inquisition of Goa, which was the Inquisition this Synod put the Church of Malabar under, published by a French papist, who was himself a prisoner in it; though I must tell them, that as bad as his treatment was therein, that it was but play to what it would have been, had he professed himself a Protestant, or not to have been of the Roman communion, though he had once been of it." For an account of this Inquisition drawn up chiefly from the work here mentioned, see Book II. c. IV. of this History.

"Bulenger, though otherwise a fierce papist, gives the following account of this holy office. 'Inter hæc actum,' &c. "It was determined by the Pope and the King of Spain, that the Spanish Inquisition should be introduced into Mediolanum, because the Insubres suffered so severely that they began to entertain counsels of disaffection. That question was raised in Spain, when the Mauri were apprehended, in whose cause and name, persons that were innocent, and free from all blame, are frequently committed to prison; overthrown by force; and beset by false accusations, deprived of life and reputation. If perchance a report is received from the informers, the accused are immediately demanded of the king; and crimes already tried against men of the lowest order, are presently brought forward against princes. They generally lie three years in the filth and mire of the prison, before they are called to answer, whether to a libel or a certain offence. Others are punished, though at their trial convicted of no crime. Some

Decree 23rd. All persons who "shall happen to know of any Christians doing, speaking or writing any thing that is contrary to the holy catholic faith, or of any that shall give assistance or countenance thereunto," are strictly commanded to give immediate and secret information against them,"¹ "that such a course may be forthwith taken, as the necessity of the matter shall require."

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SESSION VII.

We now return to the regular order of the Synod. This Session was held on the morning of the seventh day, and it treated of holy orders and matrimony, which the Roman Church regards as sacraments.

Of Holy Orders.

It is assumed that our Lord's appointment of the Apostles to their sacred office constitutes

Holy Orders and matrimony.

pine away unknown in the filth of the dungeon. Secret informers, who are dealers in corn, proceed in a crafty manner. Intent on making money, they fly at the heads of the rich, and seek, not so much crimes for judgment, as causes to be produced for litigation. They will bring forward some discourse that has been held among familiar friends, not only as a serious affair, but as a capital crime. And *Mazeray*, also a papist, in the life of Henry II., calls the Inquisition a *Dreadful Monster*." Geddes, p. 180.

¹ Geddes here remarks, "what a confusion must this practice needs make in a place that is newly and forcibly converted to the *Roman Church*." Such a system is characteristic of tyranny in its most oppressive form. By this expedient, *Menezes*, instead of labouring to bind men together by the bond of Christian love, endeavoured to make them all suspicious of one another; that he might thereby shelter from inquiry that cause, which he well knew could not endure the breath of liberty and the light of truth. Was this worthy of a Christian Archbishop?

CHAP.
I.

this institution a *sacrament*. This ordinance is to be administered by no ecclesiastic inferior to a Bishop. It is maintained that, "to priests lawfully ordained, our Lord Jesus Christ has given power over His true and real body, to consecrate, offer, and administer it, as also over His mystical body, the church."

Persons inadmissible to orders; celibacy of the clergy—simony.

The different orders in the Roman Church are then named. After the *Clerical Tonsure*, they advance in the following order,—*Ostiary, Reader, Exorcist, Acolythus*. These are the inferior orders.² The higher orders are called *holy*, and are,—*Subdeacon, Deacon, Priest, and Bishop*, who succeeds the Apostles, and according to St. Paul, is said to be ordained to *govern the Church of God*.³ The Church enjoins continency and chastity upon all that take *Holy Orders*, that they may give themselves exclusively to the work of the ministry. The following persons are inadmissible to Holy Orders, slaves, *murderers*, illegitimates, persons with any bodily infirmity, those who have either been

² The more learned and candid members of the Roman Church admit that these inferior orders are comparatively a modern invention. "That there were none of the lesser ecclesiastical order in the primitive church, is acknowledged by *Cardinal Bona* in his *Book of Liturgies*. *Tertia classis Ministrantum*, &c. "The schoolmen affirm, but do not prove, that these orders are very ancient, having been instituted by the Apostles or their immediate successors. It is therefore said, as though by St. Thomas, that in the Apostles' days, all the services included in the inferior orders, were not performed by separate persons, but by only one minister. Thus it happened very much to the church as it usually does to mankind, who, while possessed of a slender patrimony, are content with one servant, who does all they want: but, if their revenues improve, they add to the number of their servants, just as their family also increases." *Geddes*, 290.

³ 1 Tim. iii. 1—7.

twice married, or once to a widow, and boys under the appointed age.⁴

A. D.
1599.

Decree 1st. None are to be ordained without previous examination. Sub-deacons to be at least two-and-twenty; deacons, three-and-twenty; priests, five-and-twenty.

Decree 2nd. All that have obtained orders by the payment of a certain sum of money, have thereby been guilty of simony: yet are they absolved in consideration of their ignorance at the time.

Decree 3rd. No priests infected with the leprosy are to be allowed to officiate in church.

Decree 4th. No priest is to minister in the church, or pronounce the blessing, who is not living in charity with all his brethren, and who denies them the ordinary ecclesiastical salutation.

Decree 5th. After complaining of the careless manner in which many priests recite the public service, they are directed henceforth to be more regular, and to omit no part of the office as recited in the church. If prevented from attending church, they are to go through the whole at home, "either by book, or, where a book is wanting, by beads." They are then instructed how many *Pater Nosters* and *Ave Marias*, to repeat at different parts of the service. "And when these were done, they shall say nine"⁵

⁴ Could Menezes have been ignorant that it was a common practice in the Roman Church to admit young boys to Orders for the purpose of enabling them to hold church preferment? See Roscoe's *Life of Leo X.*

⁵ "It would have been no true Roman devotion, had not the *Ave Marias* exceeded the *Pater Nosters*; for one may speak within compass, and say, that the Blessed Virgin has ten prayers and an hundred vows made to her in the Church of Rome, where Christ has one made to him: and of this the tabule votive in their churches, are a clear demonstration,

Ave Marias to our Lady, and one *Pater Noster* and one *Ave Maria* for the Pope, and another for the Bishop."

Decree 6th. *The Athanasian Creed* is commanded to be translated into Syriac, and read every Sunday in the church immediately after morning service.

Decree 7th. Earnestly recommends the clergy to be more punctual in their attendance at church, and more devout in their deportment during the service.

Decree 8th. The clergy are to be fined for non-attendance at Church, unless hindered by some lawful impediment.

Decree 9th. Prohibits the use of all superstitions and heathen Exorcisms, for the casting out of Devils, except those approved of by the holy Fathers, and used by the Church of Rome.

Decree 10th. Forbids all astrologies and heathen superstitions, in order to ascertain what days are auspicious or inauspicious for the celebration of marriage.

Decree 11th. Priests are recommended to use great moderation in their eating and drinking, and are to be suspended for frequent drunkenness. They are also forbidden to eat or drink in a public-house of any description, or in company with Heathens, Mahomedans or Jews.

Decree 12th. Gives directions for the dress and manners of the clergy. Those who wear

there being few or none of these tables, (and there are vast numbers of them in several churches) but what are dedicated solely to the honour of the Blessed Virgin." Geddes, p. 296.

In a former part of this History, B. i. c. 3. ss. 7 & 8, it has been shown that the Virgin Mary, though not yet risen from the dead, has lost none of her divine honours in the 19th century. For a Litany and some prayers to the Virgin, see Appendix B. These will sufficiently substantiate the charge of idolatry, or creature-worship, brought against the Roman church.

their beards very long, are to "take care to cut⁶ off the hair that grows near their lips, that so it may not be a hinderance to their receiving the blood of the cup in the *Mass*, by being so long as to touch it."

A. D.
1599.

Decree 13th. Prohibits the clergy from engaging in secular business. To avoid this, they are to abstain from going on the public Exchange, or undertaking any mercantile transactions, or bearing any secular office whatever.⁷

Decree 14th. That none may be able to transgress the foregoing decree without detection, the clergy are forbidden ever to appear in public without their clerical habits.

Decree 15th. No ecclesiastic is from henceforth to receive pay for military service from any native sovereign.

Decree 16th. Commands that "henceforward no clerk in Holy Orders presume to marry, nor shall any cattanar marry any such, nor shall any presume to be present at any such marriage, nor give counsel, favour, or assistance thereunto," upon pain of excommunication and cursing.⁸

The plea for binding this yoke upon the necks of the clergy is, as they affirm, "the universal custom from the beginning of the

⁶ This is one of the many superstitious scruples that the belief of Transubstantiation has introduced into the Roman Church.

⁷ "The *Jesuits* were among the most active at several custom houses in transacting business about sugars, tobacco, and other articles of merchandise; and with what grace could the Archbishop himself execute this *decree*, who, five years after, held the *secular office* of supreme governor of India?" Geddes, p. 303. It will be seen in the next Book, that a Bishop of Meliapore, notwithstanding this decree, entered into very extensive mercantile pursuits, h. vi. c. 3. s. 20.

⁸ This "forbidding to marry" is another of the signs given by St. Paul, (1 Tim. iv. 3.) whereby to mark the apostasy that "in the latter times" would come upon the church.

Church, for all that are in Holy Orders, and especially priests, to keep chastity and continency."⁹

The Synod then takes upon itself to suspend all, whether married once or oftener, from the ministry of their orders, and all sacerdotal acts, until such time as they shall have put away their wives effectually. Those who *had* been twice married, and others whose cases are described, are commanded immediately "to

⁹ It is not true that a vow of perpetual celibacy was required of the clergy from the beginning of the church. No such vow was exacted for the first three centuries after the Apostles; as "is very evident from the innumerable examples of Bishops and presbyters, who lived in a state of matrimony without any prejudice to their ordination or function." It was generally agreed by ancient writers that all the Apostles were married, except St. Paul and St. John. Indeed, Clemens Alexandrinus (Strom. iii. p. 448.) was of opinion, that even St. Paul was married, and that he alluded to his wife, when he spake of his "yoke-fellow." (Phil. iv. 3.) Eusebius, Origen, and other early fathers were of the same opinion. The married Bishops and presbyters of the next century are too numerous to mention. At the Council of Nice. Anno Domini 325, Paphnutius, a celebrated Egyptian Bishop, who himself was never married, vehemently declaimed against a motion that was made, "that a law might pass to oblige the clergy to abstain from all conjugal society with their wives, which they had married before their ordination." The good Bishop would not consent that "so heavy a burthen should be laid upon the clergy." His arguments prevailed, and the Council *left the clergy at liberty as before.* (Socrates, lib. i. c. xi. Sozomen, lib. i. c. 23. Bingham's Antiquities, b. iv. c. v. s. 5, 6, 7.) Valesius, the Commentator on Ecclesiastical History, wishing to get rid of this testimony, says, "That he suspects the truth of it, and desires leave to dissent from his historians." A very convenient way of disposing of a difficulty. Du Pin, himself a Romanist, saw through Valesius's objection, and had the candour to declare, that he, Valesius "was afraid lest the story might prejudice the present discipline, i. e. of the Roman Church, rather than from any solid proof that the objectors had for it." Consult also Father Morin. De Sacris ordinationibus, and La Croze, p. 253, notes *a* and *b*.

turn off" their wives, and no more to live even in the same house with them.¹

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Decree 17th. Those who consent to put away their wives are to be restored, and permitted to exercise the functions of their office.

Decree 18th. Those wives who quietly leave their husbands are to continue to enjoy their present emoluments and distinctions; but those who refuse to be separated are to be degraded in the Church, and deprived of all the advantages of which they had hitherto partaken.

Decree 19th. Determines that the legitimate sons of priests born previous to this Synod be eligible to the sacred office, but not those who should be born after.

Decree 20th. Condemns simony² of every

¹ Probably the Roman infallibility is thought to authorize this total disregard of our Lord's injunction—"What God hath joined together, let not man put asunder." Matt. xix. 6.

² "These terms of reprobation apply with more than double force to Rome herself. All this noise about simony was raised only for the purpose of reproaching the memory of the former Syrian Bishops, whose fees at their ordination were not in all probability so great as they are at Goa, and had as little in them of a formal bargain. But the truth is, simony, as well as heresy, is a stone the Church of Rome throws blindfold at all that displease her, though at the same time she is the Church in the world that is most guilty of it. So, when she was crying shame of the Emperors as Simoniacks, Petrus Clemangis tells us, that she herself was '*totius negotiationis, latrocinii et rapinæ officina, in quo venalia exponuntur sacramenta, venales ordines,*'—"the shop of every transaction of plunder and rapine, in which the sacraments were administered and orders conferred for money."

"And Didacus Abulensis, a learned Spanish Bishop, and who was no stranger at Rome, at the same time she was thus reproaching the poor Church of Malabar, tells us in his book of councils, that '*Vitium Simonis frequens est,*' &c.—"The sin of simony is frequent, and is carried on at the Court of Rome as a most honourable transaction, the ecclesiastical judges having never awarded any punishment for this crime."

"I do not deny but the canons and bulls of that Church are

description in strong terms ; and directs the priests on what occasions they may take fees.

Decree 21st. Recommends what measures to adopt for the support of the clergy, in order to obviate every plea for simoniacal transactions.

Decree 22nd. For the same purpose the king of Portugal³ is to be solicited to contribute towards the maintenance of the clergy.

Decree 23rd. Admitting that the church of Malabar has already more clergy than she requires, and the Council of Trent having prohibited the ordination of more than are necessary for the service of the churches,⁴ the Synod de-

severe, against all sorts of simony, namely, the bull of Julius II. published in the year 1553, against simony, in obtaining the papacy. I shall here set down the substance of that bull, and then leave it to any to judge, whether according to that bull, we have had so much as one true pope since it was made, or are likely ever to have one so long as the papacy continues so great a preferment. 'Si papa eligatur per Simoniam,' &c. "If the pope himself is elected in a simoniacal manner; that is, in whatever way a cardinal may choose to give his vote—whether when the money paid for it is received or promised; or when liberal promises or pledges of any description are given; whether provinces, situations, or benefices are obtained, either from the pope himself, or through another for him: further, if it is by the votes of two parties uniting for the purpose, or by the unanimous concurrence of the cardinals; or when their agreement is assumed, in consequence of no one expressing dissent: and also, if the election takes place without any scrutiny being made—then there is no true election, and nothing has been justly obtained, whether in spiritual or temporal things; and an exception may be taken to the election because of the simony attending it, as much as undoubted heresy might be opposed to an election: for a simoniacal election for a pope is to be regarded as no election." Geddes, p. 311.

³ Philip II. king of Spain and Portugal, had died in September of the preceding year, 1598. But the news of his death had not yet reached India.

⁴ "If this was one of the grievances of this church, the Archbishop did not do well in ordaining above a hundred priests among them in less than three months after this time."

termines that no more shall be ordained while the see shall be in abeyance.

A. D.
1589.

The Doctrine of the Sacrament of Matrimony.

It is asserted that our Lord Jesus Christ founded this sacrament, upon the fact of the matrimonial contract having existed in all ages and countries. It is also admitted that nothing but death can dissolve it.⁵

Decree 1st. Marriages are always to be celebrated in the church by the parish priest, before two witnesses.

Decree 2nd. Marriages are not to be celebrated without "a present consent." The form here prescribed is never to be dispensed with.

Decree 3rd. For the prevention of frauds, banns of marriage, are to be published, as enjoined by the Council of Trent.

Decree 4th. A marriage register book is to be kept in every parish, and the registers entered according to the prescribed form.

Decree 5th. The parties are always to confess, and take the sacrament of the eucharist, before their marriage. And none are to be married out of the church, but for very urgent reasons.

But it was then convenient to forget this decree of the Council of Trent, when he wanted to create a majority of cattanars in his favour.

⁵ If this be the case, the Church of Rome owes it to her own reputation, and to the universal church over which she claims jurisdiction, to show when, and from whom, she received authority to dispense with this *sacrament*, as she calls it, whenever it suits her interests, and even to dissolve the marriage bond. However, this assumption of hers is in keeping with her character. Her doctrines are the extinction of Scriptural light, and her commands, *death* to the freedom of thought and action.

Decree 6th. Here are given the degrees of consanguinity, within which none are to marry, without a special dispensation⁶ from the *Holy See*, or from a prelate that may be empowered by the Pope to grant it.

Decree 7th. Cases of spiritual affinity, such as godfathers and godmothers, that come within the same rule.

Decree 8th. Dispensations are granted to those who, through ignorance, have already married within the said degrees. They are required, however, to be married again in private, either at home or wherever they choose.⁷

Decree 9th. Appoints special seasons for the celebration of marriages.

⁶ "The church of Rome seems to have multiplied prohibitions in matrimonial matters for no other end, but to get the more money by dispensations." "In Romana Curia, saith Didacus Abulensis, adeo frequentes dispensationes, &c." "At the Court of Rome, dispensations to marry within the degrees of consanguinity are so frequent, that the prohibitions of the canon law in this respect are an impediment to none except the poor, who have no patrimony whence they can draw a sufficient sum to pay for a dispensation."

"I have a rate by me," says Geddes, "of matrimonial dispensations, which is too long to be here inserted. I had it from a Protestant merchant, who, upon receiving the rated sum in Portugal; had the dispensation despatched at Rome, and sent to him by the Jews that live there, who, by reason of their general correspondence, have in a manner engrossed the whole trade of dispensations; so little is the honour of Christianity regarded by some people, where it clasheth with their convenience. Emanuel, king of Portugal, with a dispensation, married two sisters, notwithstanding his having had a son by the first; and I knew a nobleman in a certain popish country, that was both uncle and first cousin to his wife." Geddes, p. 327.

⁷ "By this decree all the children born before such marriages were born illegitimate: now how many thousand illegitimates would such a decree make in any country, where such prohibitions concerning natural and spiritual affinity are not regarded." *Ib.* p. 330.

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Decree 10th. In future no man is to marry under fourteen, nor any woman under twelve years of age, without a special dispensation.

Decree 11th. No married couple are to separate under any pretext whatever, without a sentence of the church permitting them.

Decree 12th. All marriages are declared null and void unless celebrated according to the foregoing regulations.

Decree 13th. Forbids the heathen practice of Polygamy: and those who, having married again while the first wife was living, shall refuse to return to her, are to be punished "at the pleasure of the Prelate, or of the Holy Office of the Inquisition, to which this doth belong."^s

Decree 14th. Forbids the use of all heathen superstitions, some of which are described, to insure an auspicious marriage.

Decree 15th. The same is forbidden to parents and others in making marriage contracts for young persons.

Decree 16th. Describes and forbids a Jewish ceremony of ablution, adopted by some Syrians at their marriage.

^s "There are two crimes which both the Inquisition and civil courts take cognizance of, that is, polygamy and sodomy. The civil courts punish both with death, the Inquisition only with penances. This causes, that all who are guilty of either of those crimes, when they apprehend themselves in any danger of being accused of them before the civil judges, do take sanctuary in the Inquisition, where having confessed their fault, and submitted themselves to penance, they are in no further danger; and so by that shift save their lives. Now this politic piece of clemency, for it is no other, quite drowns the noise of all the barbarous cruelties of the court of Inquisition, and alone gains it the reputation of being a much more merciful tribunal than the civil. Geddes, p. 335.

SESSION 8th.

Reformation
of
Church
affairs.

This Session was held on the evening of the seventh day, and it treats of the Reformation of Church affairs. It contains forty-two Decrees, some of which totally destroy the ancient discipline of the Church; others may be defended, and a few are commendable.

Decree 1st. Ordains that the diocese be divided into parishes, and that each parish have its own ministers, and every thing requisite for the service of the Church.

Decree 2nd. These divisions and appointments are to be made by the prelate, to whom is reserved the power of removing *vicars at pleasure*.

Decree 3rd. All pluralities are condemned, except in the case of two poor parishes sufficiently contiguous to admit of one vicar attending to both. This is to be decided by the Bishop.

Decree 4th. The Bishop is to take special care that no church be left without a vicar.

Decree 5th. Strict inquiry is to be made where the Christian religion has been discontinued in the outskirts of the diocese, and for what reasons. Appropriate means are also to be used for its restoration in such places.

Decree 6th. The church of Travancore, having been demolished, and most of the parishioners become heathen, it is ordered to be rebuilt, and a vicar collated thereto.

Decree 7th. Priests and preachers are ordered to be sent to the Christian villages in the country of Tadamalla, within the territories of the Zamorin of Calicut.

Decree 8th. Every church is to be provided

with three vessels, to contain the oil of *chrism*, used in *Confirmation*, *Extreme Unction*, and other holy unctions for the *Catechumeni*. These are to be kept with great care.

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Decree 9th. Contains a catalogue of the holy days, or festivals, that are to be kept throughout the year.⁹

Decree 10th. Contains a catalogue of the holy days that are to be observed.

Decree 11th. The Synod approves and confirms the Syrian mode of fasting during Lent. The integrity of the precept of fasting is described, as obliging people not to eat above one meal a day, and that at an appointed hour.¹

⁹ The 18th of December is to be kept as the day on which "the holy cross of the Apostle St. Thomas did sweat." "The stone cross that was found at Meliapore, with the blood of St. Thomas, and the sword wherewith he was martyred, by Gabriel de Ataide, a Portuguese priest, as he was digging a foundation for a church, about the year 1547, is reported to have sweat at a most prodigious rate upon the day of our Ladies' Expectation, being the 18th of December, in the year 1557, and to have continued always to sweat upon the same festivity until the year 1566, to which pious fraud, for that is the best that can be said of it, the Archbishop and Synod it seems gave so much credit, as to dedicate the 18th of December to the memory thereof." Geddes, p. 349.

¹ "The fasts of the church of Rome, as they are now observed, are little else than a mockery of the duty, of which Cardinal Bona, in the 21st chapter of his first Book of Liturgies, complains as loudly as he durst." "Ita factum est," saith the Cardinal, "ut non prorsus, &c." "It was so ordered, that the antiquity which ought to be respected might not be altogether lost; while the order prescribed by the holy fathers was retained, at least in the public rehearsal of the offices, though no attention was paid to the legal appointment of the hours for their recital. For neither do we chant the office for the ninth hour, in the third or fourth watches after noon; nor the vespers in Lent, about sunset; but one or two hours before noon: which arrangement, as the learned Francolinus writes (cap. 34.), is indeed the affliction, not to say the abuse, of our age. This anticipation of the hours began to be introduced after the 12th century, when the primitive strict-

But some indulgence is to be allowed to persons in delicate health.

Decree 12th. Describes what persons are to be exempted from fasting.

Decree 13th. Condemns the use of all heathen ablutions and superstitious vanities.²

Decree 14th. On Ash Wednesday, the priest that said mass was required to sprinkle consecrated ashes on the heads of the people, saying, "Remember, man, that thou art dust, and that to dust thou shalt return."

Decree 15th. The eating of flesh on Saturdays was forbidden, in memory of our Lord's burial: but it was permitted to be eaten on Wednesdays.

Decree 16th. Fasts and festivals are to last from midnight to midnight, in contradistinction to the Jewish custom of keeping them from evening to evening.

Decree 17th. Holy water is to be blessed by the priest, who is to throw holy salt into it, at the same time using the words of consecration. With this water he is to sprinkle the people when assembled.³ It is also to be placed at the

ness being relaxed by degrees, a gentler discipline followed, about which it is better to be silent than to speak out." "And so that they may observe the ancient rule of not eating upon a fasting day till after vespers, they have turned the morning into evening, and say the vespers at ten o'clock, that they may go to dinner at eleven." *Ib.* p. 353.

² "The church of Rome has little reason to condemn any practice purely for being heathen,—her creature worship, with all the ceremonies thereof, being visibly of such extraction; for it was a true judgment that the fathers of the Council of Constantinople, under Leo Isaurus, passed upon the endeavours of those who were for introducing images into the Christian Church; *That to do it would be to restore heathenism again under a scheme of Christianity.*" *Ib.* p. 355.

³ This ceremony of sprinkling the people with holy water, is no less of heathen extraction than the washing condemned

entrance of every church, and the priest is to instruct the people how to bless themselves with this water as they come into church, that is to say, in the form of a cross, that they may have their *venial* sins pardoned.

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Decree 18th. Children and servants are to be carefully instructed in the commandments,⁴ doctrines, and customs of the Church of Rome.

Decree 19th. All are commanded henceforth to say the *Ave Mary* in this form of words:—*Ave Mary full of grace, the Lord be with thee, blessed art thou among women, blessed is Jesus the fruit of thy womb; Holy Mother of God, pray for us sinners, now, and at the hour of our death. Amen, Jesus.*

Decree 20th. All persons are to uncover the head and bow the body at the name of Jesus.

Decree 21st. Matins, with the customary procession and masses, are commanded on Christmas eve.

Decree 22nd. The priests are always to wear their ecclesiastical vestments when administering the sacraments, and performing other religious services.

Decree 23nd. Candles are to be blessed, and

in the former decree, as is acknowledged by the learned Valesius, in his annotations on the 6th chapter of the 6th Book of Sozomen." Ib. p. 358.

* "The Christians of Malabar would certainly lose the second commandment, by receiving this Roman doctrine, in which that commandment never appears, no, not as part of the first: nay, in the Tridentine catechism, though writ in Latin, and for the use of parish priests, there is only the three first words of it mentioned, and I do not believe there is one priest of a thousand in Spain or Portugal, who, if they should have the whole second commandment repeated to them, would not say, what I have heard more than one, and those very grave priests too, say of it, *That it might be John Calvin's, but they were sure it was none of God's commandments.* Geddes, p. 361.

carried in solemn procession on certain days, in memory of the mystery of our Lord Jesus Christ, the divine light and splendour of the Father.

Decree 24th. All are commanded to desist from work and trading on the Sabbath, on pain of excommunication.

Decree 25th. Since many churches in Malabar were dedicated to *Marzobro* and *Marphrod*, of whom nothing is known,⁵ except by common

⁵ " At Compostella, the most famous place of devotion in all Spain, the people pray to some that they know as little of, as the Malabars do of Marphrod.

" For the famous Spanish antiquary, Ambrosius Morales, in the 9th book of his Chronicle, gives us a particular account of an altar with some names upon it that he met with there, and that had great devotion paid to it.

" In the famous monastery of the Benedictine nuns that joins to the holy church of St. James, saith Morales, and is dedicated to the glorious martyr, Pelayo, whom in that country they commonly call St. Payo, there is an ara on the altar, which they affirm to have been consecrated by the Apostles, and that they themselves said mass on it, and that it was brought thither with the blessed body of St. James. Now there is, saith Morales, not only no foundation for the truth of this story, but there is just cause to believe, that that stone, which is at present in the same state it was in when it was first made, could never be an altar. I observed it with great attention in the company of several great and learned men, who had all the same thoughts of it that I had, the thing indeed being too clear and manifest for any such to doubt of; for it is visible, that the stone is the grave stone of some heathens, with this following inscription.

D M S
ATIAMO ET AT-
TE T LUMPS AO
VIRIA EMO
NEPTIS PIANO XVI.
ET S. E. C.

" The words are very plain and clear, there not being a letter wanting: so that, notwithstanding the blunders committed by the graver in spelling it, they may be with great ease translated, which I will do as well as I can into Spanish."

report, which represents them as having come from Babylon, and wrought miracles in those parts, and then returned home: and it being

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"This stone is consecrated to the gods of the dead, and dedicated to the memories of Atiamo, and of Atte, and of Lumpsa, as also to her memory who erected it, Viria Emosa, their pious grandchild, being 16 years of age."

"This is what the stone contains; therefore, they that consecrated it an altar, would have done well to have defaced the letters, by which means they would have removed the indignity that stares all people in the face, that consider what a thing it is to have the most Holy Body and Blood of Christ our Redeemer, consecrated and placed upon the tombstone of heathens, whereon the devils are invocated." Thus far Morales.

"But as this stone has had a great deal of honour done it, in coming to be consecrated an altar in such a famous place of devotion, so the persons whose names are upon it, have had no less done to them, who are all great saints in that country, and particularly Piano, who in all probability is the St. Payo, to whom the church and monastery is dedicated.

"For first, Salazar, in his Spanish Martyrology upon the 30th day of December, gives the following account of the said stone and persons, Don Didacus Sequinus, Bishop of Auria, who has Epitomized the life of his predecessor Serrandus, gives therein the following exposition of the inscription that is upon this altar stone, in the Galecian language, which History I have now by me in MSS.

"Consecrated to the greatest God.

"Atiamo, Erato, Telumpsa, Viriano, Nepotispiano, Xuuito, Teliforo, were all martyrs, and suffered in Galicia in the village of Sarep, before the Apostle went to Jerusalem, who for that reason left this altar to his disciples to say mass on in memory of those saints, as Bishop Don Serrando has left upon record.

"Lobarinus tells us, that Don Serrandus, after having given a description of the altar, subjoins the following account of it.

"This is the portraiture of the altar which the Apostle St. James left, with an inscription upon it, to his disciples, who carried another of the same dimensions, and with the same inscription, along with him to sea; upon which his holy body was laid, and Arcadius, the first Bishop of Orenes, said mass upon it in the church of St. Mary the mother of God; the other which is the same with this, is in the church of St.

concluded, from this tradition, that they were heretics; therefore the Synod commands, that all churches called by their names shall be de-

Payo of Compostella, with the same names of these holy martyrs,

"I hope the reader will pardon me, if I offer one or two more instances of the same nature.

"In the Spanish Martyrology upon the 22d of May, it is said, 'Sanctus Publius Bæbius venustus martyr qui pontem in honorem templi beatæ Mariæ condidit petente ordine oretanorum ut paterat aditus ad Templum, XX. C. H. S. in quo ponte suæ Pietatis, hujus modi in visceribus lapidis monumentum reliquit.' "Saint Publius Bæbius, an ancient martyr, who built a bridge in honour of the temple of the blessed Mary, when the order of the Oretani entreated him to open a way to the temple, XX. C. H. S. in which bridge he hath left a monument of his piety in the very bowels of the stone, of this description—

P. BÆBIUS VENUSTUS P. BÆBII VENETIÆ. BÆBISCERIS NEPOS ORETANUS. PETENTE ORDINE ET POPULO, IN HONOREM DOMUS DIVINE, PONTEM FECIT EX HS XXC. CIRCENSIBUS EDITIS.

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"This needs no commentary, it being plain from the monument itself, that this P. Bæbius was a heathen, and that Domus Divina herein mentioned, was not a church dedicated to the Blessed Virgin, but to some heathen god. And at Eboræ in Portugal, St. Viarius, who infallibly cures all pains in the loins, and for that reason is very much prayed to, was raised out of such another heathen Roman monument, whereon *Viarum Curator* was writ, as Resendius tells us.

"But as in some places they have made saints of heathens, in others they have made heathens of saints: for in the castle of Liria in Portugal, there is over the inner gate a stone statue, with a long inscription under it, of which there is nothing legible from the ground but the word *veneris*, which is very plain; the Portuguese who showed us the place, for we were several Protestants in company, told us very gravely that the castle was built by the Romans, and that the statue we saw so much defaced, the head and arms being broken off, and the body very much malled with stones, was the statue of the Roman goddess Venus: we kept our countenances as well as we could, perceiving plainly, that neither the castle nor the statue were Roman work, and the letters of *veneris* were perfectly Gothick, so I and two more having industriously lost our Portuguese companion, we resolved, if possible, to find out the truth of the matter; and after some

icated to *All Saints*, and that, in future, no churches and festivities shall "be dedicated, nor prayers made, but to saints canonized and approved of by the church."

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Decree 26th. Gives particular directions for the box in which were dropped offerings for the poor: it was to be kept at the overseer's house, and never opened but in the presence of all concerned in the appropriation of the money.

Decree 27th. Capiars, or sweepers, to be appointed to all the churches, to keep the interior of the building, the lamps, and the oil-vessels clean.

Decree 28th. Cupboards and chests to be provided, to secure the vessels and plate of the church.

Decree 29th. The first use to be made of the alms of a parish is, the providing of a baptismal font. The next "shall be to set up images; and after that of the high altar is once set up, if

poring, we began to discover some more letters, and with some pains spelt out the word *ante* after *veneris*; whereupon we concluded, that *veneris* there must be a verb, and not a substantive, and that *veneris ante* must be the end of a monkish verse; and we were quickly satisfied that it was so by what followed, which was,

Pertransire cave, nisi prius dixeris Ave
Regina coeli mater,

Beware of passing through before you have said an Ave
Hail! mother, queen of heaven.

"What followed was so defaced that we could make nothing of it, neither indeed were we solicitous about it, being abundantly satisfied from what we had read, that it was a statue of the most Blessed Virgin; when we returned to our Portuguese, we asked him, as we did the people also at our inn, how he came to know certainly that it was the statue of a heathen goddess; and we found him and them all in the same story, that the name of the goddess was written under it, and that it was the constant tradition of the city and country." Geddes, pp. 368—371.

the church has any side altars, they also shall have images set up in them; and on every altar, besides an image, there shall be a cross, or some matter or other set up." In this Decree it is acknowledged, that the Nestorians do not allow of this use of pictures and "Sacred Images," to which circumstance is attributed the absence of them from all the Syrian churches in Malabar.

In the same Decree a pulpit and a bell are ordered to be provided for every church.

Decree 30th. Mentions five causes that defile a church, and describes the mode of its purification.

Decree 31st. The sick are not to be permitted, as heretofore, to lie in the church, with their families, except in time of war.

Decree 32nd. The dead are always to be buried by a priest, and in consecrated ground.

Decree 33rd. Describes the precautions to be taken in burying the corpse of one who has died of the small-pox.

Decree 34th. It is ordered that no town or village shall henceforth dedicate their church to a second saint, without appointing a separate festival for each. This is a precautionary measure, to avoid the emulations between the partizans of different saints, that were common in those parts. "The Synod also condemns the ignorance⁶ of those Christians who imagine that

⁶ Menezes might have found a specimen of this "ignorance" nearer home. When Pope Urban VIII. joined S. Teresa with St. James in the patronage of Spain, "a great many people loudly complained of the indignity done to the Apostle, their old patron and general in all their wars, by that partnership.

"Among others, Quivedo, as in honour bound, being a knight of the order of St. James, drew his pen in his patron's quarrel; and having laid down this as an undeniable position,

they do an injury to a church, in dedicating a new one in the same country to a different saint ; from whence it is that all the churches in the same country are, as it were, called by the same name."

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The people are commanded to attend the neighbouring churches at their festivals, when sermons are preached, to promote charity and christian unity among their brethren.

Decree 35th. The Synod strongly recommends the vicars and other priests to labour much, and to use every *just and gentle* method, for the conversion of infidels to the faith.⁷

Decree 36th. All natives that are poor and of

That St. James must necessarily be disparaged by having one joined with him, and especially a woman, in a patronage he had enjoyed solely for so many ages ; did manfully maintain that, its being said in the Pope's Bull, That nothing was granted therein to S. Teresa, that should be in any wise to the prejudice or diminution of St. James, did make that whole grant null and void ; for that joining her with St. James in such an office must necessarily lessen him : 2ndly. That the saints in heaven did resent such affronts. 3. That it was monstrous ingratitude in Spain to treat her patron thus, who had fought personally on horseback for her in all her battles with the Moors, among whom to this day the captain on the white horse was formidable. As to the text in Scripture urged by S. Teresa's friends for such a partnership, viz. It is not good for man to be alone ; I will make him an help meet for him—He saith, That considering what was the true intent of those words when they were spoke, such an application of them was profane and heretical." Ib. pp. 379, 380.

⁷ Had Menezes ordered his own conduct by the terms of this Decree, and attended more to "the preaching of the Gospel," and breathed more of "the meekness and gentleness of Christ," he would have been welcomed by the Syrian community as a herald of truth. Whereas now, while one party was deluded by his promises, flatteries and parade, to assent to whatever he required ; the rest were terrified, by his violence and threats, into a submission to his will. His whole proceedings were in perfect contrast to the instructions he was now giving for the pastors of the Syrian church.

inferior caste who may desire to become Christians, are to be received and baptized. Means are not to be openly used for their conversion, lest it should endanger the Portuguese trade and commerce with their rulers: but the king of Portugal is to be petitioned to use his influence with the native princes to leave their subjects at liberty to embrace the Christian religion, and to esteem them "as noble, upon the account of the relation that all Christians stand in to one another."

Decree 37th. All children and others are to be carefully instructed how to cross and bless themselves, from the left side to the right, according to the Roman custom; to signify, "among other mysteries, that by virtue of the cross of Christ, the Son of God, we are translated from the left hand, the place of reprobates, to the right, the place of the elect."

Decree 38th. The Bishops are to see to the execution of all "wills lawfully made by deceased Christians."

Decree 39th. The burial service is to be performed over all that die penitent.

Decree 40th. The Synod grants to the Jesuits of Vaipicotta, and to those at other principal stations, a general license to administer the sacraments in all the churches; ⁶ except matri-

⁶ This decree in favour of the Jesuits is altogether contrary to the ancient canons of the Roman church; but it suited the Archbishop's policy. While pretending to provide for the interests of the Syrian church, he was most studious of the interests of Rome, all his decrees being framed with a view to strengthen and consolidate her dominion in India. Combined with this primary object, he was careful of the temporal concerns of the Portuguese: but without the Jesuits he could have done little for either; and he showed his gratitude to them for the great service which they had rendered him in the whole business, by granting them this extensive liberty of

mony, for which they are to require the permission of the parish priest. All the clergy and people are commanded to receive the said Jesuits cheerfully, and to entertain them with kindness and gratitude, for the great trouble they take for their salvation.

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action. The entire proceedings of the Synod are to be attributed as much to them as to Menezes himself, who was totally unacquainted with the Syriac and Malayalim languages: and the object of the Jesuit missionaries in India has always been to render their labours subservient, first to the interests of their own order, secondly, to those of the Pope, and thirdly, to those of their sovereign and nation. The same observation applies to their proceedings in other countries also, as one of their company has confessed. Ferdinand Guerreiro, speaking of their progress in Ethiopia (in his annual accounts for the years 1602 and 1603, p. 110), says,—

“Another reason that must not be omitted is, that the religious of the order are not less serviceable in this country for the preservation and increase of temporal conquests, than for spiritual. For though they do not operate with weapons in their hands, their profession not permitting them; yet they employ other means of action that are followed with great success. As many converts as they make to Jesus Christ, so many friends and vassals do they obtain for their sovereign. These new Christians, in time of war, fight against the infidels for the state, and become good soldiers as soon as they are united to the Portuguese. Wherever the Jesuits are, they retain the subjects in the obedience due to the king and his governors.” He ought to have qualified this by adding, “Provided they are Romanists. Where the rulers of their converts have been infidels, as in India and Ethiopia, China and Japan; or *heretics*, i.e. Protestants, as in England, Ireland, and the continent of Europe, they have *never scrupled to absolve the subject from his allegiance, and even to teach and enforce the duty of rebellion whenever there has been the slightest hope of success.*”

This writer concludes, “They keep the soldiers to their duty to their captains, and preserve peace between the Portuguese and the heathen Neophytes.” It is not surprising then, that these useful labourers, who have been well described as ecclesiastical soldiers, should be so richly rewarded by the Archbishop for their services in Malabar. La Croze, pp. 269—271.

Decree 41st. The Syrian church being a *suffragan* of the province, it is required to obey the episcopal constitutions of Goa, as far as practicable, and in all matters concerning which the Synod has made no provision. Appeals from ecclesiastical sentences given in this diocese, are to be made in due form to the Metropolitan.

SESSION 9th.

Reformation of the manners and customs of the people.

This Session was held on the eighth day of the Synod. It treats of the reformation of the manners and customs of the people.

Decree 1st. Describes several superstitious customs of the heathen which the Syrians are said to have adopted, and commands that they be discontinued.

Decree 2nd. Permits Christians to refrain from touching persons of inferior caste, when in the company of heathen of superior caste : ⁹ but

⁹ This concession to heathen pride and superstition would have been very questionable under any circumstances ; but when made to the prejudice of those *Christians* who happened to be converted from the lower castes, it was utterly indefensible on the principles of the Gospel. To this day the Church in India suffers from the practice. It was not to be expected that a prejudice in which they had grown up was to be eradicated from the minds of an ignorant people without an entire prohibition. The partial sanction given to it tended rather to its confirmation ; and the romanists throughout India preserve among themselves the distinctions of castes, with all the marks that distinguish the different classes of idolaters of similar castes, to the present day. The protestant converts also, it must be confessed, have too long retained this heathen distinction, though under a very modified form, and without wearing any of the external tokens of idolatry. But it has recently been abolished throughout the native protestant churches, in compliance with the requisition of Bishop Wilson of Calcutta, in his Letter addressed to the

forbids all such scruples when none but Christians are present.

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Decree 3rd. Strictly forbids the use of certain heathen ceremonies to *Disempolear*,¹ that is, purifying the cisterns of Christians which persons of low caste may have touched.

Decree 4th. Forbids Christians to resort to any heathen festivals, because they are dedicated to the devil, and are sometimes attended with danger.

Decree 5th. Directs women how to conduct themselves after childbirth, and commands them to abstain from all heathen and jewish ceremonies.

Decrees 6th, 7th, and 8th. Forbid the consulting of witches and fortune-tellers under any pretence whatever : also all kinds of witchcraft, juggling, and diabolical charms, are strongly condemned.

Decrees 9th and 10th. In these is regulated the interest of money, and all usury and extortion are forbidden. Whosoever shall take more than ten per cent., if his principal runs no risk, is to be considered guilty of usury, declared *Excommunicate*, and not to be absolved until he has dissolved the contract.²

Missionaries and their congregations, dated July 5th, 1833.
Vide *Missionary Register*, 1834, pp. 178—181.

¹ This word, *Disempolear*, comes from the name, *Ioleas*, impure, by which this low caste is called.

² " *Most convents* in trading cities lend out money at 6 or 7 per cent., and take as much care to secure their principal, as any usurer whatsoever ; so that the distinction of *Lucrum Cessans*, and *Damnum emergens*, will either justify a legal interest in general, or it will not justify the terms, on which *convents* lend money. But though this decree falls in exactly with the common practice of the Church of *Rome*, the monks and friars not excepted ; yet it plainly contradicts the doctrine of that Church, which is, that all sort of usury is a

Decree 11th. Forbids concubinage, and commands all to put away their concubines.

Decree 12th. Admonishes the heads of families to be very watchful over the lives and manners of their slaves and servants.

Decree 13th. Christian parents when in poverty and distress, are forbidden to follow the heathen practice of selling their children: nor is any Christian to buy them. And when any are sold to the heathen, the vicar and parishioners are to use every means they can to recover them.

Decree 14th. The Synod approves of the custom that prevailed in some parts of the diocese, of the men's giving to the church at their marriage, a tithe of their wives' portion; and also of this offering's being divided between the fabric of the church and the priests. It further commands the whole of the community to adopt the practice here mentioned.

Decree 15th. Christians are forbidden henceforth to carry their disputes before their infidel kings and judges, and directed to refer all causes to their prelate, to be judged and settled by him according to reason and justice.

Decree 16th. The Synod forbids all Christians to offer to undergo any heathen *ordeals*, in proof of their innocence of crimes laid to their charge. If compelled by their heathen rulers, they are to submit themselves as to the will of God: but they are required to die, rather than swear by an idol.

Decree 17th. Christians are commanded to distinguish themselves from the heathen by

mortal sin; for if the taking of 10 per cent. for money, and that where the principal runs no risk, is not usury, it will be hard to tell what is." Geddes, p. 397.

their clothes and ornaments, and by the mode of dressing their hair.³

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Decree 18th. Christians are forbidden to drink, or even to trade in spirituous liquors.

Decree 19th. They are also forbidden to use different weights and measures, and commanded to adopt the usual weight of the market or shop where they may be trading.

Decree 20th. It is rendered lawful for daughters to inherit their parents' property, in default of male issue. They are also declared to be as entitled to a portion of the family estate as their brothers. All kinsmen possessed of property that ought to have descended to the females of the family, are required to make restitution as far as practicable.

Decree 21st. It is declared illegal to adopt sons except in default of legitimate children. All sons adopted by those who shall have lawful heirs, whether born before or after their adoption, are incapable of inheriting the family estate, or even of receiving a legacy out of it beyond one third of its value.

Decree 22nd. The Synod commands the Bishop of the diocese not to sanction such unjust adoptions, under any circumstances whatever.

Decree 23rd. All Vicars are required to use

³ It will soon be seen, that the Jesuit missionaries studiously conformed to the heathen habits in every respect, for the purpose of passing themselves off as brahmins. So far are the romanists in India from conforming to the terms of this Decree, that it is often impossible to distinguish them from their heathen neighbours. Hindoos of high caste wear a mark on their foreheads to denote the god they worship; which mark the Roman converts and their children are actually permitted to retain, when their caste is sufficiently respectable to entitle them to wear it. This disgraceful compromise protestant missionaries have never consented to make.

their best endeavours to persuade the Christians now living in an uncivilized manner in the *heaths* or *jungles*, to dwell together, and to build new villages, with churches, for their mutual convenience and edification.

Decree 24th. The Synod determines to entreat the King of Portugal to protect the Christians of this bishopric against the alleged oppression, injustice, and grievances, of their heathen kings and governors. The Metropolitan is requested to transmit this supplication to his majesty, and to assure him of the readiness of all the Christians of this bishopric to serve him.⁴

⁴ This shows how we are to understand the assertion of Ferdinand Guerreiro, that, "wherever the Jesuits are, they retain the subjects in the obedience due to the king and his governors." (Note on Sess. viii. Decree 40). It also proves, that the rajah of Cochin "was not jealous without cause," when he suspected, "that the Archbishop had a state design in the great pains and charge he was at in the reduction of his Christian subjects." "Though nothing was talked of but the *Pope*, and the *Roman* obedience;" yet he saw reason to believe, "that the king of *Spain*, and the augmentation of his strength in the *Indies* by the accession of so many new subjects, was the main spring in the enterprise. I will not say, though it is probable enough, that the Archbishop, by magnifying this service at the court of *Spain*, got first to be governor of the *Indies*, and afterwards to be governor of all the dominions of *Portugal*, and president of the council of state at *Madrid*; but this we are sure of, that that service to the crown of *Spain* was much boasted of here in *Europe* by others. For the Jesuit Nlayus, in his book *De Rebus Japonicis*, speaking of this very thing saith, "Quæ res quanto Regiæ Majestati emolumento sit istura, &c." "Those persons will know what advantage this service would afford to his Majesty, who understand of what vast importance it was to recall to the obedience of the Roman Church, and to receive into the faith and government of his Catholic Majesty, the most excellent nation in all *India*, who have embraced the Christian religion from the times of *St. Thomas*, and were so numerous and powerful, that they had 30,000 men in arms ready to unite with the Portuguese." Geddes, p. 412.

Decree 25th. In conclusion, it is determined, that the original of the foregoing Decrees shall be signed by the Archbishop, Archdeacon, and other members, and kept in the archives of the Jesuits' College at Vaipicotta : and that a copy attested with the same signatures be kept in the archives of the Metropolitan Church of Angamale. The vicars are ordered to circulate copies throughout the diocese ; to have them frequently read in all the churches on Sundays or holidays ; and to use their authority to have them observed in all respects, and in every place. This the Synod expresses its confidence that they will do, with the help of *God, the Father, Son, and Holy Ghost, who liveth and reigneth for ever : Amen.*

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PROCEEDINGS AFTER THE SYNOD.

1. After the decrees were read, the bishopric was divided into seventy-five parishes, whose bounds were greater or less, as was judged to be most convenient for the administration of the holy sacraments, and for the spiritual edification of the faithful : vicars were also nominated to them all, and the churches that were not able to maintain a vicar were united in one benefice. This appointment was contrary to the practice of the Syrians,⁵ who had several cattanars attached to each church ; and the only prerogative that distinguished one above

Decrees
signed by
all present ;
bishopric of
Angamale divided
into
parishes.

⁵ It is worthy of remark, that *monasticism* was unknown to these Syrians, and that it is, perhaps, the only ancient church which has been kept free from this prolific source of superstition. (La Croze, pp. 277, 278.) This is another proof of their great antiquity, and of their freedom from all connexion with Rome before the date of this synod.

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the rest, was that of seniority. The oldest always presided at their ecclesiastical assemblies; but in the public services of the church he ministered conjointly with his brethren. It was now determined, however, to appoint one responsible minister over each church; and after these vicars were named, they were brought in one by one to kiss the *Metropolitan's* hand; who at the same time collated them to their several churches, explaining to them the greatness of their authority, together with the duties and responsibility of their office. He also commanded the people to acknowledge them as their parish priests, and the shepherds of their souls. After they had, one by one, gone through this ceremony, the Archbishop admonished them all together, in the presence of the people, to comply with the obligations of their sacred function; and then the whole assembly falling on their knees before him, he delivered to them the following charge.⁶

Arch-
bishop's ad-
dress to the
assembly—
Te Deum—
Procession
and pre-
tended mi-
racle—Me-
nezes re-
turns thanks
and dis-
misses the
Synod with
his bene-
diction.

2. "Venerable and beloved brethren, and fellow priests, and particular pastors of the faithful, we let you all to understand, that we, though unworthy of it, are in the place of *Aaron*, and ye of *Eleazar* and *Ehitaman*, the lower priests; we are in the place of the *Apostles* of our Lord Christ, ye in that of the seventy-two *disciples*; we are to give a strict account of you at the tremendous day of judgment, you of the people that are now committed to you: now

⁶ This charge gives a brief recapitulation of some of the foregoing decrees. La Croze truly says of it, that it contains nothing but what is very trifling (Il ne contient rien que de fort trivial, p. 278.) On so solemn an occasion, when dismissing such a body of ministers to their respective cures, it is heart-rending to see what vast importance is attached to ceremonious observances, and that the interests of immortal souls are so disregarded! See Geddes, 415—422.

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that we may be all found good and faithful stewards in our master's house, we do admonish and beseech you, beloved brethren in Christ, to remember what we are about to say unto you, and, which is of the most importance, be sure to observe it, and put it in execution. In the first place, we do admonish and beseech you in the Lord, to have your life and conversation unblamable, yielding the savour of a good name, and example to the people of God, in suffering no women, and especially those of which the world may entertain any suspicion, though slaves, to live in your houses, neither are you to converse with any of the sex; you must not fail to rise every night to recite the divine office in the church, which must be performed at some certain hour; and after that is done, none of you must say *mass* otherwise than fasting, and after midnight forward, and in the holy habits, which must always be kept clean, ye shall receive the body and blood of our Lord Jesus Christ, with all reverence and humility, confessing your sins to some approved confessor, with great contrition and sorrow for them, but especially if your consciences do check you for any fault you have committed. The *corporal* and *palls* must be made of linen, neither can they without an Apostolical dispensation, be made of any other cloth, and must be always kept clean. The holy vessels you are always to wash with your own hands, and that in other clean vessels dedicated to that use; putting the water wherein they are washed, either in the font or into some cistern dug for the purpose in the churchyard, and drying them with all diligence. The altar must be covered with clean towels, of which at the time of celebration there must be at least three with a *corporal*, neither must any thing

besides reliques or sacred things belonging to the altar be laid upon it. The Missals, breviaries, and prayer books, must be perfect and entire: your churches must be well covered, and both the walls and pavements must be kept clean. In the sacristy, or somewhere near to the high altar, there must be a place to hold water, wherein the corporals and holy vessels are to be washed, as also the hands of those that have touched any of the holy oils; and in the sacristy there must be a vessel with clean water for the priests and others that have ministered at the altar, to wash their hands, and a clean towel to dry them; the gates and porches of the church must be strong and well shut. None of you shall take the cure of a church upon you without the prelate's knowledge and order, notwithstanding you shall be called to it by the people; neither shall any of you leave the churches you have a title to, nor be translated to another church without his order. None shall presume to hold more than one church, contrary to the disposition of the holy canons. The jurisdiction of no church shall be divided among many, but every church shall have its own parish priest and pastor. None shall celebrate any where but in a church, or with any sort of arms. None shall give the holy sacrament to any of another parish, without leave from their parish priest. In the celebration of the *mass* ye shall all observe the same ceremonies, that there may be no confusion nor scandal. The chalice or paten must be of gold, silver, brass, or tin, and not of iron, glass, copper, or wood. The parish and other priests must visit and comfort the sick in their parishes, confessing them and giving them the most holy sacrament of the altar, and the holy unction, with their own hands, admonish-

ing the sick when they visit them, to desire those sacraments, when they shall judge them necessary. None shall take any fee for baptizing, or for the administering of any sacrament, or for burying the dead. No child shall die without *baptism* through your negligence, nor any sick person without *confession*, and the holy *communion*. None of you shall drink to excess, or be noted for the same, or for being quarrelsome. None of you must bear arms, nor eat and drink in taverns and inns. Ye shall not eat with an *Infidel, Mahometan, Jew, or Heathen*; neither shall you employ yourselves in hawking, hunting, or shooting. What you know of the Gospel of Christ, of the Holy Scriptures, and of good examples, joined with pure catholic doctrine, ye shall deliver to the people on the *Lord's-day* and holy-days, preaching the word of God, to the edification of your flocks. You must take care of the poor, and of strangers and widows, of the sick and the orphans of your several parishes. You must be sure to keep hospitality, inviting strangers to your tables, therein giving good example to others. Upon every *Lord's-day* before *mass* ye shall bless the water with salt in the church, with which you are to sprinkle the people, taking it out of a vessel or pot made for that purpose. Ye shall not pawn any sacred vessels or ornaments of the church, neither to heathen nor Christian. Ye shall not take usury, nor engage yourselves in contracts, farms, or in any secular public office; ye shall not alienate the goods which ye have acquired after ye were in orders, because they belong to the church; neither shall ye sell or change any thing belonging to the Church. In churches where there are baptismal fountains, they shall always be kept clean, and where there are none,

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ye shall have a particular vessel for baptism, which shall be put to no other use, and shall be kept in some decent place in the church or sacristy. Ye shall teach your parishioners, and especially the children, the *articles of the creed*, the *pater noster*, the commandments of the law of God, and of holy mother church, the fasts of the four seasons, and the vigils. And before *Lent* ye shall call upon your people to confess, and shall hear their confessions with great charity and zeal, for their spiritual profit. Upon the feasts of the *Nativity*, *Easter*, and *Whitsuntide*, ye shall exhort all the faithful to receive the most holy sacrament of Christ's body, and at *Easter*, at least, ye shall take heed that all that are capable do receive it. All quarrels, differences, and enmities that shall arise among your subjects, ye shall endeavour to compose, and oblige them all to live as friends in Christian charity; and if there be any that give offence by refusing to speak to their neighbours, being in malice with them, ye shall admonish them thereof, and so long as they continue to behave themselves so, ye shall not suffer them to receive the holy sacrament of the altar. At certain times, but chiefly upon solemn festivities and fasts, ye shall admonish married men, according to a holy council, to abstain from their wives. None of you shall wear coloured clothes, or any habit but what is grave and decent for priests to wear. Ye shall instruct your people to forbear working on Sundays and holy days; neither shall ye suffer women to sing or dance in the church. Ye shall not communicate with any that are excommunicate, nor presume so much as to celebrate where any such are present. Ye shall admonish your people not to marry with any that are contracted to others, nor with their

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near kinswomen, nor with any that have stole out of their father's houses ; neither shall ye suffer the solemnities of marriage, and of carrying home a bride, to be at a time prohibited by the church. Ye shall constrain shepherds and other servants to hear *mass* at least every Lord's-day, and shall admonish godfathers and godmothers to teach their godchildren the *creed* and *pater noster*, and to appoint others to instruct them. The chrism, or holy oil of the catechumens, and sick, shall be kept in the church under lock and key, and in a decent and secure place, of which ye shall give none away, no not by way of alms, it being a most grievous sacrilege to do it. Every one of you must have a catechism, an exposition of the creed, and of the prayers of the church, conformable to the exposition of the holy catholic doctors, by which ye may both edify yourselves and others. Ye must also have this Synod, that so you may govern both yourselves and your people by its rules. Ye shall declare the catholic faith to all that will learn it. The *introitus* to the *mass*, the *prayers*, *epistles*, *gospels*, and *creed* in the *mass*, shall be read with a loud and intelligible voice ; but the *secret prayers* of the *canon* and *consecration*, shall be spoke slowly and distinctly, but with a low voice : when ye recite in the quire, ye must let one verse be ended before ye begin another, and not confound the service by chopping it up and jumbling it together. Ye must study to have St. Athanasius's creed, which contains the catholic faith, by heart, and repeat it daily : the *exorcisms*, prayers, the order of baptism, unction of the sick, the recommendation of the soul, and the burial of the dead, ye must understand and practise, according to the holy canons, and the use of the holy *Roman Church*, the mother

and mistress of all the other churches in the world; as also the exorcisms, and the consecration of salt and water. Ye shall study to understand singing, and the things that are chanted in the church, as also the *rubrics* of the *breviary*, and *Missal*, that ye may be able to find what you look for; as also the account of the moveable feasts, and of *Easter*, in which, that you may not be mistaken, ye must be sure to have the martyrology of the saints in all your churches, which we will take care to have translated into *Syriac*. All which ye shall observe, that so by these and your other good works, ye may, by the help of God, bring both yourselves and your people to that glory which shall endure for ever, and be bestowed on you through the grace of our Lord Jesus Christ, who, with the Father, and the Holy Spirit, liveth and reigneth for ever, and ever. Amen."

This address to the vicars and priests being ended, the Archbishop commanded them all to sign the original Decrees of the Synod, which were translated into *Malabar*, desiring them, if they had the least scruple concerning any things contained therein, those excepted that were decreed and decided already, that they would state them openly before they subscribed, that there might be no doubt or controversy about any thing hereafter. Accordingly, several doubts were considered and removed.

Then the books of the Synod were delivered to the Archbishop, who, to increase the effect upon the admiring crowd, sat down on his throne in his pontificals, with a mitre on his head, and subscribed the Decrees. After this mock solemnity, a table was set in the middle of the principal chapel; and the Decrees being upon it, all that were called to the Synod, as

well ecclesiastics as secular procurators, signed, subscribing them with their own hands before the whole assembly. The Synod consisted of eight hundred and thirteen persons, namely, one hundred and thirty-three priests, besides twenty deacons, sub-deacons, and others of the clergy ; and six hundred and sixty procurators of the people, and other principal men of the laity, besides the inhabitants of the town of *Diampar*, where the Synod was held, and of several other neighbouring villages. There were likewise present the Portuguese, whose arrival from Cochin was mentioned at the beginning of the Synod. These, together with all the other magistrates of the city, are said to have assisted at the Synod, but it is not explained in what manner. It is hard to imagine what service they could render, unless to augment the prelate's train, and overawe opponents.

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This ceremony did not pass off quietly, some opposition being offered by several persons in the assembly, headed by the cattanar, who at the end of the second Session had endeavoured to resist the introduction of the Roman creed. A similar attempt was now made to oppose the signing of the Decrees, and the refractory persons began to assemble under the porch of the church. Menezes desired them to be called in ; and, with his usual address, partly by persuasion, and partly by threats, he finally induced them all to subscribe.

The Decrees being signed, the Archbishop rose up, and having taken off his mitre, knelt down before the high altar, and began the *Te Deum*, " with which, to the great joy, it is said, of all present, was begun a solemn procession round the church, the people, besides the *Te Deum*, singing some other anthems. In this

HISTORY OF CHRISTIANITY ^{is in the}
 service, those of the Roman communion ^{the conse-}
 Latin; the cattanars, in Syriac; and ^{all study to}
 laity, who joined in with some ^{of their own}
 festive songs, sang in Malayalim, or Malabar.
 But though their languages differed, Gouvea
 affirms, that they all with one voice blessed the
 Lord, and in their joy shed abundance of tears.
 Their varied praises ascended with a unity of
 faith, all being alike rejoiced at their having at
 last obtained that, which they had so long de-
 sired of Almighty God, *Three persons, and One
 nature, the Father, the Son, and the Holy Ghost,
 who liveth and reigneth for ever. Amen.*"

This historian of the Synod relates moreover,
 that on the present occasion there took place a
 remarkable miracle. A heavy rain had been
 falling for some days: and it did not seem likely
 that during such weather they would be able to
 leave the church. The person who carried the
 cross having stopped at the door, some of the
 Christians, who were much addicted to omens,
 began to say, that it was manifest that God did
 not approve of their union with the Portuguese.
 This remark, says Gouvea, was very uncalled
 for, as the rain had already been falling for some
 days. However, the speech was no sooner
 reported to the Archbishop, together with the
 hesitation of the people to move on, than he
 ordered the procession to go forward. When,
 "no sooner was the cross taken from under the
 porch, than, marvellous to relate, the rain
 ceased, and the weather became the finest in
 the world. Not an individual was wet: no,
 not even the bearer of the cross, who led the
 procession. This *miracle* caused the murmurs
 of the people instantly to cease, and drew tears
 of devotion and joy from the eyes of the whole
 assembly."

Gouvea is the only authority for this notable incident, no mention being made of it in the History of the Synod, which is authenticated by the papal authorities ; nor did Menezes allude to it in his address to the people at the close of the procession. It is very unlikely that he should have been silent upon such a confirmation of his proceedings, had it actually occurred before the eyes of the whole assembly. His silence may, therefore, be regarded as no dubious proof, that the historian has given us either an invention of his own, or a rumour of the credulous multitude. He had sagacity enough to see that it would raise the credit of his hero, and please those for whom he wrote his history.

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After the procession, the Archbishop, returning to the high altar, read the prayer, *Exaudi quæsumus, Domine*, as contained in the Pontifical. He then resumed his seat upon the throne, with the mitre on his head, and his pastoral staff in his hand ; and, directing his discourse to the people, said, " I give many thanks to Almighty God, the author of all good things, for the great favour that He has now vouchsafed to me, to you, and to all the faithful people of this bishopric, in permitting us to celebrate this Synod, maugre all the impediments which Satan, the enemy of souls, had created to obstruct it, by stirring up contentions and debates on purpose to separate this christian community from the union of the Catholic church, and to keep them in their old errors, as you all very well know. I do also give many thanks to God, for His having been pleased to order matters so, that this whole affair should end with so much joy, peace and concord, as you all see it does ; and so much to the sorrow of infidel and idolatrous

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kings, and of all the other enemies of our holy Catholic faith. I do also thank you, my most dear brethren, and fellow priests and coadjutors, and you my beloved sons, the procurators of the people; and all the other principal persons who have been present at this Synod; that, not regarding the troubles of the ways and times, nor the displeasure of the kings to whom you are subject; you have, as true Christians desirous of salvation, overlooked all those inconveniences, and obeyed our precept, in assembling yourselves together, to treat about the good of your souls; for which God will reward you with eternal life, if you persevere in the purity of the faith, which you have here professed, and which you have been taught by this Synod; and shall conform your lives and manners to its decrees. I trust in the Lord that He will carry you back safe to your homes, and bless you and your families and posterity for ever; which God of His infinite grace and mercy grant. Amen."

He then rose up, and "with abundance of tears, gave his solemn blessing to the people. After that, the Archdeacon with a loud voice said, *Let us depart in peace*: to which the whole Synod answered, in the name of Christ, *Amen*." Thus ended this celebrated *Diocesan* Synod, on the 26th of June, in the year 1599.

Instructs the Syrian ecclesiastics in the Roman ceremonials, and provides them with what was required for the services. Similar instructions sent to those not present.

3. Menezes then named those curates whom he wished to retain about him, and twelve of the oldest and most respectable of the laymen. Of these he selected eight, who had been most useful to him in the Synod, to be his confidential advisers. He also laboured most diligently to instruct the whole of the ecclesiastics in the practice of auricular confession, and other Roman ceremonies, now to be introduced into their church. This, however, it is confessed, he

found no easy task, owing to their ignorance of these customs, and of the Latin language : but the Jesuits of his company assisted him, accommodating their ceremonies to the present circumstances and necessities of the church.

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When they were thought sufficiently instructed in these matters, the Archbishop, in fulfilment of what had been decreed, gave to each of the vicars that had been nominated to different churches, a stone altar, which he consecrated, pretending that their former altars had not been duly set apart for the service. They received also a box with the vessels of holy oils, together with directions how to use them. Each was, moreover, provided with a "Book of the administration of the Sacraments," according to the Roman forms, translated into Chaldee and Syriac; and another which contained the whole Christian doctrine in the *Malabar* tongue, for the instruction of children and others; a surplice also was given to each, to be used in the administration of the sacraments, this vestment having never before been in use among them. The churches were likewise furnished with corporals, vestments, frontals, cups, and whatever else was deemed necessary for the ministrations of the altar, according to the customs of Rome. Most of the churches in the diocese were without these things, the ceremonies for which they were intended being new to them till introduced by the Romanists.

The prelate then dismissed the clergy; and after their departure, he sent similar instructions, and all things necessary for the new services, to the priests that had not attended the Synod. At the same time they were commanded to submit to the decrees which had been ordained,

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and to conform to all the customs of the Roman church.

Archbishop settles some disputes, and grants some dispensations.

4. These arrangements ended, Menezes paid attention to some controversies, both between corporations and individuals, which had been brought before the Synod. Assisted by his assessors, the Jesuits and aged Syrians, whom he had retained, he found no difficulty in adjusting these disputes to the satisfaction of all parties.

After this, he granted dispensations for several marriages that had been contracted by persons allied within the degrees of consanguinity prescribed by the Roman church. And, lastly, he reconciled to the church some persons who had for years been under the sentence of excommunication. All now returned home, the majority, no doubt, being delighted at the issue of these proceedings; for the simple people little knew what was to follow. The Archbishop on his part, lost no time in following up the advantages which he had gained.

Letter from the Bishop of Cochin, and the Synod's answer.

5. Towards the close of the Synod, a letter was received from Dom Andre, Bishop of Cochin, congratulating the Syrians upon their emancipation from the Chaldæan, and their submission to the Roman church. The object of this epistle was to confirm all that had been said respecting the supremacy of Rome, and to strengthen the people's confidence in the Archbishop. The Synod had already proved too obsequious to the will of Menezes, not to return such an answer as he desired.⁷

Concluding remarks.

6. Had the achievement of this Archbishop and his Jesuits been a triumph of divine truth, all faithful Christians would have rejoiced in their

⁷ Both the letter of Dom Andre and the Synod's answer will be found after the Decrees in the Appendix to this volume.

success. The first wish of those who have learned to appreciate the word of God, is, to have it diffused through the earth; and to hear of its progress fills them with delight, by whomsoever it has been proclaimed. Whatever importance each individual may attach to the communion to which he belongs, yet in things necessary to salvation, there will be but "one heart and one mind in the Lord," among all that follow his steps. Devout and peaceable Christians of every land will cordially unite in prayer for the outpouring of the Holy Spirit to prosper their respective exertions, and in praise to the great Head of the Church for the measure of success vouchsafed to them. If sinners are saved, and Jesus is exalted as Lord of all, we "therein do rejoice, yea, and will rejoice," by whatever instrumentality the conquest may be won.

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But can any read the abstract here given of the proceedings of this Synod, without being convinced, that the creed it introduced was a system of darkness? The primary object of these men was to assert the Pope's supremacy, and not to extend the dominion of Jesus Christ. If such a conviction is not yet produced on the reader's mind, let him, if he has the patience, look over the original Decrees given in the Appendix to this volume; and if he has any perception of divine light, any regard for scriptural truth, he cannot rise from the perusal without deploring even the temporary and partial triumph of such a mass of error and superstition. He will not deny the safety of any simple believer in Jesus, who may still be connected with the church of Rome. This would be to forget the charity of the Gospel; that charity which leads him to pray for the most deluded

Romanist, as well as for "all Jews, Turks, infidels and heretics," that the day-star from above may arise on his heart, and guide him to the cross for salvation. But he cannot pray for the **PAPAL SYSTEM**. He will abhor it as the darkest heresy that ever obscured the light of truth; the heaviest yoke ever fastened upon mankind; and if animated by the spirit of his fathers; if worthy of the liberty they achieved for him when, under God, they emancipated the nation from the tyranny of Rome; he will spare no pains, and shrink from no peril, in exposing her abominations, and in defeating her conspiracy against the freedom of the world.

No Protestant, who can appreciate the religious privileges transmitted to him by the reformers, of blessed memory, can read these decrees of the Synod of Diamper, without remarking how greatly we are indebted to those holy men for retaining all that was substantially true in the church of Rome, and rejecting the erroneous dogmas mixed up with it. In delivering us from an oppression worse than Egyptian bondage, and from superstitions as gross as any pagan idolatries that ever degraded the name of religion; they carefully attended to the Divine command, to "take forth the precious from the vile."* It is necessary, however, to discriminate between the truth and the falsehood here blended together; lest, in the confusion that must otherwise be produced in the mind, we fall into one or other of two opinions, which have been industriously circulated by parties diametrically opposed in sentiment and practice, but which are both founded upon a partial interpretation of facts and circumstances.

* Jer. xv. 19.

First. Attempts have been made to prove the substantial agreement of the Church of England with that of Rome, merely because they hold in common certain articles of the orthodox faith. Hence, some have endeavoured to show the facility, and others to urge the expediency, of a reunion with that church. It never was denied, that there are many doctrines held alike by both churches, which are derived from the common source of Scriptural truth. But the points of difference between them are so numerous, and stand so directly opposed to each other, as effectually to neutralize this partial accordance. To return to the Roman communion, would be again to mingle the *precious* with the *vile*, and to render ourselves obnoxious to a deeper woe than if we had never abjured her abominations. It is sometimes endeavoured to recommend this re-union by the assertion, that the most objectionable tenets of the Roman church are obsolete. Why then are her clergy still instructed to propagate those tenets?⁹ If the creed of a

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⁹ Since this was written, the Rev. R. G. M'Ghee has made a public exposure of this disingenuous and unchristian conduct on the part of the Romish Bishops of Ireland. Notwithstanding their pledges, voluntarily given, and their oft-repeated declarations, that they would do nothing to disturb, much less to subvert, the Protestant Church in Ireland, in the event of their emancipation; it now appears, that at the very time when those protestations were spontaneously made, the whole body of their priesthood were being educated in a system of theology, compiled by one Peter Dens, which contains all the dogmas and intolerant principles of the Roman church in the darkest ages of her history. This infamous work was published and re-published under the express sanction of the Romish hierarchy of Ireland, who also recommended it as the conference book of their clergy, that they might not forget the lessons of their youth. When this was discovered, every means were used to dissipate the alarm naturally awakened in the public mind. Some persons endeavoured to throw an air of ridicule over the whole matter, as though unworthy of atten-

church is to be learned from her public formularies, and her character from the instructions she gives, first to her priesthood, and next, through them, to the whole of her community; then, the character of the church of Rome, both civil and religious, remains unaltered. In her doctrines and worship, she is as much opposed to the word of God; and in her conduct towards those without her pale, where she has power to show her spirit, she is as intolerant, as

tion: others ventured to deny that the work was regarded as the text book of the priests: while the very Bishop, who had been the most forward to promote its publication, was not ashamed to disavow it.

After this note was prepared, the author was called upon to defend the Protestant missions in India against the calumnies of Dr. Wiseman; and the greater part of his matter intended for this Note, he transferred to the pages of his *Vindication*, see pp. 112, &c. He may nevertheless retain here a few propositions, sufficient to show the intolerant character of Dens, and to convince us all, that we have no better treatment to expect than the poor Syrians met with, should the papists ever regain the ascendancy in England. By these it will be manifest, that Dens' Theology inculcates, without limitation or qualification, all those dogmas, against which our forefathers so faithfully and so successfully protested. It maintains—

1st. "That Protestants of all denominations are accounted as heretics by the Church of Rome, and worse than Jews or Pagans."

2nd. "That we are all by baptism placed under the power of her domination."

3rd. "That so far from granting us toleration, it is her duty to exterminate the rites of our religion."

4th. "That it is her duty to compel us by corporal punishments to submit to her faith."

5th. "That the punishments she decrees are *confiscation of property, exile, imprisonment, and death.*"

Lastly. "That the only restraint (on the application of her doctrines) is a mere question of expediency when it may suit the convenience of the papal power."

Who can read these propositions without acknowledging, that the public mind has not been alarmed without cause?

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she was during the middle ages. It argues a total ignorance of her character to maintain the possibility of a junction with her in her present state, without a compromise of Christian truth. Against such a proposal we have a solemn warning from the highest authority. . It was of the nation of the Jews that our Lord had been speaking, though he obviously meant His denunciation to apply to all nations, churches and individuals, who should be guilty of a similar departure from the true faith, when He said, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."¹ The Apostle to the Hebrews also affirms, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."²

In these passages of Holy Writ, we may read the doom of any people of the reformed faith, who shall prove so unfaithful to the scriptural principles they have embraced, as to

¹ Matt. xii. 43—45.² Heb. vi. 4—6.

retrace their steps to the mystic Babylon³ out of which God had once delivered them.

But the opinion is not without advocates, that the Church of Rome would consent to coalesce with that of England. No doubt she would, on such terms as she proposed to the Syrian Church of Malabar—the unconditional surrender of all that militates against her arrogant pretensions; the unequivocal recognition of the papal supremacy; and the suppression of her Authorized Bible. But this would be absorption, not coalition. Doubtless she would be glad thus to *absorb* the Church of England, and every other Church in Christendom, that she might reign alone, and say “in her heart, I sit a queen, and am no widow, and shall see no sorrow.”⁴ We believe that there are many members of that Church, especially among her laity, that would propose more liberal conditions. But her hierarchy would make no compromise that could amount to a recognition of the Church of England’s independence of Rome: neither would they tolerate any thing that might raise a question of her right to rule over the consciences of men. Were this not the fact, they would cease to circulate the infamous notes of the Rhemish Testament,⁵ or to inculcate the Theology of Dens.

³ Rev. xvii. 5.

⁴ Rev. xviii. 7.

⁵ This work was translated from the Vulgate, and published in the sixteenth century, “by the papists of the traitorous Seminary at Rheims.” It was directed specially against the doctrines and ritual of the Church of England, and the translation of her Bible and services into English. Her members are referred to throughout as heretics, and classed with Lutherans and Calvinists. We shall have occasion again to refer to the *Notes* of this Testament, to prove their atrocious

Every way then, a junction with the Church of Rome is incompatible with the retention of our religious principles and freedom. The consistent romanist must reject the proposal; the conscientious protestant ought never to desire it. "The Roman Catholic Church is entangled in a snare from which it cannot be freed, while

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character: our object at present is merely to show how they speak of the Church of England.

Acts x. 9. In commenting upon Peter's going "up upon the house-top to pray about the sixth hour," the canonical hours of prayer observed in the Romish Church, are explained and enforced. And the comment thus concludes—"By all which we see, how agreeable the use of the church's service is even at this time to the Scriptures and primitive Church; and how wicked the Puritan Calvinists are, that count all such order and set seasons of prayer, superstition: and lastly, how insufficient and unlike the new pretended Church service of England is to the primitive use, which hath no such hours of night or day, saving a little imitation of the old Matin and Evening Song, and that (adopted) in schism and heresy, and therefore not only unprofitable, but also damnable."

2nd Epistle of John, verse 10—We have this comment, "Though in such times and places where the community is for the most part infected (with heresy), necessity often forceth the faithful to converse with such in worldly affairs, to salute them, to eat and speak with them; and the Church by decree of Council, to quiet timorous consciences, provides, that they incur not excommunication or censure for communicating with their protestant, that is, heretical neighbours, unless they be persons who have been excommunicated by name." Yet while this toleration is allowed in case of positive necessity; in religious matters all intercourse whatever is forbidden. "In praying, reading their books, hearing their sermons, presence at their service, partaking of their sacraments, and all other communicating with them in spiritual things, it is a great damnable sin to deal with them."

These notes continue to be republished, and circulated at the present day, under the express sanction of the Romish Bishops in Ireland: and whatever may be thought of them, enough has been said to prove, that those who composed, and those who now adopt them, never dreamt of such a junction with the Church of England as some well-meaning persons have desired.

it holds the Infallibility and Universal Headship of the Bishop of Rome. The Greek, Armenian, Syrian, Coptic, and Abyssinian Churches, though in many points far gone from the simplicity and purity of the Truth, are not so entangled; and also possess within themselves the principle and the means of Reformation, when it shall please God to rouse those Churches into action, in their acknowledgment of the Authority of the Scriptures. If a conscientious Roman Catholic, on light breaking in upon his mind, might still be content to hold communion with his Church in the hope of contributing to its reformation; yet he will be certainly led to feel, if light increase, that the rejection of the supreme authority of the Scriptures, and the acknowledgment of an Infallible and Universal Head on earth, are, virtually, a rejection of the authority of the Great Head of the Church in heaven, because it is the substitution of the authority of fallible and sinful man in the place of that of Christ. A conscientious member of other Churches may perhaps with the happiest effect, from the blessing of God, become the means of imparting, in proportion as he himself receives it, a continually increasing degree of the light of Truth to the members of his own communion: but it is inconsistent with a full acknowledgment of the Authority of the one Sovereign Lord in heaven to hold communion with a Church which virtually denies that authority; and precludes itself, by the very nature of its dogmas, from attempting any effectual reformation."⁶

On the whole then, with every feeling of commiseration for those who continue members

⁶ *Missionary Register*, September 1829, pp. 414, 415.

of that Church, may we, in the spirit of our Reformers, continue firmly to resist every effort, whether covertly or openly made, to disguise her true character, and again to fasten upon us her yoke of bondage.

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The next error that we have to encounter, is also no less wide of the truth. There are those who would affix upon the Church of England the character of popery, in consequence of her agreement in some respects with the Romish Church. The points referred to are either fundamental, or non-essential. Those fundamental articles of faith in which they agree, are not *Papal* but *Christian* doctrines : and instead of being derived from Rome, they are learned from the Bible, and are held by every orthodox church in the world.

Those points of agreement which neither involve the truth of any Christian doctrine, nor relate to Christian morals, may surely be regarded as non-essential. It does not seem to be sufficiently considered, that at the time of the Reformation the people of this country had grown up in the use of a certain mode of worship. How unwise then would it have been in our Reformers, to have made a greater change in outward things than a regard to truth actually required ; for they would thereby have done unnecessary violence to the Nation's predilections. Then also, with respect to the form of divine worship and church polity ; if considered on their own merits, apart from all prejudices, arising from whatever cause, they will be found to accomplish the sacred purpose for which they were instituted, as well, to say the least, as any mode of public worship, or church government in the world. For what good reason then should they be altered ? Man,

alas! is a restless creature, and ever "given change:"⁷ and when bent on the indulgence of this propensity, he seldom takes time deliberate upon the necessity or expediency his projected alterations; and is blind to the excellences of any mode of faith or worship which he may have become impatient. Our Reformers were actuated by a wiser spirit. They took time to discriminate between good and evil; they proceeded in the spirit of prayer and in separating from the Church of Rome rejected nothing but "the vile." Were their rule more regarded, many a breach in the unity of the Church would have been prevented, and many, that are yet open, would speedily be healed. May God of His infinite mercy, promote among all Christians greater simplicity in the love, in the holding, and in the teaching of Divine truth. Then we shall learn to entertain greater confidence in each other's motives and principles; brotherly love will continue and God will be in the midst of us, and that He will bless us.

⁷ Prov. xxiv. 21.

BOOK V.

CHAPTER I.

MENEZES' VISITATION OF THE DIOCESE.

1. THE Synod ended, Menezes lost no time in entering upon his visitation of the whole diocese for the purpose of carrying into effect the Decrees that had been passed. In India, as in ancient Greece and Rome, and in most countries of the East to the present day, the natives are fond of recording in poetic numbers the exploits of their heroes and benefactors. Accordingly, on the present occasion the partisans of the Archbishop composed an elaborate ode in Malayalim, detailing in flattering terms the work he had achieved. This laudatory composition was circulated in all directions; and wherever Menezes halted on his journey, it was chanted in his presence, accompanied with music and dancing. The inhabitants of the places which he visited seemed to vie with each other who should give him the most flattering reception. They strewed his way with cloths, matting, or branches of trees; carried him in

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Menezes enters upon his visitation—an ode composed in commemoration of his deeds. He is well received.

procession, in their churches; kissed his hands
invoked his blessing, and entertained him in
the best manner they could.

2. Nor did the Archbishop, on his part
neglect to improve these favourable indications.
He spared no pains to procure the good will of
the people, and to recommend to them the
doctrines and ceremonies of his Church: but
in this he did not always succeed. *Auricular*
confession proved his chief difficulty, for the
people were either too simple to comprehend
what it meant, or too reluctant to submit to it.
As, however, little would have been done
towards the subjugation of this Church to the
Pope, without the establishment of this in-
quisitorial system, he gave to it his special at-
tention: with what success, will be seen in the
sequel. His next care was, to induce them
to bring him all their Syriac books, which
were delivered to Francisco Roz, and three cat-
tanars whom, for form's sake, and to conciliate
the Syrians, he had associated with him, to
examine. These books were either corrected
or burned, as the examiners determined,
in pursuance of the Synod's Decrees. The Arc-
bishop then exacted of the ecclesiastics who
were not at the Synod, the oath which the
brethren had taken; and he afterwards endeavoured
to prevail upon the people to receive
confirmation, a rite to which he found them
general no less averse, than to the practice
of auricular confession. The cattanars whom
he had nominated to the different cures, were, for
the most part, says Gouvea, very ignorant; and
he endeavours to justify the appointment of
persons so incompetent for the office, by alleging,
that the faults of others laid this necessity
upon the Archbishop. He alludes to the seni-

cattanars ; but it is difficult to understand to what faults in them he refers, unless it is to their ignorance of those Romish ceremonies, which these novices in the priesthood, who were to supersede their elders, had been taught to use. He acknowledges, however, that the appointment of men so young to situations of such responsibility, soon became a cause of great embarrassment to both the clergy and laity. Menezes settled the stipend of these curates at three hundred Malabar fanams,¹ exclusive of the contributions for masses, the various customary dues, and whatever alms they might receive from the people.

A. D.
1599.

3. The Archbishop commenced his visitation at Diamper, which was one of the churches that had been dedicated to the two pretended saints, Mar Xobro and Mar Phrod, mentioned in one of the decrees of the Synod.² According to the decree in question, Menezes now dedicated the church to *All Saints*, who, by the way, had never before been heard of in this diocese ; and he appointed their festival for the 1st of November, according to the Roman Calendar.

Commences
at Diamper.

The order for the administration of baptism at this place, was the same as that which was read at the Synod.³ It is described by the Portuguese as much corrupted—an avowal on their part, whatever opinion may be formed of the mode in use, that it differed materially from that of their own church. When objected to, the cattanars present ventured to interpose, declaring, that they had baptized according to

¹ This, it is presumed, was the Madras single fanam, worth about two-pence ; and 300, about fifty shillings, must have been the *monthly*, not the *annual* allowance of these cattanars.

² Session 8th, Dec. 25.

³ Session 4th, Dec. 1.

their present ritual for fifty years. This they, no doubt, hoped would induce the Archbishop to allow them to retain it: but he, on the contrary, considered it so objectionable, as actually to invalidate the sacrament; and accordingly he re-baptized even the cattanars of the place, as well as the laity. However, to avoid giving offence, he performed the service in private. It has been remarked upon this proceeding of Menezes,* that if he had possessed equal power over all the Churches of the East, wherever the form of baptism might differ from that of the Roman Church, he would have been well entitled to the name that Jerome, in his Dialogue against the Luciferians, gave to the deacon Hilary, whom he called the Deucalion of the human race, because he also wished to re-baptize the whole world, though for very different reasons from those that actuated the Portuguese prelate. Menezes persisted in his determination to tolerate nothing but what emanated from Rome; and herein he did but act in conformity with the assumption of his Church.

The church at Diamper, with all its faults, real or feigned, had never ceased to be a source of great vexation to the heathen inhabitants, who had a pagoda very near it which was now falling into decay. This they attributed solely to the jealousy of the Christians' God, who, they said, could not bear to have their idol's temple in a better condition than his own. The holding of the Synod at Diamper was a still greater annoyance to the brahmins who attended upon this idolatrous temple; for they regarded all the Christian ceremonies and processions performed on that occasion, as insults offered

* La Croze, p. 284.

to their god. Out of revenge for this indignity, they did all they could to disturb the assembly, singing, and playing their barbarous music night and day, and carrying their idol in procession every evening around the pagoda, followed by a vast concourse of heathen.

A. D.
1599.

4. From Diamper, Menezes proceeded to Cotette, in the kingdom of Tecancute, where he found a young cattanar who had studied in the Jesuits' College at Vaipicotta. This ecclesiastic had been married a short time before the Synod of Diamper, and was now unwilling to submit to the prelate's command to put away his wife : for he could not think it right to abandon a woman whom he had married according to the ancient canons and the uniform practice of his Church. The Archbishop, however, who in such cases was inflexible, excommunicated him forthwith ; and the poor man immediately fell sick, and died in a few days. The cause of his death we are left to conjecture ; but the Portuguese historian declares that he was contrite, and received absolution before he expired. What a mockery of sacred things, at such a time, to go through the solemnity of absolving a man from an ecclesiastical offence, which he could not have avoided without violating the command of God ! But an impression was to be produced upon all that might hereafter feel inclined to follow the poor man's example ; and for this purpose, his sudden death was pronounced to be a visitation from heaven for his contumacy. Under this persuasion, both the inhabitants of the place, and all others who heard of the awful event, naturally felt alarmed at the prelate's excommunication. He hoped, therefore, in future, to find them more obsequious to his will.

Sudden death of a refractory Cattanar at Cotette—its effect on the people.

CHAP.
I.

Festival of
St. Thomas,
tradition of
his martyr-
dom—pre-
tended mi-
racle at St.
Thomas's
mount.

5. In this church he celebrated the feast of St. Thomas, on the 3rd July, the day appointed in the Roman Martyrology for the removal of that Apostle's relics in the town of Edessa; and here, Gouvea takes occasion to digress a little into his favourite subject, the martyrdom of St. Thomas, and gives the following curious account of the miraculous Cross of Meliapore."⁵—

“When the holy Apostle was murdered by the stroke of a lance, he was in prayer before a cross like that of the commanders of the Portuguese order of the Bird; and this cross was engraved upon a stone placed in a small oratory which St. Thomas had built on a hill near the city.” The oratory was destroyed in 1547 when the Portuguese became masters of the place; and after they had settled inhabitants in the town, to which they gave the name of St. Thomé, they resolved to build a church upon the hill, under the invocation of the holy Virgin. They had heard from the ancient inhabitants, that this was the place where the Apostle was martyred, which further encouraged them to undertake the erection of a new church on the spot. They had scarcely begun to dig

⁵ These subjects are fully described in the works of Maphée Osorius, and other authors who have written upon the conquests of the Portuguese in India. In speaking here of Meliapore, Gouvea says that it is called Calamina in the Roman Martyrology: upon which La Croze remarks, that this name is taken upon very suspicious authority, and that it is unknown in India. The word signifies in Arabic, a castle, and *Calamina* might have been derived, by a confusion of terms, from an ancient fortress which the Portuguese built at the commencement of their conquests, upon the coast of Guinea, in Africa. This castle bears the name of *Castel de Mina*, or *Castel Mina*. La Croze, p. 286. The whole of the account from which La Croze has made this short extract will be found in Gouvea, liv. ii. ch. ii. pp. 382—392.

in order to lay the foundation of the edifice, when they discovered among the old ruins a large stone, which was in their way. Accordingly they ordered it to be removed; but when turned for the purpose, blood was found beneath it, and the earth that covered it was also stained with blood that appeared to have been recently shed.⁶ This stone, so celebrated in all the histories of India, had upon it an embossed cross, surmounted by a bird, and surrounded by an inscription in very ancient letters.⁷

A. D.
1599.

We may well believe, that little or no further proof was required to persuade a superstitious people, that a stone found under such circumstances was a monument to be revered both for its sanctity and antiquity. However, to increase the authority of the adoration claimed

⁶ This very much resembles the account that the heathen give of the origin of the principal idol and pagoda of Tinnevely, the capital of the province of that name in South India. On attempting to dig up a stone, over which on three successive evenings a child had stumbled and spilled the milk he was carrying, as soon as it was struck, blood is said to have started from it. Immediately the men desisted from their work; concluded that the stone was a god; and built over it a small *swami house*, or idol temple. In the course of time this was followed by other enclosures of larger dimensions, until the mysterious idol was at length surrounded by one of the most spacious temples of South India, which exists to this day. The reader will judge whether of the two prodigies is the more worthy of belief.

⁷ Benjamin Schultzes, one of the earliest Danish missionaries at Tranquebar, and afterwards the first protestant missionary at Madras, has made a very judicious remark upon this stone and its inscription. After a very careful examination of it, he concludes, as what appeared to him most probable, that "all this pretended discovery is among the number of those impostures that are called 'pious frauds.'" Continuation of the accounts of the Missionaries of Tranquebar, pp. 280, &c. La Croze, App. p. 31. Should any reader have a curiosity to see the figure of this stone, he may find it in Father Kircher's account of China.

for it, they deemed it expedient to call in the aid of miracles, which were readily produced. Ten years after the discovery of this notable stone, that is, in 1557, the Jesuits say that it began to sweat blood on certain days, and at regular hours; and in consequence of this phenomenon, it became one of the chief objects of adoration in India.

La Croze here follows Gouvea's example, digressing from his immediate subject, to remark upon this imposture, that there can be little doubt that it would have continued to be exhibited to the present day, had not the town of Meliapore fallen into other hands. The suspicion here expressed is confirmed by the following extract from a letter written by Father Tachard in India, about the beginning of the year 1711. It relates to the only attempt that the Portuguese have since made to repeat the miracle.

“It cannot be denied that miracles were continually performed to the honour of our Lady of the Mount. One sees here, as in Europe, where also there are miraculous images, various tokens of the piety of the faithful, which have been cured thereby of different maladies. Eight days before Christmas, the Portuguese celebrate with great solemnity a feast which they call, The expectation of the Virgin Mary. A prodigy occasionally happens at this time which contributes much to the veneration that the people already had for the holy place. This prodigy was so undoubted, and so public, as it was examined so closely by the Christians and Protestants who came in crowds that day to church, that the most incredulous among them could not in the least hesitate to believe it. Of this any one may be easily convinced.

by the following circumstances, which I learned from one of our missionaries who had twice⁸ witnessed it in company with more than four hundred persons, of all ages, sexes and nations, among whom there were many Englishmen, whom no one will suspect of too much credulity on such a subject.

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1599.

"It happened about seven or eight years ago, that during the sermon preached at the feast of expectation, when the church was filled with people, all at once a confused noise rose from them on all sides, crying, *A miracle!* The missionary, who stood near the altar, could not refrain from proclaiming it as well as the rest. Indeed, he assured me that this holy cross, which is hewn out of a coarse rock, ill polished, and of a dark grey colour bordering upon black, began on this occasion to assume a reddish hue; then it became brown, and afterwards a brilliant white."

Upon this La Croze says,—“It is obvious to remark here the effects of fire upon the stone, secreted either within or under it.” In that case, the next effect would be nothing more than the smoke of the fire escaping. F. Tachard goes on—“At last it was covered with dark clouds, which hid it from our sight, and dispersed at intervals. Afterwards the cross became moist, and perspired so copiously, that water was distilled upon the altar.”⁹ The Christians, in devout admiration, tried to preserve some linen cloths wet with this miraculous dew. In compliance with the request of many per-

⁸ “The reader, will mark the word *twice*. This pretended miracle was said to have been wrought only *once* in a great number of years. There are many other contradictions in this account.” La Croze.

⁹ See note upon this *sweating* stone at page 103 of this volume, Sess. 8th. Dec. 9.

sons of consideration, and also to assure himself of the certainty of the miracle, the missionary ascended the altar ; and having taken seven or eight napkins, and wiped the cross with them, he returned them soaking to their respective owners. It is worthy of remark, that the cross is made of a very hard stone, and like the rock to which it is attached ;¹ that the water ran from it in abundance, while all the rest of the rock was quite dry ; and that the day was very hot from the ardent rays of the sun. Some English protestants who visited the altar, could not deny what they saw with their eyes. They also went to the top of the church on the same side, and searched carefully, to see if they could not detect some trick with which it was intended to impose on the people's credulity. But after many fruitless examinations, they were constrained to confess that there was nothing natural in the event, and that, on the contrary, it was extraordinary and supernatural. They were persuaded indeed, but not converted."²

¹ " This description of the cross being attached to a rock, does not agree with Gouvea's account of its being found in the earth among some ruins." La Croze.

² This is a marvellous tale indeed : but hardly more marvellous than the silence of these Englishmen, who were so curious, or rather, as it appears, suspicious about it. Nor is it less surprising that the alleged miracle, whose recurrence is said to have been so frequent during the residence of the Portuguese, should have ceased from the time of their departure. Perhaps we ought to believe, that St. Thomas, whom they had adopted as their tutelary saint in India, would not condescend to work such a wonder for any who neglected to pay him equal honours.

The small mountain where this occurred is about eight miles from Madras, and is called, St. Thomas's Mount. In the church erected upon it, they preserve a portrait of this Apostle, which the priest in attendance, in 1816, assured the author, was an excellent likeness. At Meliapore, long since

“ Many years have passed away since that miracle was seen in the holy mount, and from that time nothing like it has been observed.” Its discontinuance may, perhaps, be accounted for, by again recurring to the conjecture of La Croze—“ That as the Portuguese who discovered the stone and wrought the prodigy, alone had the skill to produce this wonderful effect, it naturally ceased when the cause was removed.”

A. D.
1699.

Such accounts as these are read with varied feelings, some persons regarding them with credulous and superstitious awe ; others treating them as subjects for mirth. But every considerate person will think, that they furnish cause rather for sorrow, than diversion. A man that is impressed with any regard for the glory of God and the sanctity of religion, cannot reflect without grief upon impositions like this. Could it be believed, were it not too notorious to be questioned, that such obvious frauds should be practised by a church, that presumes to arrogate to herself exclusively the character of truth ; while at that very time, and as long after as she had the power, she was employing the most inhuman tortures in defence of any absurdity she chose to call sacred, and to maintain a tyrannical authority over the consciences of mankind !³

called St. Thomē, the Romanists have erected a spacious church, where they show some relics of the Apostle, consisting of a few rags and bones, which are kept in a glass case, and fixed in the wall over the altar.

³ Asseman is much displeas'd with La Croze for his allusions here to the prodigy of the blood of St. Januarius, the patron saint of Naples. On this deception, however, we have the testimony of an intelligent Englishman (Addison's Remarks on several parts of Italy, vol. i. p. 196), who says—“ I had twice an opportunity of seeing the operation of this pretended miracle, and must confess I think it so far from

CHAP.
I.

Another
cattinar ex-
communicated at
Coramabur
—rebuked
by a pre-
tended mi-
racle.

6. But it is time to return to the Archbishop. From Cotette he proceeded to Coramabur, in the kingdom of Porca, where he excommunicated another priest, for refusing to put away his wife. This excommunication was followed by a circumstance almost too trifling to relate, were it not that it furnishes another illustration of this prelate's character, who was impious enough to pretend that he had the authority of miracles for requiring so manifest a violation of Jesus Christ's command,⁴ "What God hath joined together, let not man put asunder." It is said, that this cattinar approached the altar for the purpose of taking the sacrament, but that he was prevented *by the wafer slipping two or three times out of his hand*. No attempt is made to account for the Archbishop's allowing an excommunicated person to enter the sanctuary; nor for the still greater violation of eccle-

being a real miracle, that I look upon it as one of the most bungling tricks that I ever saw." How much wiser and more consistent it would be, for intelligent Romanists to give up the idle stories of which they may be ashamed, rather than, while retaining them as unquestionable, to take offence at those persons who think it their duty to caution the world against such a system of deception.

Even England has been imposed upon by similar frauds in her days of papal darkness. e. g. "There was another famous imposture discovered at Hales in Gloucestershire, where the blood of Christ was shown in a vial of chrystal, which the people sometimes saw, but sometimes they could not see it; so they were made to believe that they were not capable of so signal a favour as long as they were in mortal sin, and so they continued to make presents till they bribed heaven to give them the sight of so precious a relic. This was now discovered to have been the blood of a duck, which they renewed every week, and the one side of the vial was so thick that there was no seeing through it, but the other side was clear and transparent; and it was so placed near the altar, that one in a secret place behind, could turn either side of it outward." Burnet's History of the Reformation, Book iii. an. 1535.

⁴ Matt. xix. 6.

siastical discipline of which he, or whoever officiated on the occasion, was guilty, in putting *the actual body of Christ*, as, it will be remembered, the papists call the wafer, into the man's hand. But this would have spoiled the device. A miracle was wanted for this special purpose; and it was more convenient to leave the improbabilities of the event in obscurity, than to attempt an explanation.

A. D.
1599.

7. While Menezes was at Coramabur, the cattanars and laity of the place informed him, that the mountains in their vicinity were inhabited by a people who, though at present idolaters, were very docile; and they ventured to assure him that he would not find it difficult to introduce Christianity among them, especially if he would engage to confer on them the honours and prerogatives formerly enjoyed by the Christians of Malabar. Accordingly, he deputed two cattanars to visit them, and the reception they met with encouraged him to proceed. After some further communication with these people, he was so sanguine in the hope of making an easy conquest of them, that he resolved to erect churches for them before the congregations were formed; and having obtained the consent of the petty rajahs of the regions where they dwelt, he built several places of worship on their lands, and induced a number of them to embrace the Christian faith. These mountaineers are called Mallées; their habits are simple, and they hold very little intercourse with the inhabitants of the low countries. It appears, however, from the accounts of some Italian missionaries, of whom we shall have occasion to speak hereafter, that the Roman church did not strike its roots very deep in these mountains,

Conversion
of some
moun-
taineers.

CHAP.
I.

Menezes preaches to the heathen with some effect.

8. The Archbishop did not confine his attention to people of this tractable character, but preached also, through an interpreter, to the Naires, and other idolaters, on every suitable occasion: and as a curiosity to see this formidable prelate, and also the Romish ceremonies now for the first time performed in those parts, brought them in crowds to the church doors, he had a fair opportunity to address them. He is supposed to have placed himself in great jeopardy from these haughty soldiers, by the vehemence with which he inveighed against their idols; but nothing could moderate his zeal, nor was it altogether without effect, as he prevailed upon some of them to join his church.

His attention to secular business.

9. From Coramabur he went to a place called Diamper, a village of less consequence than that of the same name where the Synod had been held. Thence he proceeded to little Paru, and next to Molandurté, where he had been before the Synod. In these places he received the oaths of the ecclesiastics who were not present at the Synod, confirmed the people, and established the Roman sacraments and customs. His zeal and application to this business are said to have been incredible: nor was he less attentive to the affairs of state. The Portuguese historian enters into commercial and political details, which show that the prelate was by no means ignorant of the interests of his nation, nor negligent in promoting them to the extent of his ability: and his mode of proceeding in the attainment of every object of sufficient importance to claim his attention, will be found fully to confirm the character that has been given of him—That he knew how to unite with religion the shrewdest Machiavelism, or even

falsehood, when he thought it conducive to the security of the Portuguese at Cochin, and other places on the coast. Of this we have already had abundant confirmation in the foregoing pages: but as it is not the object of this history to enter further into secular matters than may be necessary to connect the record of ecclesiastical events, the reader is referred for particulars to the Archbishop's own historian and panegyrist.⁵

A. D.
1599.

10. While at Molandurté, he heard of the death of Don Antonio do Noronha, governor of Cochin, which obliged him to repair thither, for this event had caused some derangement in the Portuguese affairs, which the Archbishop alone had authority or ability to adjust. This business being arranged, he set off again for Paru; and thence, for Angamale, which, it will be remembered, was the principal church on the coast, and the ancient residence of the Syrian Bishops. Here he was received with great pomp, the road being covered with mats, over which were spread native cloths of a fine texture. Not content with showing him this mark of respect, the people, in imitation of our Lord's entry into Jerusalem, cast their garments in the way. While he tarried here, they honoured him with the best entertainments the country could afford. That which seemed to give the prelate the most pleasure, was the performance of a child, six years old, of great beauty and splendidly attired, who chanted with a melodious voice the ode which had been composed in commemoration of his achievements. This is said to have been done, in imitation of the children who welcomed Jesus into Jerusalem, "cry-

Death of the
Governor of
Cochin.

⁵ Gouvea's Account of his visitation after the Synod. See also La Croze, Liv. 3rd.

ing in the temple, and saying, Hosanna to the Son of David:" as it is written, "out of the mouth of babes and sucklings, thou hast perfected praise."⁶ When we consider all the circumstances of this Archbishop's visit to this people, we cannot but feel scandalized at such an appropriation of these passages of Holy Writ.

Menezes' reception and proceedings at Angamale —destruction of Syriac MSS.

11. There were three churches at Angamale ; the largest, which may be considered as the cathedral of the diocese, was dedicated to the Nestorian Abbé, Hormisdas, who has been repeatedly mentioned in the foregoing pages. Menezes, as in other instances, transferred his festival to that of the Persian martyr of the same name ; and he found no difficulty in persuading the people that this was the true patron of their church, whose feast, he said, they had hitherto celebrated on the wrong day. His sojourn at Angamale was protracted beyond the usual period of his visits, not only in consequence of its being the principal station of the Syrians', but also because of his having much business to transact there. He baptized several heathen whom he had previously instructed, and separated many cattanars from their wives. Here the archives of the bishopric were kept ; and it is greatly to be deplored that he burned all he could meet with, besides vast quantities of ancient manuscripts, for no other reason but because he *suspected* their orthodoxy, not deeming it necessary to ascertain whether there were grounds for his suspicion. It is supposed that at this time every authentic document relating to the origin of the Malabar church perished in the flames, so ardent was the prelate's zeal to

⁶ Matt. xxi. 15, 16.

burn whatever tended to prove the dependence of this church upon the Syrian Patriarch of Babylon. Would that these were the only monuments of antiquity, of which the ignorance, the intolerance, or the superstition of men, have deprived the world! For to no better motive is to be attributed the loss of many works that would now have been of incalculable value, to illustrate profane and ecclesiastical history.

A. D.
1599.

12. To refresh the Archbishop after his great fatigues, the Christians of Angamale amused him with a public entertainment, after their manner; a description of which may not be unacceptable to the reader, as tending to elucidate the customs of the country.

A public entertainment given him.

These entertainments are usually given at night, commencing about two hours after sunset, that is, at eight o'clock, the sun in South India always setting about six; and they last till about an hour after midnight. Contrary to the custom of the heathen at their nautches, in which the women are the only dancers; here they were excluded from the entertainment, and the dancers were men. Before they began each made a sign of the cross, and then chanted together the *Te Deum*, followed by a hymn in honour of St. Thomas. Next, they sang several songs in commemoration of the good deeds of their ancestors, or the virtues of their saints. So that this diversion had all the appearance of an act of devotion; and Gouvea has taken occasion to contrast it with the profane songs sung by Europeans on many public occasions, which, he says, appear to be composed to excite the basest passions. Had all his remarks been equally founded in truth, his writings would have been valuable indeed! His invectives are too well merited by most European nations,

both in their songs and dances, but by none more than his own countrymen, the Portuguese, especially in their *Autos Sacramentales*, which are *religious farces*, for the most part full of the grossest impiety and infamy.⁷

Angamale was governed by two rajahs, from one of whom Menezes obtained a piece of ground, with permission to erect upon it a habitation for the Jesuits, whom he thought it for the interest of his country to establish at this important station. It will be seen in the sequel how completely his calculations were defeated; for these very establishments which he had erected with so much expense and care, led to the subversion of all his labours for the papacy and the Portuguese interests.

Portuguese
kill a cow—
consequent
danger from
the Brah-
mins to Me-
nezes and
his retinue
—he extri-
cates them
by denying
the fact.

13. While he was thus resting in the protection of the native princes, and the attachment of the people, who, at Angamale, seemed disposed to do whatever he required; an incident occurred, which, however ridiculous it may appear to persons unacquainted with Indian prejudices, threatened very serious consequences to the parties implicated, and, for the moment, involved the prelate in greater embarrassment than had before surrounded him. Hitherto it had been his policy to abstain as much as possible from every thing calculated to offend the predilections, or hurt the feelings of the native heathen; and with this object he had prohibited the use of animal food by his followers. But some Portuguese in his train, weary of this abstemious mode of living upon vegetables, resolved to regale themselves with some beef, and killed a cow for the purpose. As the Hindoos have a superstitious veneration for this animal, and

⁷ Geddes.

A. D.
1599.

deem it a greater crime to put one to death than to murder a man; it was necessary to take every precaution to conceal from them what had been done. It soon came, however, to the ears of the brahmins, who made bitter complaints to the rajah of Mangate. That prince was allied to the rajahs of Angamale, whom he immediately acquainted with the sacrilege, as they thought it, which had been committed. This offence produced a great commotion among the princes and nobles, who threatened to kill the Archbishop and all the Portuguese in his train. This fearful determination would, no doubt, have been executed, but for the interposition of one of the rajahs, whose friendship Menezes had previously secured by some valuable presents. This prince suggested, that it would be but just that they should first hear what the Archbishop had to say about it, and to be well assured of the fact before they proceeded to such extremities. To this they agreed, and the threatened mischief was averted; but whether in a way consistent with Christian principle and the Archbishop's sacred office, the reader will judge. He, with the Portuguese, resolved stoutly to deny the fact: and he offered a large sum of money to any that could convict him or his people of the imaginary crime imputed to them. The witnesses were at hand, who, as he was aware, were required by the laws of the country to confirm their evidence, by holding their hands in boiling oil for a given time without being hurt. As, however, they refused to submit to this ordeal, their accusation came to nothing, and they were covered with confusion and reproaches for the tumult they had raised.⁷

⁷ The reason of the Hindoos' extraordinary veneration for the cow, it will be more suitable to explain when we describe their

CHAP.
I.

The see of Angamale translated to Cranganore.

14. From Angamale Menezes passed on to the church of Agaparambin; then to that of Mangate: whence he returned to Vaipicotta, which, it will be remembered, was the first and most considerable station of the Jesuits in Malabar.

From Vaipicotta he proceeded to Cranganore, where the Portuguese possessed a town and fortress. He took measures while here to obtain the sanction of the Pope and King of Portugal, for the removal of the see from Angamale to Cranganore: for he considered that they would be much more likely to retain the Syrians in subjection to Rome, if their Bishop were within the power of the Portuguese, than while he resided within the dominions of the native princes. It does not appear, even from Gouvea, that he had any better motive in seeking this translation. It will be seen that he obtained his primary object; but that, instead of consolidating the civil and ecclesiastical power of the Portuguese in the diocese, it led to the ruin of both.

A wealthy Christian converted to the Roman faith by a feigned miracle.

15. From Cranganore he went to Muttan, in the territories of the rajah of Muterte: and thence to Pallipporan, in the dominions of the Rannee of Pimenta. Here he effected the conversion of a wealthy Christian, who had hitherto been much opposed to the Church of Rome: but he was indebted neither to reason nor per-

religion and customs generally: but we may take this occasion to relate an instance of it given by the Portuguese historian. He says, that in the year 1597, a rich Indian of Dia paid down, in the Archbishop's presence, sixteen thousand crowns for the marriage of a cow with a bull. After this, we may believe almost any thing that can be related of this absurd superstition, and also of the Archbishop's disgraceful concessions to this idolatrous people, in prosecution of his designs.

suasion for this conquest. It was a *notable miracle* that disarmed the man of his hostility. As his influence in the place was great, and he had numerous friends among the ecclesiastics in attendance upon the prelate, (one of whom was the Archdeacon, who began to feel, says Gouvea, some remorse of conscience for the past) the Archbishop saw the importance of gaining over this man, and called in miraculous aid for his conversion. At the close of a solemn procession, when Menezes was giving the usual benediction, this Christian, with the Archdeacon and several of his friends, beheld the prelate's visage on a sudden illumined with glory. Struck with awe, the man at once avowed himself a convert. The party went immediately to the jesuit, F. Roz, to tell him what they had seen, and the wonderul effect it had wrought upon their friend.

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1599.

16. Were this an isolated case, most readers would concur in the opinion, that it was "not worth relating."⁸ But when it is viewed as part of the system pursued by Menezes to seduce this simple people from the faith of their fathers, it is important to investigate the cause of this luminous appearance. It will serve also as a specimen of similar prodigies that fill the narrative of his present visitation, but which it would indeed be tedious to repeat. We shall, therefore, follow the example of La Croze, and shew where the Archbishop most probably learned to practice this device.⁹

The imposture explained.

Towards the close of the year, 1588, the Inquisition at Lisbon discovered and condemned a similar imposture. *Maria de la Visitacion*, a nun of the Dominican order, of the convent of the

⁸ Lee's Brief History.

⁹ La Croze, pp. 300—302.

Annunciation at Lisbon, succeeded by feigned miracles, and especially by pretending to produce an impression of the Saviour's wounds, in establishing a great reputation for sanctity. The celebrated Louis de Grenade was the first and most zealous writer in her praise. The second was no less a personage than Pope Sixtus V., who, in order to confound the heretics, wrote a book in French upon the virtues and miracles of this holy nun.¹ Philip II., of Spain, to satisfy the world that he firmly believed all that was reported of her sanctity and miracles, had the royal standard of the Armada, which came against England in 1588, blessed by this holy nun.

After enjoying her celebrity for several years, she was detected in a secret conspiracy in favour of Don Antonio, prior of Crato, whom the populace had elected king of Portugal, after the death of Don Hény. Philip II. of Spain had reduced Portugal under his own dominion; and on the detection of the nun's mal-practices, the Spanish court ordered her to be committed to the Inquisition. After undergoing a rigorous examination, she confessed all her impostures and the motives that induced her to deceive her companions. Among other pretended miracles, she frequently caused her face to be covered with glory. When asked what device she had used to produce this effect, she answered, that she filled a small brazen vessel with fire, and placed it before a mirror in such a position, that the reflection of the light might fall upon her face where she sat. This and other ex-

¹ The work of Sixtus was published in Paris, in 1586, and dedicated to the Queen, by Stephen de Lusignan, a Dominican, known by several other works.

posures were published by order of the Inquisition, and she was deprived of the honour of a place in the Roman calendar of saints. Thus far La Croze ; and another writer closes his account of this impostor with the following reflection. " Unhappy nun ! hadst thou but let alone princes' titles, and hadst thou made no other use of thy impostures, but to have confounded *protestants* and their *doctrines*, thou mightest have died with the honour of thy wounds, and have been worshipped upon an altar, and have wrought a thousand miracles before this time : and that very court, (the *holy inquisition* !) which condemned thee to all these shameful punishments for pretending to them, would have condemned all of impiety and heresy, who should have presumed to have called the truth of any of them in question.²

Seeing then the facility with which this artful woman imposed upon the Portuguese in their own country, the Archbishop would find little difficulty in deceiving these simple Indians with a similar vice : and we now know quite enough of his character to believe, that he would not scruple to resort to such an expedient for the conversion of a man, whose patronage was so important to his cause. But how fearful to think of a mortal daring to provoke the Most High, by ascribing to supernatural agency the effect of such a contrivance, for such purpose. Whether it were less culpable than the blasphemy of the Jews, who attributed our Lord's miracles to " the prince of the devils,"³ God will judge. Yet we cannot but stand amazed at His forbearance towards a man, who, while

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² Geddes.—Church History of Ethiopia, p. 481, &c.

³ Matt. ix. 34.

invested with the most sacred office in the church, presumed to offer such an insult to His Divine Majesty.

17. From Muttan the prelate went to Calucate, in the kingdom of Porca, where he held a confirmation. Finding among the candidates several who, according to long established usage, especially in the South, had received at their baptism the name of Jesus, he thought proper to change this name. Nothing more was done at this place worth recording.

Thence he proceeded to Porca, the capital of the kingdom. The church here was built by the rajah, who, though a heathen, attributed a victory he had gained to the cross that was displayed upon the Christians' banner. Not long after his triumph he erected this church as a monument of his gratitude, and dedicated it to the Holy Cross.* It was subsequently given to the Jesuits, who formed an establishment at the place.

The next visit of the prelate was to Calecoulan, where he made peace between the Portuguese and the rajah of the country, and obtained from him a written permission for any of his subjects to be baptized who might choose to embrace Christianity. At the same place he adjusted the affairs of the Church, which are said to have been much disordered, both in consequence of the wars, and also through the natural indolence of the native ecclesiastics.

* It is very usual for the Hindoos to pay great respect to the emblems of other religions. For instance, the tombs of Hassan and Hosein, which the Mahomedans carry in procession at their Mohurram, also the images of the Roman Church, which are exhibited in a similar manner at their different festivals: these they call the *swamies*, or gods, of their respective worshippers, and shew them, what they deem, becoming reverence.

18. The next place of note⁵ visited by Menezes, was Coulan.⁶ The church there was dedicated to St. Thomas, and belonged to the Portuguese, who had taken it from the Malabar Christians when they gained possession of the town.⁷ It was one of the most ancient churches on the coast, and is said to have been founded by the Nestorian saints, Mar Xabro and Mar Prodh, 733 years before the year 1603, that is to say, A. D. 870. This, as we have seen from Cosmas, was many ages after the establishment of Christianity in these parts. When the Portuguese first captured Coulan, the Syrians there attached themselves to them as fellow Christians: but when they became better acquainted with the doctrines and forms of the Roman Church, they withdrew from them, and built a church for their own use about half a league from the town. Here they were visited by Menezes, who, says Gouvea, found the divine service very much neglected.

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Arrives at
Coulan—
history of
its capture
by the Por-
tuguese.

19. There was another church about twenty-five leagues off, near Cape Comorin, which was

A gross
abuse in a
neighbour-
ing village
reformed.

⁵ In his account of the Archbishop's visitation, Gouvea mentions several places, and even kingdoms, of which no trace is to be found in any chart or history extant. This may arise from the frequent changing of their names, as well as from the insignificance of those petty kingdoms, several of them being comprised within a space of country hardly enough to make one respectable kingdom in any other part of the world. It were needless, therefore, to mention such places, unless any thing remarkable should occur at any of them; as their mere names would tend rather to embarrass, than assist the reader in following the prelate through the country.

⁶ Quilon.

⁷ "We are told of a lively thing spoken by a Portuguese captain, that was very brave, but had scarcely bread to eat, who, in this siege, having seven of his teeth struck with a musket bullet, after he had wiped his mouth, said, the Mahometan had done him no injury, and had known, doubtless, that he had no need of teeth."—Geddes, p. 75.

situated in the kingdom of Travancore, where, it is asserted, the Christian religion had wholly disappeared : for there remained neither priest, nor the administration of the sacraments ; the inhabitants were never baptized, and they publicly worshipped a monstrous image of a serpent. So that scarcely a vestige was left of F. Xavier's labours there. Notwithstanding all this, they retained the Christian name, in order to entitle themselves to the honours and immunities enjoyed by all Christians in Travancore. When they came to Coulan, another Christian station, for traffic or any other purpose, they entered the church, and even took the sacrament with the rest of the communicants. It is hard to believe how such an abuse of sacred things could have been tolerated even in those degenerate days of Christianity in India : but Gouvea positively asserts it, and there is too much ground to think that he is correct. The fact, it seems, was notorious, and the Archbishop had been informed of it during the sitting of the Synod : and now, finding himself so near the spot, he desired to visit it for the purpose of removing the scandal. But his travelling thither was unsafe ; for the Portuguese were not on good terms with the rajah of Travancore, whom they had injured too seriously at the taking of Coulan, as well as on other occasions, for him so soon to forgive their injustice. The road also had become impassable in consequence of the heavy rains that were still falling, the S. W. monsoon having set in. Accordingly Menezes changed his mind, and took the opportunity of speaking to eight of the principal inhabitants of the place, whom trade and some other business had at that time brought to Coulan. Having called them into his pre-

sence, and instructed them, he proceeded forthwith to baptize them and their attendants, amounting in all to thirty persons. How extraordinary that a people so ignorant and superstitious, should be thought in so short a time to have received sufficient instruction to justify their baptism ! But this, as we have seen, and shall see again, was not extraordinary in the Romish missionaries. On the contrary, it was their usual practice. When these people took leave of the prelate, he sent with them an intelligent cattanar, whom he appointed vicar of their church. This ecclesiastic is said to have led the rest of the inhabitants very soon to the belief and obedience of Christianity, and to have prevailed upon them to renounce the worship of their idol : and, according to Gouvea, this church has remained ever since as stedfast in the faith as any other of the diocese.

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20. It is foreign from the object of this History to enter into the affairs of state which Menezes regulated at Coulan. The Portuguese historian says, that he conducted them with astonishing address for the advantage of his own nation : but other writers declare, that he paid little or no attention to the rights of the people, or the possessions of their sovereign. " If he could have had hands to have executed it, he had served the King of Travancore a much worse trick than violating a solemn agreement openly, within a week after it was made, and the ordering a fort belonging to a prince, that was in peace with him to be treacherously demolished." ⁸ All this, and more than this, as we have seen, ⁹ he had done at his former visit to these parts ; but he had now grown even

Opposite -
views taken
of Menezes'
conduct.

⁸ Geddes, p. 75.

⁹ B. iii. ch. 3. s. 8—11.

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Reform at
Tivellycare
—charter
preserved
there on
copper-
plates.

less scrupulous in the prosecution of his designs.

21. His next visit was to the church of Tivellycare, in the territories of the Rannee of Changanate. This was one of the best built churches in the country, but the people were very ferocious and intractable. Divine service had been much neglected; some of the cattanars wore their hair long; without the tonsure; appeared in public with a sword and buckler richly set; and, what was a greater offence than all, in the judgment of the Romish prelate, *they led a domestic life with their wives and children.* The first day that the Archbishop went to their church, a very small number of Christians were present; and even these few took care to keep aloof from him and his attendants, through a superstitious notion that they should be polluted by mixing with Europeans. Circumstances so unfavourable to his progress compelled Menezes to sojourn here longer than usual: nor did he tarry in vain. By the preaching both of himself and his cattanars, he gradually conciliated the people; and, in the end, he prevailed upon the priests to wear the ecclesiastical habiliments; and upon the people, to submit to confirmation and confession, as well as to give up their bigoted aversion to hold familiar intercourse with strangers.

To preserve them in these improved dispositions, he left them one of the most learned ecclesiastics of the diocese, appointing him vicar of their church. So completely did he, by these proceedings, ingratiate himself with the people, that they now ventured to shew him three large plates of copper, which they considered an inestimable treasure. On these were engraven, in different native characters,

the privileges and revenues granted by the rajah who founded Coulan, to the church that Mar Xabro and Mar Probh had erected at Tivellycare. The high value they set upon these ancient monuments caused them, before shewing them to the prelate, to exact from him an oath that he would not remove them to Angamale, where, it will be remembered, the archives of the diocese were at that time preserved. These copper-plates resembled those formerly belonging to the church of Cranganore, which, as already related, the Portuguese had lost.¹

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22. But the Archbishop had some formidable enemies to encounter here. The Mahomedans, who were very numerous and powerful in those parts, took great offence at the unusual solemnities and processions of the Christians, during the prelate's sojourn in the town; and on the day of his departure they assembled together, determined to raise a disturbance, and lay violent hands on his person and his attendants. But the Christians having taken up arms in his defence, and being joined by the Naires, who regarded them as brethren and allies, the Mahomedans found themselves too weak to resist them, and were glad to retreat. Menezes then departed in safety.

Mahomedans' hostile intentions defeated.

23. From Tivellycare he proceeded to a small church at Gundara, in the midst of a wood, where he found the inhabitants very poor and ill taught, but extremely docile, and inclined to do whatever he required of them. His visit, therefore, to this place, caused him little trouble. Indeed, his busy mind would soon have looked out for more employment, had it not been fur-

Rajah of Gundara invested with the title of, Brother in Arms to the king of Portugal.

¹ Book i. ch. 4. sec. 8.

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nished for him by a visit he received from the rajah of Gundara. The king of Spain, as sovereign of Portugal, had conferred on this prince the title of, *Brother-in-Arms*; and he now came to receive it at the prelate's hands, who invested him with the honour with the usual ceremonies. Hitherto this imaginary dignity had been granted only to the rajah of Cochin; but it had now become an object of ambition with most of the native princes on the coast.

Zeal of the
heathen at
Calaré; an
example for
Christians.

24. The next church he visited was that of Calaré; but he was obliged to go thither as privately as possible, in consequence of a dispute then pending, between the rannee of Changanate and the rajah of Travancore, about the jurisdiction of the place. Accordingly he landed in secret, and celebrated mass here on the 28th August, the festival of St. Augustin, the patron of his order. The Christians of the place informed him, that at a distance of little more than a league there were above a hundred and forty idols' temples, all well endowed and maintained, although the country of Calaré was one of the poorest in Malabar. What an example for believers in the Lord Jesus Christ! How long will they suffer themselves to be put to shame by this profusion in the cause of idolatry and falsehood! When will the character given by St. Paul of the Corinthians' generosity describe that of the Christian world! "How that in a great trial of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped,

but first gave their own selves to the Lord, and unto us by the will of God." ²

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O God, the Holy Ghost, shed Thy blessed influences on the church, till the hearts of all that bear the Christian name be stirred up, as the heart of one man, to spread the Gospel of Jesus through the world! All we have is too little to express our gratitude to Him, Who died that we might live, and hath illumined our dark world with the hope of a blessed immortality.

25. From Calaré Menezes proceeded to Caranamaté, where the people assembled in crowds about the church door, from a curiosity to see him in his pontificals; and he availed himself of this favourable opportunity to address them. Speaking through an interpreter, he inveighed in such strong terms against their idols, that some of the Naires were grievously offended, and, bending their bows, they would have shot him, had not some Christians interposed to prevent them. There was also a division among themselves, one party excusing the Archbishop's zeal as consistent with the Christian law, the other wishing, at any risk, to revenge the insults he had offered to their gods. So great was the tumult, that the prelate's interpreter took fright and fled: but he himself remained unmoved, and continued to address the people in the same strain, through a child, who understood both the Malabar and Portuguese languages. His perseverance at length succeeded in restoring peace, and the Naires retired; but not before three of them had become converts to the Christian religion, one of whom is described as a boy thirteen years of age, of a beautiful form,

Menezes reviles the heathen gods at Caranamaté—produces a tumult, which is quelled—three conversions—one appears to have died in the faith of Jesus.

² 2 Cor. viii. 2—5.

and the son of one of the principal inhabitants. This youth afterwards went to Goa, where he soon died, first having received all the sacraments, and invoking to the last the sacred name of Jesus. If he did indeed die in the faith of that blessed Name, he was taught of God, and translated to the glory of heaven, notwithstanding the darkness and superstition that surrounded him. Oh! it is refreshing to the mind to believe and hope, that some members of the Roman church, putting no trust in the merits of creatures once like themselves, look for pardon and eternal life to the meritorious death and passion of Him, Who is the only Redeemer of this fallen world.³ These, instead of calling for deliverance, in life or in death, upon departed saints, none of whom are yet risen from the dead, commit their souls to the "one Mediator between God and man."⁴ Such believers, whatever the circumstances under which they live and die, will assuredly sit down, with Abraham, Isaac, and Jacob, and all the ransomed of the Lord, in the kingdom of their father.⁵ If the faith of this young man was true, the name of Jesus was effectual to the conversion of his soul, notwithstanding all the superstition that encumbers the creed that he was taught: and one such trophy for the Redeemer's triumph were worth more, in His sight, than the whole community of Syrians brought into a mere formal junction with the church of Rome.

The heathen's brutal treatment of their women at Batimena.

26. Affairs of state now recalled the Archbishop to Calé Coulan; after which, he proceeded to Catiapalay, in the dominions of the rajah of Batimena. Here, it is said, a custom prevailed

³ Acts iv. 12.

⁴ 1 Tim. ii. 2, 5. Heb. viii. 6.

⁵ Matt. viii. 11.

of so abominable a character, as scarcely to be believed of human beings. The men assumed the right of dishonouring any woman, whatever her rank or circumstances; and the laws permitted them to put any one to death on the spot, who should resist their brutal demands. How truly does the volume of inspiration describe "the dark places of the earth," as "full of the habitations of cruelty!"⁶

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27. The Archbishop's next visit was to Corigo Langare, in the kingdom of Panapely. The church of this place was dedicated to a saint whom the Syrians call Mar Barguida. Gouvea says, that this was none other than St. George; but there can be little doubt that he was mistaken. It is with more probability supposed, that St. Barguida was the Persian *Barachise* who, with nine others, suffered martyrdom under king Sapor.⁷ His name will be found in the Roman Martyrology, 29th March, and the account of his martyrdom is given by Surius, and other collectors of the lives of the martyrs. Here Menezes found a quantity of books which he committed to the flames. From the rajah of Panapely he obtained permission to build a church on his lands, for the use of Christians of the Latin communion.

Mar Bar-
guida.
Query, who?

His next visits were to Batimena, Podiagabo or Mavelicare, and Naranam. Nothing worthy of notice occurred at either of these places.

28. After passing through these villages, he visited the church of Changanore. This town is said to have been more celebrated for the worship of idols than any other in Malabar. In fact, the country itself was the property of a pagoda, or temple, whose brahmins exercised

Wealth and
power of the
brahmins at
Changanore.

⁶ Ps. lxxiv. 20.

⁷ La Croze, p. 309.

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sovereign power, and appointed governors and subordinate officers throughout the province. The pagoda was very rich, and built with great splendour, the roof being covered with copper-plates, and the interior abounding in every kind of treasure. About two leagues from this temple there was another, called the Pagoda of Trivilar, whose structure was less magnificent indeed, but it was much richer, and better served. Without attempting to estimate the treasures of gold, silver, and precious stones belonging to this temple, which the people were taught to consider it an awful sacrilege even to touch; there were two hundred vases of massive gold, which were used daily when they washed the principal idol of the place. The jewels were brought out, as is customary in every other part of India, to decorate the idols, when drawn or carried in procession, and also the dancing girls, or women, who were employed to sing and dance before them.⁶ But it is not in India only that the richest offerings are presented to dumb idols. The statues of Spain, Italy, and other popish countries, present numerous instances of similar extravagance, according to the means of their worshippers.

The church at Changanore stood out of the town, and so absolute was the power of the brahmins there, that the Christians were not allowed to repair it without their consent. Gouvea says, that it required a miracle to obtain for these poor people permission to tile their church; for the brahmins objected to it, lest the Christian temples should vie with their own.

⁶ The natives of India are accustomed to invest their property in jewels, which never diminish in value, being always set in pure gold, and their fashion never altering.

29. Here Menezes went about his usual work of destruction, committing to the flames a considerable number of Syriac books. If we consider the value of the documents so wantonly consumed, and the irreparable loss thereby occasioned, as well to the Malabar church in particular, as to the general History of Christianity in India, the following expressions of indignation at his proceedings will not be thought too severe;—"If any thing can consign to perpetual infamy the name and progress of this Barbarian, surely it must be the destruction of so many ancient and invaluable documents of the Christian Church. It is indeed painful to follow a man thus carrying misery and destruction along with him, and dispensing them on the right hand and on the left, as his ambition or his ignorance might suggest; and, what is worse, for the propagation of a spiritual tyranny, which it was hoped would reach to the utmost boundaries of the earth."⁹

How deeply is it to be deplored that he did not transmit these invaluable records to Goa or the Vatican! This would have sufficiently answered his immediate purpose, which was, to deprive the Malabar Christians of all proof of their original independence of Rome. But the more summary measure that he adopted was the result of the Jesuitical counsels to which he had resigned himself. That order was established, as we have seen, for the avowed object of upholding the papacy in all its proudest and most extravagant pretensions. The Jesuits have always understood, that their idol, the papal supremacy, could not stand in the light of unadulterated history; and hence they

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Menezes' wanton destruction of books and papers.

⁹ Professor Lee's History.

have ever shown a determined aversion to all ecclesiastical antiquities. The zeal of Father Hardouin and his disciples, in a similar crusade, is well known; and those of his fraternity in Malabar were not less zealous in their hostility against all that is valuable to the devout and impartial mind. The system that depends upon such means for its support, deserves to be classed, as it is in Sacred Scripture, in its rise, progress, and fall, with that imposture which has laboured, by similar expedients, to maintain its ascendancy.¹ An instance of the Mahomedans' mode of proceeding for this purpose is so strikingly coincident with that of Menezes and the Jesuits, that to relate it here will hardly be deemed too wide a digression.

Compared with the Mahomedans' destruction of the Alexandrian library.

30. "When Alexandria was taken by the Mahomedans, (A. D. 641) Amrus, their commander, found there Philoponus, whose conversation highly pleased him, as Amrus was a lover of letters, and Philoponus a learned man. On a certain day Philoponus said to him: 'You have visited all the repositories or public warehouses in Alexandria, and you have sealed up things of every sort that are found there. As to those things that may be useful to you, I presume to say nothing; but as to things of no service to you, some of them perhaps may be more suitable to me.' Amrus said to him: 'And what is it you want?' 'The philosophical books (replied he) preserved in the royal libraries.' 'This (said Amrus) is a request

¹ Daniel's vision of the four beasts issued in the rise of the Papacy (ch. vii); and his vision of the ram and the he-goat, in that of the Mahomedan power. (ch. viii). The little horn in each vision denotes these powers respectively; and their exact correspondence in many respects is shown by Mr. Faber, in his *Dissertation on the Prophecies*. Vol. i. ch. iv. and v.

upon which I cannot decide. You desire a thing where I can issue no orders, till I have leave from Omar the commander of the faithful.' Letters were accordingly written to Omar, informing him of what Philoponus had said ; and an answer was returned by Omar, to the following purport : ' As to the books of which you have made mention, if there be contained in them what accords with the book of God, meaning the Alcoran, there is without them, in the book of God, all that is sufficient. But if there be any thing in them repugnant to that book, we in no respect want them. Order them therefore to be all destroyed.' Amrus upon this ordered them to be dispersed through the baths of Alexandria, and to be there burnt in making the baths warm. After this manner, in the space of six months they were all consumed."

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Such an act in a warlike propagator of the Mahomedan creed, especially when flushed with triumph, does not greatly amaze us. It has been truly remarked, that the age of barbarity and ignorance then began : and happy had it been for the Church of Christ if its devastations had ended there, or been perpetrated only by the disciples of the Arabian impostor. But prelates and priests of the Christian faith have surpassed the rude example which those barbarians had set them. The wild Arab consumed all other books in his zeal for the honour of what he thought *The book of God* : whereas the fury of these Christians has been the most violent against that volume, which they acknowledged to be written by inspiration of the Holy Ghost, and to contain the only revelation of God to man. Had they been content with the destruction of ecclesiastical

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records, though we should have regretted them as much as the philosopher did the vast library burned at Alexandria, yet, *The Book of God* escaping the conflagration, the loss would have been comparatively small. The Church might exist and flourish in holiness and peace, and guide her sons and daughters to heaven, without the annals of her progress. But the BIBLE is the charter of her liberties, the lamp unto her children's feet, and the light of their path.² To deprive her of this is to bring her into bondage, and to keep her in the dark. Such has been the policy of Rome, from the time that the grossness of her abominations rendered the moral and mental darkness of the world essential to her security. It were endless to detail her proceedings in opposition to the circulation of the Bible in Spain, Italy, and throughout Christendom. Suffice it to advert to the exertions made to suppress the sacred volume in England, at an earlier period of the very century distinguished by the corresponding efforts of Menezes in Malabar. A little digression, therefore, on the subject in this place may not be thought irrelevant.

Papal opposition to the translation of the Bible, especially in England.

31. About the year 1380, the celebrated John Wickliffe, the first in Europe who had grace and courage to expose the corruptions of Rome, translated the Bible into English. This translation, we are informed, was so offensive to those who were for taking away the key of knowledge and the means of better information, that an attempt was made, ten years after, to suppress it by act of parliament, which, however, was defeated by the Duke of Lancaster, the king's uncle. But early in the next century

² Psalm cxix. 105.

the effort was renewed with better success, in a convocation held at Oxford by the Romish Archbishop, Arundel. All further translations of any part of the Sacred Scriptures were prohibited; and many persons were punished severely, and some even put to death, for reading the Bible in English. Early in the sixteenth century, when the translation of Tyndal, which was published in Holland, found its way into England, Tonstal, the Romish Bishop of London, purchased all the copies that he could procure, and committed them to the flames at Paul's Cross. The Chancellor of England, Sir Thomas More, co-operated with the Bishop in this sacrilegious work; and the zeal of many, who sought favour from those in authority, continued to rage against the word of God.³ After the martyrdom of Tyndal by the papists, Myles Coverdale, afterwards Bishop of Exeter, continued to prosecute the work of translation until completed. The first entire English Bible allowed by royal authority, was printed in 1535, and dated October 4th. But in 1543 an act of parliament was obtained by those opposed to translations, condemning the English Bible, with the prefaces and notes of all other editions. In 1546, a similar act was procured by the zealous partisans of Rome against the improved translation of Coverdale, as well as that of Tyndal. In a word, the Inquisition marked the Sacred volume with this brand, *prohibitus liber*: Pope Alexander V. condemned all translations in the vulgar tongue: and this hostility against the word of God has been pursued

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³ An interesting compendium of these transactions may be seen in Rev. Hartwell Horne's *Critical Study of the Scriptures*, vol. ii. part i. ch. vi. sect. 3.

wherever the papal authorities have had power to enforce their decrees.⁴

Such being the policy of his Church, in order to maintain her ascendancy, we cannot be surprised at the zeal of Menezes against all the ancient documents he could get into his hands, and even the Syriac manuscripts of the Volume of inspiration. He spared nothing that could in any way tend to invalidate the authority which he assumed to rule the Church of Malabar. But conduct like this is not so easily excused as accounted for. Who, with a mind free to think, a heart susceptible of devout emotions, a soul that aspires to an inheritance in heaven, can reflect upon all this outrage

⁴ We have already noticed the publication of the Rhemish Testament, with its Annotations (book iv. concluding section), against the doctrine and ritual, and especially the translations, of the Church of England. These annotations, as well as the traditions of the Romish Church, are held to be of equal authority with the word of God. This is to be received by a Romanist as an article of faith. To refuse to believe it, were to question the infallibility of his Church, and thereby to render himself obnoxious to her severest penalty. When, therefore, we read all the hard things written in those Notes against the English Bible, we cannot be greatly astonished to hear that the hostility of the Romish priesthood against it continues unabated, and that within the past three or four years it has again been burned in Ireland, publicly and in open day. We are aware that the deluded men who have done this dishonour to the word of God, have acted in obedience to their ecclesiastical rulers; and also in defence of their Church, which they know cannot stand, yea, is doomed to fall, when the Gospel shall be universally received. (Rev. xiv. 6—8). We concede, therefore, the consistency of their conduct. But this does not render it less deplorable: and it should tend to increase, rather than diminish, the vigilance of all who love the Bible, and their determination to preserve it from the flames. For the more conscientious its enemies, the more must they be expected to persevere in its destruction: consequently, the greater diligence is required in its defence.

against the Christian's most valued immunities, without recoiling from a system of religion that has need of such atrocious means for its defence?

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32. At Cranganore the Archbishop met with some resistance from a cattanar of the church, who is described as of noble birth, and extremely rich. But he had committed the *mortal sin* of marrying a third time, and refused to obey the command of Menezes to put away his wife. Reluctant as the prelate must have been to incense a man of such influence; yet, as it was of the greatest moment at this juncture to maintain his authority, he ventured to excommunicate him. This blow, however it might startle, did not reduce him to obedience. On the contrary, it greatly exasperated him; and he forced his way with his armed attendants into the church, in defiance of those who had shut the doors against him. The Archbishop endeavoured to subdue him by attempting to work a miracle either upon his person or in his presence; but this failing, he next tried to apprehend him, when, no doubt, his miraculous experiment would have taken effect. He offered great rewards to any who should secure this refractory priest, and implored the assistance of the secular arm of the neighbouring Rajahs, and especially of the brahmins, who were lords of the place. All, however, was of no avail; and to his great mortification he was constrained to depart, content with the excommunication that he had fulminated. He would, doubtless, have been much better satisfied to have made the cattanar feel the "tender mercies"⁵ of the Roman Church towards all who resist her authority.

A married
Cattanar at
Cranganore
escapes Menezes' design
against him.

⁵ Prov. xii. 10.

CHAP.
I.

Singular interview with the Rajah of Changanate.

33. After visiting the other churches of this place and its environs, Menezes returned to Changanate, where a singular incident occurred, from which he, probably, expected an important acquisition to his cause. The church of Changanate, dedicated to the holy Virgin, had fallen into such neglect, that for many years the liturgy had not been read, nor the sacraments administered there. While the Archbishop was occupied in remedying this evil, the Rajah of the country paid him a visit. He is described as a well-made young man, of a good complexion, and accompanying all his words and actions with a graceful pleasantry. After saluting Menezes in a very civil and complimentary manner, he assembled the Christians under the porch of the church, and then, turning to the prelate, said, that he had been well informed of the care that he had taken to place the Christian religion on a good footing throughout the coast of Malabar; that, in his own case especially, he took it very kindly that he gave himself so much trouble for the benefit of those Christians who inhabited his dominions; that it was his desire to have all people in his kingdom to live according to their own law, whether heathen, Mahomedans, Jews, or Christians; that these last did not walk in conformity to their religion; for that they never went to church, neglected to salute the cross, worked on the sabbath, and celebrated their marriages without the priest's benediction. He then entreated him to chastise them as they deserved. "I am well assured," said he, "that all I have stated is contrary to the laws of their religion: all my subjects' laws are known to me, and it is my wish that they should observe them." He then begged that the Archbishop would teach

them better; and that, if he had no wish to punish them himself, he would hand them over to him for chastisement. Menezes was amazed at the vehemence with which the Rajah spake, and referred to it in his address to the Christians, in order to stimulate them to greater diligence and devotion in future. Then, turning to the Rajah, he said, that as he was so zealous for the honour of the Christian religion, he could not do better than embrace it. "If God had wished me to be a Christian, I should have been so from my birth," replied the prince; and then, rising from his seat, immediately took leave of the prelate, and retired.

34. This has frequently been the answer of Hindoos to the missionary's arguments and appeals. They believe that all religions come from God, and conduct to the same end. The brahmins themselves were so indifferent as to what other men believed, that they never examined into the nature of the various religions of their neighbours. Consequently, the only difference they observed between their own religion and that of the Portuguese, consisted in their abstinence from animal food; while the Portuguese, as they saw, did not scruple to eat even the flesh of a cow. This statement is confirmed by a Portuguese missionary,⁶ who says, "One of the greatest errors of the brahmins is the belief, that the difference between our religion and theirs consists only in an abstinence from the flesh of cows; for, say they, as to mysteries and precepts we all agree. Christians worship one true God, so do we. They say, that in the Divinity, there is only one essence and three persons: this is precisely our doctrine. They

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Brahmins' comparison of their idolatry with Christianity—the preaching of the Gospel will surmount all impediments.

⁶ Manuel Godinho.—Account of a voyage in India, published in Portugal in 1663. La Croze, pp. 313, 314.

call these persons, the Father, the Son, and the Holy Ghost: we call them Rama, Visnou, and Crisna.⁷ They keep the commandments, and we never violate them; for we worship God, we do not swear, we do not work upon festivals, we honour our fathers and mothers, we do not kill even an ant, we do not steal: in a word, we never transgress any of the commandments."

This Romish missionary seems to have been greatly embarrassed by the comparison he described: but to the faithful preacher of the Gospel, it will present no greater difficulty than has always been found in lands where ignorance and idolatry have reigned. If, instead of setting forth the truth of God's word, our object be merely to promote the interests of any sect or church, we can have nothing to depend upon but human argument and influence, and then may well expect to find such impediments insuperable. But they do not surpass the difficulties that were found in ancient Jerusalem, Greece, or Rome. The method that triumphed there was, the faithful preaching of this fundamental doctrine—"Being justified by faith, we have peace with God through our Lord Jesus Christ."⁸ The straightforward enunciation of the same truth, in reliance upon the Holy Spirit to clothe it with power, will meet with equal success under all circumstances, and in every nation of the world.

⁷ This writer has mistaken the persons of the Hindoo Trinity. They are Brahma, the Creator; Vishnoo, the Preserver; and Siva, the Destroyer. Rama and Krishnah are merely the seventh and eighth incarnations of Vishnoo. This trio of Hindoo gods bears little analogy to the blessed Trinity of the Bible beyond the numerical accordance. An explanation of the Hindoo Mythology will be given in the next volume.

⁸ Romans v. 1.

35. The next place visited by Menezes was Paligunde, in the territories of the Rannee of Pimenta: and thence he proceeded to Prouto, in the same country. At this place he had great difficulty in removing an idea that had possessed the people's imagination. They had persuaded themselves that those who went to confess, especially the aged, died immediately after; a notion which the rector, whom the Archbishop had appointed here, was unable to correct. Menezes, however, considering it an impression of too much importance not to be removed without delay, gave to it all his attention; and at last he succeeded in persuading the inhabitants that their apprehensions were groundless, and then he obtained from them whatever he desired. The sacristan of this church is described as a man of great vigour, though sixty-nine years of age, and subsisting upon nothing but rice and vegetables, having eaten meat only once all his life. Herein, however, there was nothing remarkable, as this is the ordinary food of the Malabar Christians, who, notwithstanding their spare diet, attain to a great age, and are subject comparatively to few diseases.⁹ Many of the heathen are still more abstemious, all the higher castes abstaining from animal food, and keeping long fasts. They are capable, nevertheless, of great exertions, but do not generally live longer than the inhabitants of other countries.

36. From Prouto Menezes proceeded to Carturté, his favourite church, being the first fruits of his labours. After settling every thing to his

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Success at
Prouto—
instances of
longevity.

Menezes
holds an or-
dination at
Carturté—
another

⁹ An account is given of a man baptized at Tana, a place north of Goa, in the year 1603, who was 138 years old, and had been married 106 years, to a woman who lived to the age of one hundred and twenty. La Croze, p. 315.

CHAP.

1.

refractory
cattanar
dies sud-
denly—sus-
picions of
poison.

mind, he conferred orders on many Malabar pupils, some of whom had studied Syriac at Caramanté, and others at Vaipicotta. Here he found a refractory cattanar, who had always been opposed to the union of his church with that of Rome. It is pleasing to find the spirit of freedom not entirely suppressed among this people, though truly painful to learn how dearly this man paid for its exhibition. The Archbishop having tried in vain to overcome him by remonstrances, was soon released from his fruitless labour, and the poor man from his sorrow over the prostration of his church. In the midst of his opposition, he was seized with a distemper, hitherto "unknown to all the world," and in a few days expired, without manifesting the slightest inclination to conform to the Roman Church. This death very naturally filled all the Christians with alarm, and, Gouvea says, it passed among them for a miraculous interposition. But the Protestant historian makes these remarks upon it, "It is melancholy to see such miracles multiply. It would be easy, without passing any rash judgment, to reason more particularly upon the subject. People, who think they have a right to burn (alluding to the fires of the Inquisition, and to those lighted about that time in Europe, by the emissaries of Rome, for the destruction of protestants), would not feel much scruple in using poison on such occasions. However this may be, we must leave such matters to the judgment of God."¹

¹ La Croze, p. 316. On a similar occasion, the same writer remarked—"It is uncertain whether the thunders of excommunication, so much dreaded by these Christians, had put an end to the pretended culprit; or whether, by way of example to others, recourse was had to some other method (of destroying him), which Christian charity would not permit us

37. Menezes proceeded thence to Corolon-
gate and Ignapeli, which were the last visits he
paid to the Malabar churches. At the latter
place he received accounts from Goa of the
death of his sister, Donna Mecia, Countess of
Redondo; and also of Philip II., King of Spain
and Portugal. The despatches that brought these
heavy tidings were delivered to him in public;
but, deeming it important to the Portuguese
interests to conceal the king's death, he sup-
pressed his feelings, caused the bells to be rung
and *Te Deum* to be chanted in the church, in
token of their thanks to Almighty God for the
joyful tidings that he pretended to have re-
ceived, and for the favours vouchsafed to the
cause of Christianity in India. He gave out,
that six vessels had arrived, bearing many thou-
sand soldiers, and large sums of money from
Philip II., who then enjoyed perfect health,
and promised to send much larger supplies in
the following year. On reading this, one is at
a loss at which to feel the most astonished—
whether at this Archbishop's mendacity, or at
the obliquity of his historian's conscience, who
records it as an act of policy deserving commen-
dation. If such were the religion of the Portu-
guese, it has been justly called—"a strange kind
of Christianity indeed."² Where may we assign
limits to the moral devastations of a creed, that
could thus lay prostrate the character of one of
its highest order of teachers, and lead his dis-
ciples to glory in his shame!

This intelligence compelled the Archbishop
to close his visitation much sooner than he had
intended, as he was summoned to Goa to cele-

to suspect in any but Portuguese ecclesiastica." La Croze,
p. 285.

² La Croze, p. 317.

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Death of
Menezes,
sister and
the King of
Spain—he
imposes on
the people
with an as-
sertion of
the king's
health, and
great atten-
tion to
them.

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I.

brate the obsequies of the king. There were many churches yet to visit on the coast; but, seeing that they would detain him too long, he felt constrained to leave them. On his way through Carturté, he visited a few churches in the neighbourhood, and then returned to Paru, in the vicinity of Cochin.

He is disturbed by the exhibition of a farce at Pallur which he suppresses.

38. While on his way, the rector and cattanars of the church of Pallur, in the territories of the Zamorin of Calicut, wrote to inform him of a circumstance, which did not fail greatly to disturb the Christians of the whole province where it occurred.

Three of the principal Christians of Pallur assembled the people at the church, and amused them with the exhibition of a farce. Gouvea, who is always fond of dealing in the marvellous, says, that they were possessed of a devil, who was jealous of the wonderful progress of the Roman Church in those parts. One of the speakers personated St. Peter; another, St. Thomas; and the third, who acted as umpire, St. Cyriac, the patron of that church. St. Thomas began the dispute, by bitterly inveighing against St. Peter, and complaining of the wrong which that Apostle had done him, in seducing the Indian Christians from their allegiance to himself, seeing that he had acquired a legitimate right over them by his preaching. "Your law," said he to St. Peter, "was preached at Rome, and in Italy; your proceedings here, therefore, are most unreasonable. You have brought into this country an Archbishop, a very enterprising man, who, by sheer violence, has maintained the cause of the Portuguese, and introduced your law among a people who owe you no allegiance. Your successors, the Bishops of Rome, can have no authority whatever in this country. We are

both Apostles of Jesus Christ ; our power is, therefore, so equal, that you have no more jurisdiction over my Christians, than I have over yours." To such arguments, and others of equal force, St. Peter was represented as returning a very feeble answer. He contented himself with asserting, that his law was for all the earth ; and that, although that of St. Thomas was good, yet his own was much better. Upon this the dispute grew very warm, both the Apostles becoming enraged. At last, however, bethinking themselves that, being the Apostles of Jesus Christ, it was unbecoming their dignity to dispute in this angry manner, they moderated their wrath, and agreed, that it would be better to refer the question to St. Cyriac, to whom this church belonged, both promising to abide by his decision. St. Cyriac, being called in, heard both cases, and decided immediately in favour of St. Thomas ; ' Because,' said he, ' the Christians of India do not depend on St. Peter, but on their true pastor, the patriarch of Babylon. The Portuguese Archbishop, who declares the contrary, is a heretic, against whom it is necessary that the Indian Christians should be on their guard. They ought not to surrender their faith to him ; and the oaths that he extorted at Diamper are manifestly null and void."

This dialogue, which Gouvea calls a diabolical farce, was frequently repeated in other churches ; and from its popularity, there can be little doubt that it represented the general feeling of the people. Menezes very naturally took alarm at it ; for it contributed more powerfully than any address that could have been made, to awaken the people's ancient veneration for their Patriarch at Babylon, and to re-

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tard the union of their church with that of Rome. The Archbishop, like his historian, expressed his decided opinion that the devil spake through the organs of these three persons, and wrote to the people and cattanars of Pallur to that effect; warning them, at the same time, against the deceptions of that wicked spirit, who was an enemy to the Synod, and to all persons who had concurred in its decisions. Considering, however, that his admonition might be weakened by the consideration that it came from so interested a party, he prevailed upon the Archdeacon also to write to them, which that ecclesiastic did in still stronger terms than the prelate himself had used. The bearer of these letters was accompanied by a cattanar who cordially favoured the Synod. This man was instructed to exorcise the actors of the farce, which would be to oppose them with their own weapons. The ceremony of exorcism appears so completely to have alarmed the people, that we hear no more of the exhibition: or rather, according to the Portuguese historian, who writes with all gravity, "the devil ceased to speak through the men's organs."

Appoints
the Arch-
deacon over
the diocese
while in
abeyance.

39. All this happened before the Archbishop's arrival at Paru, where he remained no longer than was necessary to bring the business of his visitation to a close. For this purpose, he convened the cattanars and principal laymen of the neighbouring churches, and in their presence nominated the Archdeacon to administer the affairs of the diocese, until the Pope should consecrate a Bishop over them. This was a mere nomination, made to conciliate the people; for Menezes was too able a politician to entrust the interests of his Church to one whose attachment to her was yet doubtful. It is affirmed

also, that the Archdeacon possessed too little learning for so responsible an office : which is not improbable, especially now that the Syriac canons and literature, such as it was, in which he had been instructed, were exchanged for those of Rome. Accordingly Menezes, appointed for his assistants, the rector of the Jesuits' College at Vaipicotta and Francisco Roz.

40. After this nomination, the Archbishop dismissed the assembly, detaining the cattanars and chief of the laity, whom he then, probably suspecting their cordiality, endeavoured to impress with the necessity of relinquishing henceforth all intention, or wish, to receive another Syrian Bishop, seeing that they were united to Rome. He then expressed some anxiety to know towards whom their eyes were directed as their future diocesan, and promised to represent their wishes to the Pope, and also to the King of Portugal. Both seculars and ecclesiastics answered unanimously, that he was the only person whom they would choose. This answer he, no doubt, expected ; but he immediately replied, that this was out of the question while he retained his present appointment ; for that Goa, where he must reside, was too distant for him to attend effectually to their numerous wants. He promised, however, that if the Pope would accept his resignation of the see which he then filled, he would exchange it with much pleasure for that of Angamale. To convince them of the sincerity of his intention, he immediately passed a formal act and had it duly authenticated, whereby he renounced the Archbishopric of Goa, and accepted that which they had offered him. This document he recom-

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Persuades
the Syrians
to choose a
Bishop of
the Latin
Church—
they name,
first himself,
then F. Roz.

mended this simple people to transmit to the Pope, and the King of Spain; but, well divining what reception his resignation would meet with, he desired them to tell him, in case of its being rejected, whom they would choose in his stead. Had they been free to act spontaneously, there can be little doubt that their choice would have fallen on their own Archdeacon; especially as he was now their nominal governor, under the appointment of Menezes himself: but the majority knew the prelate's mind too well for this. Having, therefore, requested a little time for deliberation, they agreed unanimously to name the Father Francisco Roz. To avoid returning to the subject, it may be stated here, that, as the Archbishop anticipated, his resignation was not received by his sovereign or the Pope: and a short time after, the election of Francisco Roz was ratified by the Bulls of Clement VIII. He was the first Bishop of the Latin rite consecrated over the Church of Malabar, and the Jesuits triumphed for a season in the attainment of this object of their ambition.

Conference between the Rajah of Cochin and Menezes—the result unfavourable.

41. Menezes, though busily occupied with preparations for his departure, neglected no opportunity to perform the functions of his office, baptizing and confirming at every place where he halted in his journey. After his arrival at Cochin, he had a long conference with the Rajah, both on political and ecclesiastical matters. As affairs of state form very little part of this history, they may be left, after the example of La Croze, to the secular historians: but the religious part of their discussion may prove both interesting and instructive, as it will give us some knowledge of the capacities of these heathen, and show that, apart from

their superstitions, they are by no means devoid of common sense.

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After settling their political business, the Archbishop said to the Rajah, that as his friend, and being on the eve of removing to a great distance from him, he could not refrain from offering him some counsel, which was dictated purely by friendship. He then exhorted him to think of his salvation, and said, that he was amazed to see, that a prince, so powerful, so wise, so judicious; who had, moreover, associated with the Portuguese from his infancy; should, nevertheless, still be capable of yielding to so gross an error as the worship of images, and of carrying it so far as to devote to it every morning of his life. He expressed his surprise that the Rajah did not feel anxious to know the only true God, whom Christians worship; and the law of Jesus Christ, which alone can guide mankind to salvation. The Rajah, with great courtesy, acknowledged his obligations to the prelate for the friendship he had expressed towards him, and for the manifest proof he had now given of it: for, he remarked, whoever is fully persuaded of the goodness of any given cause, will desire it as much for his friend as for himself. But he frankly avowed to him, that the religion which was proposed for his acceptance did not appear of so much importance in his sight, or he would have embraced it before. To this Menezes replied, "The counsel that I give you is such, that whoever does not embrace the religion now recommended to your acceptance, cannot go to heaven, nor enjoy the glory for which God created us all." "What is heaven," rejoined the Rajah, "and what good things are there in this glory of which you speak?" The Arch-

bishop answered, "Heaven is a place filled with every good, and with all joys that can be imagined. God created it, there to show His Majesty to His elect people, who have been baptized, believe on Him, and keep His commandments." "But," the rajah asked him, "who has taught you about these good things? Who has come down to relate them to you?" "This," replied Menezes, "is what we call our faith: and so confident are we of its truth, that for the sake of it we would cheerfully shed our blood and lay down our lives. Besides, our Saviour, Jesus Christ, the Son of God and Creator of all things; whose testimony, therefore, must be unquestionable; has Himself revealed these things to us, having descended to the earth, and taken upon Himself the form of man for our sake. It is He who has taught us all these truths, and He died upon a cross to reconcile us to His Father. His death was followed by His resurrection, and His glorious ascension into heaven, in presence of all His disciples. It is from Him that we hold what we teach. He is the Author of our faith." Upon this the Rajah inquired of the prelate, Who had taught him what he had now stated: to which he replied, "Four ancient writers, whose pens the Holy Spirit directed to write all the words and actions of Jesus Christ. There can be no deception in the writings which they have left. Two of them lived and conversed with Him. All the Apostles who accompanied Him, and seventy-two disciples whom He had chosen, preached these truths to our ancestors, from whom they have descended to us. Besides, before our Saviour came into the world,

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“ many writers prophesied concerning Him, and announced His approach. So that when He arrived, every body believed that it was by Him alone that men would be saved.” “ But how can I know,” the Rajah then asked him, “ that those persons have ever been upon the earth, and preached what you tell me ?” This was a fair question, and Menezes met it with another. “ I beseech your highness,” said he, “ to answer a question that I am going to put ; and then I will answer yours. Have you not sometimes told me, that at the first arrival of the Portuguese in India, the Rajahs of Cochin received them with friendship ; and that since then two of the principal noblemen of the country have died in defence of our nation ?” “ These facts are true,” said the Rajah. “ And how do you know that ?” inquired Menezes. “ We know it,” he answered, “ from persons who then lived and witnessed it. Besides, both our historians and yours agree in their statements of the fact : therefore no one can question them.” “ Just so,” answered the prelate ; “ and that is precisely the case with respect to the writers of whom I have now spoken. They were eye-witnesses of the actions of the Son of God. But there is this difference in their favour. Human histories are liable to exaggeration, and even falsehood : whereas, Divine histories are free from all such suspicion, God, who is infallible truth, having directed the pen of those who wrote them.”

The Rajah was shrewd enough to see the force of this argument, and, not knowing how to answer it, endeavoured to evade it with a laugh. He then said, “ Though these reasonings do not convince me, yet I take pleasure in hear-

“ing them, because they show me on what the Christian religion is founded. If you desire it, I will assemble my brahmins and the learned men of my kingdom, and they shall answer your reasons in my presence.” “Your proposal pleases me much,” said the prelate, and I have demanded a similar interview with many princes on this coast, some of whom have promised to give me one, but none have kept their word. The brahmins dare not hold such a dispute: no man can speak against the truth unless devoid of its spirit.” The Rajah, finding he had gone too far in making a proposition that it would be inconvenient to fulfil, said, “Your departure for Goa presses, and I have too much business on hand to assemble the brahmins at present.” “Your highness will never have time for it,” said Menezes. — “However, to obviate your excuses, if you will call them, I will postpone my departure till they come.” The Rajah, however, preferred putting off the assembly till the prelate’s next visit to the coast: upon which Menezes, more accustomed to dictate than to argue, grew impatient, and threatened him with condemnation at the general judgment if he did not attend to the truths that were proposed for his acceptance. “Well,” said he rising, “we will speak about that when we are there.” “Not so,” replied Menezes, “that will not be a place to discourse in: for every one will then have to listen to his final doom; and your highness will then be condemned to associate with the demons whom you adore.” At this the Rajah manifested some displeasure, and put an end to the conversation, saying, “These discussions are too severe, and too difficult.”

Who can read this important conference without regretting, that the heart of Menezes was not as much under the influence of the principles of the Bible, as he seems to have been acquainted with its history ! he would then have followed up his argument, by developing the internal evidence of the Gospel's authenticity, with which the heathen have nothing to compare ; and by endeavouring to commend it to his distinguished auditor's acceptance, in the meek and condescending spirit of its Author. But the Rajah could not have so soon forgotten the insolence with which the Archbishop had long brow-beaten himself and his ministers ; and the recollection must have tended to neutralize the strongest reasons that such a teacher might advance in favour of his religion. The common sense of most men would suggest and apply the sentiment contained in the proverb, "Physician heal thyself," though they had never heard the text ; for, however unexceptionable his discourse, we cannot but listen with distrust to the teaching of one whose character fails to illustrate his doctrine.

42. The Portuguese describe this prince as superstitious in the extreme ; which is not very consistent with the character for prudence, political skill, and integrity, for which they give him credit. They declare that he forsook his kingdom for five years, to go on pilgrimage to all the pagodas in India, disguised in the habit of a mendicant, and exposed to a thousand insults. The Portuguese governor of Cochin is said to have remonstrated with him on the extent to which he carried his superstitious observances, and to have warned him of the danger to which he exposed his life : for he told him that the physicians expressed their conviction, that his

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The Rajah's
alleged superstitious
character.

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I.

abstinence, and the severity of his devotions, would soon put an end to his days. This re-monstrance, instead of moderating his enthusiasm, seemed, it is said, only to stimulate him to renewed ardour. He answered the governor, that he esteemed the least of his religious performances as worth more than a hundred thousand lives like his. What a field for contemplation is opened here, not only to princes, but to all who possess the everlasting Gospel of our Lord Jesus Christ! There is no law upon earth so reasonable, nor any promises of future good so excellent, as those revealed in the Bible: *neither are there any so universally neglected.* It has been truly remarked, that on the one hand, the Christian religion groans under the weight of tyrannical oppression and a thousand vain traditions; and that, on the other, it is almost annihilated through an unbridled license, which is content with a general knowledge of its law, and shakes off its obligations.²

Menezes
offends him.

43. With reference to the Rajah of Cochin; his scrupulous attention to what he thought religious duty, indicated a tenderness of conscience that would have afforded a promising ground for the seeds of Divine truth, had Menezes possessed the wisdom and patience indispensable in a Christian minister. But, instead of attempting to repair the breach he had made in the Rajah's good understanding towards himself and the Portuguese; he continued to widen it by repeated provocations, as long as he remained at Cochin. His first act after this offence was, in the very capital of this sovereign, to confer on the Rajah of Porca the title of *displeasurè-in-arms to the King of Portugal.* The saying, "T.

"too difficult. * La Croze, pp. 327, 328.

ceremony was performed with great pomp, which could not fail to increase the chagrin of the Cochin Rajah, who for many years had been the only prince on the coast honoured with this title, which had obtained for him additional respect from the other princes of the country. Many other acts of the Archbishop at this time were most offensive to this prince, who was the oldest and most faithful ally of his nation; and it is with great probability conjectured,³ that he thereby sowed the seeds of that enmity which afterwards sprang up against the Portuguese, and ultimately led to their expulsion from the Malabar coast.

44. At length the Archbishop embarked for Goa, the Archdeacon and cattanars accompanying him to the vessel, and the people in various ways expressing their attachment to his person and his doctrines. On his passage, he visited several establishments of the Portuguese on the coast of Canara, to the North of Malabar, the principal of which were, Mangalore, Barcelore, and Onore. At the last place he was informed, that some Christians were in the habit of attending the great festival of the idol of Garsopa, a neighbouring town, which was celebrated with the ceremony of the Rutt Jattrā, and attended by a vast concourse of heathen from all parts of the kingdom of Canara. The Rutt was a large car, like a pyramidal tower, decorated with great splendour: upon this the idol was placed, accompanied by musicians and numerous brahmins, who were employed in presenting offerings to the image during the procession. The people drew the car, with its burden, round the spacious walls of the pagoda, preceded by

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Embarks
for Goa—
touches on
the coast of
Canara—
Rutt Jattrā
—self-im-
molations.

³ La Croze, 326.

dancing girls, the company of dissolute women kept in every Hindoo temple, to dance and sing lascivious songs at this and other Hindoo festivals; while the acclamations of the multitude and the din of barbarous music continued to rend the air throughout the procession. The wheels of the car were made of iron, to which sharp spikes were attached; and the miserable victims of this cruel superstition frequently threw themselves under them, as the ponderous machine moved along, and in an instant were crushed to death. This abominable custom was observed at most of the principal pagodas in India; ⁴ and the wretched beings, who in this manner immolated themselves to their imaginary gods, were honoured as martyrs.

Christians of Onore excommunicated for attending the ceremony.

45. When Menezes heard that the Christians frequently attended this cruel ceremony, he forbade it in future, and threatened with excommunication every one who should disobey his commands. Had all his censures been as well merited, and all his proceedings as becoming his office, the recording of his actions would have been a much more grateful task than it has now proved.⁵

⁴ In many places his ceremony is still continued, though the sacrifices are not frequent. The late Dr. Buchanan has given an appalling description of the Rutt Jattrra, which he witnessed at Juggernaut in 1806. He has truly described it as the Moloch of Hindostan.—*Christian Researches*, pp. 19—31.

⁵ Not long after this, the Jesuits actually began to imitate this heathen procession, though without the human sacrifices attending it; and they continue it to the present day. At most of their principal stations in South India, they draw the images of the virgin and other saints, with similar pomp and accompaniments, around their churches. The author once remonstrated with a Portuguese priest at Tuticorin, on the Coromandel coast, upon the impropriety of thus adopting a custom that it was his duty to proscribe. The only answer he received was, "If you come amongst dogs, you must do as dogs do." It proved of no avail to remind him of the Christian teacher's

46. We cannot dismiss this instance of heathen abominations, without the expression of amazement at the opposite extremes to which the human mind is carried by the same system. While the Hindoos believe it to be a heinous crime to take away the lives of inferior creatures, they think it meritorious to be prodigal of their own. Men sacrifice themselves to their idols in various ways. Widows are induced, or, when unwilling, sometimes compelled, to burn themselves alive with the bodies of their deceased husbands, as the most acceptable offering that can be presented to their manes. Mothers with their own hands devote their tender offspring to their goddess, in fulfilment of their solemn vows. But nothing could induce these very people to take away the life, not only of an elephant or a cow, but even of the most venomous snake, the meanest insect, or the vilest reptile. How blind and erring is fallen man, without the guide of revelation and the light of the Holy Spirit ! His reason, unaided from above, can no more direct him aright, than a vessel without a helm can bear up against the wind, or resist the waves that impede her in her course. Hence the wide extremes of folly and vice to which mankind are alternately propelled, as passion or prejudice may prevail. O ! Thou merciful Saviour of this lost world, when shall these myriads of Moloch's votaries be ransomed from their bondage of death, quickened with Thine own life, and taught to walk in Thy glorious liberty ! Arise, shine, upon this benighted land, with healing in Thy wings.

duty, to endeavour to raise such a people to the character of men, instead of descending to the level of their degradation. This doctrine suited not the accommodating policy of his church, and was therefore disregarded.

A. D.
1699.

Reflections
on the incongruity
of the heathen's dis-
regard of
human life,
and religious care
of inferior
creatures.

CHAPTER II.

MENEZES ARRIVES AT GOA.

Menezes
arrives at
Goa—be-
comes vice-
roy of India
—declines
being re-
ceived in
triumph.
A. D.
1599.

1. THE Archbishop, proceeding on his passage, arrived in safety at Goa on the 16th of November, 1599, after an absence of ten months and twenty days. When we look back upon his exertions during this short period, and consider the extent and difficulty of the business, both civil and ecclesiastical, that occupied his attention, we cannot but be amazed at his activity: and, had his object been the advancement of the Redeemer's kingdom, instead of the extension of the pope's supremacy; and had the means he employed been in accordance with truth and justice, he would have obtained an honourable distinction in the annals of the church of Christ in India.

During his passage the viceroy had died, and he succeeded to that high office, by virtue of instruments that had recently arrived from Portugal. It was always the policy of that court to nominate the viceroy's successor from among the members of his council, in the event of his decease in India. Menezes, though a churchman, was now chosen for that honourable post, and we have seen quite enough to think him

much better suited for civil than ecclesiastical offices. The inhabitants of Goa had made preparations to welcome him back in a manner becoming his newly-acquired dignity, as well as to show their admiration of his achievements in the Serra. They would have received him with all the pomp of a triumphant conqueror; but he declined the intended honour, saying, that he had no part in all the good that had been effected during his absence, and that all the glory must be rendered to the Lord.—A sentiment worthy of a Christian prelate, indeed, but little in accordance with this Archbishop's proceedings on the coast. To attribute such a course, with all its results, to the Almighty, were to dishonour, rather than to magnify, His holy Name.

2. The year after his return, he had the satisfaction of receiving favourable tidings from Malabar. Auricular confession, which had been introduced with so much difficulty, now met with little opposition. Several churches were discovered which, owing to their great distance, had been so long neglected, that they had forgotten their creed, and discontinued the use of the sacraments. These now received regular instruction from the cattanars of the nearest churches, and were provided with the rules of the Synod, and with every thing requisite for Divine service, according to the prelate's arrangements.

The largest of these congregations was at Todamala, which place was fifty leagues from any church, and in a remote situation within the territories of the Zamorin. Gouvea asserts, that they had been there from the time of the dispersion at Meliapore, at the martyrdom of St. Thomas; but upon what authority he makes this assertion, he has not stated. If it were

A. D.
1589.

A. D.
1600.
Progress of
the Roman
church in
Malabar—
destitute
state of
some remote
churches—
especially
at Toda-
mala—a pic-
ture of the
Trinity.

CHAP.
II.

true, it would prove the existence of this church even before the Syrian mission to India: but such a fact requires to be well attested before it can be received. The account they appear to have given of themselves is simply this,—that formerly they had cattanars and books of their own; but that their books being lost, and their cattanars dead, they were gradually reduced to the state of destitution in which they were then found. Their only object of worship was a picture, representing an old man, a young man, and a bird. The two cattanars who now visited the place, asked the people whom they understood these figures to represent. They answered, that their picture was their God, *Bidi*, the author of all things. *Bidi* signifies destiny, in the dialect of that country, which is somewhat different from the language of Malabar.

The Romish cattanars gave them another explanation of the picture, telling them, that the old man represented the Father; the young man, the Son; and the bird, the Holy Ghost. How sad to read of such ignorance, such impiety, in those who undertook to guide the wanderer into the path of truth! Truly, they were blind leaders of the blind. The simple people, however, are said to have listened to them with delight, and to have submitted to be baptized without hesitation.

This no confirmation of the antiquity of image worship in the Christian church—its probable origin.

3. Gouvea, arguing upon his own unsupported assumption, that these people were descended from the Christians who fled from Meliapore upon the martyrdom of St. Thomas, adduces the fact of their worshipping this picture of the blessed Trinity, as a *marvellous* proof of the antiquity of the adoration of images in the Christian church. Such an argument, it is thought, should put an end to all protestant invectives

against these Romish idolatries. It ought to be remembered, however, that the condemnation of image worship did not originate with protestants. Were it expedient here to enter into the discussion, it could be shown, that the second council of Nice, and a host of scholastic theologians of the Roman Church—such as, Durand de S. Porcien, the celebrated Tostat, Bishop of Avila, and many others, have condemned this practice in terms as strong as any that protestants have ever used.

A. D.
1600.

The conjecture of La Croze respecting the origin of this picture, commends itself to the reasonable mind much more readily than the inference of the Portuguese historian. He is of opinion that it was an idol of the heathen, which these people adopted, after losing their ancient form of worship, and all means of instruction. This conjecture he founds upon the report of a Portuguese Jesuit, Anthony d'Andrade, who relates, that the inhabitants of Tibet, in Tartary, possessed a representation exactly like it.¹ In China also it was in general use, as we learn from Navarrete, who says,² "The famous idol called San Pao, which they wish to pass off as an emblem of the Trinity, is, to say nothing more or less, exactly like that which is placed upon the great altar of the convent of the Trinity at Madrid. All the Chinese who hear of it declare, that in the kingdom of Spain we adore the San Pao of their country."

Considering then the religions of China,

¹ *Lettere Annue del Tibet del mdcxxvi*, p. 28.

² *Navarrete, Tratado VI. cap. xi. p. 240. col. 2.* This author was long considered the best writer upon the extensive empire of China.

Tibet and India as having a common origin, it is most probable that the inhabitants of Todamala obtained their idol from their heathen neighbours :³ and the state of ignorance in which they were found, ought to awaken the feeling of gratitude to God in the heart of every people who are blessed with the free use of His word and ordinances, for preserving them from a similar state of destitution. Without the unadulterated Bible to instruct the mind, and the means of grace to assist and quicken the devotions of the heart, what could preserve any Church from degenerating into a state of equal darkness and superstition.

Execution
of a native
Rajah at
Goa.

4. During the vice-regency of the Archbishop, he condemned and executed a native Rajah, of the Mahomedan faith, who was at the time in alliance with the Portuguese, and had come to settle at Goa. He is said to have been convicted of crimes so infamous as to be unknown in Rome, as well as in the East. They must, however, have been sometimes perpetrated in Portugal, as they are said to have been punished by the Inquisition at Lisbon with scourging and the gallows. A French traveller,⁴ who was at Goa not long after, says, that this unfortunate man carried an immense sum of money with him, which, on his execution, was confiscated to his judges. This naturally induced the suspicion, that the possession of so much wealth formed no small part of the poor man's offence before SUCH A TRIBUNAL AS THAT OF GOA. The heart-searching God only knows how far this suspicion was borne out by

³ La Croze, pp. 329—331.

⁴ Ibid. p. 340. François Firard. *Voiege aux Indes*, p. 227, de la première édition, in 8. imprimée l'an 1611.

the conduct of those concerned in the fatal transaction.

A. D.
1601.

5. The great object of interest to Menezes in reference to the Church of Malabar was, the placing over it a Bishop of the Latin Church ; which was accomplished in the year of our Lord 1601, when the Bulls of Pope Clement VIII. arrived, constituting Francisco Roz Bishop of Angamale.⁵ This gave the Archbishop great satisfaction, and he lost no time in sending for that Jesuit, and consecrating him as Diocesan of the Christians of St. Thomas. By this appointment, the diocese of Angamale lost for a time the Primacy of India, which it had possessed about one thousand years, the Pope, at the request of the court of Portugal, having made its Bishop suffragan to the Archbishop of Goa.

F. Roz
consecrated
Bishop of
Angamale.

6. Four years after, in 1605, Pope Paul V. translated the See of Angamale to Cranganore, and gave the title of Archbishop to the prelate of that Church ; still, however, retaining the Primacy of India in the Archbishopric of Goa. The object of these arrangements was, to establish upon a firm basis the interests and authority of the Portuguese in India, and the permanency of the Roman Church : and the measures appeared to be so well adapted to the end in view, that none could have suspected the revolution to which they led, both in civil and ecclesiastical affairs, within the short space of sixty years. This presents another instance of the confusion which the Almighty often pours on the designs of men that are not founded

A. D.
1605.

The See
translated to
Cranganore
—and made
an Arch-
bishopric.

⁵ For some account of the bishopric of the Serra, and also of its first Romish Bishop, F. Roz, see the Marsden MSS. in the British Museum, vol. 9853.

CHAP.
II.

Menezes returns to Europe—is promoted to the highest offices in Church and State—dies in disgrace.

Review of his character and conduct.

in justice. “Righteousness exalteth a nation : but sin is a reproach to any people.”⁶

7. Menezes, having thus far seen the accomplishment of his plans for the Church in India, about this time returned to Europe, where the respectability of his family, as well as his energetic character, and the elevated post he had filled in India, naturally led to his promotion to the highest offices both in church and state. He was soon raised to the primacy of Brague, nominated viceroy of Portugal, under Philip III., which he held for two years, and then made president of the council of the state of Portugal at Madrid, in which office and court he is said to have died in disgrace. What his delinquencies were, cannot now be ascertained ; but the reference to them contained in the following extract from a Portuguese author, intimates that they were offences of no ordinary magnitude. “This illustrious prelate, had he never returned to Spain, had, in all probability, been made a Saint before this time, where, through the difficulty there is in the managery of high posts, whether offered to him or procured by solicitation, he lost all the glory he had acquired in the Indies in the opinion of the world.”⁷

8. Whatever were the deeds that darkened his setting sun, no friend to the liberties of mankind in this world, and to their happiness in the next, can think that it shone with “glory” in India. If our admiration is claimed for his activity, it cannot be conceded without considerable qualification. The children of this world still read many important lessons to the

⁶ Prov. xiv. 34.

⁷ Manuel de Faria. *Asia Portuguesa*. Tom. iii. Geddes, pp. 74, 75. This passage was given in vol. i. p. 380. Note.

children of light ; for truly do they continue wiser in their generation.⁸ We are indeed amazed at the promptitude with which Menezes, in little more than six months, reduced to the Roman Communion the major part of a Church, whose canons and creed were in so many respects diametrically opposed to his own. But we are often in danger of allowing the mere circumstance of a man's activity to extenuate the crimes he commits, and to diminish our abhorrence of the evil he propagates. The diligence of this prelate is not to be compared with that of Mahomet and his Caliphs : yet who feels any thing like admiration for the restless spirit that in a few years extended that impostor's creed over the eastern, and far into the western world ? The gross character of his imposture, and the desolating means whereby its success was insured, rather fill us with abhorrence. Neither did our Lord Jesus Christ admire the activity of the scribes and pharisees who compassed sea and land to make one proselyte : and the reason was, because they made him two-fold more the child of hell than themselves.⁹ The issue of this prelate's exertions was not dissimilar to theirs. He found the Syrians, ignorant indeed, yet inoffensive and docile. But instead of attempting to instruct them in the word of God, and to reform their public worship according to the model of the primitive Church ; his sole object was to force upon them the dogmas of Rome, and reduce them to the papal dominion. So far then was he from emancipating them from the bondage of error, and introducing them into the liberty of the Gospel ; that he brought them under a

A. D.
1606.

⁸ Luke xvi. 1—8.

⁹ Matt. xxiii. 15.

more grievous yoke than they or their fathers had ever borne. Not to mention the suspicious deaths that were attributed to his miraculous power; it is sufficient to notice the violence and falsehood to which he resorted in order to enforce obedience to his mandates. These are most abhorrent from the feelings of every honourable mind: and the Christian, who desires, above all things, the religious freedom and the everlasting happiness of his fellow creatures, must review his course with the most painful emotions. Who can allow the mere circumstance of the energy that he put forth in such a career, to draw a veil over the abominations of his creed and conduct? It is not surprising that those should eulogize his zeal who think that there is no salvation out of the Church of Rome, and that to bring mankind within her pale, is an end that sanctifies any and every means. But surely none who believe liberty of conscience to be the birthright of every human being; none who are assured that salvation is free for all who put their trust in Christ alone, to whatever peculiar community they may belong; can regard his proceedings without, to use the mildest term, unmingled sorrow!

Failure
of his
schemes in
India.

9. The example of Menezes should be regarded as a beacon to warn future Christian missionaries from the rock on which he foundered. Without faith and godliness, nothing can insure a Church's prosperity. Failing in these, the prelate's designs, magnificent as they were deemed, soon came to nothing: and it deserves special remark, as an instructive interposition of Divine Providence, that the decline of the Portuguese interest in India commenced at the very period when he flattered himself that he had laid the foundation of its perma-

nency. This is not the assertion of an adversary; it is the lamentation of the sufferers. From the year 1599 the Portuguese historians begin to reckon the decay of their prosperity in the East, giving the following account of the three eras of their Indian government. From their first discovery of India to the year 1561, they call its *infancy*. From that time to the year 1600, they regard as the period of its manhood, or full vigour. At the last date they reckon its old age to have commenced; and it has since become so decrepit as to be only the shadow of a great name.¹

A. D.
1605.

10. Few Christians will refuse to concur in the reflection that has been made upon this rapid decline of that nation's interest from the particular period to which it is here referred. "Neither is this to be wondered at, considering how common a thing it is for God to blast the most promising securities that have been obtained by such violent and unlawful methods."² They depended upon human power and skill; and, therefore, did their very foundations contain the elements of the fabric's dissolution. It is only by the Almighty's protection that nations can stand secure; and only by His grace and truth, that any Church can flourish. Let future missionaries of the Gospel to heathen lands, while using with all diligence the means at their command, put their sole reliance on the power of God, and their labour cannot fail. They may not see all the result they desire, yet will it surely end in complete success; for the promise of Jehovah is immutable. "As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth

A warning
to future
missionaries
to trust only
in God.

¹ Geddes, p. 412. Note.

² Ibid.

the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." ³ To endeavour to anticipate the Almighty's time for this consummation, by using any means to bring it to pass which the Bible does not sanction, can be expected to end only in confusion to the cause so maintained, and in disgrace to its agents.

A. D.
1615.

We read of a false Christ that appeared in India in the year 1615,⁴ who is said to have been followed by the Portuguese Jews, but to what extent is unknown. So little is recorded of this impostor, that it is probable that he was soon removed and his cause suppressed.

A. D.
1617.
Death of
F. Roz—re-
view of his
character.

11. About the year 1617 died Francisco Roz, Archbishop of Cranganore. Very little is known of his proceedings since his elevation to the prelacy. He has already been described as an accomplished Syriac scholar, and an important auxiliary to Menezes in the reduction of the Syrians. He is represented, by Romanists,⁵ as having governed the Malabar Christians in a manner very much to their advantage, notwithstanding the interruption that he met with from, what they call, the persecutions of the Arch-deacon. From this incidental remark we may infer, that the Christians were already beginning to feel uneasy under the Papal dominion. The time of his death is not precisely stated, but it is concluded to have happened in the

³ Isaiah lv. 10, 11.

⁴ Jortin's Remarks, vol. iii. p. 338.

⁵ Alegambe, Francisco Barreto, and others. La Croze, p. 332. App. pp. 35—37.

year 1617, "when," says the Jesuit Barreto, "this virtuous prelate went to enjoy the felicity of the saints which was due to him for his merits." Of his virtues, this writer gives us no opportunity to judge: but of his merits before God, even a child rightly instructed in the New Testament, is competent to speak. For it is written, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."⁶ Let us hope that F. Roz rested his expectations of pardon and eternal life on a firmer foundation than this panegyrist attributes to him. *For other foundation can no man lay, than that is laid, which is Jesus Christ.*⁷ Building on this rock, we shall not be moved, though the flood may rise, and the stream beat upon us.⁸ But every other ground of hope will prove a foundation of sand at the last trial, which is to prove all men; and those who shall then be found resting on anything but Jesu's merits, will be swept away with the besom of His wrath.⁹

A. D.
1617.

⁶ Eph. ii. 8, 9.

⁸ Luke vi. 46-49.

⁷ 1 Cor. iii. 11.

⁹ Psalm ii. 12.

CHAPTER III.

HISTORY OF THE MADURA MISSION.

A. D.
1606.
Missionaries from
Goa dispersed over
India.

1. ABOUT the commencement of the seventeenth century the Jesuit missionaries were actively engaged in many directions. The College of St. Paul at Goa had trained numerous converts for the work, and sent them forth to every part of India where they could gain access. Monks also arrived in great numbers from Europe, who were indefatigable every where, and, with the help of the native priesthood educated at Goa, they succeeded in establishing missions from Bengal to the southern extremity of the Peninsula. Had their proceedings been sufficiently consistent with Christian truth for their successes to be regarded as triumphs of the Gospel, it would have been interesting to describe their missions in detail; for no events connected with the incipient endeavours to propagate Christianity in a heathen land, can be deemed too unimportant for the page of history. It will be seen, however, that the measures of these Jesuits to propagate their dogmas and extend their authority, bore as little relation to the doctrines and labours of the Apostles, and other faithful teachers of the Gospel, as those of Menezes in Malabar. Consequently, since they

present so little of a Christian character, they are scarcely entitled to be recorded in a History of Christianity in India. Of this, however, the reader will be able to judge, from the account now to be given of their most promising mission : for since their proceedings were every where uniform, this specimen will enable him to understand the character of the whole.

A. D.
1606.

2. The Bengal missions they themselves acknowledge to have proved a total failure ; and it were for the honour of the Jesuits and the Church of Rome to consign them to oblivion. They assert, that the prejudices to be met in all parts of the country, among the Hindoos, have at every period proved an insurmountable obstacle to the introduction of the Christian religion in India ; but, as they pretend, these prejudices were still more deeply rooted in the provinces bordering upon the Ganges than any where else. Numerous attempts made, successively by missionaries of various orders, to diffuse over that country at least some gleams of evangelical light, could make no impression upon the pagan inhabitants : and “ at last, all their endeavours proving abortive, and being baffled in all their attempts, the undertaking was laid aside.”¹ M. Cerri states, indeed, that in the vast country watered by the Ganges there were at one time twenty-two thousand Christians, divided into eleven parishes, each of which had a curate and vicar ; but he confesses, that they were in great disorder, not only with reference to the laity, who plunged into all manner of vice, but even among the curates themselves, who lived a very dissolute life, kept a great many servants,

Failure of
the Bengal
Mission.

¹ The Abbé J. A. Dubois, Jesuit Missionary for thirty years in Mysore. Letters on the State of Christianity in India, pp. 61, 62.

were generally very ignorant of the languages and sciences, and extremely greedy of gain.² All this will sufficiently account for the want of success in the Bengal missions, without attributing it to any unusual strength in the native prejudices in those parts. The Divine Author of our holy religion could not be expected to prosper the efforts of such men to propagate even its semblance upon earth; for that would have been to sanction the immoralities of the agents, and to bring dishonour upon His own Name. True religion is an exotic in our world, and cannot thrive but under the pure and genial influences of Him who planted it. Assuming that it had been fairly introduced into Bengal by means of the first missionaries, it could not live long in an atmosphere impregnated with such a moral pestilence. It will not be thought, after this, that we deal unfairly by the Roman Church in bestowing only these passing remarks upon their Bengal missions. The monks, and especially the Jesuits, who were the chief agents in those infamous transactions, have cause rather to be glad that no further exposure is made here of conduct which their own party describe in such appalling terms. The more they are investigated, the deeper the disgrace that will attach to all concerned in them.

Commence-
ment of the
Madura
Mission.

3. For similar reasons we should be inclined to take little notice of the Madura mission, but for the exultation with which Jesuit missionaries have repeatedly referred to it as their noblest triumph over the paganism of India.³

² D. Urbano Cerri. *Account of the Roman Catholic Religion* through the world, p. 104, et seq. Millar's *History of Christianity*, vol. ii. ch. 8.

³ *Lettres édifiantes et curieuses, écrites des Missions étran-*

To omit it, therefore, would seem to be disingenuous : whereas, to describe it as a specimen of their missions in the East, is to give the Jesuits all the advantage they would, of course, desire, or could fairly claim.

A. D.
1606.

Madura is the capital of a province of the same name in the southern Carnatic. The Jesuit mission there was founded by Robert de Nobili, who was a near relation of Pope Marcellus II., and the nephew of Cardinal Bellarmine. He commenced his labours in the year 1606, about the time of Archbishop Menezes' departure from India. Not that he was the first missionary at that station, the Franciscans having established a mission there some years before ; and they are said to have carried on their work with some success, until the arrival of the Jesuits. The missionaries of this order understood so much better the art of accommodating themselves to the manners and taste of the Indians, that the Franciscans, who were more simple in their habits, and more conscientious in their proceedings, soon felt themselves in danger of being superseded by their skilful and indefatigable competitors.⁴

geres, par quelques Missionaires de la Compagnie de Jesus.

This collection was published by M. Charles le Gobien about the beginning of the eighteenth century, and dedicated to the Jesuits of France. A considerable selection from the correspondence was translated into English and published in 1743, by Mr. Lockman. A Capuchin Missionary assures us, that these letters are unworthy of credit, especially those of Bouchet, Martin and Tachard ; that they have imposed on the public credulity, and are to be received with great caution. *Memoirs du P. Norbert*, vol. i. p. 74 ; vol. ii. pp. 61—96.

⁴ *Ibid.*, Tom. i. pp. 14—17. For a more detailed account of this mission the reader is referred to the *Lettres Edifiantes* ; also to the work of Hyacinthe de Magistris, recording the transactions of the Jesuits in Madura and Tanjore. The first fifteen chapters relate to the former

The Jesuit missionary to whose testimony we have already appealed, seems to have thought the undertaking of R. de Nobili and his brethren not only unnecessary, but even presumptuous: for he declares, that "The disappointment and want of success of Xavier ought to have been sufficient to damp the most fervent zeal of the persons disposed to enter the same career. When a man of his temper, talents, and virtues, had been baffled in all his endeavours to introduce Christianity into India, his successors could scarcely flatter themselves with the hope of being more fortunate. However, this was not the case. His jesuit brethren in Europe were not to be deterred by difficulties or contradictions in an undertaking, where the cause of religion was at stake. In consequence, jesuits were sent from every catholic country to India, to forward the interests of the gospel."⁵

mission, the last sixteen, to the latter. The author was himself a Jesuit missionary in those parts: his original work was composed in Italian, of which there is a French translation, published in Paris, 1663, and entitled—*Relation de ce qui s'est passé dans les Royaumes de Maduré, &c.* The other principal authority here referred to is, Paulinus's *India Orientalis Christiana*, 4, Ro. 1794. This author was a Carmelite missionary in South India towards the close of the 18th century. As he writes very much from hearsay, and seems to have been extremely credulous, the Jesuits naturally dispute his authority in matters bearing hard upon the reputation of their missions. For this reason, I have drawn up this account of their Madura mission chiefly from their own sources. It ought, however, to be understood, on the other hand, that the Carmelites give as little credit to these authorities of the Jesuits, as to their *Lettres Edifiantes*. But we have little concern with the disputes between the rival orders of that apostate Church, our business being to cull the leading historic facts, as far as practicable, from their conflicting statements. The works just mentioned, which are very scarce, may be seen in the library of the British Museum.

⁵ Abbe Dubois's Letters, pp. 4, 5.

4. R. de Nobili was one of the foremost of this number. Indeed, he was looked upon by the Jesuits as the chief apostle of the Indians after Francis Xavier. Instead of being discouraged by Xavier's failure, he attributed it to his mistaken policy, in attending to Hindoos of the lowest rank, rather than specially to those of the highest. Though he preached at a time when the Portuguese were at the height of their prosperity in India, and was supported by their influence and power; yet his *actual*, not his *numerical* success, is owned by several Jesuits to have been very partial, in consequence of his chief attention being given to persons of inferior caste.⁶ Robert de Nobili determined, therefore, to take the opposite extreme of society. Seeing the superiority which the brahmins assumed, and that it was universally conceded to them by the other pagans; and observing the thorough contempt with which they looked down upon all beneath them; this Jesuit resolved to imitate them; and, for this purpose, he introduced himself among them as a western brahmin of a higher order than any in the East. But to carry on this deception was no easy task, as he had to acquire a knowledge of their sacred language, the Sanscrit; and of their Shasters and Vedas, their prejudices and customs, which they have always been most reluctant to communicate to strangers. A brief explanation of these circumstances will enable us to estimate the undertaking of this missionary and his colleagues.

5. The first cause of the brahmins' influence over the people's minds is their supposed origin. They claim descent from the god Brahma, the

A. D.
1606.

Robert de
Nobili, the
Jesuit mis-
sionary
there.

The brah-
mins as-
sumed
origin, their
knowledge
and as-
terities.

⁶ Travel of the Jesuits. Father P. Martin to Father Le Gobien. June, 1700. Lockman, vol. i. pp. 357, &c.

Hindoos' creator, affirming that, having a desire for children, he made himself visible and created the brahmins from his head, whose race has multiplied to an infinite extent. Accordingly, notwithstanding the grossness of their vices and the cruelty of their oppressions, the people generally believe them to be *demi-gods*, and are often seen to fall prostrate before them, in the attitude and with the expressions of adoration. They esteem themselves too sacred to be touched by others, or even to suffer the breath of an inferior to pass upon them.⁷

The second cause of their influence was their exclusive knowledge of science, of which some notice may be taken here. Their chronology is invented to favour their assumption of superiority. They compute four ages, or *yogums*, from the beginning of the world. The first, which they represent as the golden age, lasted seventeen hundred and twenty-eight thousand years. It was then that the god Brahma was created, by *Para Brahma*, that is, a *most perfect substance*, who is believed to be self-existent, and to give being to all creatures. In this age the brahmins also were created, and their caste instituted. Mankind were then of a gigantic stature; their manners pure; their bodies perfect, being never afflicted with disease; and they lived four hundred years.

In the second age, which lasted twelve hundred and ninety-six thousand years, were born the *Rajahs*, or *Kchatriyas*, a noble caste, but inferior to the brahmins. Vice was then introduced into the world: mankind lived three

⁷ The particular account of Hindoo Mythology is reserved for a subsequent period, when we come to describe the assault fairly made by *protestant missionaries* upon the idolatries of India.

hundred years; and their stature was lower than that of the primitive race.

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To this succeeded a third age, which lasted eight millions, sixty-four thousand years. In this age the third caste, Vaisyas, were created. They consist of merchants, husbandmen, and artisans. Vice then increased to a great degree; virtue began to forsake the world; and mankind lived only two hundred years.

Next followed the fourth and last age, which is the present, when the Sudras, or servile caste, were produced. Vice has now usurped the place of virtue, which is almost banished from among mortals, whose life is consequently reduced to one-fourth of its original duration. The brahmins assert, that four millions, twenty-seven thousand, one hundred and ninety-five years of this age have already elapsed.^a

Such are their chronological chimeras; and although the moral character of the brahmins is not one shade better than that of the lowest outcasts, yet they continue to claim, and to receive, all the honours of their pretended origin.

Their notions of the other sciences are equally absurd, and framed for the same purpose, to support their own pretensions. Their geography, for instance. They believe that the Earth is a vast surface in the form of a triangle, with several compartments, varying in beauty, fertility, and inhabitants, and each encompassed by a sea composed of different materials. One is a sea of milk, another of sugar, a third of butter, a fourth of wine, and so on to seven. They are said to begin at Sommeire, the imagi-

^a This was written in A. D. 1709, by Father De la Lane, missionary at Pondicherry, to Father Morgues. *Lettres edifiantes, &c.*

nary mountain which, they say, rises in the midst of the earth. The inhabitants of these seven regions vary in character, like those of the four ages of the world, the brahmins, of course, being the superlative. The whole mass of the earth is said to be supported on the heads of elephants, whose motions cause the earthquakes⁹ occasionally felt in India.

In their philosophy are to be found traces of the doctrines of Pythagoras; and their doctrine of atoms is not unlike the theory of Democritus. Of the causes of different effects in nature, they know scarcely anything, and invent the most puerile fictions to account for them.

They are tolerably acquainted with the practical parts of Arithmetic, and are accustomed to calculate the minutest fractions with great facility; but they know little more of mathematics. Their knowledge of astronomy also is very limited, being derived chiefly, if not wholly, from the tables of their ancient astronomers for calculating eclipses. These they continue to use without at all understanding the phenomena of the starry heavens. Their calculations of eclipses are sufficiently correct for their purpose, but they are never made with the accuracy attained by disciples of the Copernican system. Indeed, they seem to be ignorant of the principles on which their tables are constructed, making all their calculations in a mechanical manner. These tables are transmitted from father to son; and to learn the use of them seems to be the summit of their attainments. With the positions and evolutions of the heavenly bodies they are totally unacquainted. For instance—they suppose the moon to be above

⁹ M. Bernier, tom. iii. p. 168. Millar's History of Christianity, vol. ii. pp. 200, &c.

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the sun ; and that when the sun sets, he hides himself behind a huge mountain throughout the night.¹ Neither have they any idea, as already intimated, of the earth's rotundity. They reckon nine planets, and have also twelve signs of the zodiac, whose names do not differ materially from our own. Their zodiac is divided into twenty-seven constellations, which they represent by certain emblems. Each constellation is divided into four equal parts, and each sign comprehends two constellations and a quarter, and is subdivided into nine equal parts or degrees : so that they divide the zodiac into one hundred and eight degrees. Like most unlightened nations, they attach much importance to astrology, of which they sometimes make a mischievous use.

This is an outline of brahminical knowledge ; and though brief, it is quite full enough to show that their attainments have been greatly overrated by some European admirers of the Hindoo system. It is contained in the Shasters, or sacred books, written in Sanscrit, which the brahmins endeavour to conceal from the other castes, that they may continue to monopolize the limited knowledge they possess. The natural consequence is, that, like the Romish priesthood, they are regarded by their ignorant and deluded votaries as oracles, whose assertions are to be implicitly believed, and all their commands obeyed.

A third cause operates to confirm the people in this obsequious deference to brahminical authority. They imagine them to be a holy people because of the severe austerities which they practise upon themselves : for they abstain

¹ See B. i. c. 3. s. 1.

from animal food, and all delicate viands; live much in solitude, often with no other lodging than a cave or hollow tree; and sometimes sleep in the open air upon the mountains or in a desert, exposed to all the inclemencies of the weather. Many of them remain for a long time buried in the ground up to the chin; observe long fasts; inflict pain upon their bodies in various ways, even to the shedding of their blood; keep a profound silence; in a word, they do whatever may tend to preserve the appearance of being indifferent alike to bodily pain or pleasure, and to impress upon the rest of mankind, that all this is the essence of that wisdom of which they pretend to be the sole depositaries.²

Extent of
their influ-
ence.

6. By these means have the brahmins maintained from time immemorial, the preeminence they have usurped over all other castes of Hindoos. For this purpose it is one of the most complete schemes ever devised to enslave mankind. The Hindoos are described as divided into two classes, "the impostors and the dupes. The latter include the bulk of the Indian population; and the former is composed of the whole tribe of brahmins." "No one among the contrivers and leaders of false religions was ever able to devise so well-framed a system of imposture as the brahmins have done, in order to preserve unimpaired their religious control over the other castes, and to keep the latter in that state of stupidity and ignorance in which they are immersed. It is a sin, it is a crime, in every Hindoo not born a brahmin, to endeavour to emerge from that state of ignorance, and to aspire to the lowest degree of knowledge: and

² This system of imposture will be explained more particularly in the Third Volume.

it is considered a sacrilege for him to presume to calculate on what day fall the new and full moon. Every one of inferior caste is obliged to learn this and similar matters, and to be guided in the most common occurrences of life by his religious teachers. He is forbidden by his institutions to lay any claim whatever to either sacred or profane science, or to intermeddle in any way with the one or the other. His religious leaders have engrossed, as their absolute and exclusive inheritance, all that is included within the term *science*, fearing lest, if an access, even to profane science, were given to the other tribes, this, by causing them to exert their own reason and judgment, should lead them to discover the heap of religious absurdities and extravagances imposed upon their credulity by an interested priesthood."

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"Among the arts, the brahmins have left to the other castes only those whose exercise depends more upon bodily than on mental exertion; such as, music of wind instruments, painting, sculpture, and mechanics; and even these they have beset with so many sources of discouragement, that they have remained in their infancy, and none of them have ever approached perfection, they all being at the present time the same as they were two or three thousand years ago."³

7. Such were the men to whom Robert de Nobili and his colleagues resolved to pay exclu-

Their im-
moral cha-
racter.

³ The Abbé Dubois. Letters, &c. pp. 88—90. This was published in 1823, and it is an accurate description of the state of Hindoo society to the present day, except where the light of European science and the labours of *Protestant* missionaries have diffused a more benign and intelligent influence. The Romish, especially the Jesuit missionaries, thought it more expedient to imitate, than to disturb, this abominable system, as will appear in the text.

sive attention. If their character had been equal to their mental superiority over all other Hindoos, they would have been entitled to some consideration; but we learn from the same authority, that of the Jesuit missionaries themselves, that their morals were as much inferior to those of the subordinate castes, as they exceeded them in haughty pretensions. They are declared to be "moral monsters," and to answer to St. Paul's description of men in the lowest state of degradation.⁴ "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity: whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

Notwithstanding the infamy of their character, the missionaries found their influence was not confined to the lower orders. "Unhappily for us, writes another of the Jesuits, they are spread universally, especially in the courts of princes, where they fill the highest employments, and have the management of most affairs of importance."⁵

8. We may now form an idea of the arduous

Jesuits exclusive attention to the brahmins.

⁴ The Abbé Du Bois. *Letters*, pp. 100—104. *Romans* i. 29—31.

⁵ Father De la Lane. *Lettres édifiantes*. The translator remarks upon this passage—"Do not these brahmins seem perfect Jesuits?" It must be confessed, that in several respects the resemblance, both of the men and their designs, is close indeed.

nature of the undertaking to convert these men to the faith of Jesus Christ. But it was not more difficult than that of the first teachers of Christianity, both to the Jews and to the Gentiles : and our Lord, His Apostles, and those who followed them, have left all future preachers of the Gospel an example from which there ought never to have been any deviation. The primary object of the Lord Jesus' advent was, to seek and to save that which was lost. He knew that *all* were lost ; but it was necessary for them to feel and deplore their prostrate and hopeless state, before they could apply to Him for pardon in a right disposition of mind. This necessity was universal : our Lord, therefore, was no respecter of persons. Though the difference between the Jew and the Samaritan, the Pharisee and the publican, were as great as that which subsists between the brahmin and the pariah ; in each case the one standing highest, the other lowest, in public estimation ; yet He made no exception in favour of the proud, the self-righteous, and the self-sufficient ; and He received with equal freedom the humblest and the poorest, the most wretched and debased, who came to Him in penitence and prayer, in meekness and lowliness of heart.⁶

St. Paul followed in the steps of his Divine Master. Though himself a Pharisee before his conversion, yet he afterwards paid no more regard to that haughty sect, than to the most illiterate, vulgar, and disreputable part of the Jews or Gentiles. Of himself he declared, that he had a better pretence for glorying in temporal distinctions than most of his countrymen :⁷ but he never attempted, on these grounds, to

⁶ John iii. and iv. Luke xix. 1—10, &c. &c.

⁷ Phil. iii. 4—6.

recommend himself or the Gospel, to his own or any other sect.

The very circumstance of our Lord's selecting illiterate and obscure individuals for the first preachers of His religion, proves how far it was from His intention to court the great and the mighty, the rich and the wise. While this showed that their astonishing successes were to be attributed to the wisdom and the power of God; it tended also to encourage all sorts and conditions of men, to receive with equal confidence the offers of pardon and peace. Every individual was directed to the great atonement of Jesus on the cross, and to the substitution of His merits, for the redemption of the world.

If then the scribes and pharisees were not more regarded by our Lord and His Apostles than the publican and Samaritan; neither ought the brahmin to be suffered to prefer a stronger claim to the Christian missionary's attention than the poorest outcast: and, though they should be admitted to equal privileges, yet it must be upon the clear understanding, that they lay aside all pretension to superior merit before that Being, who "puts down the mighty from their seats, and exalts them of low degree: fills the hungry with good things, and sends the rich empty away."^a

Jesuits assume the dignity and character of brahmins. They forge a deed—reflections on this imposture.

9. This religious principle, however, was at the antipodes of the Jesuits' policy, whose primary object was to conciliate the brahmins, supposing that by securing them, they should easily gain the rest of the Hindoos. For this purpose they did not scruple to compromise the truth of the Gospel and the liberty of the poor believer. Having announced themselves as brahmins of a superior

^a Luke i. 52.

order from the western world, they actually assumed heathen names,⁹ and conformed in every respect to the customs of that haughty and exclusive caste. There are several degrees of brahmins; and in order to give the more effect to his deception, R. de Nobili pretended to be one of the highest order: and “to stop the mouths of his opposers, and particularly of those who treated his character of brahmin as a deception, he produced an old, dirty parchment, in which he had forged, in the ancient Indian characters, a deed, showing that the brahmins of Rome were of much older date than those of India, and that the Jesuits of Rome descended, in a direct line, from the god Brama. Father Jouvenci, a learned Jesuit, tells us, in the History of his Order, something yet more remarkable; even that Robert de Nobili, when the authenticity of his smoky parchment was called in question by some Indian unbelievers, declared upon oath, before the assembly of the brahmins of Madura, that he really derived his origin from the god Brama. Is it not astonishing that this reverend father should acknowledge—is it not monstrous that he should applaud, as a piece of pious ingenuity, this detestable instance of perjury and fraud?”¹

The forging of the deed in question, with all the circumstances connected with it, was one of those *pious* frauds, “as they are improperly called,” which the Church of Rome has so long

⁹ For instance, the assumed name of Robert de Nobili was *Tatwa-bod, haca Swamy*; that of R. C. J. Beschi, was *Viramamuni*. The heathen always knew them and their brethren best by their heathen names.

¹ Jouvenci, *Histoire des Jesuites*; Norbert, *Memoires Historiques sur les Missions de Malab.* Tom. ii. Liv. xi. sec. 11. &c. Mosheim, *Ecclesiastical History*, Century 17, sec. 1. *Asiatic Researches*, Vol. xiv. p. 57.

been accustomed to practise upon mankind. It has been conceded to be "just possible that they may sometimes, though seldom, have been set up and encouraged, with a design to do good; but the good they aim at, requires that the belief of them should be perpetual, which is hardly possible; and the detection of the fraud is sure to disparage the credit of all pretensions of the same nature. Christianity has suffered more injury from this cause, than from all the other causes put together."² The subsequent history of the Jesuit missions in India, will practically illustrate this judicious remark. To proceed.—

The objectionable character of their publications in the native language.

10. The difficulty of carrying on this deception would have appeared insurmountable to most men, but it served only to stimulate the zeal of R. de Nobili. The man that could conceive such a design, was not likely to feel much scruple about the means to be used for its accomplishment. Claiming a divine origin, he had crossed the Rubicon; and he was resolved to push forward with all possible celerity, making every compromise, and adopting every expedient, that he thought essential to success. In the literary part which he and his brethren had to act, they were well qualified to sustain their assumed character; for their knowledge was of a very superior order to that of the brahmins: and had they used it merely as the handmaid of religion, it would have been applied to a legitimate purpose, and the divine blessing might have been expected to rest on their endeavours. They appear, however, to have substituted their literature for the Gospel, instead of employing it for the development and commendation of

² Ibid.

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sacred truth. This is a serious imputation, but it is amply borne out by an appeal to the works which they published in the native tongue. In these, some mention is made, indeed, of Scriptural facts and characters; but the truth is so disguised with Oriental allegories and extravagant tales; there is so frequent a departure from the simple circumstances which they undertake to relate; such a tissue of hyperbole runs through the entire web of their narration; and the whole is clothed in so glowing a strain of poetic language; that it must have been impossible for the natives to acquire from them any thing like a correct idea of the fundamental doctrines of the Gospel, or even a competent acquaintance with scripture history.

One of the principal of these works, was the *Inyána Upadésam* of Robert de Nobili. Although its style does not entitle it to rank among compositions of the first order in the superior dialect of the country, commonly called *high Tamul*; yet it gives such an elaborate disquisition on the attributes of the Deity, and the phraseology of the schools is rendered into the native language with such peculiar felicity and precision, that it proved very acceptable to the more erudite brahmins. The chief merit of this performance is, the description it contains of the wisdom, goodness,³ immateriality, and other

³ This is a doctrine of primary importance in a work intended for the instruction of heathen; and the following passage, which forms the concluding paragraph of the third Lecture, and contains the exposition of this, which is called the third attribute, may not be unacceptable to the reader, as a specimen of the work.

"If we consider the Omnipotent to be self-existent and eternal, we cannot say that he has a body like our bodies: for when a being exists connected with a body composed of limbs finite in their nature, there must exist some one by whom

attributes of God. Its principal defect is, the omission of His justice. The distinct exposition of this attribute is never given by these missionaries; and the most charitable reason that could be conjectured for the omission is, that, being desirous to allure their proselytes by the idea of an All-merciful Being, they feared to alarm them with the representations of His righteous dealings with guilty man. They thought it

those limbs were formed and united together. Therefore a self-existent being cannot be corporeal, and, consequently, the self-existent Lord of all cannot be admitted to be a corporeal being. Thus, it is established, that immateriality is the third attribute of the Deity. As this is so, to admit that the Omnipotent has a female on his head (as Siva), or on his breast (as Vishnu), that in the place he contracts marriage, and in another, frequents the house of a prostitute, and that he amuses himself with these, and idle vagaries like these, there is no doubt, can arise only from defect of understanding, and must be productive of the greatest turpitude. As the Omnipotent is self-existent, eternal, and immaterial, it will be proper to describe what form he really has, and this I shall explain in the fourth lecture."

The concluding sentence of the lecture here promised, will give a summary of the author's argument, some parts of which, though not ill-adapted to the lascivious mind of a brahmin, are too offensive for the delicacy and propriety of a Christian's feelings. They are, therefore, omitted.

"If we admit that the only God is of the male or female sex, because he created male and female, we ought to say that God is also a dog, fox, and the like, because he created dogs, foxes, and the like. To confute this blasphemous notion, it is sufficient to say that the statuary and potter cannot be the statue or vessel of which they are the equivocal cause, and that the sun cannot be identified with the brightness united with a particle of earth. Thus, also, because the Almighty is the equivocal cause of the distinction of male and female, and of all other things, we ought not to say or think that he is either male or female. Therefore, let us admit that as that sole goodness, which is the Almighty, contains in itself in the highest degree, as has been already shewn, all the virtue pertaining to the infinite number of existent beings, so, also, that same Almighty Being, who is the manifestation of goodness, is the equivocal cause of all things."

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more expedient, therefore, to include this with a variety of other qualities, under the general attribute of goodness. Their policy in this matter has been extenuated on the plea of our ignorance of the subject, seeing that all the attributes of God, as various as His energies, are beyond the grasp of the human intellect. Since, therefore, it is argued, He is naturally incomprehensible, every attempt to investigate His essence, or to determine His qualities, can, at best, be only an approximation to the truth.⁴ This reasoning were excusable, if we had not the word of God to teach us better. But since, in the volume of inspiration, He has revealed to mankind all that they need to know of His nature and His will, in order to guide them, by the path of holiness, to the world of glory ; no circumstances whatever can justify a Christian teacher in withholding or disguising any portion of the Divine Word. This is to imagine, that the Author of revealed truth cannot be left to vindicate or commend it. It is to forget that the world by wisdom, its own wisdom, never did, and never could, know God ; and that it is by the very preaching which proud philosophers have always deemed foolishness, that He purposes to save those who believe.⁵ These missionaries thought proper to take a different course, and it will be seen how completely the Almighty confounded their jesuitical policy. To omit the attribute of justice, is to deprive the Gospel of its strongest sinew. It is only by showing how God is just, that He can be faithfully exhibited as the justifier of him which believeth in Jesus.⁶

Robert de Nobili composed another work,

⁴ Ellis's Korell, Ch. i. s. 9.

⁵ 1 Cor. i. 18—21.

⁶ Rom. iii. 26.

entitled, *Mantra-málei*, which contained the principal part of the Roman liturgy; but he introduced so many Sanscrit terms, that the service was as unintelligible to the native proselytes generally, as the brahminical Vedas are to the majority of Hindoos, or the Latin liturgy to the mass of the Roman Church in all parts of the world.

Romish writers have expressed themselves scandalized by such an attempt to further the cause of their church, and pronounced it an equivocation not to be justified. They have lamented in strong terms, that it should have been thought necessary by the Jesuits to assume a title that ranks above the first nobility of the land, and, much more, to maintain it with an ostentation and a conduct opposed to the rules of Christian humility and holiness.⁷

Others, however, have undertaken to vindicate de Nobili's perjury. M. Urban Cerri, secretary to the congregation de Propagandá, writing to Pope Innocent on the subject,⁸ affirmed, that that Jesuit was not guilty of falsehood in calling himself a brahmin. It is true, he and his brethren were priests, as well as the brahmins; but when it is argued that he used the term, *Brahmana*, in this restricted sense, and that, therefore, he spake the truth; it must be remembered, that this was not the sense in which he knew the brahmins would understand him, or in which he desired to be understood. For, in that acceptation of the word, it would not have imposed upon them, nor rendered the Jesuits more acceptable to them than the priests of every other religion, or of every caste of

⁷ *Memoires du P. Norbert*, Tom. i. liv. 1. sec. 7, &c.

⁸ Anno 1676. See his *Account*, &c. p. 104, &c. Also *Asiatic Researches*, Vol. xiv. art. 1.

Hindoos. *Gooroo* is the proper term for their priests, and the lowest castes have their own gooroos, independent of the brahmins, to consult in their religious and domestic affairs. But a brahmin is considered to be a descendant from the god Brahma, and is revered as a demi-god; and it was for the express purpose of maintaining for himself and his brethren similar pretensions, that R. de Nobili assumed the title in question, and forged his deed. The jesuitical casuistry, then, of M. Cerri will not satisfy an honest mind, nor impose upon any that are competent and free to judge for themselves. It has been justly argued, that "It is the wilful deceit that makes the lie; and we wilfully deceive, when our expressions are not true in the sense in which we believe the hearer to apprehend them: besides, that it is absurd to contend for any sense of words, in opposition to usage, for all senses of all words are founded upon usage, and upon nothing else."⁹ The common acceptance of the word *Brahma*, and the sense in which this jesuit missionary meant and expected his appropriation of it to be understood, are unquestionable. Tried, therefore, by this test, he is fairly convicted of deliberate falsehood, and that at the very outset of what is extolled as an apostolical career.

11. The Hindoos have four Vedas, or sacred books, which they believe to be *immortal*, and express revelations from heaven. Formerly, they say, there was an infinite number of Vedas, but from time immemorial they have all been superseded by the four which they now possess, or rather, these are a compilation of the rest. The first

The four
Hindoo
Vedas—R.
de Nobili
forges a
fifth.

⁹ Paley's Moral and Political Philosophy, Book iii. part i ch. 15.

called the *Rig-veda*, consists of five sections: the second, the *Yajur-veda*, of eighty-six: the third, the *Sama-veda*, of a thousand: the fourth, the *At'hava-veda*, of nine. The first three explain the relative duties of mankind: the fourth describes the system of the Hindoo's religious ordinances. Finding that these works were received as the fountain of all knowledge, human and divine, Robert de Nobili and his colleagues did not scruple actually to *forge a fifth Veda*, in which they interwove, with consummate skill, a sufficient portion of the Bible to give it a Scriptural character, without awakening suspicion. Their object was to refute the doctrines of the Puranas, and when the work should become established as an authentic Veda, they meant to show its accordance with the Gospel, and hence to deduce an irrefragable argument for the divine origin of Christianity. It was composed in a style so closely resembling that of the other Vedas, as effectually to impose upon some of the most learned brahmins; but to what extent it succeeded in conciliating them, there are no means of ascertaining.

This *pseudo-Veda* was for many years known only to a few individuals belonging to the mission of Pondicherry, where it was kept, with other works of a similar description, from the knowledge of all persons who were thought likely to detect the imposture. At length a copy of it came into the possession of M. Voltaire, who, in 1761, sent it as a literary curiosity to the library of the King of France. He considered it as an authentic work, and actually, as stated to be, a commentary on the *Védam*, "By the Chief Brahmin of the Pagoda of Cheregham." In 1778, the work was published

at Paris :¹ and after its publication, M. Sonnerat discovered and affirmed, that it was nothing more than a book of controversy written by a missionary at *Masulipatam*. He was mistaken, however, in the place where he imagined it to have been composed, as appears from internal evidence ; but his opinion of the character of the work was correct.

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It has since been carefully examined, and the question of its brahminical origin thoroughly investigated, by the late Mr. Ellis,² of Madras. Having obtained a sight of this and the other original MSS. at Pondicherry, he carefully compared them with the true Védas. In his elaborate dissertation on the subject, he has given copious extracts from those works ; pointing out the inferiority of the Jesuits' compositions where they resembled them, and showing how materially they differ, both in language and style.³ The conclusion to which he came was, that the Ezour-Védam was " a literary

¹ Its French name was, *L'Ezour-Védam, ou Ancien Commentaire du Védam ; contenant l'exposition des Opinions religieuses et philosophiques des Indiens. Traduit du Samscritan par un Bramé. 2 Tom. 12mo.*

² Francis W. Ellis, Esq., a gentleman deeply read in brahminical lore, and imbued with Hindoo predilections. In the knowledge of Oriental literature he was equalled by few. He was likewise a great admirer of the talents of some of the jesuit missionaries ; but he was too upright a man not to denounce such an imposture as this. His disquisition on the subject, from which the above review is chiefly composed, may be seen in the *Asiatic Researches*, Vol. xiv. Art. 1.

³ These MSS. appear to be imitations of the other three Védas ; they are written both in *Sanscrit*, with the *Roman* character, and in *French*, in opposite pages, to give them the appearance of originals with the translation annexed. Including the Ezour Védam, they are eight in number : and their titles, with a few extracts from them, are given in Appendix C, that the reader may form some idea of their character.

forgery, or rather, as the object of the author or authors was not literary distinction, of religious imposition without parallel."

The author of this and the other writings in question cannot be accurately ascertained. The more respectable native Christians of Pondicherry are of opinion that they were written by Robert de Nobili. The authority for this opinion is not known; but it is not improbable, as he was in many respects qualified for the work; and other polemical writings that are unquestionably from his pen, greatly resemble, both in matter and language, the controversial parts of these *Pseudo-Védas*.

But whoever were their authors, if they really expected by such a stratagem to lead indirectly to the introduction of Christianity, little did they comprehend the nature of that religion, or respect the honour of its Divine Author. The whole scope of these writings shows, that the intention was to destroy the existing belief of the country, reckless of consequences, and without caring whether a blank were substituted for it or not. To the doctrine here taught, as preparatory to a system of Deism, little, perhaps, could be objected: but in their zeal against the idolatries of the country, as Christian teachers they actually proved too much. For instance, in opposing the fables of the Hindoo incarnations, they positively assert—"To him," that is, the Supreme God, "there is no incarnation, &c." After they had convinced a disciple of the truth of this doctrine, it is justly inquired, how were they "to instruct him in the Christian faith?"* Thus to place themselves in a position where they could not

* Asiatic Res. vol. xiv. p. 35.

afterwards maintain that fundamental article of the creed, "God was manifest in the flesh,"⁵ proves how little they regarded the real interests of Christianity, in their impatience to attain their present object.

A. D.
1608.

12. The style of R. de Nobili, however, was inferior to that of R. C. J. Beschi, whose epic poem, the *TEMBA-VANI*, will bear comparison even with brahminical writings of the same description. It treats on Scriptural subjects, and, like the Hindoo Puranas, contains some good ethical instruction. Of his Christian *fidelity* a judgment may be formed, from the manner in which he has interwoven Scripture narrative with his general subject.⁶ In his description of the holy family crossing the desert, on their return from Egypt to Judea, he represents the Saviour as enumerating, in prophetic vision, the several devotees who in future times were there to devote themselves to austerities, and by their example introduce monastic discipline into the Church. The primitive ascetics, Paul, Antony, and Hilarion, are first mentioned; but of the numerous names that follow few can be recognised, as they are either translated into Tamul and Sanscrit, or so altered as to conform to the orthography of those languages. His description of the first female recluse on record in the Christian Church, St. Mary the Egyptian, is drawn with peculiar delicacy and beauty:⁷ but when we consider that this and

Epic poem
of R. C. J.
Beschi.

⁵ 1 Tim. iii. 16.

The 30th Canto.

⁷ Several extracts from this poem are given in the Author's reply to the Abbé Dubois. The concluding passage may be quoted here also as a specimen of the style. Speaking of the Egyptian Mary, called *Ejesia Mariyal*, he says—"On the flying chariot of desire she arrived at the desert of sin; on the flying chariot of fear she repaired to the mountains of

other works of a similar character, were given to the heathen in lieu of the Word of God, who does not see, that for a Christian missionary to scatter only such flowers to a people who were perishing for lack of the bread of life, was to *delude*, where he ought to have instructed, and to betray the Saviour's cause? It has been well remarked, by a competent judge,⁸ that the tissue of conceits exhibited here "may have been woven for the poet either by the Italian or the Tamul muse, as both, though they often cull from the rose-bush of fancy its fairest flowers, are prone, also, to collect the unsubstantial dew-drops glittering on its leaves."

The whole of these Jesuits' writings resemble the early Christians' imitation of the Sibylline oracles. The authors of those original impostures were women, who were supposed by the heathen to be inspired with the spirit of divination. In the second and third centuries of the Christian era, the reputation of these prophetesses began to decline in the pagan world: but the Christians of those times were so far degenerated from the principles of the Gospel, as to imitate the oracles which they had delivered. They began to adopt also the pernicious practice of "pious frauds," which was introduced by ancient philosophers, and it now proved extremely injurious, having become "a source of numberless evils to the Christian Church. The Platonists and Pythagoreans held it as a maxim, that it was not only lawful, but even praise-

penitence; on the flying chariot of resplendent wisdom she entered the grove of growing virtue; and on the flying chariot of my name (the infant Saviour is the speaker) "she shall enter the Kingdom of heaven." Beschi was a missionary of the next century.—Ellis' translation of the Korell, ch. iii. sect. 3. Note e.

⁸ Ibid.

worthy, to deceive, and even to use the expedient of a lie, in order to advance the cause of truth and piety. The Jews who lived in Egypt, had learned and received this maxim from them, before the coming of Christ, as appears incontestably from a multitude of ancient records; and the Christians were infected from both these sources with the same pernicious error, as appears from the number of books attributed falsely to great and venerable names, from the Sibylline verses, and several supposititious productions which were spread abroad in this and the following century."⁹ Another writer remarks upon them—"Those Christians who had some acquaintance with Grecian poetry and style began to entertain the thought of representing passages of the sacred writings, Christian doctrines, precepts, and predictions, as oracles or prophecies of the Sibyls:—but it seems to be doubtful, whether their intention was to introduce their poems as genuine works of the older Sibyls, and by such means convert the heathen; or, whether, as is more probable, without any design of deception, they wished to clothe their communications in a form expressive and acceptable to the heathens."¹

Let the writings of the Jesuit missionaries at Madura be compared with these Christian imitations of the Sibylline oracles, eight books of which are extant, and they will be found equally erroneous, mysterious, and pernicious. The motive of an author should always be touched upon with scrupulous care; but in the present instance it can hardly be mistaken. By attributing such predictions, as those quoted

⁹ Mosheim. Cent. 2, part ii. chap. iii. sect. 15.

¹ Tschirners' Fall of Heathenism. See Quarterly Review, September 1836, pp. 36, 37.

above from the *Temba-vani*, to the infant Saviour, the writer would, doubtless, expect to prepare the Hindoo to regard the monkish austerities of the Roman Church as sanctioned, if not instituted, by the authority of our Lord. Were there any thing in the history of His infant years to warrant the ascription of *any* prophecies to Him at the early age of His return from Egypt; and if even these fanciful predictions, instead of being described in language which none but the most erudite could understand, had been delivered in such familiar terms as the Saviour always adopted; yet is it hard to imagine what other purpose they could answer but to give authenticity to Romish legends, and encourage the practice of superstitious mortifications similar to those which our Lord expressly prohibited.²

Jesuits
adopt brah-
minical cus-
toms.

13. We have, probably, entered far enough into this subject to give an adequate view of these Jesuits' mode of instruction. But besides this, they had to imitate the brahmins in their outward appearance, and adopt their habits of life. In order to sustain their fictitious character, they found it necessary to assume the dress of Cavy, a yellow cloth worn by the Indian religious teachers and penitents: they must be frequent in their ablutions: they were never to appear in public without affixing to their foreheads the wafer, made of sandal wood powder, which is worn by brahmins and other Hindoos, to mark their respective castes and gods.³ Consequently, by wearing this mark, they carried the stamp of idolatry on their very front. They scrupulously abstained from all

² Mark vi.

³ To the present day the Romish converts in India are suffered to retain this idolatrous token.

use of animal food and intoxicating liquors, and, in a word, fared in every respect like the brahmins, living on vegetables and milk.⁴

A. D.
1606.

14. Having advanced thus far, they were compelled to go forward in a career as subversive of Christian charity, as dishonourable to God. To have trodden in the steps of Francis Xavier, and given due attention to natives in the humbler walks of life, would have proved fatal to their design upon the brahmins, who would immediately have regarded them as an inferior caste of men, and treated them as unworthy of their society. In order, therefore, to sustain their assumed character, they found themselves constrained to treat with apparent scorn those classes of Hindoos who lay no claim to a divine origin. Regardless of the Christian teacher's imperative duty to preach the Gospel to the poor, they paid exclusive attention to the rich, and to those who, though often poor in this world's goods, and living upon alms, esteem themselves the greatest of the sons of men, and receive the adorations of all other classes of Hindoos. Instead, therefore, of condescending "to men of low estate," R. de Nobili and his brethren exacted from them the same reverence which they were accustomed to pay the brahmins, and kept them at a distance with true brahminical arrogance.

Their contempt of the lower castes.

15. By these means they rendered themselves acceptable to the Hindoo princes, who, pleased with the singularity of their appearance, bestowed their protection upon them as an extraordinary caste of men, and granted them full liberty to preach their religion and make proselytes.⁵ Lest it should be thought incredible

They are more acceptable to the brahmins than the Franciscans, who retire from Madura.

⁴ M. Cerri. Millar's History of Christianity, vol. ii. pp. 354—356. Abbé Dubois' Letters, pp. 4—7.

⁵ Ibid.

that any class of natives, much more those of the highest castes, could be so easily imposed upon, it ought to be understood, that it was no novelty for them to be visited by brahmins from the northern provinces of India, who were always of a fairer complexion than themselves, and generally regarded as of a superior grade. Brahmins of this description are now residing in the southern provinces, whose skin is almost as fair as that of an Italian or Portuguese. This circumstance favoured the Jesuits' deception; and the fickle natives generally, charmed at the sight of these "new brahmins," soon began to neglect the unpretending, Franciscans, who, as we have seen, had proceeded more quietly among them, and not without some success. But their more simple habits and appearance presented too little to flatter the vanity of the highest castes, or to favour the superstitions of all other Hindoos, to enable them to stand against the influence of the Jesuits. Very soon, therefore, they found that it was in vain to endeavour to compete with their more attractive and less scrupulous rivals, and retired from the field in despair.

It was not in the East only that the Jesuits were at this time superseding the Franciscans. Hitherto this order seem to have considered the conversion of the Indies as belonging chiefly to them; and they were loud in their complaints against the Jesuits, who, not content with supplanting them every where, accused them also of being such slothful labourers in the missionary vineyard, that for several years, as was alleged, they had not made any conversion worth naming. It concerns not us to inquire into the truth of these allegations; and when we consider the means they used to support

their falling credit, we hardly know how to sympathize with them in their lamentations. Indeed, they did many things that awaken an opposite feeling. For instance, they published the following account of an event, said to have happened about the time of their retirement from Madura, which may be taken as a specimen of the expedients that they used to retrieve their missionary character.

A. D.
1606.

In the life of Mary of Agreda, a famous Spanish nun at the beginning of the seventeenth century, it is recorded, that she was subject to extraordinary raptures, which, in about three hours, transported her from Spain to New Mexico and back again. They came so rapidly upon her, that in little more than a year, she performed no less than five hundred of these missionary voyages. This is related as an extraordinary visitation from heaven, for she is said to have been fervent in prayer to God for the conversion of the inhabitants of that distant land; and in the course of her visits to them, it is reported that she converted the king of that extensive country, and all his subjects, who "were numberless." The Franciscan friars on the spot had an intimation from the converts themselves, that they were induced to embrace the Christian faith by some nun of their own order. This took place in 1622; and eight years after, their superior, Father Alouzo de Benavides, made a voyage to Europe to find out this missionary virgin. Having, after some time and considerable trouble, succeeded in discovering that it was the said Mary of Agreda, he questioned her, "whether she had made that remote conversion in her body, or only in her spirit. She answered, that *she was not certain in that matter, but that she was*

most inclined to think it was performed by her only in spirit." The commissary attributing that doubt of Mary's to her profound humility, he and his two confederates pronounced it to have been effected in her body, or person. Their reasons for this notable conclusion may be examined by those who think the story worthy of the smallest credit. The marvellous tale was not published to the world till 1668, when all the parties who took any part in fabricating it were dead. In that year, the commissary-general of the Franciscan order in Mexico, sent the story to their procurator in the court of Madrid, to be by him presented to the Royal Council of the Indies in Spain, as a testimony of what the Franciscan Order is continually doing in the New World, in the conversion of Infidels, in contradiction to a certain emulation (meaning that of the Jesuits) which pretends to obscure that glory."⁶

This tale was generally believed in Spain and Portugal, the Jesuits, of course, excepted; and certainly, an order that could perform such missionary achievements, deserved better of the Pope than to be left to have their glory eclipsed by their rivals.

Jesuits incorporate the Heathen customs with the ceremonies of the Roman Church.

16. The Jesuit missionaries at Madura now felt themselves at liberty to give full scope to their operations. The presence of the Franciscans had kept them within some bounds, and they were conscious that they had gone too far to feel easy under the eye of these jealous witnesses of their conduct. But they were no sooner relieved of this restraint, than they adopted without hesitation every measure that they deemed essential to their progress. What

⁶ Life of Maria de Jesus of Agreda, p. 160, &c.

had hitherto appeared to the heathen as an impassable barrier of separation between the Christian religion and their own, these new apostles, with unsparing hand, levelled with the ground. They went so far as actually to incorporate with the ceremonies of the Roman Church, those idolatrous rites against which the Franciscans had boldly inveighed.⁷ We ought, perhaps, to indulge the hope, that it was the simple intention of the Franciscan fathers to promote the interests of Christianity, however we may object to that modification of it with which they were identified: but it was the avowed design of the Jesuits to advance the interests of their own order, and, as a means to that end, to maintain the papal supremacy. This difference of purpose will sufficiently account for the opposite courses which the two parties pursued; and here we have another proof, that the unity of the Roman Church, so often and so confidently appealed to, is only an empty vaunt. Their divisions seem to have been as numerous, and their party contentions as frequent, as those among Christians who renounce the Pope's jurisdiction.

17. The Jesuits now advanced with rapid strides, and their successes must have exceeded their most sanguine expectations. Having induced twelve brahmins to join them, they proceeded, with their assistance, to address themselves to all ranks of society, conciliating the superior castes, and commanding the inferior to listen to their instructions. As they carefully abstained from every thing offensive to the feelings and prejudices of the natives, they met with none of the resistance encountered by the

A. D.
1606.

Their success no proof of their judgment or fidelity.

⁷ Memoires du P. Norbert, Tom. i. Liv. i. sec. 7, &c.

Franciscans, and were suffered quietly to engraft a scion of Christianity upon the stock of that idolatry, whose branches threw a sombre shade over the land. With such celerity did they move, that they are said in a few years to have converted many thousand persons to the Church of Rome.

Their success is triumphantly appealed to in proof, that the means they used for the conversion of the Hindoos to the Christian religion, were the best adapted to the purpose.⁸ But this cannot be conceded by any who attentively consider the nature of Christianity, and the duty of its ministers. While we look only at the talents, diligence, and voluntary privations of the Jesuits, we cannot be surprised at the favourable opinion entertained of them by persons who enter no further into the subject. But if we reflect on the distinct object of the Gospel, which is, "to turn men from darkness to light, and from the power of Satan to God;" we shall be convinced that no such result followed the endeavours of these men. The credulous and the vicious remained as they were, in regard to their superstitions and character. Indeed, even a Jesuit missionary has confessed and deplored, that they actually became more debased after changing their religion.⁹ Finding that they were called to make so little sacrifice on embracing Christianity; that they were allowed to retain all their peculiar customs and ceremonies, and merely required to exchange

⁸ Abbe Dubois' Letters, pp. 18, &c.

⁹ Ibid. pp. 73, 131—136. Romish writers of other orders make similar statements respecting the immoral character of the converts, and the facility with which they would often resume their heathen superstitions. Vide Memoires du P. Norbert, vol. i.

the idols of their own superstition for the images of Rome ; they felt little difficulty in complying with the simple conditions on which they were received at the baptismal font. Provided they would consent to substitute the crucifix, with the images of the Virgin, Peter, Thomas, Sebastian, and other saints of the Roman calendar, for the Lingum, Siva, Maha Deva, Ganesa, &c., &c. ; they were baptized with little or no knowledge of the nature of that ordinance, or of the creed they verbally adopted. Who then can be amazed that such converts should disappoint the expectations of persons capable of forming a just estimate of Christian character ? How could any reasonable man, and devout Christian, look for any other result ? The ceremonies and processions, the images and pictures, the music and theatrical exhibitions, with which the Romish missionaries endeavour to the present day to conciliate the Hindoo, may dazzle the eye, excite the natural feelings, and carry away the imagination from the sobriety of truth : but they can never awaken holy affections, or implant one Scriptural principle in the heart. The Bible, unadulterated and entire, contains the only instruction which can raise any people above the moral and mental degradation of our apostate nature. The Holy Spirit can alone enlighten the mind to comprehend the truth of the Gospel, and dispose the heart to receive it in sincerity and love. His hallowed inspiration is vouchsafed wherever the word of God is faithfully published. These Jesuits, however, took the opposite course. They adopted every expedient that could be devised to conceal the peculiarities of the Gospel, lest the natives should take offence at the cross. Seeing the immediate success that attended them, it was

natural for such men to glory in their policy : but it was most perfidious ; and many years did not elapse before it was arrested in its progress, when its authors and abettors were covered with disgrace, both in the eyes of the natives, and also of all Christians who had any regard for the Redeemer's glory, and for the salvation of mankind.

It was not to be expected that the other orders of the Roman Church should passively observe these infamous proceedings. The dissatisfaction which some expressed at the preference shown to the Jesuits by Archbishop Menezes, has already been noticed ; and their jealousy was now again roused by the missionaries of that company at Madura, whose shameful compromise of all that deserved the name of religion, furnished them with too just grounds for complaint. We have seen, and have yet to see, too much intolerance and cruelty in the conduct of the Franciscans, the Carmelites, and others, in their treatment of the poor Syrians, to give them credit on the present occasion for any better motive than personal feeling, or a mere regard for the credit of their respective companies. It must, however, be allowed, that if any of them had a sincere zeal for the honour of Christianity, apart from sectarian interests, there was sufficient cause to awaken their fears for its very existence in India. Such persons might well raise their voices against the proceedings at Madura, for they could not but see that religion itself was in jeopardy. How far these considerations entered into the motives of those who protested against the Jesuits' conduct, cannot now be determined. Suffice it to say, that they had truth on their side, when they charged them with "the most culpable indulgence, in

tolerating and winking at all kinds of idolatrous superstitions among their proselytes; and with having themselves rather become converts to the idolatrous worship of the Hindoos, by conforming to many of their practices and superstitions, than making Indian converts to the Christian religion."¹ These severe imputations were too soon confirmed.

18. When these tidings first reached Goa, where the Roman Church was then at the zenith of her prosperity, the city was thrown into commotion. The whole body of the missionaries and clergy of other orders, amazed at such unprecedented innovations, and alarmed for the consequences, loudly complained of them to the Roman pontiff. Paul V., who then wore the triple crown, immediately commanded the Archbishop of Goa to make diligent inquiry into the proceedings of the missionaries at Madura, and in the adjacent provinces. Upon the receipt of this order, that prelate assembled the best theologians and canonists he could procure, and their deliberations ended in the full confirmation of the complaints which the clergy had preferred. The Jesuits were convicted of all the charges brought against them. When this decision arrived at Rome, many persons, eminent for their station and learning, protested vehemently against such novelties. Cardinal Bellarmin was one of the first to condemn them. "The Gospel of Jesus Christ," said he, "does not allow any one to have recourse to the least disguise, or false colouring, in order to recommend it. Much better would it be for the brahmins not to be converted to the faith, than

A. D.
1620.

Protest of
other orders
against
their pro-
ceedings.

A. D.
1620.

¹ Abbe Dubois, pp. 7, 8.

that the preachers of the Gospel should fear to proclaim it with that freedom and ingenuousness which became their ministry. The preaching of Christ crucified was foolishness to the Greeks, and a stumbling-block to the Jews. But did St. Paul and the rest of the Apostles desist on that account from preaching Christ crucified? "I shall not enter," he continues, "into a discussion upon each charge brought against the Jesuit missionaries, but will merely say, that to imitate the brahmins, and to observe particular rites, seems to me to be diametrically opposed to the humility of Jesus Christ, and very dangerous to the faith. I cannot, therefore, pass over it in silence."²

The pope's
endeavours
to restrain
them prove
unavailing.

19. This was a just conclusion: but it made not the slightest impression upon Robert de Nobili and his colleagues, nor upon their successors, who paid no regard to the doctrine of this learned cardinal, nor to the accusations proved against them. Not content with maintaining the people in these obnoxious customs, they undertook to justify themselves in the course they had taken, and endeavoured to convince the holy see, that it was only by tolerating such practices that they could hope to establish Christianity in India. Though they did not venture to deny the allegations of their opponents, yet they drew up an account of the facts objected to, with such dexterity, as greatly to disguise their reprehensible character. This they had the assurance to accompany with an earnest request, that the Pope would grant them a special *constitution*, authorizing them to impose

² This cardinal, be it remembered, was uncle to Robert de Nobili. His candour, therefore, on this occasion is the more worthy of notice. *Memoires du P. Norbert*. Liv. i.

silence on all persons who should speak against their opinions and measures relating to the Indian customs.

A. D.
1621.

This was a bold request, it amounted indeed to a demand; and, had it encountered the haughty and violent spirit of Paul V., it might have led to a more immediate result. It arrived, however, when Gregory XV., filled the papal chair. He was raised to the pontificate in 1621, and he seems to have been of a milder disposition than his predecessor, though equally severe and unjust against those who had separated from the Church of Rome. This pontiff is supposed to have entertained a favourable disposition towards the Jesuits; but he did not give himself up to their counsels: and, though induced to grant them a special *constitution*, yet he refused to concede exactly what they desired. While couched in such moderate terms, that no decisive opinion was expressed on the question at issue; yet he gave the missionaries clearly to understand, that, if there were the least idolatry or superstition in the practices complained of, they were absolutely to abandon them, whatever consequences might ensue. When the Jesuits at Rome found that the *constitution* they had desired was to be qualified with restrictions which, they foresaw, would prove inconvenient to their cause in India, they grew much less urgent to have it completed and despatched—another proof that their primary object was to further the interests of their own order, rather than the cause of Christianity. They succeeded in causing some delay; but after a time the instrument was finished, and transmitted to India. The missionaries at Madura received it in the year 1623, and greatly were they disappointed and chagrined at its terms.

A. D.
1621.

A. D.
1623.

Instead of publishing it, as required, they contrived to conceal it from the Capuchins and others, who are said not to have known of its existence before the year 1680 : and all this time they persevered in their obnoxious course. The Pope, imperfectly informed upon the merits of the case, had granted them some license, of which they did not fail to take advantage ; and instead of confining themselves within the limits he had prescribed, they continued to pursue the course which had excited so much opposition, setting the whole of the authorities in India, and even the pontiff himself, at defiance.³ From the natives they met with little opposition, and their success was almost uninterrupted, until the brahmins detected their imposture. For they did discover at last that these pretended brahmins were Europeans in disguise, and from that moment conversions ceased.⁴ At what time this exposure took place is uncertain ; but as it appears to have been about the middle of the following century, it would be premature further to anticipate our narrative.

Concluding
remarks.
A. D.
1656.

20. Robert de Nobili died in the year 1656,⁵ after having laboured forty-five years in the manner that has been described. He was succeeded by others, who carried on the work in the same spirit ; but there is no satisfaction in following them. At every stage of their career, we cannot but feel that some apology is due for introducing into the present work, proceedings

³ *Memoires du P. Norbert. Liv. i.*

⁴ *Abbe Dubois, pp. 11, 12.*

⁵ *Hyacinthe de Magistria. Relation de ce qui, &c. chap. xxx.* There is some discrepancy in these dates. We have seen, section 3, that R. de Nobili is said to have commenced his labours in 1606, which would make the year of his death 1651. *Vide Memoires du P. Norbert, tom. i. p. 14.*

that bear so little relation to Christianity; for hitherto their way has been marked by nothing that deserves the name. The duty of a Christian missionary to the Gentiles is defined in the instructions given to the Apostle Paul, by our Lord from heaven: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."⁶ When this object is not attained, Christianity is not propagated, whatever time or talent may be expended in the endeavour. Nevertheless, if the appointed means have been used with diligence and integrity, they are entitled to as honourable a record in the page of Christian History as the achievements of the most successful teacher. But in the operations of these Jesuits, nothing seems to have entered less into their design than the propagation of the Gospel. We have seen, that they everywhere sowed tares, instead of wheat; and, by their own showing, they reaped a corresponding harvest. They boast indeed of thousands of proselytes, but they give no explanation of any Scriptural teaching that was calculated to convert the soul to God, nor of any religious motives that actuated their disciples in embracing the Christian faith. It no where appears that these missionaries themselves understood the fundamental principles of the Gospel; how then could they enrich others with a treasure which they did not possess? The primary object of their machinations was, as is already too manifest, to promote the interests of their own order. They respected the papal supre-

A. D.
1656.

⁶ Acts xxvi. 18.

macy only so long as they could make it subservient to their primary design: for when it threatened to interfere with their jesuitical policy, it soon appeared how lightly they regarded it. It does not seem once to have entered into their contemplation to convert "the sinner from the error of his ways;" for they give no account of their converts' humble penitence, of their renunciation of sin and idolatry, of their simple faith in the Lord Jesus Christ for pardon, or of their laying hold of the hope set before them in the Gospel. On the contrary, it is confessed by one of their own brethren, as already shown in this chapter, that the character of their proselytes was deteriorated, instead of amended, upon their embracing Christianity. Consequently, the accommodating system of those men proved worse than useless in regard to the interests even of morality—for it actually proved injurious to the ordinary society of the country. It is for this reason justly questioned, whether their progress ought to form any part of a History of Christianity in any section of the world. Since, however, they have always boasted of their success, as far exceeding that of any other order of missionaries; and seeing that they have been regarded by others as among the most eminent of those who have undertaken to propagate the Gospel in the world; the omission of their exertions might be complained of by themselves as an injustice, and it would, probably, disappoint the expectation of those persons who have entertained a favourable opinion of their talents and exertions.

xxx. It is important also that the Christian public
seen, see- be enabled to form a more correct esti-
his labour
1651. Via

mate of the character of their measures and achievements: and surely few impartial readers can come to any other conclusion than this—that they compromised, rather than promoted, the interests of Christianity. May God, of His infinite mercy, deliver their successors from the infatuation with which they are persevering in a course, that can terminate only in their own discomfiture, and in the ruin of all whom they delude!

A. D.
1656.

CHAPTER IV.

MISSION TO THE MOGUL EMPIRE.

Jesuit mission to Akbar, the Great Mogul; who engages Europeans in his service.
A. D. 1552.

1. THE next mission to be described is that which the Jesuits established in the dominions and under the auspices of Akbar, the Great Mogul.¹ This monarch ascended the throne of the Mogul empire, in the year of our Lord 1552. Possessed of an energetic character, and entertaining liberal sentiments, he soared far above the circumstances of his birth and situation. Observing the superiority of Europeans over the natives of India, he resolved to avail himself of their services; and at one time² he ap-

¹ Sometimes spelled Moghol, (*Fraser, History of Nadir Shah*), and the Moghul, (*Malcolm, History of Persia*.) The account here given is taken principally from M. Manouchi's *Life of Akbar*, in his *History of the Great Mogul*. M. Manouchi was a native of Venice, and chief physician to the Emperor Orangzeb above forty years. As he had access to the records of the Mogul empire, and was allowed to translate whatever he chose into Portuguese, the authenticity of his means of information is unquestionable. In the *Manuscripts* at the British Museum, already referred to in this work (*Book ii. chap. 3.*), there is an extensive account of this mission in the original correspondence of Jerome Xavier, written from Agra and Lahore, and other missionaries. See Vol. 9854. The next Vol. 9855, contains a summary of the affairs of the Mogul empire as late as 1684. This also is in the original hand-writing of the missionaries.

² At what period this application was made is uncertain: but it could not have been so early as would appear from M. Manouchi's *History* (p. 136), as the English factory was not established at Surat before 1612.

plied to the English authorities at Surat, where they had a flourishing factory, to send him some of their gunners to work his artillery. He applied also to the Portuguese at Goa to send him some European surgeons, physicians, lapidaries, enamellers, goldsmiths, and other artisans. With these men he was pleased to enter into familiar conversation, discoursing freely and with increasing interest about their religion, until he began to entertain thoughts of exchanging the Mahomedan for the Christian faith. These favourable impressions were deepened by his intercourse with the Portuguese ambassador, whom the Viceroy of Goa had sent to his court. It is uncertain what circumstance led to this appointment, but it was, probably, in consequence of a friendly letter which Akbar addressed in 1582 to the King of Portugal. As it well describes the Emperor's sentiments and feelings, which led to the adoption of a course of conduct so unusual in a Mahomedan prince, towards the teachers and professors of a different faith from his own, it will form no unsuitable introduction to the account now to be given of the Jesuit mission in his dominions. It ought, however, to be remarked, that the Moguls generally, whether from indifference, or liberal sentiments, were very tolerant of all religions.

A. D.
1582.

A. D.
1582.

His letter
to the King
of Portugal.

2. "Letter from the King of Kings to the Ruler of the *Franks*."³

"Glory inconceivable to God, the true king,

² Mr. J. Fraser translated this letter from the 1st Tome of Abul Fazl's Collection of Letters. It is given also in the History of Mohammedanism by W. C. Taylor, from which work it is here transcribed, pp. 319—323.

³ The inhabitants of India used formerly to designate all natives of Europe by this appellation, which was subsequently

whose dominions are safe from the disaster of decay, and his realms secure from the calamity of change. The wonderful extent of the heavens and earth is but a minute part of the world of his creation, and infinite space but a small corner of his production. A governor, who has regulated the order of the universe, and the management of the sons of Adam, by the understanding of kings who exercise justice. A legislator, who by the ties of love, and bonds of affection, has implanted in the various beings and several creatures the passion of inclination and union, and the affections of mutual tendency and society."

"And let praises unbounded be offered to the pure souls of the company of prophets⁴ and apostles, who walked in the paths of truth, and gave directions, both general and particular, to lead us to the ways of righteousness."

"It is well known that, with those who have stored themselves with knowledge,⁵ and studied nature, nothing in this lower world,

corrupted by the Mahomedans into *Fringy*, and applied to Europeans in contempt. But Akbar had a great respect for them: and as the Portuguese had made more conquests on the coasts of India than any other European nation, it is probable that he imagined their king to be the most powerful prince in Europe, and so called him (*Firman revai Farang*), the ruler of the Franks, or Europeans.—*Fraser's History of the Moghol Emperors*, p. 12—18.

⁴ "It is customary with the Mahomedans to begin, not only their letters, but also most of their other writings, first with the praise of God, and then with the praise of the prophet." As Akbar makes no particular mention here of Mohammed, it shows him to be no sound Mussulman; (*Fraser*, pp. 12, 13); but it is perhaps too much to say, that he "had totally forsaken Mohammedanism when this letter was written." (*Taylor's History of Mohammedanism in India*, p. 319.) Note.

⁵ "The expressions here used by the emperor are precisely those condemned by the stricter doctors of Islam, who look with great suspicion on scientific pursuits."—*Ibid.* p. 320.

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which is a mirror of the spiritual one, is preferable to love, or more sacred than friendship. Therefore they ascribe the economy and right disposition of the world to affection and harmony. For whatever heart the sun of love shines on, it clears the whole soul from the darkness of mortality; and how much more is this requisite in princes, the good correspondence of whom is the cause of happiness to the world, and the people therein. For which reason it has been my earnest and entire endeavour to promote and confirm the ties of friendship and bonds of union amongst God's creatures, especially among the high rank of kings, whom God by his favour has particularly distinguished from the rest of mankind; and more especially his royal majesty,⁶ who is endowed with intellectual knowledge, is the reviver of the ordinances of Jesus, and stands in no need of praise or description. Our neighbourhood,⁷ with that renowned prince, making an alliance and friendship more indispensably necessary; and as a personal conference is impracticable, on account of several obstacles and many weighty reasons, the want thereof can only be supplied by embassies and a mutual correspondence. Since it is certain that these only can make up the loss of a personal conversation and interviews, we hope that they will be mutually carried on without interruption, that the affairs and desires of each may be manifested to the other."

"Your majesty knows that the learned and divines of all nations and times, in their opinions concerning the world of appearance and the

⁶ Meaning the King of Portugal.

⁷ The Portuguese conquests in India extending to the confines of the Mogul empire, made them neighbours.

intellectual,⁸ agree in this, that the former ought to be of no consideration in respect to the latter; yet the wise men of the times, and the great ones of all nations, toil much in perfecting themselves, as to this perishable and showy state, and consume the best of their lives, and the choicest of their time, in procuring apparent delights, being swallowed up and dissolved in fleeting pleasures and transitory joys. The most High God, merely through his eternal favour and perpetual grace, notwithstanding so many obstacles, and such a world of business and employment, has disposed my heart so as always to seek him; and though he has subjected the dominions of so many powerful princes to me, which to the best of my judgment, I endeavour to manage and govern, so as that all my subjects are contented and happy; yet, praise be to God, his will and my duty to him is the end I propose in all my actions and

⁸ From this expression it would seem that Akbar had adopted the tenets of the Sooffees, a Persian sect, who borrowed much of their belief and many of their usages from the Indians, without adopting, as a means of attaining beatitude, those austerities which are common among the visionary devotees of the Hindoos. They describe four stages by which *divine beatitude* is to be attained. 1st. *Humanity*, which supposes the disciple to be obedient to the holy law, and to observe all the rites, &c. of the established religion. 2nd. The road or *path*, in which he attains *power*, and enters the pale of Sooffeism. As he now exchanges "practical for spiritual worship," he may abandon all religious forms and ceremonies. 3rd. *Knowledge*, the disciple is now deemed to be inspired with supernatural knowledge, and is supposed to be equal to the angels. 4th. The last stage is that which denotes the disciple's arrival at *truth*, which implies his complete union with the Divinity. Strict Mahomedans decry this sect, though its members endeavour to prove that Mahomet himself was a Sooffee. Its tenets were more congenial to such a mind as Akbar's than those of the Koran. See Malcolm's History of Persia. Chap. 22.

desires. And as most people, being enchained by the bonds of constraint and fashion, and regarding the customs of their ancestors, relations and acquaintances, without examining the arguments or reasons for it, give an implicit faith to that religion in which they have been brought up, and remain deprived of the excellency of the truth, the finding of which is the proper end of reason; therefore at times I converse with the learned of all religions, and profit by the discourses of each. As the veil of a language interposes betwixt us, it would be expedient, you would oblige me with such a person as could distinctly relate and explain the above affair. It has also reached my fortunate ears, that the Heavenly Books,⁹ such as the Pentateuch, Psalms and Gospels, are put into Arabic and Persic; should there be a possibility of procuring, in your country, a translation of these or of any other books that might be of general benefit, let them be sent. For a further confirmation of our friendship, and securing the foundation of affection and unity, I have sent my trusty friend, the learned and honourable Seid Mazuffer, whom I have particularly favoured and distinguished; he will communicate several things to you personally, in which confide. Always keep open the doors of correspondence and embassy; and peace to him who follows the guide! Written in the month Ribbi-al-aval, 990, (April 1582.)”

3. The sentiments contained in this letter deserve admiration. But they produced a very

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Proofs of
his liber-
ality.

⁹ The Mahomedans call the Scriptures, *Coteb Sumavi*, or the Heavenly Books, and reckon their Koran one of them. They have a great regard for them all; but say, that we have quite altered and corrupted those in our possession, especially the Gospels. Fraser, p. 19.

different feeling in the minds of the Mahomedan princes and Moulahs. It was not merely to the King of Portugal that he made such a declaration of his views; they influenced his conduct also towards all his subjects, inducing him to afford equal toleration to the members of every sect, and the professors of every creed. This excited great alarm in the minds of those who were bigoted disciples of Mahomet, several of whom ventured to remonstrate with the emperor upon the laxity of his profession.¹ But nothing could turn him from his purpose; and his reply to the remonstrance of his son, Jahanguer, who had written to him strongly on the same subject, will show, that his letter to the King of Portugal was not written merely for the purpose of conciliating that monarch. He seems to have been expressing his deliberate judgment.

“My dear child,” said he, “I find myself a puissant monarch, the shadow of God upon earth. I have seen that he bestows the blessings of his gracious providence upon all his creatures without distinction. Ill should I discharge the duties of my exalted station, were I to withhold my compassion and indulgence from any of those intrusted to my charge. With all of the human race, with all of God’s creatures, I am at peace. Why then should I permit myself, under any consideration, to be the cause of molestation or aggression to any one? Besides, are not five parts in six of

¹ One of the most distinguished of these zealots was Abdallah Khan, Prince of Tartary, who, in his letters to Akbar, of which Mr. Fraser had some copies in his possession, called him to a severe account for being so fond of the brahmins, or Indian priests, and so indifferent as to the Mahomedan religion. Fraser, p. 16.

mankind, either Hindoos or aliens to the faith? and were I to be governed by the motives you suggest, what alternative can I have but to put them all to death? I have thought it therefore my wisest plan to let these men alone. Neither is it to be forgotten, that the class of which we are speaking, in common with the other inhabitants of Agra, are usefully employed, either in the pursuits of science or the arts, or of improvements for the benefit of mankind, and have in numerous instances arrived at the highest distinctions in the state, there being indeed to be found in this city, men of every description, and of every religion on the face of the earth." These thoughts were worthy of a great king: but being the mere dictates of human reason, instead of the teaching of God's word and spirit, they did not ripen into that permanent principle which alone could produce corresponding fruits. The wisdom of Solomon, without the abiding influence of Divine grace, could not preserve him from idolatry and ungodliness; neither did the sentiments of Akbar, righteous and generous as they were, keep him from similar aberrations.²

4. It is uncertain whether the Mogul's ambassador and letter to the King of Portugal were forwarded from India to their destination;³ but there can be little doubt that this friendly overture led to the appointment of a Portuguese ambassador from Goa to his court. The ambassador's name was *Antonio Criminal*, who is described as a person well qualified to promote the interests both of his church and nation; for, besides the possession of competent abilities, he is said to have done honour to his Christian

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Portuguese
ambassador
at his court,
at whose
suggestion
he sends for
Jesuits.

² Jahan-gueir's Autobiography, published by the Oriental translation committee.

³ Fraser, p. 17.

profession by his blameless conduct. Akbar, judging, probably, of all other Christians by this individual's character, concluded that so much virtue could proceed only from the true religion, and requested him fully to explain its doctrines and precepts. The ambassador gave him a general account of the Gospels, but referred him for more particular information to two Jesuit missionaries, who were at that time in Bengal. Accordingly, the emperor wrote for one of them, who came to him without delay. That he might discourse the more freely with his religious preceptor, he commenced the study of Portuguese, and is said to have acquired a sufficient knowledge of that language for his purpose with remarkable facility. The missionary seems very soon to have convinced him of the fallacy of the Koran, and to have made an impression on his mind favourable to the truth of Christianity. Encouraged by this apparent success, he recommended his distinguished disciple to write to Goa for as many Jesuits as they could spare to reside at his court. Approving of this advice, he wrote the following letter.—

*“Akbar, great Emperor of the world, to the venerable Fathers of St. Paul.”*³

“I have addressed to you in my behalf, Ebadola, with an interpreter, to testify to you the affection I have for you. He will desire you in my name to send to my court some of your Fathers, learned in the knowledge of the Scriptures, and capable of explaining to me the profound mysteries of your religion. I have

³ It will be remembered, that the Jesuits of India took this title from the College at Goa dedicated to St. Paul, (book ii. ch. iii. sec. 11). Father, or Padrē, is a title given in India to the teachers of every religion. This letter is without date.

equally a desire to understand it thoroughly, and to become a member of it. You may from hence judge, that your Fathers will be received here with satisfaction and honour. Let them come then, and be assured, that I will permit them freely to return to Goa, as soon as they have reason to complain of my docility ; as for the rest, they may depend on my protection."

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5. The Jesuits of Goa were very naturally rejoiced at the opening thus presented to them, and immediately sent three of their order to the Mogul : *P. P. Rodolphus Aqua-viva*, *Anthony Manserrat*, and *Francis Heneric*. Akbar received them with unusual marks of favour, and ordered a considerable sum of money to be presented to them. This, however, they declined, on the plea of their vows of poverty. They then presented him with the Bible in four languages, and two pictures, one of Jesus Christ, the other of the Virgin Mary. The Emperor took the Bible and placed it on his head, as the greatest token of respect that he could pay to the sacred volume. The pictures he kissed, and afterwards desired his children to do the same.

Several
arrive at his
court, and
are favour-
ably re-
ceived.

6. His subsequent interviews with the missionaries did not end in mere compliments. He listened attentively to their instructions, and avowed his conviction of the fallacy of the Koran ; especially when he contrasted the encouragement to pride and sensuality that pervaded it, with the injunctions to humility and mortification of the flesh so conspicuous in the Gospel. He used to say, " It is by shedding their own blood that the Christians have propagated their truths all over the world ; and it is by shedding the blood of others that Mahomedanism has prevailed in the East."

Declares his
preference
for Christi-
anity.

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publicly to
embrace it.

7. But such general avowals of his convictions not satisfying the missionaries, they ventured to request him to appoint a time when he would be pleased openly to declare either for Mahomet or Jesus Christ. In this they were premature; for it does not appear that they had yet taught him the fundamental doctrines of the atonement, and justification by faith in Jesus Christ.⁴ Without a right understanding and heartfelt reception of these doctrines, no man, however he may admire the morality of the Gospel, can be prepared cordially to embrace it.

The emperor manifested no displeasure at the missionaries' freedom, but returned them this prudent answer,—“So serious a change as that is in the hands of God. For my part, I shall never cease to implore his light and assistance.”

Increases
his atten-
tion to the
Mission-
aries; their
success in
his palace.

8. This reply disappointed them; and instead of hoping, as perhaps they might have done, that it proceeded from a conscientious scruple to avow more than he really felt or understood, they attributed it to the duplicity so natural to the Indian character. He continued, notwithstanding, to show them every mark of favour, and for their better accommodation, now ordered apartments to be prepared for them within the range of his palace. There they were allowed to erect an altar to the Saviour, and to set up the cross in the very midst of a Mahomedan court, where their labours were not without success: for they gained some converts even in the royal family.

One ap-
pointed
tutor to
Akbar's
son.

9. Akbar committed the education of his favourite son, *Pahari*, to Father *Manserrat*, to be instructed in the sciences and religion of

* Rom. v. 1.

Europe. One day the young prince began his lesson in the emperor's presence with these words, "In the Name of Almighty God."—"Add, my son," said Akbar, "and of Jesus Christ, the true prophet."

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10. After this, he entered the missionaries' chapel, where, prostrating his body before the crucifix, he paid his adorations. When he arose from the ground, he sat down, and opened his mind to the fathers more freely than he had ever done before. Having avowed his general belief in the facts of the Gospel, he said, "But when you raise my thoughts beyond what is sensible in the person of the Messiah, I lose myself in the sublimity of your mysteries. Demonstrate to me the eternal generation of the Word in the bosom of the Father, and His miraculous incarnation in the fulness of time; and I will subscribe without reserve to all the articles which you propose for my belief."

Akbar's
candour.

The missionaries, availing themselves of the concessions he had made, drew from them consequences favourable to Christianity. The miracles, simplicity, and sufferings of Christ, and the morality of His Gospel, had already convinced the emperor that He was a prophet sent from God. They insisted, therefore, that since He was on every account so worthy to be believed, we are bound to credit His own words when he assures us, *Before Abraham was, I am.*⁵

11. The emperor is said to have been so struck with the force of this argument, that he broke off the conversation with tears in his eyes, repeating several times—"What! become a Christian! Change the religion of my Fathers!

His understanding convinced, but his heart not converted.

⁵ John viii. 58.

How dangerous for an emperor! How difficult for a man bred up in the ease and liberty of the Alcoran!"

Argues with Mahomedans in favour of the Gospel.

12. Notwithstanding his reluctance openly to avow his belief in Christ, Akbar was so thoroughly convinced of the falsehood of the Mahomedan books, that he took delight in confounding the Moulabs.⁶ The following specimen of his reasoning will show that his mind was of no ordinary cast. He would say to them—"If the books of Moses and that of the Psalms are inspired, as Mahomet himself allows, why does he forbid us to read them? It is said in the Alcoran, that the Gospels of Jesus Christ are faithful Scriptures. And yet, what a difference do we find in the main points of religion, between one and the other. Does the Almighty differ from Himself, when He speaks by the organs and by the voice of Jesus? To deliver myself from a perplexity, into which I am thrown by the contradictions I perceive between the two books, which I am equally obliged to look on as divine—if I take Mahomet's word, should I not argue thus? It is allowed on both sides that the Gospel is divine; the Christians do not allow that the Alcoran is so; therefore, in prudence, I ought to go over to the surest side, and renounce the Alcoran, which the Christians reprove, for the Gospel, which the Mahomedans revere."

But with all this conviction of the truth of Christianity, nothing could induce him to embrace it. It is affirmed, that "the seed of truth had fallen on this prince's heart; but that incontinency had rendered it as hard as a stone."

⁶ Teachers of Mahomedan law.

13. The missionaries found an auxiliary in their efforts to convert the emperor where they, probably, least expected one. An ambitious Moulah, named *Abdul-Fazel*, wishing to pay court to Akbar, and suspecting his predilection for Christianity, urged him to embrace it, and also to establish it as the religion of the empire. As for himself, he made an open profession of regard for the missionaries, and thereby so ingratiated himself with his master as to excite the jealousy of his competitors. The arguments of this courtier, addressed chiefly to the emperor's vanity, are not worth repeating; and if Akbar ever seriously thought of attending to them, he was soon diverted from his purpose by the critical state of his affairs. The *Patans*, a restless nation in the North, had revolted: while the emperor's own brother had taken up arms in their favour, and stirred up the whole country of Cabulestan against him.

14. The moulahs, in their turn, took advantage of this conjuncture to endeavour to reclaim the emperor. They tried to work upon his fears, by representing the perils that now threatened his kingdom, as the judgments of heaven upon him for renouncing the Mahomedan law. Whether he was actually moved by such representations, is uncertain. It is more probable, that he saw the policy, under present circumstances, of conciliating this body of men, who exercised a commanding influence over the public mind. But from whatever cause, his behaviour towards the missionaries was immediately altered. He still permitted them to employ their zeal as they chose for the propagation of Christianity, but discontinued his personal conferences with them on the subject. They knew too well, however, the difficulty of

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Abdul Fazel
urges him
to embrace
Christianity
—his mind
diverted
from it by
the revolt
of the
Patans.

Mahome-
dan Moulahs
try to re-
claim him ;
the mission-
aries wish
to leave him
in conse-
quence of
his altered
behaviour
towards
them.

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converting the proud and sensual Mahomedans even with the advantage of Akbar's countenance, to look for any success among them, now that his favour was withdrawn. Indeed, their ministrations were henceforth confined to the small number of Europeans in the emperor's service, and accordingly they became anxious to return to Goa. But when about to depart, Abdul-Fazel interposed, and, assuring them that the emperor's esteem for the Gospel continued undiminished, induced them to remain for the present.

One induced to remain by his renewed expressions of regard.

15. It is probable that this courtier informed Akbar of the missionaries' intention to leave his court, as he soon renewed his visits to them, and thought proper to apologize for not openly embracing their religion. He represented his chief difficulty as arising from the opposition of his family. "The *moulahs* of the palace," said he, "and the *sultanness*, my mother, never cease inveighing against the new religion which I protect. I have yet greater contests with the women of my seraglio. In the dread of being cast off, as soon as Christianity shall have reduced me to one wife, there are no kind of caresses which they do not employ to tear Jesus Christ from my heart. In a word, the Gospel is too holy, and my manners are too corrupt."

There can be little doubt that this was spoken in sincerity, and it convinced the missionaries that they had nothing to expect from him or his subjects under present circumstances. Father Aquaviva, therefore, ventured to ask permission to return to Goa; but the emperor protested against it, alleging the necessity of his presence. "The stronger my chains are," said he, "the more need have I of an able hand to

break them." This appeal induced the missionary to remain; but he sent away his colleagues, F. Heneric returning to Goa, and A. Manserrat proceeding to Agra, with the prince, his pupil.

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16. Immediately after, the emperor took the field; and, having vanquished his enemies, soon returned home again. He is said now to have carried himself very strangely towards the missionary, which was attributed to the pride of conquest and the distractions of war. Indeed, it was at length suspected, that he had no other design in sending for the Jesuits but to promote a commercial intercourse with the Portuguese, and to gratify his thirst for the European sciences.⁷ In fact, he was professedly

He returns triumphant from the field—again appears less friendly to the missionary.

⁷ M. Manouchi relates a whimsical experiment of Akbar's, "to show that the love of knowledge was his predominating passion. Having heard that Hebrew was the natural language of all that had never been taught any other tongue, he determined to put it to the proof. For this purpose he caused a dozen children at the breast to be shut up in a castle about six leagues from Agra. Each child was reared by a nurse who was dumb: the porter was also a mute, and he was forbidden, upon pain of death, ever to open the gates of the castle. When the children had attained the age of twelve years, Akbar ordered them to be brought before him. He assembled in his palace persons learned in all languages. A Jew, who then happened to be at Agra, was to tell whether the children spoke Hebrew or not. It was no difficult matter to find Arabians and Chaldeans at this capital. On the other hand, the Indian philosophers pretended that the children would speak the Sanscrit, which is the classical language of the Hindoos, and is understood only by their learned men. They study it for the purpose of reading the Shasters, which are their ancient books of philosophy and Indian theology. When these children appeared before the emperor, the company was surprised to find that they could speak no language at all. They had learned from their nurses to make a shift without words, and only expressed themselves by gestures. In fine, they were so shy and bashful, that it was a very hard matter to induce them to loose their tongues,

fixed to no religion himself, and was a persecutor of none,⁸ until he formed the infamous project of compounding all the creeds professed in his empire into one new religion, in imitation of Mahomet, and caused himself to be worshipped as its author. This impious intention he announced in the following terms.—

His design to establish a new religion—causes himself to be worshipped.

17. “Mahomet was but a man as I am, and not near so powerful. He has invented a religion after his own fancy, composed of Judaism, Christianity, and the productions of his own brain. By it the pretended prophet has immortalized his name, and great emperors call themselves his disciples. It is both for my interest and glory, to become the head and inventor of a new religion. My people are a strange medley of Mahomedans, Idolaters and Christians. I am resolved to bring them all to one opinion. I will join the baptism of the one, and the circumcision of the other, to the worship of Bramah. I will retain the Metempsychosis, plurality of wives, and the worship of Jesus Christ. Thus compounding my religion of those points which are most agreeable to the professors of the respective sects, I shall be able to form them into one entire flock, of which I myself shall be leader and head.”

Upon the promulgation of his new religion he changed his name to *Cha-Geladin*, the Potent King of the Sovereign Law, and chose the imperial city of Lahore, where the Moguls had a palace, as a suitable scene for the commencement of operations. At first he met with the

which they had made but little use of in all their lives.”—*M. Manouchi*, pp. 151, 152. A similar story is related of Psammetichus, King of Egypt. *Rollin's Ancient History*, book i. part iii. p. 98.

⁸ James Fraser's *History of the Mogul Emperors*, p. 11.

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success that was to be expected by so absolute a sovereign over an ignorant people. Both in the army and as far as his authority extended, his "new law" was received without opposition, and appeared for a time to supersede the Koran. Indeed, though he had before tolerated all religions, yet now he would tolerate none but his own. Here we behold a faithful representation of those patriots, in every age and every land, whose principles are not derived from the Bible. What could be more generous than the sentiments which Akbar expressed in his letter to his son? Most men can appear disinterested when they have no personal interest to serve. But when an idol of their own is set up, all must fall down and worship it at the sound of their cornet and dulcimer.⁹ Patriotism thus developed, has often proved selfishness or tyranny in disguise; freedom of action, and even of expression, being tolerated only when in accordance with the will of such dictators.

18. But this wicked device soon came to nothing. When Akbar calculated upon greater success than Mahomet, in consequence of his own superior power, he did not understand that the Omnipotent Jehovah, to subserve His own purpose, permitted that impostor to prevail. It was the Almighty that raised him up to chastise a rebellious world, in fulfilment of His own predictions.¹ Like the proud monarchs of Assyria, he was only the sword that the arm of the Lord wielded to execute His purposes upon the nations of the earth. *Therefore their inhabitants were of small power, they were dismayed and confounded; they were as the grass of the field, and as the green herb, as the grass on the*

Reflections
on his
impiety.⁹ Dan. iii.¹ Dan. viii. 9—12.

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*house-tops, and as corn blasted before it be grown up.*² Sennacherib, Mahomet, and all other tyrants or impostors that have deceived and afflicted mankind, have, like those who combined to crucify the Redeemer of the world, been under the Lord's control. They have, therefore, succeeded no farther, than to do whatsoever his hand and his council determined before to be done.³ But where the Sovereign Lord of all has no purpose to serve from the pride and the passions of men, He blasts their impious or cruel intentions. However skilfully projected, or with whatever power it is attempted to execute them, *He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath: and vex them in his sore displeasure. He will break them with a rod of iron; He will dash them in pieces like a potter's vessel.*⁴ For the Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. *The counsel of the Lord standeth for ever.*⁵

The missionary leaves him.

19. The missionary, Aquaviva, had now no alternative but either to leave the Mogul's court, or to appear, by his presence, to sanction his daring impiety. Accordingly, he waited upon him at Lahore, and, after a fearless remonstrance, solicited permission to return to Goa. Akbar was still unwilling to part with him, but at length complied with his request, and permitted him to take away two Christian slaves, who were married, and in the service of the sultanness, Akbar's mother. This Jesuit died a few months after his departure, in the year 1583.

² 2 Kings xix. 20—27.

⁴ Psalm ii. 4, 5, 9.

³ Acts iv. 27, 28.

⁵ Psalm xxxiii. 10, 11.

20. How mysterious are the dispensations of Providence ! Judging after the manner of men, we should have expected the Mogul's profane conduct to be punished with a reverse in his affairs ; yet he was never more successful than at the time of his evident deviation from truth : and it will be seen, that his case presents another confirmation of the remark, that temporal blessings are sometimes tokens of the Divine displeasure. After receiving the adoration of his troops as their god, he marched them into Cashmere, where he entered as the conqueror of that kingdom almost without opposition.

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of his affairs.

21. But his success, which restored peace to his empire, did not bring him peace of mind. He knew too much of truth to be at ease in his proudest triumphs. The adorations of his people, so far from yielding him any satisfaction, were succeeded by the most painful remorse of conscience ; and he could find no relief without writing again to the Jesuits, beseeching them to send some more missionaries to his court. The bearer of his letter was an Armenian deacon, named *Grimon*, by whom Akbar sent also a considerable sum of money to be distributed among the poor at Goa, assigning this reason for his bounty, that " he had learned from the missionaries, that he ought to make atonement for his sins, and draw upon him the favour of God, by works of charity."⁶ If this was the kind of instruction they gave him, no wonder that his progress in the Gospel was so tardy, and his inclination to Christianity so fluctuating.

Akbar, in
remorse of
conscience,
sends to
Goa for
mission-
aries.

22. This application for Christian teachers was followed by several outward demonstrations of sincerity. He dismissed all the women

Gives out-
ward tokens
of sincerity.

⁶ M. Manouchi, p. 159.

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of his seraglio, distributing them in marriage among the nobility of his court, and reserving only one wife for himself. He publicly adored the image of the Virgin, commanding his children and encouraging his courtiers to follow his example. "Such was the effect," says M. Manouchi, "of that remorse, which stung Akbar incessantly. Perhaps, too, the blood of Father Aquaviva cried in favour of the prince, and obtained for him of Heaven such earnest desires of conversion." We read in Scripture of the martyrs' blood crying for vengeance against their murderers,⁷ but no where of the blood of the dead pleading in behalf of the living. The blood of Jesus can alone avail the sinner before the bar of Heaven. This is *the blood of sprinkling, that speaketh better things than the blood of Abel.*⁸ For it cleanseth from all sin, and pleads for mercy on guilty man.⁹

Two missionaries arrive; they soon leave him again; their precipitation censured at Rome. A. D. 1589.

23. The Jesuits were induced again to comply with Akbar's request, and, in the year 1589, sent him two missionaries, Edward Leighton and Christopher Vega, whom he received at Lahore with many tokens of regard. But they were soon dissatisfied with the inconsistency of his conduct. Perhaps they were too sanguine in their hopes of his conversion, and accordingly began too early to despair. This, indeed, is admitted by their own people,¹ who do not hesitate to censure their conduct. Impatience usually accompanies a too fervid zeal. It is not surprising, therefore, that these men concluded from first appearances, that no good was likely to result from their ministry; nor that, under this impression, they should soon return to Goa. Their precipitation, however, was not approved

⁷ Gen. iv. 10. ⁸ Heb. xii. 24.
⁹ 1 John i. 7. ¹ M. Manouchi, pp. 160, 161.

at Rome; and the general of the Jesuits gave orders that two other missionaries should be sent to the Mogul, men "capable, according to the advice of St. Paul, of advancing the work of God, *by doctrine and by patience.*"

A. D.
1589.

24. In obedience to this command, Jerome Xavier, nephew to the celebrated Francis Xavier, and Emanuel Pinnero, were sent to the court of Lahore. From the manner in which Akbar received them, they entertained no doubt that he was a Christian in judgment and conviction. But he had not yet taken the concluding step of submitting to be baptized, and they soon found that he still adhered to his own heterogeneous superstition. On one occasion his daring impiety is said to have met with a signal chastisement immediately from Heaven.

J. Xavier and E. Pinnero sent to Akbar, who perseveres in his own "new law."

25. Upon Easter Sunday, in the year 1597, Akbar, with all his children about him, was celebrating a feast in honour of the sun, in the midst of a field, where he had ordered the richest tents to be pitched. The show was magnificent. Upon an altar raised in the form of a throne, was exhibited an image of this glorious luminary, composed of precious stones that were so disposed as to reflect a light of insupportable brilliancy. The sky was serene, and all things seemed to contribute to the grandeur of the festival, when, on a sudden, thunder burst from Heaven upon the congregation. The altar was overturned, the emperor's tent took fire, and the flame spread in an instant all over the camp. The damage done only to the throne amounted to more than a hundred thousand ducats. The conflagration reached the town, and seized the imperial palace, which was almost entirely consumed. The immense treasures, which the Mogul had heaped together, became a prey to

His impiety rebuked by an awful visitation.
A. D.
1597.

CHAP.
IV.

He flees in
alarm to
Cashmere.

the fire. Vast quantities of melted gold and silver ran down the streets of Lahore."²

26. It is hard to refrain from suspecting that this account of the awful event is greatly exaggerated; and the suspicion is confirmed by the historian's silence as to whether any lives were lost. Had the conflagration been such as is here described, it is incredible that no persons should have perished in the flames. But whatever foundation the story may have had in fact, the tremendous visitation is assigned as the emperor's reason for retreating from Lahore, where every object he saw is said to, have reproached him with his impiety. He now retired to Cashmere, whither Jerome Xavier accompanied him: but Father Pinnero remained behind at Lahore, where he is described as meeting with great success, and gathering with joy the fruits of those evangelic seeds which his predecessors had sown in tears. We have no account of the instructions he gave to his disciples, and cannot, therefore, participate in the feeling of satisfaction expressed at his success.

J. Xavier's
fictitious
Gospel dis-
gusts Ak-
bar; who
dies, leaving
no satisfac-
tory evi-
dence of his
conversion.
A. D.
1602.

27. Some notion may be formed of the mode in which Christianity was presented to this people, from the device of Jerome Xavier to commend it to the emperor himself. Having studied Persian for the purpose, he composed two works in that language; the first entitled, *The history of our Lord Jesus Christ*: The second, *The Life of the Apostle St. Peter*.³ These works were

² M. Manouchi, p. 163.

³ These two works, in manuscript, fell into the hands of Louis de Dieu, a celebrated professor of Oriental languages in the University of Leyden, who published them, with a Latin version, and some notes "which, says the Jesuit, Alegambe, were worthy of the fire." This, however, he, with all his fra-

interwoven with Persian legends, which he imagined would render them more acceptable to his imperial disciple ; but in this expectation he was greatly deceived. Akbar had long been convinced of the fallacy of those fabulous tales, and was disgusted, instead of pleased, to see them mixed up with works that purported to give an account of the Author of Christianity, and one of its first teachers. There is every reason to believe that he cordially admired the Gospel, though he never embraced it : and whatever hopes were at this time entertained of his conversion, this device appears to have subverted them.⁴ It is not stated when this happened, but it was, probably, not long before Akbar's death, which event took place at Agra, on 13th October, 1605. J. Xavier was with him at the time ; but he has given us no reason to conclude that the emperor's heart was more

A. D.
1602.

A. D.
1605.

ternity, would say of the Word of God, which they have so frequently committed to the flames. The purport of Louis de Dieu's notes was, to defend the Sacred Scriptures against the imputation of sanctioning such gross falsehoods as Jerome Xavier had mixed up with them. No wonder, therefore, that they provoked the ire of the Jesuit, Alegambe, or that the Roman censors condemned them. Besides his works on the Gospel, J. Xavier composed a similar version of the Koran in Portuguese, which is quite as profane and superstitious. What reception it met with from the Mahomedans is not mentioned. La Croze, pp. 332, 333.

While this work is passing through the press, the author has received the first volume of a History in French, now in course of publication, intitled, *Histoire Générale de L'Etablissement du Christianisme, &c. D'après l'allemande de C. G. Blumhardt.* Par A. Bost. Genève, 1838. The account of J. Xavier's attempt to impose upon the Mogul given in this work, entirely corresponds with that in the text. p. 324, &c.

† James Fraser, *History of the Moguls*, pp. 11, 12. The fact is related also by W. C. Taylor, in his *History of Mohamadanism*, p. 318, 319.

under the influence of Divine grace at his death, than it had been in his life. Nor is it probable that he should pay much more attention to the instructions of the man who had attempted to impose upon him with so manifest and disgraceful a fraud. Some have concluded that he died a Christian, from the circumstance of the images of the Virgin Mary and Ignatius being found in his mausoleum : but the more probable conjecture is, that they were placed there, as European curiosities, to decorate his tomb, without regard to the persons represented, or as any intimation of what religion he died.⁵

Jahan-Gueir; baptism of his nephews.

28. Jahan-Gueir succeeded to the throne of his father. This prince countenanced the Christians,⁶ but was too voluptuous to pay any regard to their admonitions. He was also even more ambitious than his father, and boasted that he was a greater prophet than Mahomet himself, of the truth of whose religion he did not hesitate to avow his doubts. Indeed, he paid little regard to any religion ; but it was his policy to take notice of the Jesuits, with whom he is said to have held frequent discussions, and to have added to the immunities that Akbar had granted to them. His object in all this appears to have been, to defeat a prediction of his sages, that the children of his brethren were to succeed to the empire instead of his own. As none but a Mahomedan could sit upon the throne, he resolved to obtain the baptism of his nephews, and for this purpose he committed them to the Jesuits' care, to be educated in the Christian religion, and then baptized.

⁵ This is the conjecture of a Romanist, M. Manouchi, p. 169.

⁶ Others affirm that he became "a bitter persecutor." W. C. Taylor, p. 323.

The Jesuits were glad to have charge of these royal pupils, whom they baptized with great display in their church at Agra. Whether they understood Jahan-Gueir's motive is uncertain; but it was soon known to his Mahomedan subjects, and produced so general a feeling of disgust, both against the emperor himself and the fathers, that from that time the Christian religion made no further progress in his dominions.

29. It does not appear whether Jerome Xavier remained with the Mogul after Akbar's death, and we hear little more of him until his elevation to the see of Cranganore, in the year 1617, which he did not live to join. This account is given by the Jesuit, Alegambe, who says, that he died at Goa, while preparing to take possession of his Archbishopric.

J. Xavier dies while preparing for the bishopric of Cranganore: review of his works.
A. D. 1617.

Of his works which have been mentioned, Alegambe speaks in flattering terms, especially of the Persian in which his *pseudo* Gospel was written. In this respect, however, Xavier is more honest than his encomiast; for he acknowledges that the writer was a Mahomedan of Lahore, named Abdel Senarin Kasem,⁷ whom he employed in the work.

30. We shall not be surprised at the extravagant commendations bestowed by Alegambe and several other Jesuits upon the works of J. Xavier, if we remember the writings of the Jesuits at Madura, and consider that it has been the uniform practice of their missionaries in India and China,⁸ to substitute such base

The general character of the Jesuits' works of instruction: the failure of their missions attributed to them.

⁷ Vide p. 586 of his first work, at the end. La Croze, p. 333.

⁸ In many countries of Europe also the same deception has been practised. Witness the *Cité Mystique* of Mary of Ag-

compositions for the pure word of God. They are too numerous to be described here, or even named. Beschis' *Temba-vani*, and the forged Veda of R. de Nobili, have been noticed above; and we shall have occasion in the sequel to mention several works of a similar description, published not long after this period by other Jesuit missionaries in India. All these tend to show the uniformity of their proceedings in their endeavour to extend the creed and jurisdiction of Rome. While the Gospel, of which God Himself is the Author, is prohibited; these compositions, which are correctly described as "a monstrous mass of fictions and gross fables," have been substituted for it. The major part of them are invented for the purpose of exalting the see of Rome, and of associating the worship of creatures with that of the Creator. Will not this account for the signal failure of the Jesuit missions in China, Japan, India, Abyssinia, and several other countries, as well as those at Madura and in the empire of the great Mogul? Without the Divine blessing, no mission can prosper. That blessing is to be expected only upon missions formed for the glory of His Name

reda. This infamous work was put forth as a New Gospel, under pretence of its having been dictated by the very mouth of the holy Virgin. This and several other fabulous traditions were received in Spain, where the whole nation were stirred up to maintain their authenticity. In the seventeenth century, however, Pope Innocent XI. an enemy to fraud and monastic superstitions, had them carefully examined; when it was discovered, that their authors were at heart Mahomedans, and enemies to Christianity; and the sole tendency of the works was proved to be, to turn religion into ridicule, and sap its foundations. One of the examiners was F. Louis Maracci, who makes this statement in the Preface to his *Refutation of the Alcoran*, p. 2. La Croze, pp. 335, 336. Geddes' *Tracts*, Vol. iii. *Life of Mary of Agreda*.

and the extension of the Redeemer's kingdom. Nor will it be vouchsafed to any instruments employed for a people's conversion, that are substituted for the unadulterated Bible. The general, and, in some instances, rapid decline of the Jesuits' missions, ought to be interpreted with reference to the malediction that closes the Word of God.

A. D.
1617.

I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

After this declaration of the Almighty's jealousy for the honour of His Word, can we be amazed that He has confounded and brought to nought the works of men, who presumed to endeavour to supersede it by their own fictions?

31. In the work from which this Chapter is principally composed, the author has made an observation upon the appearance and circumstances of some of the inhabitants of Cashmere, which will be specially interesting to persons who, at different periods, have evinced an anxiety to discover the long lost ten tribes of Israel. We have seen that he makes mention of a Jew at the court of Akbar; and he further says,—“There is an old tradition, that the Jews who were led captive by Shalmaneser settled at Cashmere, and that the people of that country are the descendants of those Jews. It is certain, though we find no traces in that country of the Jewish religion, the people there being

Vestiges
of the lost
ten tribes
of Israel in
Cashmere
and other
countries.

either Gentiles or Mahomedans, that there are several vestiges of a race descended from the Israelites. The air of the face, and the looks of the present inhabitants, have something of what is peculiar to the Jews, which distinguishes them from all other people. *Moses* is a very common name there; and some ancient monuments, still to be seen, discover them to be a people come out of Israel. For instance, the ruins of an edifice built upon a high mountain, is called at this day, the throne of Solomon."⁹

From these and similar coincidences, some persons have drawn the conclusion at which Christians in general would be glad fairly to arrive: ¹ it may, however, be questioned, whether they furnish grounds enough to support such a conclusion. It has been judiciously remarked, that such data are not sufficiently defined, and the circumstances are involved in too much obscurity, to warrant more than a conjecture.² The following remarks by a more modern author than M. Manouchi, will throw additional light upon this obscure subject.

"The tribes of Israel are no longer to be inquired after by name. The purpose for which they were once divided into tribes, was accomplished when the genealogy of the Messiah was traced to the stem of David. Neither do the Israelites themselves know certainly from what families they are descended. And this is a chief argument against the Jews, to which the

⁹ M. Manouchi's History, pp. 195, 196.

¹ The late Sir William Jones adopted this opinion respecting the Afghans, and maintained it with his usual candour and intelligence.—*Asiatic Researches*, vol. ii. art. 4.

² The Honourable Mountstuart Elphinstone's *Account of Canbul*, B. ii. ch. 1.

author never heard that a Jew could make a sensible reply. The tribe of Judah was selected as that from which the Messiah should come; and behold the Jews do not know which of them are of the tribe of Judah."

A. D.
1617.

"While the author was amongst the Jews of Malabar, he made frequent inquiries concerning the ten tribes. When he mentioned that it was the opinion of some, that they had migrated from the Chaldean provinces, he was asked to what country we supposed they had gone, and whether we had ever heard of their moving in a great army on such an expedition."

"It will be easy, perhaps, to shew, that the great body of the ten tribes remain to this day in the countries to which they were first carried captive. For if we can discover where they were in the first century of the Christian era, which was seven hundred years after the carrying away to Babylon, and again where they were in the fifth century, we certainly may be able to trace them up to this time."

"Josephus, who wrote in the reign of Vespasian, recites a speech made by King Agrippa to the Jews, wherein he exhorts them to submit to the Romans, and expostulates with them in these words:—"What, do you stretch your hopes beyond the river Euphrates? Do any of you think that your fellow-tribes will come to your aid out of Adiabene? Besides, if they would come, the Parthian will not permit it." (Jos. de Bell, lib. ii. c. 28.) We learn from this oration, delivered to the Jews themselves, and by a King of the Jews, that the ten tribes were then captive in Media, under the Persian princes."

"In the fifth century, Jerome, author of the

Vulgate, treating of the dispersed Jews in his Notes upon Hosea, has these words:—"Unto this day, the ten tribes are subject to the Kings of the Persians, nor has their captivity ever been loosed." (Tom. vi. p. 7.) And again, he says, "The ten tribes inhabit at this day the cities and mountains of the Medes." (Tom. vi. p. 80.)

"There is no room left for doubt on this subject. Have we heard of any expedition of the Jews "going forth from that country, like the Goths and Huns, to conquer nations?" Have we ever heard of their rising in insurrection to burst the bonds of their captivity? To this day, both Jews and Christians are generally in a state of captivity in these despotic countries. No family dares to leave the kingdom without permission of the king."³

"Mahomedanism reduced the number of the Jews exceedingly: it was presented to them at the point of the sword. We know that multitudes of Christians received it; for example, the chief part of "the seven churches of Asia;" and we may believe, that an equal proportion of Jews were proselyted by the same means. In the provinces of Cashmire and Afghanistan, some of the Jews submitted to great sacrifices rather than change their religion, and they remain Jews to this day: but the greater number yielded, in the course of ages, to the power of the reigning religion. Their countenance, their language, their names, their rites and observances, and their history, all conspire to es-

³ "Joseph Emin, a Christian well known in Calcutta, wished to bring his family from Ispahan; but he could not effect it, though our government interested itself in his behalf."

A. D.
1617.

tablish the fact.* We may judge in some degree of the number of those who would yield to the sword of Mahomed, and conform, in appearance at least, to what was called a sister religion, from the number of those who conformed to the Christian religion, under the influence of the Inquisition in Spain and Portugal. Orobio, who was himself a Jew, states in his History, that there were upwards of twenty thousand Jews in Spain alone, who, from fear of the Inquisition, professed Christianity, some of whom were priests and bishops. The tribes of the Affghan race are very numerous, and of different casts; and it is probable, that the proportion which is of Jewish descent is not great. The Affghan nations extend on both sides of the Indus, and inhabit the mountainous region, commencing in Western Persia. They differ in language, customs, religion, and countenance, and have little knowledge of each other. Some tribes have the countenance of the Persian, and some of the Hindoo; and some tribes are evidently of Jewish extraction."

"Calculating then the number of Jews, who now inhabit the provinces of ancient Chaldea, or the contiguous countries, and who still profess Judaism; and the number of those who embraced Mahomedanism, or some form of it, in the same regions; we may be satisfied, "That the greater part of the "ten tribes, which *now exist*, are to be

* Mr. Forster was so much struck with the general appearance, garb, and manners of the Cashmirians, as to think, without any previous knowledge of the fact, that he had been suddenly transported among a nation of Jews. — See Forster's Travels.

“ found in the countries of their first captivity.”⁵

This extract seems to contain all that has been, or that can be, satisfactorily said upon this intricate question. We have the journal of a converted Jew,⁶ who has travelled through Asia, as far as British India, and in other countries, in quest of the lost ten tribes, but has returned without discovering them. Some Jews at Bokhara told him, “ that the ten tribes are beyond China.”⁷ We know, from the correspondence and journals of the Romish missionaries, that the Jews are numerous in some parts of that country; but there is no more reason to suppose that they are of the lost ten tribes, than their brethren of Cashmere, Afghanistan, and other regions. It were foreign from the subject of this History to pursue the question further: but the digression thus far, suggested by the notice of M. Manouchi, can hardly fail to interest the Christian reader.

⁵ Buchanan's *Christian Researches*, pp. 239—244.

⁶ Joseph (now the Rev. Dr.) Wolff. — *Researches and Missionary Labours among the Jews, &c.*

⁷ *Ibid.*, p. 199.

BOOK VI.

CHAPTER I.

CONTINUATION OF THE HISTORY OF THE CHURCH OF MALABAR.

1. THE transactions of the Jesuits in Malabar at this period are involved in much obscurity. There can be little doubt that their silence is correctly attributed to their anxiety to bury in oblivion the misconduct of their prelates, which led to the irreparable loss they soon sustained in those parts. They have not even named, in any authenticated record, the Latin Bishops who followed Francis Roz; and it would have been difficult to ascertain to what order they belonged, but for the incidental mention of them by the Portuguese Jesuit, Francis Barreto, and others,¹ from whom it appears that they were of their own order.

A. D.
1617.

Obscurity
of events at
this period
—attributed
to the Je-
suits' con-
cealment of
facts.

¹ Barreto's Relat. Status, Christian Malabaren, anno 1645, edita Romæ. Raulin. Hist. Ecc. Mal. pp. 439, &c. Urban Cerri's, 'Present state of Religion,' p. 131. It will be remembered that this writer was secretary to the Propaganda Society at Rome. La Croze, pp. 337, &c. Appendix, pp. 35, &c.

CHAP.
I.

Stephen de
Britto and
Francis
Garzia suc-
cessively
prelates of
Malabar.

A. D.
1634.

2. The prelate that succeeded to the bishopric after the death of J. Xavier, was Stephen de Britto, who is said, by F. Barreto, to have filled the see seventeen years. It seems to be uncertain what year he was elevated to the see, or when he died: but the more prevalent opinion is, that he succeeded to it in 1618, and died in 1634. He was followed by Francis Garzia, another Jesuit, whose pride and intolerance, as will soon appear, made the Syrians weary of the Roman yoke, to which many of them had from the first submitted with reluctance; and they were now provoked to shake it off. The first threatening appearance of the disturbances that led to this issue was observed by a Carmelite monk, Philip de la Trinité, who was in India during the years 1636 and 1637. The storm may have been gathering, however, before the elevation of F. Garzia, who is said to have succeeded to the bishopric about the year 1636.²

A. D.
1636.

Of all the Jesuit missions in India, that of Malabar was at one time the most promising. But, according to Philip, the Carmelite just mentioned,³ and other writers already named, their foolish attempts to supersede the Syriac language in the church service; together with their pride, avarice and intolerance, towards all who did not conform in every respect to the Latin ritual; roused a spirit of opposition that, in the nineteenth year of Francis Garzia's epis-

² Raalim, p. 439. Others give 1744 as the date of Garzia's elevation. The general account here given of the succession of Jesuit Bishops in Malabar is confirmed by Father John Maracci, Proctor of Goa, in an account of the East India Missions which he presented to the Propaganda at Rome in 1649. La Croze, App. pp. 36, 37.

³ Lib. ii. cap. xiii. p. 119. Vincent de S. Maria, p. 150. La Croze, p. 338, &c.

copate, and about fifty years after the departure of Menezes, brought the boasted achievements of the latter prelate to ruin. Philip the Carmelite complains, that the Jesuits exerted their power to prevent the publication of all that he knew respecting the circumstances that led to this result;⁴ nor was he the only writer that suffered from the same influence. Among others may be named an Italian, who had made a voyage to India, and after his return prepared an account of his travels, with the intention of publishing it at Venice. But the Jesuits, finding that he had given a full detail of their proceedings in Malabar, contrived, through intrigues, to procure the suppression of the work before its publication.⁵

A. D.
1645.

3. The oppression of the Jesuits is the only cause to be assigned for the Syrians' separation from the Church of Rome; and the following are some of the arbitrary acts which impelled them to take this decisive step. The Jesuits had effectually prohibited the marriage of their priests; seized upon all their churches, and suspended images in them; bribed as many priests as they could to connive at their proceedings, and treated the people generally as slaves.⁶ The Christians sent repeated complaints of their treatment to Rome, but without obtaining the least satisfaction, that court being too much interested in the general services of

The Christians' dissatisfaction at the Jesuits' oppressions — obtaining no redress from Rome, they revolt, and choose the Archdeacon for their ruler.

A. D.
1655.

⁴ M. Renaudot, pp. 184, 188. La Croze, pp. 338—357. The writers chiefly followed in the sequel are Raulin and Vincent Maria, of the fraternity of St. Caterina de Sienna. The latter was a Romish missionary in India; and he wrote his account of the proceedings in the Serra with great caution, wishing, if possible, to avoid offending the Jesuits. He is constrained, however, to declare, that they treated the poor Syrians as slaves.

⁵ La Croze, p. 339.

⁶ Id. p. 348.

CHAP.
I.

the Jesuits, to interfere with their proceedings. At length, impatient at the Pope's delay to redress their grievances, or even to notice their remonstrances, they determined to submit no longer, and came to the resolution of renouncing the domination of the Roman prelate, and choosing an ecclesiastical ruler of their own. The person selected was their Archdeacon, Thomas, a near kinsman of the late Archdeacon, and his immediate successor. Him they now resolved to obey as their only superior, until they should obtain a Bishop of their Church. La Croze mentions here the consecration of this Archdeacon by twelve cattanars; but it did not take place till some time afterwards, when they had received much further provocation from their oppressors. Its consideration is, therefore, postponed.

Four Carmelites sent from Rome to reclaim them.

4. This defection threw the Jesuits and Portuguese into great consternation. The news was immediately despatched to Rome, where it arrived about the commencement of the pontificate of Alexander VII. The Pope, alarmed at an event of which it was easy to foresee the consequences if suffered to proceed, determined to act with promptitude in his measures to heal the breach. It was well known at Rome, that the pride, indiscretion, and violence of the Jesuits had driven the Syrians to desperation: the Pope, therefore, deemed it expedient for the present to supersede them. For this purpose he determined to send to India some of his barefooted Carmelites, who had for several years signalised themselves in the eastern missions. Accordingly, four of this order were nominated for the enterprize—Hyacinthe de St. Vincent, Marcel de St. Yves, Joseph de St. Maria, and Vincent Maria de St. Caterina de

Sienna.⁷ They soon set out for the scene of their mission, the two former proceeding by sea from Portugal; the latter going over land by way of Aleppo, Bagdad and Bassora. These arrived first at Surat, towards the close of the year 1656.⁸

5. While the Syrians were preparing to assert their freedom, Divine Providence was gradually weakening the power of their enemies. The

A. D.
1655.

A. D.
1656.

The Dutch
take Columbo—the
Christians seek a prelate from
Syria.

⁷ These were the names they received, according to the custom of the Carmelites, on assuming the habit of their order, on which occasion they were rebaptized.

⁸ Vincent Maria published an account of his journey, entitled—*Il Viaggio all'Indie Orientali*, fol. Roma, 1673, from which some idea may be formed of his capabilities for this mission. He was a native of Germany; resolute and zealous in his work, but very ignorant and credulous. Of this abundant proofs are to be found in his narrative. For instance—in his description of Tortosa, he says, that 'it is celebrated by the appearance of the Angel there to Godfrey de Bouillon.' This vision he mentions as a fact, instead of a poetic fiction that is to be found only in Tasso's *Jerusalem Delivered*, book i. In speaking of the composition of the Koran, he states as facts several fables which are both false and ridiculous in the extreme: so notoriously so, that Father Louis Maracci, in his treatise on the Koran, thought it necessary to refute them, which he has done with much care and discretion. Again, in his enumeration of the Christians who inhabit Mesopotamia, Vincent says, that 'the Nestorians, the Jacobites and the Armenians, derive their errors from the same source.' Whereas, the Jacobites are directly opposed in sentiment to the Nestorians, and the doctrines of the Armenians bear no resemblance to the peculiar tenets of either. Again, in his account of the Malabar Christians he repeatedly asserts, that they honour the memory of Nestorius and Dioscorus, Patriarch of Alexandria, two men as violently opposed to each other as any polemics that ever engaged in the field of disputation. In this manner does the Carmelite missionary perpetually state error for truth, and confound things and persons essentially different from each other. Yet such was the man that the Church of Rome selected for an enterprise of this delicacy and importance. La Croze, pp. 352, 353.

CHAP.
I.

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Syria.

⁷ These were the names they received, according to the custom of the Carmelites, on assuming the habit of their order, on which occasion they were rebaptized.

⁸ Vincent Maria published an account of his journey, entitled—*Il Viaggio all'Indie Orientali*, fol. Roma, 1673, from which some idea may be formed of his capabilities for this mission. He was a native of Germany; resolute and zealous in his work, but very ignorant and credulous. Of this abundant proofs are to be found in his narrative. For instance—in his description of Tortosa, he says, that 'it is celebrated by the appearance of the Angel there to Godfrey de Bouillon.' This vision he mentions as a fact, instead of a poetic fiction that is to be found only in Tasso's *Jerusalem Delivered*, book i. In speaking of the composition of the Koran, he states as facts several fables which are both false and ridiculous in the extreme: so notoriously so, that Father Louis Maracci, in his treatise on the Koran, thought it necessary to refute them, which he has done with much care and discretion. Again, in his enumeration of the Christians who inhabit Mesopotamia, Vincent says, that 'the Nestorians, the Jacobites and the Armenians, derive their errors from the same source.' Whereas, the Jacobites are directly opposed in sentiment to the Nestorians, and the doctrines of the Armenians bear no resemblance to the peculiar tenets of either. Again, in his account of the Malabar Christians he repeatedly asserts, that they honour the memory of Nestorius and Dioscorus, Patriarch of Alexandria, two men as violently opposed to each other as any polemics that ever engaged in the field of disputation. In this manner does the Carmelite missionary perpetually state error for truth, and confound things and persons essentially different from each other. Yet such was the man that the Church of Rome selected for an enterprise of this delicacy and importance. La Croze, pp. 352, 353.

Dutch were now established in considerable force in the eastern isles, and were looking towards India as the next object of their ambition. Hitherto their progress had been rapid. Towards the close of the sixteenth century they threw off the Spanish yoke in the Netherlands; and, their trade with the ports of Spain being immediately stopped, they turned their attention to the commerce of the East, and soon became formidable rivals to the Portuguese in that quarter of the globe. Their first attempt was upon Java, which they reached in the year 1595; and, after several contests, they succeeded in obtaining possession of that island, where they founded the city of Batavia, the capital of their possessions in the eastern Archipelago. This success was followed in a few years by the capture of Formosa, Amboyna, Sumatra, and several smaller islands. In the year 1603, they commenced trading with the island of Ceylon, and soon carried on an extensive commerce in its productions. For some years they seem to have limited themselves to these peaceful occupations, but in 1632 their ambition stretched beyond the bounds which had hitherto confined them. Their designs of conquest becoming known to the king of Candy, in the year 1636 he invited them to come to Ceylon, with force enough to help to deliver him from the arrogance and tyranny of the Portuguese.⁹ Finding that the natives generally, and the king of Candy in particular, had just cause to be disaffected towards the Portuguese government, they were induced to listen to the invitation; and they lost no time in sending a strong armament to the king's assistance, with

⁹ The King's letter is preserved in Churchill's Travels, &c. vol. iii. pp. 630, 631.

orders to act in concert with his troops against the oppressors. After a long and sanguinary struggle,¹ with varied success, they finally took possession of Columbo, which had sustained a siege of seven months. This conquest was effected in 1656, the year in which two of the Carmelite missionaries arrived from Rome to reclaim the Syrians of Malabar. The power of the Portuguese in Ceylon was now destroyed, and they were expelled from the island. The Dutch soon became formidable to them in other places, and were not long before they began to threaten their possessions on the Malabar coast.²

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Little were the poor Syrians then dreaming of deliverance from such a quarter. They followed up the bold step they had taken in seceding from the Church of Rome, with an application to their ancient Patriarch at Mosul, to send them a Bishop without delay. To guard against disappointment, they wrote also to the Patriarchs of the Copts, in Egypt, and of the Jacobites, in Syria, for the same purpose. It cannot be ascertained what time elapsed between these applications. If, as appears from subsequent dates to have been the case, they were made simultaneously, the Syrians' impatience to obtain a prelate of any church, the validity of whose consecration was as unquestionable as that of Rome, must have caused them to overlook the probable inconvenience

¹ A particular account of this war to its termination is given by Philip Baldæus, in his description of Malabar, &c., chapters xxiii—xxxix. Churchill's Voyages, &c. vol. iii.

² In all their conquests, the Dutch government, wherever their power was established, took pains to propagate Christianity, according to the Helvetic confession of Faith. An account of their Indian missions is reserved for the next volume.

that might have ensued, from the arrival of two Bishops holding sentiments diametrically opposed to each other. We say, *two*, for the Copts were a sect of Jacobites. It is very probable, however, that the Christians were too little acquainted with the respective tenets of those churches to attach much importance to such a consequence, even if they had contemplated its probability. Although the Nestorians and Jacobites held contrary tenets, yet both retained the ancient Episcopal mode of government; and the Syrians evidently attended more to the expediency of securing the primitive order of their church, than to points of doctrine. At that time all eastern churches were sufficiently uniform in their polity, and equally independent of Rome, to answer their purpose: and this seems to have been the only question that entered into their deliberations.³

Bishop Attalla appointed from Meoul—Romanist attempts to depreciate his character.

6. At that time the Patriarch of the Copts resided at Grand Cairo. When he received the letter of the Syrian Christians, he is said to have had with him a Bishop of their church, named Attalla, the Arabic for the greek name Theodore.⁴ The Roman missionary⁵ asserts, that he was originally a Jacobite, and Bishop of that communion in Damascus; that he was deposed by his Patriarch in Syria, for his misconduct, when he fled to the Patriarch of Alexandria for protection; that the letter arriving from India about this time, the Coptic Patriarch thought him a suitable person for the mission, because of his knowledge of the Syriac lan-

³ It appears, from M. Renandot and others, that such an application from one church to another was not without precedent.

⁴ Ranlin. Diss. 5. de Ind. Orient. Dioecesi. p. 441, 442.

⁵ Vincent Maria.

guage; that Attalla was delighted at the proposal, as he sought only to remove as far as possible from Syria, where his name was held in abhorrence; that he set out immediately for Mosul, in order to obtain from the Nestorian Patriarch the confirmation of his appointment; and that, having received the desired letters, he sailed direct to India.

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The whole of this account looks, as La Croze justly observes, very suspicious.⁶ It is most unlikely that the Patriarch of the Copts should protect a Bishop who had been deposed by the Jacobite Patriarch of Syria, with whom he maintained an intimate friendship. It is still more improbable that he should commit so important an undertaking to a person in such disgrace; or that, having appointed him, he should send him to the Nestorian Patriarch to confirm his appointment, the application he had himself received from India rendering such confirmation unnecessary. Or, even if he had thought proper to take this precaution, it was most improbable that the Nestorian Patriarch should have sanctioned the nomination of one whom he would regard as a notorious heretic.

It has been thought that this prelate was a Nestorian, and that he was sent to India by the Patriarch of Mosul.⁷ Vincent Maria, however, describes him as a Jacobite, and says that he came to Malabar in the year 1653.⁸ The present Syrians of India have a tradition, that a Jacobite prelate, named Mar Ignatius, came from Antioch to Malabar in the same

⁶ La Croze, pp. 358, 359.

⁷ *Ibid.* p. 359. M. Asseman, *Bib. Ori.* tom. iii. pt. ii. p. 462.

⁸ L. ii. cap. viii. p. 163, Raulin says, about 1654.

year.⁹ There can be no doubt that this was Attalla, Ignatius being the name assumed by all the Jacobite Patriarchs of Antioch, and by many of their Bishops. It is true, indeed, as M. Asseman has shown, that this name, Attalla, does not occur in the catalogue of Jacobite Bishops;¹ but this is no proof that he did not belong to that sect, as the catalogue omits many names of those who undoubtedly were prelates. M. Asseman's assertion that he was an impostor, and assumed the title of Patriarch,² is without the shadow of foundation. But it is too evident, that all which he and Vincent Maria have said to his prejudice, was intended to throw discredit upon his character, and thereby to give some pretext for the barbarous proceedings of the Inquisition against him.

He arrives at Surat—is apprehended by order of the Inquisition—informs the Archdeacon of his situation.

7. When Attalla arrived at Surat, he found there some Capuchin friars, to whom he disclosed the object of his mission. Little aware of the policy of the Romanists to exclude the prelates of any Church but their own from India, he probably expected these missionaries to assist him in the prosecution of his journey. They, on the contrary, lost no time in giving notice of his arrival to the officers of the Inquisition at Goa, who immediately issued orders through the country for his apprehension. This it would not be difficult to effect. As Surat was upwards of five hundred miles North of Malabar, and the Syrian Bishop would have to

⁹ Letter of Mar Dionysius, Metran of the Syrian-Jacobites of Malabar, to the late Lord Gambier, President of the Church Missionary Society. Dated, in the year of our Lord, 1821. See the Missionary Register for 1822, pp. 431, 432.

¹ Bib. Orient. tom. ii. pp. 482, &c.; tom. iii. part ii. p. 461, &c.

² Ib. p. 462.

pass through a country where the Portuguese establishments were numerous, it was hardly possible for him to make his way to the place of his destination. He proceeded, however, as far as Meliapore, where he was arrested, and placed in the hands of the Jesuits, who thought at first of delivering him up to the Inquisition. His arrival soon became known to some Syrian ecclesiastics of the place ; and, notwithstanding all the pains taken to prevent it, they contrived to gain access to him. He put a letter secretly into their hands, desiring them to forward it to the Archdeacon. Vincent Maria pretends that the following was the tenor of this letter—

8. “ Attalla, Patriarch. I have been sent by
“ Pope Innocent X. to the Malabar Christians
“ of St. Thomas for their consolation. At
“ Calamine I have been taken prisoner by
“ those whose profession it is to persecute.
“ They will soon send me to Cochin, and thence
“ to Goa. Arm some of your men to deliver me.”

A letter im-
puted to
him.

There is so little reason to believe that this Bishop would assume the title of Patriarch, or that he should say that he was sent by the Pope, that it is surprising how the Carmelite missionary could venture to assert it. The Archdeacon and his clergy had addressed only the Patriarchs of Mosul, Egypt and Syria : it is, therefore, very imprecable that Attalla should render his pretensions suspicious by attributing his mission to the Pope. No impartial reader can look upon this as any thing but a romish device, to revive the Pope's declining authority in India. It shows also the confidence of these Italian and Portuguese missionaries in their assumed right to assert whatever they chose, seeing that they took so little trouble to invest their statements with an air of plausibility.

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CHAP.

I.

Christians attempt to rescue him, but without effect.

9. Attalla's letter was conveyed to Malabar, and, whatever its contents, it did not fail to increase the Christians' detestation of the Jesuits, and alarm at their tyrannical proceedings. The leading men assembled at Diamper, to deliberate what was to be done for the rescue of their prelate from the cruel injustice of the Inquisition. Some proposed a reconciliation with Garzia, the Roman Archbishop, and that he should be invited to come to their assembly for the purpose. But they did not yet know enough of the Jesuits, if they really expected to catch one brought up in that crafty order with so obvious a snare. He suspected at once, that their design was to seize upon his person, and retain him as an hostage, until Attalla should be delivered up to them. Accordingly, he paid no attention to their invitation.

Their first project having failed, they next resolved to take up arms, and rescue their prelate out of the Jesuits' hands. Hearing of his arrival on the coast, they assembled to the number of twenty-five thousand³ men, all well armed, and advanced, preceded by the Archdeacon and the majority of the clergy, as far as Matanger, about a quarter of a league from Cochin. The Portuguese immediately shut the gates of the city, and mounted their artillery upon the walls, resolved to defend them against this army of Christians to the extremity, rather than permit them to enter to their Bishop. The Rannee of Cochin protested against their violence, and endeavoured to negotiate with those of her Christian subjects to obtain the liberation of Attalla; but all was of no avail. Despairing of attaining their object

³ Vingt-cinq mille. La Croze, p. 361. Professor Lee says, "about five thousand."

either by persuasion or force, the Christians retraced their steps, breathing out increased hostility against the Portuguese and the Jesuits.

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10. They immediately convened a public assembly, at which it was unanimously resolved to drive every Jesuit out of the country, not excepting the prelate of that order who then filled the see of Cranganore, and never more to allow them to return. All the Christians present then renewed their solemn oath upon the Gospel, to submit in all things and every where to no ecclesiastical authority but that of their own Archdeacon.

They resolve to expel the Jesuits.

11. This assembly was soon followed by two others, one at Rapolino, and the other at Mangate. It was at the latter town that the consecration of the Archdeacon took place to which allusion has already been made. Seeing the jealousy, vigilance, and power of the enemies that environed them, they now relinquished all hope of obtaining a prelate from their Patriarch, and determined upon having the Archdeacon consecrated by twelve cattanars selected for the purpose. Four ecclesiastics were then appointed to form his council, and assist him in the management of the diocese. He appears to have exercised episcopal functions immediately, as he is said to have ordained a Portuguese, improved Diez, who had joined the Syrian Church. This man was very useful to the Archdeacon, to the great confidence in him, and employed upon this as his secretary and interpreter: to revive the rite he subsequently added the important office of counsellor and confessor.⁴

The Archdeacon consecrated by twelve cattanars.

and Dr.

⁴ The practice of Auricular Confession the Syrians had received from the Roman Church, though, as we have seen, with great reluctance at first. The Nestorians knew nothing of it. Barthelemi of Boulogne. La Croze, App. 30.

It is said that the Archdeacon endeavoured to justify his consecration with the pretence, that he acted under the authority of Attalla, by virtue of a letter received from that prelate to sanction it. This, however, is very improbable; nor is any credible proof advanced in support of the allegation. Others, in vindication of the act, have maintained, that an ancient canon of the Syrian Church sanctioned such a course in case of necessity, and that it was not without precedent in other churches, an instance of such a consecration having, it is said, occurred in the Church of Alexandria in the 10th century. Were this assertion of any importance, it might easily be shown how little credit is due to the authorities on which it is established. But, without stopping to discuss the question, it will suffice for our present purpose to remark, that the Syrians appealed to no such precedent. The probability, therefore, is, that they had never heard of it; and, if we concede the possibility of its having taken place, the very fact that so slight a foundation could be discovered in the whole range of ecclesiastical history in support of this proceeding, is quite enough, to say the least, to prove its irregularity. Had the Archdeacon and his council been constituted a commission to ordain priests and deacons during their present emergency,⁵ no rea-

⁵ On this principle, the wise and pious Bishop Davenant vindicated the ordinations of the reformed pastors on the continent. He says—"But here, in passing, we have to solve a doubt which was not omitted by the schoolmen themselves; (Vide Durand. lib. iv. disp. 7. quæst. 3.) for it is often questioned, Whether, besides a Bishop, who, by his office, dispenses sacred orders, can one inferior to a Bishop confer the same in case of necessity? To which I answer, Seeing that to confer holy orders is, by Apostolical institution, an act of the Episcopal office, if Presbyters in a

sonable objection, we imagine, could have been made to it. Indeed, in some eastern churches presbyters may ordain deacons, if there be no Bishop present to perform the service. But it was out of all rule for the superior order of Bishop to be conferred by presbyters. To assert the validity of such a consecration is to compromise the essential character of Episcopacy ; and it soon appeared that the Archdeacon and his cattanars understood this too well to be satisfied with what they had done. There can, therefore, be no doubt, that nothing but necessity induced them to deviate so far from

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well-constituted Church do that, their act is not only unlawful, but is null and void. For here obtains the axiom of Hugo, *What is performed contrary to the institution is accounted null.* But in a disturbed Church, where all the Bishops have fallen into heresy or idolatry, where they refuse to ordain orthodox ministers, or where they account those alone to be worthy of holy orders who participate in their error and faction, if orthodox Presbyters be compelled to ordain other Presbyters, that the Church may not perish, I could not venture to pronounce ordinations of this kind vain and invalid. For if the danger that threatens a single infant be sufficient to transfer the office of baptizing to any layman, which, by institution, belongs to ministers alone, why is not danger impending over a particular church, sufficient to transfer the office of ordaining to simple priests, which, by institution, belongs to Bishops alone ? Necessity has been aptly called *temporary law* ; and in such case it defends that to which it compels. It is the opinion of Armachanus, (Richard Fitzralph, Archbishop of Armagh,) that if all Bishops were dead, inferior priests could ordain. Certainly the consideration is much alike, when all have become sworn enemies to the truth. For as a commonwealth, so a particular church, has a certain extraordinary power for the necessary preservation of itself. If, then, certain Protestant Churches, which could not look for ordination from Popish Bishops have, under this necessity, ordained Presbyters, with the consent of their own Presbyters, they are not to be judged as having injured the episcopal dignity, but to have yielded to the necessity of the Church."—Bp. Davenant's Diversity of Degrees, &c. Vide, his life prefixed to Mr. Allport's translation of his Exposition of Colossians, pp. 58, 59.

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I.

the ancient constitution of their Church. They were, in fact, resolved, like Luther and the German reformers, to emancipate themselves from the tyranny of the Jesuits, at whatever sacrifice of personal feeling and ecclesiastical order. May those who may be inclined to censure them, never be placed in a similar dilemma!

Consternation of the Jesuits and Inquisition.

12. This decisive step very naturally occasioned astonishment and alarm at Goa; and the inquisitors wrote repeatedly to the Archdeacon to deter him from proceeding in the course he had begun. They represented his consecration as the most heinous sacrilege: but he had taken his ground, and was resolved not to abandon it. He and his church were heartily tired of the oppression of the Jesuits, and they were not likely so soon to be dissatisfied with the air of liberty which they had again begun to breathe.

Martyrdom of Attalla at Goa—turpitude of this act.

13. But the apprehension of losing their jurisdiction in Malabar which this bold procedure had awakened, did not deter the Jesuits from their design against the unfortunate Attalla. The vessel that brought him from Meliapore to Cochin transported him, about this time, to Goa, where he was condemned by the Inquisition as a heretic, and put to a cruel death. The Jesuits have laboured hard to transfer the odium of his murder to the Portuguese: and for this purpose a letter was written some years ago from Cochin, in which it is asserted, that this unhappy prelate was drowned by the Portuguese in the Cochin roads, at the time when the Syrians appeared in force before that city to rescue him out of their hands.⁶ But we have the testimony of the

⁶ Quatorzième Continuation des Lettres des Missionnaires de Tranquebar, p. 71. La Croze, 362.

Carmelite Vincent and others to the fact of his martyrdom at Goa.⁷

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Were the Inquisition less known than it now is, one would stand amazed at its immolation of so inoffensive a victim. Attalla came to India upon the express invitation of the Christians of the country, deputed by the ancient Patriarch of their Church. He had never been subject to the Pope, neither had he ever given him just cause of offence. What shadow of justice, then, could the inquisitors discover for putting him to death? Those who are unacquainted with the character of the Roman hierarchy, must really find it hard to believe that they could perpetrate so horrid and iniquitous a crime. It will be seen, however, in the sequel, that the Jesuits, who are intimately acquainted with all the mysteries of their church, have ever proceeded on the assumption, that all men on the face of the earth, and especially those who have been baptized, no matter by *whom*, are amenable to the Pope; that for the conversion of pagans the ecclesiastics of the Roman Church have a right to employ fire and sword; and that Christian toleration, so far from being a virtue, is "an abominable motive of action, which nothing but the most inflexible necessity can justify." All this, be it remembered, is their own avowal, not the accusation of an enemy. The Jesuit du Souciet, in one of his critical dissertations on the Talmud,⁸ actually deems it necessary to apologize for the toleration that it was found expedient in certain cases to afford. Although the notion has been maintained, and, we regret to say, propagated with too much success in Europe, that the religion

⁷ Pages 171 & 216. Raulin, 442. La Croze, 363.

⁸ Page 609. La Croze, pp. 364, 365.

of Rome has grown more tolerant, and is therefore as innoxious as any other Christian sect; yet the authorities of that Church, while making their advantage of such a persuasion in the public mind, are most careful to prevent its prevalence in their own community. Following the example of du Souciet, they also account for their apparent toleration of all sects opposed to their Church, by appealing to the rule of expediency. It is declared, that they are restrained only by the necessity of the times; and they insist on the duty of enforcing obedience to Rome, or extirpating the rebellious, as soon as a favourable opportunity shall arrive for the execution of this merciless design.⁹ The Jesuits have never abandoned the maxim, *Sub-*

⁹ This statement is confirmed by the Romish Comment on the Bible quoted above (b. v. ch. i). In the Parable of the tares, to the servants who inquired, whether they should go and gather them up, their Lord answered, "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn." (Matt. xiii. 28-30). Representing the wheat as *Catholics*, and the tares as Protestants, the Comment interprets the passage thus—"The good must tolerate the evil when it is so strong that it cannot be repressed without danger or the disturbance of the whole Church: otherwise, where ill men, be they heretics or malefactors, may be punished or suppressed, without disturbance and hazard of the good, they may and ought, by public authority, either spiritual or temporal, to be chastised or executed."

2 Tim. iii. 8, 9.—"Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was." Upon this passage the Romanist is furnished with the following significant comment.—"All Heretics, though in the beginning they may appear to have some show of truth, yet, in due time, their deceits and falsehoods shall be known by all wise men, though for troubling

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mission or excision : and in enforcing it, they have not only usurped the supremacy over earthly potentates, but have also invaded the prerogative of the Almighty. Jesus Christ hath said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."¹ Multitudes, because actuated by this principle, have suffered the tortures of the Inquisition, their sole offence being, that the love of God, instead of the authority of the Church, has been their ruling motive of action. What is this but usurping the throne of God in the consciences of His reasonable creatures? What other consequence can ensue from the dogma, that there is no salvation out of the Roman Church, accompanied by the right she assumes, and the duty she inculcates, of constraining all to submit unconditionally to whatever she may decree? That many Romanists would hesitate to subscribe to this doctrine, is readily conceded. But if any conscientiously doubt

the state of such Commonwealths, where, unluckily, they have been received, they cannot be so suddenly extirpated."

In the Notes to the Synod of Diamper, proofs have been adduced, that amidst the *light* and *intelligence* of the 19th century, the ignorance and superstition of the Church of Rome remain unaltered. Here it is seen, that the *freedom* of the 19th century has tended as little to meliorate the intolerant character of that Church. It should be remembered, that this *Comment* was republished in Dublin in 1816, under the sanction of the Romish Archbishop of that city and his brethren. It is, therefore, to be taken as promulgating the sentiments of the Roman Church at the present period. She has not relinquished one iota of her claim to supremacy in Christendom, and is every where showing that she wants nothing but power again to wield her iron crosier over the world. But in the editions of the Romish Bible published for circulation in *England*, they have suppressed these and similar passages calculated to awaken the slumbering apprehensions of this nation.

¹ Luke x. 27.

whether their church maintains it, they do not comprehend their own system. Educated, perhaps, in a country where it is found expedient to disguise her offensive character; and taught from childhood to discredit all accounts of papal persecutions in former days; they are accustomed to regard such statements as slanders upon their Church. They do not know the infamous sentiments and proceedings of the Jesuits, in all countries where they have had freedom to carry on their crusade against the liberties and religion of the Christian world: or, if informed of them, they have viewed them as the excesses of that intolerant order, rather than the natural consequence of their Church's claim to supremacy and infallibility.

Two Carmelites arrive at Surat—dissatisfaction of the Jesuits and Portuguese at their arrival.

14. The Carmelites, Vincent and Joseph, on their arrival at Surat, found themselves little less embarrassed in attempting to make their way to the coast of Malabar, than poor Attalla before them. For their appearance in India excited the jealousy both of the Portuguese and the Jesuits, who for a time combined to thwart them in their enterprise. By virtue of the grant of Pope Alexander VI. the Portuguese claimed the sovereignty of the East, in which term they comprehended Japan and China,² as well as India. They, therefore, looked upon the appointment of these missionaries without their concurrence as an intrusion upon their province. Accordingly, their despatches were not sanctioned in Portugal, and their arrival in India greatly displeased the civil and ecclesiastical authorities. The Jesuits, whose influence in India was now great, did not fail to

² This claim, says Navarrete, will cost the lives of all the Europeans in those nations, if it ever comes to their knowledge. Tradado, vi. p. 409. Col. ii. La Croze, p. 354.

foment this dissatisfaction ; and as the Portuguese were in possession of Goa, Cranganore, and many other places on the coast which the missionaries would have to pass on their way to Malabar, they hoped to intercept them, and destroy their mission in the bud. If it be remembered that these Carmelites were specially selected by the Church, and authorized by the Pope of Rome to enter upon this mission, we may again observe, as already seen in the Madura mission, how little regard the Jesuits will pay to the figment of the papal supremacy and infallibility, when they find it convenient to neglect them both.

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15. The missionaries, disappointed at this reception, and finding that they had nothing but interruption to expect from the members of their own church, applied for protection and passports to the Dutch, who were then at war with the Portuguese, and commanded almost the whole coast. The Dutch commander, though a protestant, complied with their request, and, besides the passports, gave them letters of recommendation to the authorities on shore with whom he had influence. Without this friendly aid, they would have found it very difficult to reach the place of their destination.

They reach
Cannanore
under protection of
the Dutch.

They arrived at Cannanore about the commencement of the year 1657, and proceeded without delay to Calicut, resolving to travel thence by land to Cochin. The Portuguese resident at Calicut, whose authority was second only to that of the Zamorin, represented to them the dangers to which they would be exposed by the way; advised them to go by water³ as the safer route; and assured them,

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³ This was probably the backwater, by which the greater

that if they could effect their journey to Cochin they would have nothing more to fear. With whatever motive this advice was given, their diversion from the course described led to their own preservation, and that of their mission. Their boats having brought them to Palur, one of the parishes of the diocese of Angamale, they were induced to stop there: whereas, had they gone to Cochin, as advised, there can be little doubt that the Portuguese and the Jesuits would have put an end to their mission to the Malabar Christians, notwithstanding the briefs which they brought from the Pope.

Interview
with the
cattinar of
Palur.

16. On their arrival at Palur, the cattinar, who was rector of the place, concealed himself in order to avoid them. Their interpreter having found him, he spoke to him on their behalf, and persuaded him to allow them to wait upon him. But he gave them a very cool reception, and carried his caution so far, that, although he understood Portuguese very well, he would hold no intercourse with them in that language, but spake through the interpreter, carefully observing all their words. After some minutes' conversation, however, he became more familiar, and told them frankly the state of affairs. He informed them what was the present temper of the people's mind, and what the pretensions of the Archdeacon, whom he advised them first to visit at Rapolino, where he resided. At the same time, he exhorted them to avoid all the territories and stations of the Portuguese; encouraged them to expect that the Archdeacon would welcome them as messengers arrived from Heaven, sent for the good of the country; and

part of the journey might be performed. This, as noticed in a former part of this work, is the usual mode of travelling in Malabar.

assured them, that his return to the obedience of the Pope would be followed by that of the whole nation.

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17. With these hopes they embarked for Rapolino, where they arrived after a voyage of a day and a half, having carefully avoided the Portuguese fortress of Paliporto and the town of Cranganore, which lay in their route. Immediately on landing they sent their interpreter to the Archdeacon, with a letter from the cattanar of Palur, acquainting him with the arrival of the missionaries in the country, their object, and credentials. This intelligence, however, instead of gratifying the Archdeacon, awakened in him some anxious thoughts, and for a time he remained silent. He had too much cause to look with suspicion on any messenger from Rome not to feel dejected at this intelligence. At length he assembled his council, and, with their concurrence, resolved not to admit the missionaries into their church, but to conceal them in some place more retired. According to the missionaries own report, they were not very comfortable in their retirement. Here they conferred together, through the Portuguese convert, Diez, on all questions relating to the re-union of the Syrians with the Church of Rome; but the conference came to nothing. The Carmelites are said to have obeyed their instructions with great diligence and zeal; but they found the Christians as far as ever from submitting to the Pope, and, indeed, even more determined against it than they were before the labours of Menezes: and the missionaries' difficulties arising from the irritated state of the Syrians' minds, were much increased by the intrigues of the Jesuits, who, tenacious of the jurisdiction of which they had just been

Visit to
Rapolino—
Archdeacon
receives
them with
suspicion—
Jesuits op-
pose them.

CHAP.
I.

deprived, did all in their power to impede the Carmelites; for they were resolved that the diocese of Malabar should be for ever lost to the Church of Rome, rather than see it pass into any other hands. Of this, abundant evidence will soon appear. So much again for the vaunted union of catholicism! Yet who can fail to observe, or refuse to acknowledge, the good providence of God, in so overruling the jealousy of these ambitious men, as to cause it to divide their strength against the poor Christians at this juncture of their affairs, and to leave them at liberty for a season to complete the work of emancipation which they had begun!

They refuse to recognise Archdeacon's consecration.

18. The man of most influence in the Archdeacon's council was Ita Thomas, who was firm in his attachment to the Nestorian creed, and the most opposed to any re-union with the Church of Rome. At their first interview with the Carmelites, he told them, that since the Archdeacon had been chosen Bishop of the diocese by the unanimous voice of the Church, and had been recognised as such by all the princes on the coast, they also must first acknowledge him in that capacity; for until that point was conceded, they had nothing to expect from them. This demand embarrassed the missionaries not a little, as they had no power to make such a concession. On their stating this, they were conducted back to their secret apartment.

Or to consecrate him again—demand Archdeacon's resignation of his office, which is refused.

19. Here they remained in much difficulty what step to take next, when, after two days, their anxiety was relieved by another proposal from the council. Since they had refused to recognise the Archdeacon's consecration, it was thought advisable for him to be consecrated again in the regular way. To this he con-

mented, and Diez was sent to the Carmelites, to ascertain whether either of them was a Bishop, and if so, to desire him to come and perform the service. They answered in the negative, and said, moreover, that the Archdeacon could be consecrated by no one until he had deposed himself, and testified by his humiliation, that he repented of the fault he had committed in assuming the episcopal dignity. This proposal Diez resolutely rejected, saying, that since the church could not subsist without a head, such a step on the part of the Archdeacon would again place them under the jurisdiction of the Jesuits, to whom they had solemnly determined never more to submit.

20. These two conferences having proved unsuccessful, the Carmelites resolved to try what assistance might be obtained from the Portuguese. Accordingly, Father Vincent, from whom this account is taken, went to Cochin, leaving his colleague, Joseph, behind at Rapolino, to take advantage of any favourable circumstances that might arise. He first presented his briefs to the chapter of Cochin, and then to the Archbishop of Cranganore, to whose protection he and his colleague were therein commended by the Pope. Notwithstanding the admitted supremacy of that pontiff, Vincent would have found his briefs of little service, had not the low state of the Portuguese affairs induced them to judge it expedient to pay the missionaries some attention. The viceroy of Goa, Count de Sarcette, had recently died, and the supreme authority in India was now vested in a triumvirate, whose names were, Francis de Mello, Antonio de Sousa Continho, and Emmanuel Mascarenhas. The last presided at Goa, the other two were, at present, at Cochin,

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Apply to
Portuguese
for protec-
tion—ob-
tain it after
some de-
mur.

whither they had retreated from the island of Ceylon when the Dutch took possession of Columbo. Vincent first addressed himself to Francisco de Mello, who at the moment felt in some embarrassment how to receive him. After a little consideration, however, his sense of duty to the state overcame his jealousy of the Carmelites, which the Jesuits had fomented, and he resolved to consult his colleague, Antonio de Sousa, what was best to be done. Having set before him the perilous condition to which they were reduced, and the briefs with which the missionaries were provided, he insisted on the importance to the safety of Cochin, of maintaining a good understanding with the Christians of the country. "They have often," said he, "defended our city, which, without them, we must have lost: and now that we are more feeble than ever, what will become of us if they are against us? It is, therefore, for the good of the state and of the king's service that we receive these monks." Antonio hesitated at first, but he soon saw the necessity of this policy, and gave his consent.

Jesuits' opposition to it unavailing.

21. During these deliberations, the Jesuits, aware of what was going on, endeavoured to awaken in the minds of these governors a suspicion of the Carmelites' pretensions. For this purpose a letter was forged, and addressed to them, purporting to be written by a certain priest, to put them on their guard against four Dutchmen, who, it stated, had arrived at Rapolino, disguised as monks with long beards, and had come to Malabar to destroy the Christian religion. Probably the other two persons here alluded to, were attendants upon the Carmelites. They could not have been their col-

leagues, Hyacinthe de St. Vincent, and Marcel de Yves, as they had not yet arrived in India. The disposition and the object of the writer of this letter were so apparent, that it failed of its intended effect, the governors paying no regard to its contents, and recognising the Carmelites and their mission.

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22. From the arguments used by Francisco de Mello in support of his proposal, it is easy to perceive to whom the Portuguese nation should attribute the loss of Cochin, Cranganore, and their other establishments on the coast of Malabar. If the Jesuits had not so totally alienated the Syrian Christians from their order, and from all who patronised it, the Dutch would, most probably, have failed in their attempts upon those places, in defence of which the Syrians could, at the shortest notice, have furnished forty thousand of the best soldiers in India, well-equipped, and accustomed to the use of arms. If the human mind, like dead matter, could be moulded into any form an oppressor might choose, or pressed to the earth by an incumbent weight, then something might be said for the Jesuits' policy, though nothing could extenuate its injustice. But since the contrary is the fact, and the experience of ages has proved that there is a buoyancy in the soul of man which struggles for liberty, with a restlessness that must ultimately disengage it from the heaviest pressure; then, nothing can be more impolitic than the measures which they have uniformly adopted, not in Malabar only, but every where else, to keep it down in passive subjection to their will.

Ruin of Portuguese in India attributed to the Jesuits.

23. From Cochin, Father Vincent proceeded to Cranganore, where the jesuit prelate, Don Garzia, appeared to approve his credentials, expressed himself favourably towards his mission, and strongly recommended the Christians

F. Garzia's dissimulation.—Carmelites welcomed at Corolon-gate.

of the diocese to his paternal care. We cannot tell what measure of confidence the Carmelite reposed in this friendly profession: but as the chief object of his present journey was to obtain from the Portuguese authorities, civil and ecclesiastical, the recognition of his briefs, he was satisfied with his apparent success, and returned to Rapolino, where he had left his colleague. He found, however, that he had departed with all his company. The Archdeacon, seeing that there was no hope of coming to an accommodation with the missionaries, had publicly treated them and their briefs with contempt. After this, Father Joseph despaired at present of inducing him to submit; and, by the advice of some Syrian ecclesiastics, he, together with several persons who had joined him, left Rapolino for Corolongate. The congregations of the churches they passed in the way gave them at first a kind reception: but when, in answer to their inquiries after the Bishop, Attalla, they were told that he had been put to death at Goa as a heretic, they changed their expressions of kindness into menaces and insults. At Carturté and Corolongate, however, they were well received. Father Vincent soon joined them at the latter place, having travelled by a different route, taking Cochin in his way, and passing several churches, where he was treated with great cordiality.

Christians
there de-
mand separation
from
the Jesuits.

24. Corolongate and Carturté were the first places gained over by Menezes; and ever since the departure of that prelate, they had remained firm in their attachment to the Romall party. Consequently, the Carmelites found very little difficulty here. The only question raised related to the separation of the interests of the Jesuit prelates from those of the church. The cattanars and people were inclined at once to return to the Roman communion; but they

unanimously and positively refused again to submit to a yoke under which they had so long groaned. There can be little doubt that these Carmelites would have succeeded in recovering the whole body of the Syrian Christians to the papal see, if they had possessed power and inclination to consecrate the Archdeacon ; for he had repeatedly offered to submit on this sole condition. But the Pope, as infatuated as the Portuguese, chose to sacrifice one of the finest churches under his jurisdiction to the interests of the Jesuits.

25. It will be remembered, that the Syrians of Malabar were divided into two communities, the original Christians of the country having merged in the two families of the wealthy merchant, Mar Thomas, which were settled, one in the North, the other in the South of the diocese. Besides their prelate, or, when the see was in abeyance, the Archdeacon, whom all acknowledged as their head ; each province had its own chief, who was generally an ecclesiastic of some respectable family, and distinguished for his learning. At this time the rector of Mangate was regarded as chief of the northern division ; and the rector of Corolongate, of the southern. The latter was a person of considerable wealth and respectability, which gave him great influence in the church ; and, being attached to the Roman communion, he readily espoused the Carmelites' cause, and by his letters induced a great number to join their party. This greatly displeased the Archdeacon, who, to arrest the progress of the secession, wrote a circular letter to the churches of the diocese, to warn them against these pretended Carmelites, who, he asserted, were Jesuits in disguise, charged with false briefs, fabricated at

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The rector favours them, Archdeacon publishes a circular against them ; he is induced to be more moderate.

Goa, and were come to bring them again under the grievous yoke that they had just shaken off. The letter contained various other allegations, and was read, according to custom, on the following Lord's day in all the churches of the diocese, not excepting that of Corolongate, where the stir it had occasioned in the country drew together a great concourse of people. The cattanars of this church, though unwilling to disobey their ecclesiastical superior, were grieved at what he had done, and expressed their sorrow to the missionaries. They wrote also to the Archdeacon, remonstrating against his conduct, in attempting by falsehood to maintain the cause of God; affirming their conviction that the Carmelites came from Rome; and warning him of their intention, as they conscientiously felt it to be their duty, to make this known in all the churches. But this only partially obviated the effect of the Archdeacon's letter. The people were so generally alarmed at the very thought of the Jesuits' domination, that they naturally enough paid more regard to the Archdeacon's representations, than to those of the cattanars of Corolongate. Nothing, however, could justify that ecclesiastic's conduct, if conscious that he was publishing a falsehood. It were better to suffer to any extent, than to violate the truth. But it is with great probability questioned whether he *was* practising a deception. The demands and inflexibility of these Carmelites were so much like the treatment that he had been long accustomed to receive from the Jesuits, that it is not at all improbable that he believed what he wrote.⁴

The reply that the Archdeacon sent to the

⁴ La Croze, p. 370.

rector and cattanars of Corolongate, tends to confirm this conjecture. He said, that if he had been so simple as to allow himself to become the dupe of the evil reports brought to him, he ought to have docility enough to submit to their correction. He only desired them to take care to secure his honour and that of the people, whose interest it was to retain him in his dignity.

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26. Even the Carmelite, Father Vincent, concluded from this letter that he still suspected one of the missionaries to be a Bishop, and that they were only temporizing with him to subserve the interests of the jesuit prelate. Nevertheless, they imagined that something was gained by this moderation of his tone, and immediately proposed to treat with him. They first required that he should abdicate his dignity, and then acknowledge and condemn his fault in public: after which they proposed to conduct him to Rome, or place him under the protection of the Portuguese at Cochin or Goa, until the Pope, moved by his repentance, should put him into legitimate possession of the office he had usurped. This proposal was not very judicious; indeed, the missionaries must have been very simple, or but little acquainted with the present state of public feeling, if they flattered themselves that the Archdeacon would submit on such conditions. Knowing the bad faith of Roman ecclesiastics, and the tragical end of Attalla being still fresh in his memory, the Carmelite's letter filled him with indignation, and he refused to hold any further communication with them. But this did not deter them from their exertions at Corolongate, where, with the aid of the cattanars, they gained over many to their party. They have asserted that

Carmelites again propose the abdication of his dignity, and his removal to Cochin or Goa—proposal rejected.

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I.

their success almost drove the Archdeacon to despair, and that he tried in various ways to have them destroyed, either by poison or with the sword; but of these allegations they produce no proof.

Portuguese give them further support—a grand mass at Corolongate.

27. The Portuguese were rejoiced at the missionaries' success, as the present jeopardy of their affairs rendered it most important to obtain the aid of the Syrians. They determined, therefore, still further to encourage them, and for this purpose sent the whole chapter from the cathedral at Cochin to Corolongate, for the celebration of a grand mass, an honour they had never before conferred upon any but Menezes. Their reception at Corolongate is said to have been magnificent, and on the same evening all the inhabitants assembled in church. The first half hour was passed in mental devotion; then the *Miserere* was chanted in full chorus; and all this was to be regarded as a solemn supplication to Almighty God for the conversion of this people. After service, the missionaries gratuitously distributed a great number of indulgences, which they had brought from Rome to be dispensed at their discretion.⁵

⁵ The sale of Indulgences continued to form a lucrative branch of the Roman church's traffic in India, long after the Popes had become more cautious in dispensing them in Europe, in consequence of the advantage accruing to the protestant cause from the exposure of this scandalous abuse. The average price of an indulgence in India was two reals; but the Christians of Corolongate at the present opportunity received the special favour of a gratuitous distribution. We are not informed whether they understood the *intrinsic* value of these things; that is to say, what proportion of the saints' merits out of the Church's treasury was considered equivalent to one indulgence. No doubt the generous friars took care to make them happy with the thought, that they would deliver their

28. After the chapter had retired, Vincent Maria was deputed to Cochin, to confer with the commissary of the Inquisition on the best means to be adopted for the reduction of the churches in the northern division of the diocese, which were the most attached to the Archdeacon's party. While on the way thither, a heathen, paying his respects to him, offered him a present of fowls, which he declined accepting, alleging that it was a rule with him never to eat meat. This avowal delighted the man, who declared, that it gave him great pleasure to find a Christian whose practice so well agreed with the pagan law, which prohibits the use of animal food. Father Vincent seems to have been as

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They consult the Commissary of Inquisition how to proceed, and receive a visit from him—murder of a Syrian.

own souls, or those of their friends, from the fires of purgatory.

From the following fact, some idea may be formed of the extent to which this infamous traffic was carried on in Spanish America. A captain, Woods Rogers, in an account which he published of a Cruizing Voyage to the *South Sea*, &c. speaking of a ship called the *Marquis*, which they took from the Spaniards, says,—“We found in the *Marquis* near *Five hundred bales of the Pope's Bulls, Sixteen Reams in a Bale*. This took up abundance of room in the Ship: we threw most of them overboard, to make room for better goods, except what we used to burn the Pitch of our Ships when we careened them. These Bulls are imposed upon the People, and sold here by the clergy from three Ryals to Fifty Pieces-of-Eight a-piece, according to the ability of the Purchasers. Once in two years they are rated, and all the People obliged to buy them against Lent. They cannot be read, the Print looking worse than any of our old ballards; yet the Vulgar are made to believe that it is a mortal Sin to eat flesh in Lent, without being licensed by one of these Bulls, the Negro Slaves not excepted. This is one of the greatest Branches of Income the King of Spain has in this Country, being a free gift from the Pope to him, as the Spaniards and Natives told us,” pp. 227, 228.

The caution referred to at the beginning of this note, which it has for so many years been deemed expedient to use in these matters, seems no longer to be thought necessary—as

much pleased with this little incident as the pagan was, and probably flattered himself, that by relating it he should promote the reform of the Barefooted Carmelites. The use of meat was, in fact, forbidden to this order of monks: but perhaps the zealous missionary thought the rule was too little observed, and hoped his brethren would profit by the example of this heathen.

On his arrival at Cochin, the commissary of the Inquisition at first advised him to repair to Angamale and Mangate, and endeavour to bring

the following modern specimen of these abominations will testify.

"Dublin, Nov. 8, 1837. The following notifications are distributed throughout the city."

"Plenary Indulgence."—"On Wednesday, the 18th inst. there will be seen the holy body of St. Valentinus, Martyr, for forty successive days, in the Carmelite Church, Whitefriars Street; sent from Rome by his Holiness Pope Gregory 16."—"His Holiness Pope Gregory 16, has granted to all his Christian faithful of either sex, who being truly penitent, and having confessed and received the holy communion, that visit the Church of the Carmelites (Whitefriars Street) which has been appointed by the Archbishop of Dublin for the exposition of the blessed body of St. Valentinus, Martyr, a plenary indulgence, commencing at first vespers and continuing until sunset of said day, and with the privilege of applying those indulgences by way of suffrage to the faithful departed, and also an indulgence of forty days, if they shall before his holy body (placed in said Church), with contrite heart, devoutly recite, daily, three times, the Pater, Ave, and Glory be to the Father, in honour of St. Valentinus, and according to the intention of his Holiness."

"The miracles wrought by St. Valentinus were numerous."

This precious document went the round of the several public prints, at the time of its appearance, without calling forth any disclaimer from the titular Archbishop of Dublin. Whence this outrage upon the religion of Jesus Christ in the 19th century? Is England, because grown as tolerant of papists as of all other parties in the state, supposed to be better prepared for such monstrous impositions than she was a few years back?

over the rectors of those churches, especially the latter, since he was chief of the northern division. After some deliberation, however, it was concluded, that it would be more expedient to defer the journey for the present, as the authority of the Archdeacon in those parts rendered the undertaking unpromising, and perhaps dangerous.

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Father Vincent returned to Corolongate, where his brethren were assembled. There the commissary of the Inquisition, together with some Portuguese gentlemen and soldiers, paid them a visit. When he had passed through Carturté, he met a Christian of the Archdeacon's party, with whom one of the soldiers of his train picked a quarrel, and then murdered him, to avenge, it is said, the cause of his church.

29. From Corolongate the missionaries wrote to the Rector of Mangate, who answered them with civility, and invited them to come and visit his church. The invitation was immediately accepted; but, while on the way, they had the indiscretion to send several ecclesiastics, whom the Archdeacon had admitted to holy orders, to be re-ordained by Don Garzia, the Jesuit Archbishop of Cranganore. This was, perhaps, intended to conciliate the Jesuits; but on the Syrians it produced the opposite effect, as will soon appear. At Mangate they met with a favourable reception, and found the catanars of Cinotta, Angamale, Paru, Cagnur, and the other churches in the vicinity, awaiting their arrival. When all were assembled in the church, the missionaries first proposed the deposition of the Archdeacon, to which no objection was made. Indeed, they found little difficulty at this place, the people being inflexible upon only one point, their determination never more to be

Success at
Mangate.

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subject to the Jesuit Archbishop, whose name they would not allow even to be mentioned. They came, however, to the conclusion, to submit to the Carmelites until a prelate should arrive from Rome.

Jesuits im-
pede them;
encouraged
to proceed.

30. This resolution soon reached the ears of the Jesuits, who had watched the progress of the Carmelites with a jealous eye. On their arrival at Cochin, they found letters from Goa, forbidding them to exercise their missionary functions, and commanding them immediately to quit the country. These letters, it was pretended, were sent by order of the King of Portugal; and they were addressed both to the Portuguese magistrates, and also to the Rajah of Cochin. At first the Carmelites were thrown into great consternation by them, and even the Portuguese were perplexed how to act. Considering, however, the importance of the Syrians' friendship in the present juncture of their affairs, the Portuguese governor in council took upon himself the responsibility of maintaining the mission; merely requiring of the Carmelites a written engagement, to abstain from all interference with matters within the King of Portugal's jurisdiction, and to confine themselves to the conversion of the Christians. Father Vincent then waited on the Dewan, or prime minister of the Rajah of Cochin, to entreat him to pay no regard to the letters from Goa. The Dewan received him very favourably, assuring him, that he was well aware that the Jesuits were the sole authors of all the attempts that were made to throw impediments in his way.

Thus encouraged, the missionaries pursued their work with renewed energy. They would have made an easy conquest of the Syrians, but for the perseverance of the Archdeacon, whom

nothing could induce to abdicate the episcopal office. His principal counsellor was the cattanar, Iti Thomas, who has been already named. He was an inflexible and discerning man, who penetrated all the Carmelites' designs, and preserved the Archdeacon from falling into several snares that were craftily laid to despoil him of his dignity.

31. Besides this impediment, they had another which it proved very difficult to surmount. The Jesuit prelate, Don Garzia, and other Fathers of his order, greatly desired the reunion which the missionaries were labouring to effect. The loss of this church was not only detrimental to their interests, but it had begun to injure their reputation. They deemed it, however, still more injurious to their order for any reconciliation to take place which did not insurè to them the entire jurisdiction of the diocese; and finding this impracticable, in consequence of the detestation in which they were held by the Christians, they resolved secretly to throw every possible obstruction in the Carmelites' way. The Archdeacon used no argument that made a deeper impression on the minds of the people, than the assertion which he incessantly reiterated, that a reunion, on whatever terms effected, would tend only to bring them again under subjection to the Jesuits and their former prelate. A circumstance happened about this time which tended to confirm this assertion, and, while it greatly contributed to strengthen his cause, almost ruined that of the missionaries. The Archbishop of Cranganore had written to them, strongly recommending his interest to their attention; to whom they replied, that they would exert themselves for him with all their power so soon as they should have effected the

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F. Garzia's
device to
destroy
their credit.

deposition of the Archdeacon. The crafty Jesuit, willing to hazard every thing to ruin the reputation of those whom he regarded as rivals, showed their letter to some Christians of the country, who immediately communicated its contents to others, and the intelligence was soon spread abroad in all directions. A general suspicion of the Carmelites was now awakened; and even those who had been favourably disposed toward them, were not without apprehensions of their design.

When this alarm had subsided, the missionaries had hardly begun to recover their credit with the people before it received another shock from the same quarter. Don Garzia, finding his former device succeed, followed it up with another no less unworthy of his sacred office. Having selected a cattanar of his party in whom he could confide, he sent him with letters addressed to the Carmelites, proffering them his services in any way they might direct, and expressing himself in such a manner as to make the impression, that a good understanding subsisted between them. These letters were left open, that the cattanar might take every opportunity to show them to the Christians he met with on his way; which he did, reproaching them, at the same time, for not paying sufficient attention to these good monks, for whom the Archbishop had so great regard, that he was resolved to assist them in all things to the utmost of his power. The missionaries, hearing of this, and attributing it to the Machiavelism of the Jesuit, refused to receive the letters, and wrote to entreat him to abstain from practices so calculated to obstruct the reunion of the Indian Christians with the Church of Rome. This served only to irritate the haughty prelate; and to avenge

himself on them, he published throughout the diocese several extracts from the Briefs which they brought from Rome, that appeared favourable to himself and his order. Not long after this, he published a letter at Cochin, purporting to be written by a Jesuit at Lisbon to one of that order in India, wherein it was asserted, that the Carmelite missionaries were devoted to the interests of the Jesuits; that they had been selected and nominated to their mission at the instance of the general of that order; and that, however they might find it expedient at first to dissemble their real object, it would in the end appear that they were acting wholly in their favour.

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32. The collision between these rival orders considerably weakened the cause of Rome, and strengthened that of the Archdeacon, who, with the assistance of his confidant, Iri Thomas, showed that he knew how to turn it to his own advantage. The Carmelites now began to despair. Wearied with the resistance of the Christians, on the one hand, and with the vexatious intrigues of the Jesuits, on the other, they saw very little prospect of success, and began to entertain serious thoughts of abandoning their mission. While deliberating upon this important step, they received letters from the tribunal of the Inquisition, thanking them for their past exertions, encouraging them to persevere, and assuring them that the governor of India had at last given his consent to their proceedings.

They begin to despair—are encouraged by the Inquisition.

33. Finding themselves thus supported by the Portuguese authorities, they took fresh courage, and tried harder than ever to gain accessions to their party. At their instance, the Archdeacon was induced to consent to a general assembly being summoned at Rapolino, his

Renew their exertions—general assembly at Rapolino—exertions of Archdeacon and friends to

usual place of residence. It was fixed for the fourth Sunday after Easter, in the year 1657. In the mean time he exerted himself to secure the affections of the people, both by his own preaching and that of his friend, Iti Thomas, in which they laboured to persuade them, that so ancient a church as theirs ought not again to submit to the Portuguese nation. The following specimen of their discourses on this occasion has been preserved.

“ What need have we of the Portuguese—
 “ who have governed ourselves during so many
 “ ages? The union effected by Don Alexis de
 “ Menezes, was obtained, as you well know, by
 “ force rather than consent. Why submit again
 “ to a yoke we have so happily thrown off?
 “ What privileges does the Latin church possess
 “ greater than our own, which is much the
 “ more ancient? The other Eastern churches
 “ do not depend upon her; and shall we be the
 “ only people to submit to her domination?
 “ They assert that mere priests cannot elect
 “ and consecrate a Bishop: why then do the
 “ Cardinals of Rome act in a similar manner?
 “ For do they not elect the Pope, and invest
 “ him with an authority superior to their own?
 “ The form of government which we follow is
 “ canonical, and we received it from our holy
 “ Apostle. If you are not satisfied with the
 “ present state of things, let us write to Baby-
 “ lon for Syrian prelates of our own rite and
 “ religion.”

Such expressions Father Vincent calls blasphemous. He would have been better employed in attempting to expose their fallacy, than in merely declaiming against them: but this would not have been quite so convenient. They were addressed to the common sense of the people,

and made a deep impression on their minds ; for liberty was still dear to them, and they were heartily wearied with the bondage under which they had so long groaned.

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34. The day fixed for the assembly being arrived, the missionaries repaired to Rapolino, where they found not a single person ready to meet them. The intrigues of the Jesuit prelate, and the exhortations of the Archdeacon, had so alienated the people's minds from them, that they were looked upon with suspicion even in those places where they had before been favourably received. Their adherents, however, desired them not to be disheartened, and advised them to postpone the assembly until a sufficient number of ecclesiastics and laymen could be brought together.

Carmelites
disap-
pointed.

35. Upon this they retired for the present : but a short time after Ascension Day they returned to Rapolino, and endeavoured to obtain an interview with the Archdeacon. At first he refused to see them, alleging, that the whole affair was now in the hands of people, with whom they must treat, and not with him. But the persons to whom they then addressed themselves gave them as little satisfaction as the Archdeacon himself. They first objected to the missionaries, that they had sent Syrian ecclesiastics to the Jesuit Prelate for ordination, which they produced letters to prove. They then told them, that although they had at the commencement given to the Archdeacon the most flattering promises, it now appeared that they were sent into Malabar by the general of the Jesuits, from whom no favour was to be expected. The Carmelites defended themselves as well as they could upon the first and second

Second as-
sembly ends
in violence
and disap-
pointment.

articles of this allegation, but the third they stoutly denied.

While this discussion was going on, the ecclesiastics of Mangate and Cinotta arrived, and gave another turn to the proceedings. Devoted to the Pope, and resolved to support the missionaries through every thing, they saved them the trouble of entering further into the objections of the assembly, and disputed with such violence as nearly to come to blows. The principal, if not the only point of contention was, the deposition of the Archdeacon, his own party being resolved to maintain him in his dignity, and the Carmelites and their friends insisting on the ridiculous proposal made at first—that he should either go with them to Rome, or retire to Goa under the protection of the Inquisitors and the Portuguese. Such an alternative could serve only to show the little judgment or the evil intentions of those who proposed it. Could they imagine that the tragical end of Bishop Attalla by the hands of the Inquisitors, and the still more recent murder of a partizan of the Archdeacon's, under the eye, if not by the order, of the Commissary of the Inquisition, were so soon forgotten? Or, if remembered, were they so simple as to expect the Archdeacon to trust himself any where within reach of those, who had shown so little scruple in putting to death all that resisted their arrogant pretensions? He knew that the protection of the Portuguese, even if inclined to afford it, would avail him nothing against his merciless enemies. The ruling maxim of the Inquisition always was, to keep no faith with those whom that tribunal chose to denounce as heretics. The Portuguese knew, and the Arch-

deacon knew, that such a sentence would absolve them from their obligation to protect him, though bound by the most solemn oath : he therefore wisely refused to put himself in their power.

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1657.

This proposal failing, the Carmelites offered him another, which was, that he should remain in Malabar, united with one of their company in charge of the diocese, until they should receive an answer from Rome, which they led him to expect would be favourable to his wishes. To this he assented ; and the discussions then proceeded so quietly, that the missionaries had the indiscretion again to propose, as a preliminary merely to save appearances, a sort of public deposition. The disguise was too thin to impose upon the Archdeacon, especially with such examples of Romish treachery and cruelty as were fresh in every one's remembrance. He instantly broke off the conference ; and turning to the Christians, reproached them, with apparent anguish of heart, for abandoning him to his enemies, after having made him a Bishop against his will. He said—" Under the mask of zeal " for religion, they only wish to despoil me of " this dignity in order to make me the sport of " the Portuguese and the scorn of the heathen. " But I shall not be miserable alone : you also " will fall again under the yoke. The church " cannot subsist long without a head : how will " you be able to maintain yourselves ? " These words produced an immediate effect, his own friends redoubling their ardour in his cause, and many of the opposite party joining him, and engaging to defend him at the peril of their lives: The cattanars began again to murmur against the papists' interference with them, saying, that the Roman church had no right to

exercise authority over the Syrian church; for that it was always under the Patriarch of Babylon, over whom the Pope had no authority to exercise any jurisdiction whatever.

Third Assembly—
Carmelites' propositions rejected—
Elegy on Attalla.

36. A short time after this, on Whitsun-Eve, another general assembly was held, at which the Archdeacon appeared in his pontificals, and agreed to the election of four cattanars by lot, to consider the terms of their reunion with Rome. Happily for him, the lot fell on three of his party, one of whom was Diez, the Portuguese, his secretary and confidant. "This circumstance is sufficient to show the inferiority of the politics of the Carmelites, when compared with those of their predecessor Menezes. That prelate had too much sagacity to give up the interests of his church or party, to the results of a lot. The secular arm of a heathen prince was, with him, a far surer source of success; and to this the Carmelites afterwards found it necessary to have recourse."⁶

In this assembly, as might be anticipated, the appearance of things was entirely changed, all the propositions of the missionaries being rejected, and every proposal adopted in the Archdeacon's favour.

On the day following, which was Whitsunday, the Portuguese, Diez, officiated, by order of the Archdeacon, and the cattanar Iti Thomas preached against the Pope's supremacy. The service concluded with an elegy composed in honour of the Martyr Attalla, and describing his sufferings from the Inquisition. The recital affected the assembly to tears, and obtained a valuable recompense for the author, who was an assistant in the church at Mangate.

⁶ Professor Lee's History.

37. In the evening, the three cattanars in the Archdeacon's interest upon whom the lot had fallen, went with the people to the missionaries, and told them that they had now nothing more to do there, unless, in compliance with the unanimous wish of the assembly, the Archdeacon were regularly consecrated, and maintained in possession of his dignity. "That," one of the Carmelites answered, "is absolutely impossible." "What then, replied the cattanars, have you come hither for, if you are unable to supply our wants? Without the consecration of the Archdeacon, there is no peace to be looked for, and you have nothing to do amongst us."

A. D.
1657.

Carmelites
are desired
to depart.

38. Such was the termination of that assembly from which the missionaries had pleased themselves with great expectations. In consequence of their own pertinacity in rejecting all overtures on the Syrians' very simple and reasonable terms, it came to nothing. Whereas, had they shown any disposition to conciliate them, instead of demanding an unconditional surrender, they might have brought the business to a favourable issue, both for the Pope and the Portuguese. Though unable themselves to consecrate the Archdeacon, yet had they manifested an inclination to meet this demand, and ultimately succeeded in obtaining it, there can be little doubt that Rome would to this day have retained her jurisdiction in the diocese; and it is not improbable that Portugal would still have possessed some at least of her ancient establishments on the coast of Malabar. But, happily for the Syrians in the present instance, and happily for Christendom in numerous similar cases, the determination of the pontiff of the triple crown, to concede nothing that might

Uncompromising
pretensions of
Rome prevents their
success.

either imply a compromise of his supremacy, or tend to sanction in the Church any thing that did not originate with himself, has led, under the gracious Providence of Almighty God, to the preservation and diffusion of that "liberty wherewith Christ hath made us free."⁷ Although, to subserve some immediate purpose, men who detest her character, may yet coalesce with Rome; there can, nevertheless, be little apprehension, that any but the weak and ignorant, the credulous and superstitious, will ever again submit to her domination: and as without this it is incompatible with her pretensions to be satisfied, her temporary allies will never fail to break from her when the object of their coalition shall be attained. While, therefore, it cannot but be deplored, that any should be induced, from such, or any motives to shut their eyes to her abominations; we may, notwithstanding, regard her uncompromising pretensions as an impassable barrier to her resumption of universal sway. This is the conclusion of one⁸ who had studied the character of the papacy, with a mind apparently free from all religious predilections, but well furnished with information, and endowed with capacity to investigate almost any subject. "A pope inspired with sentiments of toleration and charity towards those who refuse a blind submission to his opinions and decisions, is a contradiction in terms." But, though the *papacy* remains unaltered, *the public mind* has undergone a change; and we hope and believe that it will never more submit to such imperious dictation.

39. It was now manifest that the Archdeacon and his friends had committed a great mistake

Christians
divided
about vali-
dity of

⁷ Gal. v. 1.

⁸ Mosheim, cent. 17, sec. 2, part i. ch. i.

in urging the Carmelites to consecrate him. His first application was natural: but when he found that they had neither inclination nor authority to comply with his request, it would certainly have been wiser not to have repeated it, and to have stood upon his independence of Rome. Instead of gaining any thing by it, he lost in public estimation; for most men interpreted the anxiety he showed on the subject, as a tacit admission of the invalidity of his consecration; and hence many scruples arose in their minds as to the obedience they owed him, and his authority to perform episcopal functions. The missionaries, though far inferior in cunning to Menezes, had too much address not to improve the advantage thus given them; and they availed themselves of the opportunity to sow divisions in the diocese, which ended in the formation of two parties that continue to the present day,⁹ one adhering to Rome, the other to the Archdeacon. The seeds of this disunion had been sown indeed long before; but hitherto they were kept from germinating by the hope which all men cherished, that this rupture, though generally feared, might be averted. But now that the division had taken place, religious enmities and contentions, the most bitter of all animosities, sprang up in every direction. As usual, there was no want of miracles in support of the Romish party. They were called in so frequently, that the history of Vincent Maria is as full of them, as the pages of Livy are of heathen prodigies: but they are too ridiculous for the judicious reader's notice.¹ What in the *pagan* we deplore, in the *Christian* we abominate; for he had the word of Revelation to teach him better.

A. D.
1657.

Archdeacon's consecration—two parties formed, and violent animosities ensue.

⁹ A. D. 1838.

¹ La Croze, p. 382.

CHAP.
I.

Several churches submit to Rome.

40. Although the missionaries could not obtain the general reunion which they expected from the assembly, yet they succeeded in gaining over several particular churches. The first that gave in their adhesion to Rome were those of Diamper and Mutane, in the kingdom of Cochin. On the 22d of July in the same year, 1657, the cattanars of those places assembled in their respective churches, where, prostrating themselves before the Carmelites, they implored absolution from the censures they had incurred by their schism. This was, of course, instantly granted; and these examples were soon followed by the churches of Martiere and Carturté, whose cattanars entreated the Carmelites to come and bestow on them the same grace. With this also they immediately complied, though not without the parade of great solemnity. At the latter place they made a magnificent procession, in which Father Vincent, according to the custom of the country, carried a Bible, covered with massive gold, and garnished with precious stones. The procession was accompanied with the firing of cannon; and the missionaries were received at the church door under parasols of rich damask, fringed with gold. Hence some idea may be formed of the wealth of this people at that time.

Others refuse, unwilling to abandon Archdeacon; Carmelites propose to supersede him by electing another—this not acceded to—they try to conciliate him by fair promises.

41. There were several other churches willing to unite in this submission could they have done so without forsaking the Archdeacon. The most considerable of these was that of Mangate, whose cattanars offered to submit, provided that ecclesiastic might be allowed to retain his dignity. The missionaries told them again, that they were making their reconciliation to the Church of Rome depend on a condition with which it was impossible to comply; that

A. D.
1657.

the only way to make their own submission, and to gain the Archdeacon, was to abandon him, that he might feel himself driven to the necessity of yielding on their terms. But this proposition was not at all to their mind. "The Archdeacon," said they, "is our natural head : we cannot therefore consent to lose him. Without him our religion would be very imperfect, and endless divisions would rise up amongst us. Our ruin would be a spectacle most agreeable to the heathen princes, who have always regarded us with more fear than love. Indeed, we are preserved only by the credit of the Archdeacon, and are therefore bound to maintain him. Even the Churches who have forsaken him have no other object in view. They think to compel him to submit through fear ; we hope to gain him in a friendly manner, by evincing our attachment to his person and dignity." These arguments disconcerted the missionaries, who now seemed to have only one expedient left, which was, to propose the deposition of the Archdeacon, and the election of another person in his place. This proposal was instantly rejected ; for the people saw at once, that it would be both inexpedient and in vain to attempt to set the Archdeacon aside. He had been too long in possession of his office to be so easily superseded ; and the respectability of his family gave him an influence in Malabar that could not fail to attract a strong party to his person. The missionaries found, therefore, that nothing was to be gained at Mangate, and they thought again of shifting their course.

In former times some devout persons, whom no violence could subdue, and no arguments persuade to submit to Rome, have relaxed

under the smiles of her delusive blandishments; and the Carmelites at length resolved to try this expedient. For this purpose they wrote to the Archdeacon in the most flattering terms, and endeavoured to tempt him with extravagant promises; but all to no purpose. He saw through their design, and eluded their snare.

He proposes to submit through fear of the heathen princes.

42. The Portuguese were now growing impatient at the slow progress of the missionaries, and resolved upon gaining over the local authorities, an expedient that promised better success with the Archdeacon. This ecclesiastic, finding that the Portuguese had induced the heathen prince of Mangate to support them, began to fear that he should soon see himself abandoned by the other princes of the country, without whose protection he knew it would be difficult to hold out much longer. He therefore endeavoured to avert the danger by the appearance of concession. With this view he wrote to the Carmelites, recognising them as Apostolic Commissaries, a title which he had hitherto refused to give them. In this letter he promised to submit, and condemned his past infatuation, which he attributed to the evil counsels of his companions. The missionaries and their friends were overjoyed at the receipt of this epistle, though they can hardly be thought so simple as not to have perceived, that it was only extorted by the necessity of the times, which demanded some appearance of reconciliation.

General Assembly at Mutane more favourable to the Carmelites.

43. It was now resolved to hold another general assembly at Mutane, whither the missionaries proceeded on the 8th. of September, 1657, the Nativity of the Virgin Mary. On their arrival at that place, they found the deputies of twenty-four churches assembled to receive them. In the first session, they discussed

the question of the Archdeacon's consecration ; which was declared to be invalid, and, consequently, all the episcopal functions which he had exercised, were rendered null and void. In the second session, the missionaries required the deputies to take a solemn oath of submission, and fidelity to the Pope. The remainder of the time was spent in confirming the interests of the Roman see, and undermining those of the Archdeacon's party, who offered no opposition to the proceedings. Even Iti Thomas and Diez, the Archdeacon's two confidants, appeared to submit.

A. D.
1657.

44. The missionaries now flattered themselves that they should soon see an end to all difficulties, and reap the fruit of their labours. They applied themselves vigorously to the work of subjugation, and at first every thing prospered according to their desire. This bright prospect, however, was soon reversed, in consequence of an anonymous letter which the Archdeacon received, warning him to be on his guard against the Italian monks, whose fair promises, he was assured, were only intended to lure him and his friends to their ruin. "What will become of you, said the writer, after your deposition? You will be the sport of the Christians and the Heathen: the one will despise you as much as the other. Consider well the danger you are incurring of being treated like Bishop Attalla. They will send you to Goa, where the Inquisition will destroy you." This letter had the effect it might be expected to produce. The Archdeacon assembled his friends, to whom he read it, with tears in his eyes, deploring his miserable condition, and describing in most pathetic terms the outrages to which he saw himself exposed. In-

Archdeacon warned against them by an anonymous letter—breaks off the conference.

CHAP.
I.

stantly the zeal of his party was reanimated, and many Churches returned to his interests. He now declined receiving the letters sent to him from the Assembly at Mutane, and refused to go thither, as had been expected of him, to ratify the treaty of reunion. There is reason to believe that this occurrence was the means of saving his life; as it is with great probability concluded², that the Assembly was nothing more than a snare spread to take him, that he might be sent to Goa, and there consigned to the dungeons of the Inquisition.

Another Assembly—
disturbed by
the Jesuits
—Joseph,
the Carmelite,
elected
Bishop of
Malabar.

45. The Carmelites now had the work of reunion to begin again, and for this purpose they convened another Assembly in the Church of St. Thomas, near the walls of Cochin. It commenced on the 23rd of September, and the missionaries were thrown into no little embarrassment at the opening of the proceedings. For they were desired, by some Jesuits present, to begin with reading the Pope's Briefs that were addressed to the Malabar Christians, which required them to return to their obedience to their former prelate, Don Francisco Garzia. This gave great offence even to those who were the most inclined to the Roman Church. They instantly stopped the reading, and said, that it was in vain to talk any more of a reunion, if the least mention was made of placing the Christians of that diocese under a yoke so odious, and too grievous to be borne. The appearance moreover of the Jesuits, whom Don Garzia, not venturing to show himself, had sent to insist on the reading of the briefs in question, which he knew would prove most offensive to the Christians, did not fail to increase the

² La Croze, p. 386.

detestation of that order which had just been excited. Indeed, the Assembly would have dispersed forthwith, had not the missionaries found means quietly to put out the Jesuits, who had made themselves so obnoxious to the people. Then, confining themselves to the brief which empowered them to act as Apostolical Commissaries, they induced the Assembly to elect Joseph de Santa Maria prelate of the diocese; which election was afterwards confirmed by the Pope. Thus far the barefooted Carmelites succeeded in the object they had kept in view from the commencement of their proceedings, which was, to transfer the bishopric of Malabar from the Jesuits to their own order. We are no longer surprised, therefore, at their determined refusal to recognise the Archdeacon as prelate of the Malabar church. Like the Jesuits, the interest of their order was the predominating motive in all their actions.

46. The election of Joseph de Santa Maria gave as little satisfaction to the Jesuits as to the Archdeacon. Don Garzia remonstrated against it, both to the Portuguese governors and to the commissary of the Inquisition; and the latter, having consulted the Carmelites what answer he should return, tried to appease the Jesuit prelate with promises as delusive as those with which they had hitherto endeavoured to impose upon the Archdeacon.

47. About this time Hyacinthe de St. Vincent, the chief of the Carmelite mission, arrived in India in a Portuguese galleon, said to have been provided for him with the sanction of the King of Spain. The Portuguese now redoubled their zeal in support of the missionaries, thinking, no doubt, that when joined by their chief, they would succeed in reducing to subjection

A. D.
1657.

F. Garzia
protests
against it—
gains no
redress.

Hyacinthe,
the Carme-
lite, arrives
in India—
another fruit-
less attempt
to gain the
the Arch-
deacon and
northern
churches.

the remainder of the Syrian Christians. The Jesuit prelate also began to treat them with less hauteur, feeling, probably, the necessity of showing some respect to the authority with which their Briefs invested them. So that every thing now combined to favour their operations, if they could have conciliated the Archdeacon's party. This, however, was impossible, without detaching them from his interests; and their determination not to abandon him, continued to give the Carmelites no little uneasiness. Seeing the necessity of making further efforts to accomplish their object, they went again to Mangate, to try what could be done to gain the churches of the North, and to make another effort to subdue the Archdeacon. As soon as he heard of their arrival, he ventured to follow them thither, being resolved now to maintain his cause in person. At their first meeting he received them in his episcopal robes, without offering them seats. On the following day he told them, that he would defer the decision of his rights to the judgment of the churches of Mangate and Cinotta: upon which they proceeded to the latter place, where they hoped to find the inhabitants well disposed towards them. On their return to Mangate they found the Christians assembled in the church; but, though they had strengthened their party by intrigues and the influence of the Portuguese, and had even secured the authority of the native princes in their favour, they found the friends of the Archdeacon much too strong for them: so that again their deliberations came to nothing.

The union
of the south-
ern churches
effected—F.

48. Disappointed and chagrined, they returned to Matanger, near Cochin, where, in the month of December, they called another As-

sembly: for, despairing of further success in the North, they resolved to complete the reunion of the southern churches, and to put every thing in order preparatory to their return to Rome, to render an account of their expedition. The Jesuit Archbishop, informed of their ill success at Mangate, wrote to Joseph de Santa Maria, the Bishop elect, expressing his conviction, that he and his colleagues must now see how vain it was for them to hope to subdue the obstinacy of the rebellious cattanars, and that they could no longer question the necessity of leaving him in undisputed possession of his office. As the missionary could not satisfy this demand without prejudice to his own pretensions, he endeavoured to evade it by returning flattering compliments, which only irritated the Jesuit, and caused him loudly to complain, to the chapter and governors of Cochin, of the injustice done him. These complaints producing no satisfactory result, he was the more provoked against the Carmelites; so that it was with the utmost difficulty, after many verbal submissions and entreaties, that they could induce him to listen to reason and for the present hold his peace.

49. The assembly at Matanger was attended by forty-four cattanars from almost all the southern churches. The missionaries explained to them the necessity of their returning to Italy, and assured them, that every care should be taken of them during their absence, as the Father Hyacinthe, who was at Goa, would shortly arrive and take charge of the diocese, until the Pope should provide for their necessities. The ecclesiastics promised obedience to the missionary Father, and then drew up a particular account of the causes of the schism,

A. D.
1657.

Garzia tries
in vain to
recover
sole possession
of the
diocese.

Two Carmelites
return to
Rome.

which, as far as related to themselves, was now healed. Furnished with this and some other important documents, about Christmas the Carmelites embarked for Europe; where they arrived in due course, and found no difficulty in satisfying the court of Rome. The account they gave of their proceedings was approved, and measures were projected for future operations.

CHAPTER II.

CONTINUATION OF THE HISTORY OF THE CHURCH OF MALABAR.

1. AFTER the departure of his colleagues, Hyacinthe de St. Vincent proceeded to Malabar, where he arrived March 10th, 1658. This missionary was far advanced in years, and too infirm for the toils of so arduous an enterprise. As he carried on his intercourse with the natives through an interpreter, his difficulties were greatly increased; but he probably felt himself unequal to the task of acquiring the native language. His historian, however, informs us, "That what he could not accomplish by persuasion, he endeavoured to effect through the authority of the native princes; so that by imprisonments, sequestrations of property, and similar means, he managed to gain over many souls, and to bring the whole country," says this Italian, "into the right way."¹ In such extravagant and inconsistent terms are described his labours for the two years that he occupied this post; but all his exertions to reduce the Christians to submission will be seen to have proved a total failure.

A. D.
1658.
Hyacinthe
de St. Vin-
cent arrives
in Malabar,
his labours
fruitless.

¹ Giuseppe de S. Maria. Seconda Spedizione, p. 32.
"S'adopra con, &c." • La Croze, p. 392.

CHAP.
II.

As the agents of Rome could not use the secular arm with effect unless entirely at their disposal, and this missionary was not always able to command such assistance from the native powers, he soon had the mortification of seeing his intentions frustrated, through the invincible attachment of the Christians, especially those of the North, to their Archdeacon, whom nothing short of coercion could induce them to desert, or dissuade them from regarding as their chief pastor.

A Romish Archdeacon nominated by F. Garzia.

2. That ecclesiastic's cause was at the present period considerably strengthened by another circumstance. The Jesuit Archbishop had, some time before, nominated another Archdeacon, who had hitherto been concealed at Cochin: but the prelate thought this a favourable opportunity for him to come forth, and avow himself in possession of that dignity. The Italian author says, that this was done at the very time when the Archdeacon, Thomas, was beginning to speak of his submission; this, however, is very doubtful: but whatever measures he had in contemplation, they were instantly suspended upon the discovery of the Jesuit's design, and he became more confirmed than ever in his resistance. From this time the Carmelite missionaries found their difficulties greatly increased, for they had now two Archdeacons to overcome, instead of one.

Story of an Armenian merchant from Mocha. A. D. 1659.

3. Another event is related, by the same author, as having concurred at this period to defeat the missionary's projects. As there is no other authority for it, and it carries with it the air of improbability, it is justly regarded as a fabrication of the Romanists to throw discredit

on the Archdeacon and his party.² Of this the reader shall judge. In the year 1659, a Portuguese pinnace, returning from Mocha, is said to have brought to Cochin an Armenian merchant, who came to the Malabar coast to traffic in pepper. In pursuance of this object he went into the interior of the diocese, where the catanar, Iti Thomas, found him, and conducted him to the Archdeacon. These two ecclesiastics are accused of having prevailed upon the Armenian, whose name was Stephen, to say that he was a deacon, and nephew to the Pope recently elected in place of Alexander VII. who had been dead some time. The story goes on to relate, that the new Pope was a Syrian, and that he had sent his nephew to Malabar with a bull, confirming Thomas de Campo in his dignity. To give plausibility to this pretence, Iti Thomas took to the church at Turgolin a bull of plenary indulgence, which the Armenian stranger presented to the people assembled, who received it with great rejoicings. The Archdeacon is said, on receiving it, to have fallen on his knees, kissed it, and put it to his eyes and upon his head. He then sent a notice to the Carmelite at Cochin, citing him to appear in person at an assembly, to be convened for the purpose of recognising the authority of the said bull. Of this citation no notice was taken, nor any answer returned to the letter that accompanied it—but the farce is too ridiculous to be pursued. The conclusion, however, is the worst part of the whole. It is related, that when the Armenian wished to return to Mocha, he applied to the Archdeacon for a sum of money which he had intrusted to his care ; that on the Arch-

A. D.
1659.

² La Croze, pp. 393—395.

deacon's refusal to restore it, he grew very angry, and that Iti Thomas pacified him with a present of cinnamon and pepper. The credibility of this tale is with reason questioned.³ Enough is known of all the parties for the candid reader to judge, whether, on the one hand, the Archdeacon was capable of such dishonesty; or he and Iti Thomas were likely to attempt to support their cause, by the invention of a tale every way so improbable and so easy of detection: or, on the other, whether the Jesuit prelate, or the Carmelites and the native princes in their interest, would have allowed such a farce to go off so quietly. The whole story is quite in keeping with all the romanists' devices to bring into contempt a body of men, whom they had neither arguments to convince, nor virtue to conciliate, nor power to subdue.

Death of
F. Garzia,
and of
Hyacinthe.

4. About this time, in the year 1659, died Francis Garzia, Archbishop of Cranganore, of whom nothing more is known than what has been recorded above. All other orders of men bear witness to his violence and pride; but the Jesuits have withheld from the public all his acts of tyranny which led to the schism in Malabar. Indeed, as though ashamed of him, or deeming it inexpedient to own him, they have endeavoured to conceal the fact of his belonging to their order; and it has not been ascertained without strict research into all the records extant to which access could be gained.⁴ Why all this pains at concealment, if the Jesuits were not deeply involved in the events that soon proved so disastrous to the interests of Portugal and of Rome?

A. D.
1660.

The Carmelite Hyacinthe de St. Vincent did

³ La Croze, pp. 395, 396.

⁴ Ib. p. 395.

not long survive the Jesuit prelate. He died at Cochin, in February, 1660, aged sixty-three years and two months, within two years after his arrival at the scene of his anxious and fruitless labours. His colleague, Marcel de St. Yves, for the present took charge of the mission, but was soon relieved by the arrival of Joseph de St. Maria.

A. D.
1660.

5. Joseph was consecrated at Rome on the 15th December, 1659, and was at this time on his way to India to take charge of his diocese. He received the title of, Bishop of Hierapolis, not Archbishop of Cranganore, as Don Garzia was supposed to be living at the time; and formally to have superseded him must have given umbrage to the Jesuits, whose services were too important to the Roman see to offer them such a provocation. Cardinal Barberini provided the new prelate with the Bull of Plenary Indulgence published in 1607, by Pope Paul V. granting remission of sins for various periods, up to seven years, *according to the number of ceremonies performed*, as specified in the Bull. This precious document was expected to work wonders in Malabar.

Joseph de
St. Maria
consecrated
at Rome
Bishop of
Hierapolis.
His arrival
in India.

The Carmelite Bishop left Rome on the 7th of February, 1660; and travelling, as before, by way of Aleppo and Bassora, he arrived in India towards the end of April, 1661. As he was supplied at Rome with all the necessary credentials, and his mission had been approved in Portugal, he was well received by the Inquisitors at Goa—we say, by the Inquisitors, for almost all the ecclesiastical jurisdiction of India was now in their hands. Notwithstanding this favourable reception, his mind was ill at ease when he found the perilous state to which affairs were reduced in the Serra. The Dutch

A. D.
1661.

CHAP.
II.

were still at war with the Portuguese, and had made such progress against them, that it was easy to foresee that Cochin would soon fall into their hands. The Bishop was, therefore, filled with apprehension lest his voyage should prove of no avail, and his uneasiness was greatly increased by the news of Hyacinthe's death.

Is welcomed
in Malabar;
the Jesuits
submit to
him with
reluctance.

6. Verapoli, the head-quarters of this Carmelite's see,⁵ is situated in the Cochin dominions, not far from Cranganore. The new prelate was well received at Cochin, both by the Christians of his party, and by the Portuguese laity and ecclesiastics: but the Jesuits did not join in the cordiality expressed on the occasion, for they were most unwilling to relinquish the authority which they had so long abused, in oppressing the poor Christians. Don Garzia, when dying, had named a vicar-general for the diocese, who now endeavoured to assert his authority, and refused to submit to the Carmelite Bishop, until overcome by the fear of ecclesiastical censure and the authority of the Inquisition. Joseph de St. Maria was of too haughty a disposition to make any compromise to any person whatever, and he understood too well his own rights and the authority of his Church, not to enforce obedience. In a word, he showed himself capable of keeping at bay even the Jesuits, whom he compelled to submit to his power.

⁵ When the author visited the college at this place in 1825, it contained fifty students, half of the Latin, and half of the Roma-Syriac rite. The latter, indeed, used the ritual and ceremonies of the Roman Church, but were allowed to retain the Syriac language and the costume of the cattanars. A Romish Bishop, an Irishman named Prendergast, and a Vicar-general, an Italian, were presiding over the institution. The diocese at that time contained between sixty and seventy churches.

7. The Jesuits were not the only party whom his arrival and determined character intimidated. The Archdeacon began to feel more than ever the danger that menaced him, and endeavoured to bring discredit upon Joseph's pretensions. For this purpose he circulated a report, that he was not come from Rome, but from Goa, where he had kept himself concealed ever since his departure from Malabar: that he was neither Carmelite nor Bishop, but simply a Jesuit monk. But the prelate was not a man to be disconcerted by such a fabrication. He sent pastoral letters to the fifty-two principal parishes of his diocese, who, with very few exceptions, received his epistles with respect. The Portuguese commander wrote to the Rajahs of Cochin and Porca, with whom he was on friendly terms, requesting them to coerce those who had treated the Bishop's letters with contempt. On the whole, this first essay was more successful than might have been expected; and, no doubt, the Archdeacon's ill-advised and false report contributed to this result, for the prelate was shrewd enough to turn it to his own advantage.

8. After celebrating a splendid mass in his pontificals, and performing several episcopal functions at Cochin, he sent two Carmelites of his train to Cranganore, with orders to take possession of the cathedral in his name. It was with great difficulty that he gained possession of the pontifical ornaments which Don Francis Garzia had used. That prelate, just before he died, had intrusted them to a person, not named, but supposed to have been a Jesuit, who refused for some time to part with them. He protested that they belonged to the King of Portugal, or to the deceased Bishop's successor: for the Jesuits still flattered themselves that

A. D.
1661.

The Arch-
deacon tries
to prejudice
the people
against him.

He with
difficulty
obtains pos-
session of
the episco-
pal orna-
ments of F.
Garzia.

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another of their order would be promoted to the see, and it will soon appear that they were not mistaken. However, after much entreaty, the man was induced to give up the ornaments in question.

Coercion of refractory churches, and submission of cattanars.

9. The native princes brought the refractory churches to submission by confiscating their revenues; upon which they were in haste to send deputies to Cochin to tender their obedience to the Bishop. They were not satisfied, however, with his mode of proceeding; and nothing offended them more than the oath that he exacted of them, which they considered dishonourable and unnecessary; and they protested against it as a thing hitherto unknown among them. Menezes had administered a similar oath wherever he went, but times and persons were altered now. That was sixty years ago; and probably all the cattanars of his time were dead, and the present race had either forgotten the circumstance, or never heard of it. The Carmelite Bishop, however, by a little manœuvring, overcame their reluctance; for he first administered the oath in their presence to the Carmelites about him, when the cattanars readily followed their example. In future he always adopted this expedient when he had occasion to tender the oath to cattanars, and other ecclesiastics of the eountry.

Bishop's first visitation; he justifies its magnificence, which is proved to be unnecessary.

10. The Bishop was detained at Cochin the violence of the monsoon, or rainy season, till the 22nd of August, when he set out on a visit to the churches of his diocese. This first visitation was conducted with such magnificence, that he thought it necessary to apologize for it, by appealing to the example of Menezes, "who," he said, "carried the pomp and splendour of his visitations much further. The Arch-

bishops of Cranganore," added he, "have always followed his example. This display, which all the prelates of India have made, is absolutely necessary in a nation of barbarians, who can form no idea of God if they do not behold an exhibition of grandeur."⁶ This notion is very erroneous indeed, as many faithful and simple preachers of the Gospel in India have since proved. Indeed, the Roman Church, notwithstanding all her magnificence, and her study to accommodate her tenets and ceremonies to the idolatrous customs of India, has for many years past been rapidly declining in that country. This has already been stated in the present Volume, as the avowal of a Jesuit missionary after thirty years' experience in India.⁷ The missionaries of his order soon discovered, that the natives were not so easily captivated by pomp and magnificence as the Carmelite pretended; and they tried the opposite experiment of imitating the Hindoo devotees, assuming, as we have shown, their appearance of poverty, their mortifications of the flesh, and indifference to the pleasures of society. It will be remembered, that when they announced "themselves as brahmins, they made it their study to imitate that tribe," even in their idolatrous practices, as well as their more simple customs. But this expedient in the end met with no better success than the display of the Carmelites —

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⁶ History of Joseph de St Marie, p. 39. La Croze, p. 398.

⁷ Book v. ch. iii. See Letters on the State of Christianity in India, by Abbé J. A. Dubois. Also the evidence of the Abbé given before a committee of the House of Commons in 1832. "Affairs of the East India Company, Part I. Minutes of Evidence." See also the Author's Reply to the Abbé's "Letters," published by Seeley, 1824.

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Simple
preaching of
the Gospel
more im-
pressive.

as we have intimated in the foregoing Chapter, and shall detail more fully in the sequel.*

11. But while these devices, which the word of God not only does not sanction, but condemns, have, upon the romanists' own showing, totally failed; the simple means commanded by our Lord and used by His Apostles for the propagation of the Gospel, have since proved as successful in India as in any other country under ordinary circumstances. The faithful publication of the truth, without any pomp in the announcement, and with no carnal motives proffered to induce its acceptance, has penetrated the souls of thousands even in Hindoostan, and turned them from dumb idols to serve the living and true God. This effect, however, is not to be attributed merely to the preaching of the Gospel, but to the Divine blessing attending it: for without the Holy Spirit's application, even the Word of God, with whatever fidelity or eloquence proclaimed, could neither enlighten the mind, nor touch the heart. Then, do not these opposite results from such contrary means prove, that while the Almighty has withheld His grace from those who presumed to substitute pomp and ceremony for His truth; and also from those who endeavoured to recommend their own modification of it by the practice of deception; He has honoured and prospered it when preached in sincerity? This

* Another Jesuit missionary, Father Bouchet, wrote home from India to caution future missionaries not to assume too much humility before the heathen, who were likely to take their word, and believe them to be the sinners they avowed themselves. (*Lettres Edifiantes, onzième Recueil*, p. 69. *La Croze*, pp. 399, 400.) How unlike the Apostle's example, (*Rom. vii.*) and the injunction given by the pious author of *The Imitation of Jesus*, *Ama nesciri et pro nihilo reputari*, l. i. c. 2.

success may also be fairly regarded as a proof of His approbation of the means which His servants, of the protestant missions, have employed for the propagation of Christianity in India. This will be abundantly proved in the subsequent volumes of our History.

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12. The first place visited by the new Bishop was Mutane, where he was welcomed in a manner that corresponded with the idea of display that he thought it necessary to make. Departing hence on the 25th of August, he arrived on the following day at Calurcate, in the kingdom of Porca. The inhabitants of this place were not favourably disposed towards him, and would have shown him very little civility, had not the pagan Rajah sent an officer to compel them to submit to his authority. But, notwithstanding this coercion, it was with difficulty that they could be induced to receive confirmation at the Bishop's hands; for they were persuaded, as in the time of Menezes, that the sign made on the forehead, and the box on the ear that followed it, were indignities invented by the Portuguese, who thus showed, as was thought, their intention to make them slaves. On leaving this place, the Bishop had an audience with the Rajah of Porca, who received him in great state, and on his arrival and departure saluted him with all his artillery, of which he had a good supply.

Bishop's
varied pro-
gress.

13. This favourable commencement of the prelate's visitation, though to be attributed to the influence of the Portuguese and the power of the heathen princes, rather than to the disposition of the people, did not fail to alarm the Archdeacon and his friends. The Rajah of Cochin had confiscated the lands of the churches of Candanate and some other places in his kingdom, in consequence of their refusal to obey

Conference
between the
Bishop and
Arch-
deacon.

the Bishop. The inhabitants, therefore, resolved to come to some terms with him, or rather, to deliver themselves by some stratagem from such vexatious oppression. For this purpose they sent a deputation to Diamper, which was already reduced to submission, to propose an interview between the prelate and the Archdeacon, in order to put an end, as they said, to all the misunderstandings which divided their church. The Bishop repaired immediately to Diamper, expecting the Archdeacon to go as promptly to Candanate, the place assigned him in the vicinity, which was within the dominions of Cochin. But Thomas de Campo knew better than to trust himself so near the Portuguese. He was induced, however, by the sollicitation of his friends, to venture to repair to Molandurtè, which was not far from Diamper. He made choice of this place, because it was on the frontiers of the kingdom of Barcate, whither he might easily make his escape, on the first appearance of danger from any movements of the Portuguese party to secure his person. It will soon appear that, under the good Providence of Almighty God, he owed his life to this precaution.

Conference carried on by deputies at the Court of Cochin. Bishop attempts to justify the employment of heathen judges in this ecclesiastical cause.

14. The two ecclesiastics being brought so near each other, they agreed to carry on their discussions by deputies, who were to meet in a third place. The town fixed upon was Trepu-nettare, where the aged Rannee of Cochin then held her courts, and the affairs of both parties were discussed in presence of the brahmins and ministers of state. These heathen were in no way competent to judge of the ecclesiastical questions to be debated before them; but as all were under the influence of the Portuguese, who assembled there in great force, and the

party of the Carmelite prelate also was strong, every thing was carried in his favour. It was, probably, by way of apology for employing heathen to decide ecclesiastical questions, that the Bishop laboured to make it appear necessary, in order to counteract the intrigues, and resist the violence, to which, he pretended, the opposite party had recourse. "It is impossible," said he, "particularly to relate what we suffered in this assembly for the space of a whole month, — I do not say in conducting the negotiation, but from the ambushes, calumnies, artifices, and diabolical intrigues of these schismatics, to secure the triumph in the debate, and to ruin these poor Christians without remedy. Whoever has read the history of the church, will see in this miserable assembly an epitome of all the artifices of heretics in ancient and modern times, Arians, Pelagians, Lutherans, and Calvinists. He will see also much greater impudence, the power and favour of idolatrous princes having rendered them the judges of the cause of Jesus Christ. It was absolutely necessary therefore to have recourse to arms in defence of the truth so oppressed. She triumphed at last, covered with the purple stain of her martyrs' blood, and splendent from the brightness of the fire which reduced some of their houses to ashes, when the schismatics perceived that their designs were frustrated, and their cause defeated."⁹

This is not the only specimen that might be given of this cruel and haughty prelate's misrepresentations. His language is descriptive of his own proceedings, rather than of theirs whom

⁹ Giuseppe di S. Maria, seconda Spedizione. Lib. ii. cap. 7, pp. 45, 46. La Croze, pp. 402, 403.

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he oppressed. This will soon appear, when God, the righteous Judge of all the earth, wearied with the tyranny of the Portuguese in Malabar, delivered over their possessions to others, and thereby rescued the poor Christians from the yoke under which they had groaned for more than sixty years.

Archdeacon's fears for his safety.

15. The object of both parties was, to produce the *bulls* and *briefs* upon which they respectively founded their claims; and Thomas de Campo soon perceived, that by consenting to submit the matter to the arbitration of such an assembly, he had taken a step that would prove most injurious to the interests of his church. Instead of carrying on the intrigues and perpetrating the cruelties imputed to him by the Bishop, he was not even in a position to show himself, and thought only of making his escape before the assembly had proceeded far with the business. The prelate, suspecting this, and desiring, above all things, to apprehend him, prevailed on the Court to make the churches of Candanate and Molandurté responsible for his person, under penalty of a great sum of money.

Breach widened by the conference.

16. The Bishop had no difficulty in producing his credentials to the satisfaction of the Court; but Iti Thomas, the Archdeacon's deputy, and the most active of his friends, had nothing to show, except the letter of Attalla. He is said to have complained, that the other title deeds were stolen by the cattanars of Diamper. On the whole, the conference, which was carried on with intrigues and severe menaces against the weaker party, tended rather to widen the breach, than to promote the desired union.

Stories invented to discredit

17. About the beginning of October, 1661, the Archdeacon Thomas, it is asserted, caused to

be read in the church of Molandurté a brief, which he pretended to have received from the Pope, Alexander VII. He then permitted the people to kiss it, exacting a fanam from each for this favour. This was, according to the Romish historian, a brief of Indulgence from the same Pope; and as it was read in Syriac, none of the people understanding Latin, it is thought that a false translation might easily have been presented to them. The reading is said to have been followed by a feast and a discharge of cannon. This story is too simple a device to impose upon any but the weakest and most credulous partizans of the Bishop. The judicious and candid reader will perceive its discrepancy with the other story of the Carmelite, about the Armenian merchant from Mocha, with another pretended brief from the *successor* of Pope Alexander VII. But the whole tale is not yet told. The Archdeacon is reported, by the same authority, to have excommunicated all the ecclesiastics who had joined the Italian prelate. The bearer of the excommunication to Diamper was apprehended by the Bishop's attendants, and brought before him. After sharply rebuking him, he let him go.

Another story is introduced at this period, which also bears all the appearance of a fiction, introduced to justify the prelate's subsequent proceedings. A young Indian having deserted the Archdeacon's service, and attached himself to the Bishop, is said to have reported, that his former master had distributed¹ eighteen thousand fanams among the princes and nobles of the coast, to induce them to protract the discussion until the arrival of the Dutch, whom

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the Arch-
deacon, and
to justify
the Bishop's
violence.

¹ Assuming this to be the Madras single fanam, the sum would be about 150*l*.

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they expected to see this year at Cochin. Upon this pretended discovery, the prelate writes—"Since the Archdeacon has recourse to deception, in order to obtain that for which he could produce no reason, I find myself compelled to resort to force in defence of the reasons I have produced."² Surely, when he penned this, he must have forgotten the representation he had so recently made, of the jeopardy in which he and the Christians stood from the violence of the Archdeacon and his party.

Archdeacon
with diffi-
culty makes
his escape.

18. At that time there were two rival candidates for the throne of Cochin, both having been successively adopted by the aged Rannee, who was still alive. The prince, named Codormo, whose cause the Portuguese espoused, perceived that the most acceptable return he could make them for their services, would be to oppress the refractory Christians, and secure the person of the Archdeacon. At the request of the Bishop, he pillaged the towns of Candanate and Molandurté, and stationed one hundred naires around the church where the Archdeacon resided, in order to prevent his escape. His destruction now appeared inevitable. Every one thought that this unfortunate ecclesiastic would soon share the fate of poor Attalla, and become a victim on the altars of the Inquisition. The Bishop, overjoyed at the near prospect of terminating his labours at a blow, sent to Cochin for the Portuguese general and a considerable force. A great number of soldiers, accompanied by nearly all the clergy and monks of Cochin, marched immediately to Diamper, and ~~Co~~ were the Portuguese seen to use more ~~ve~~ ardour and zeal than on this occasion. promptly

veppe di S. Maria, p. 48. La Croze, p. 406.

² Giu.

The prelate's spies were on the alert to inform him of every movement, and the troops waited to execute his commands. But while, with the sanguinary spirit of Saul, he "hunted his rival as a partridge in the mountains;"³ the Archdeacon, like David, was under the Almighty's protection, and ran through the troops that environed him.⁴ He made his escape during the night, with his faithful companion, Iti Thomas, who was not less detested by the Portuguese than himself.

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19. The Carmelite prelate's chagrin at the news of their escape may be seen in his own lamentations. "God knows," he says, "in what a condition I felt myself on hearing this intelligence! At first we were extremely afflicted to find that we had let two prizes of such importance slip through our hands; for we had already destined them for the Inquisition at Goa. But God, for some purpose now hidden from us, did not permit it; and we have experienced the truth of what is often said, that "affairs conducted by Divine Providence, are often enveloped in darkness and obscurity."⁵ What view can that man have taken of the Gospel of peace and love, who could reason thus upon such an issue? This proof that his murderous intentions were odious to the Almighty, whose providence he acknowledged in the event, should at once have turned him from his course. But no, he could not turn. The infatuation with which he embarked on it, instead of being checked, gathered strength from resistance, like a stone rolling down a declivity, and bounded forward with accelerated

Bishop's
chagrin at
losing him.

³ 1 Sam. xxvi. 20.

⁴ Ps. xviii. 29.

⁵ Giuseppe di S. Maria, lib. ii. c. 8, p. 49. La Croze, p. 407.

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Submission
of Candanate
and
Molandurté.

force. Nothing, therefore, was farther from his mind than to interpret this dispensation of Providence, as he himself called it, in favour of the poor Christians, whom he was determined to subdue by every means at his command.

20. The flight of the Archdeacon placed at the Bishop's mercy the Christians of Candanate and Molandurté, who had been made responsible for his person. Hitherto they had remained attached to the Archdeacon; but the ecclesiastics of both churches were now compelled to repair to Diamper, and there solemnly to abjure their pretended schism, and submit themselves to the Bishop. This abjuration was made in the church, in presence of the Portuguese general and the heathen prince of Cochin. Lest the ecclesiastics should impose on the Bishop, who was not well acquainted with their language, the prince took great pains to teach him how he should make them pronounce the words contained in their form of abjuration.

Seizure and
disposal of
the Arch-
deacon's
effects;
some are
burnt, the
Bishop
regretting
that he had
not the
Archdeacon's
body
to burn
with them.

21. After this ceremony, the prince Codormo went to Molandurté, accompanied by the Bishop's secretary, to secure the ornaments and effects of the Archdeacon, which his precipitate flight had compelled him to leave behind. The people, however, resisted them; but, convinced that they could not hold out long against the Portuguese, they consented to admit the Bishop if he would come in person for the things. Accordingly he went, attended by three companies of Portuguese soldiers, a vast number of the nobility and gentry of the same nation, and six of the chief officers of the prince, who himself attended on the occasion. The Bishop having seized the spoils, gave a part of them to the prince, as an acknowledgment for the trouble he had taken to secure them. The books,

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consecrated oils, and a few of the ornaments, he reserved for another purpose. Returning to Diamper, on the following day he celebrated mass; after which the host was carried in procession, a ceremony that had not been performed there since the time of Menezes. "This," says the missionary, "should be looked upon as a very edifying spectacle."⁶ The pageantry concluded, the Bishop ordered a large fire to be lighted before the church, in which he burned the books, the oils that had been consecrated by the Archdeacon, his palanquin, and a few things of less value. This achievement was performed with great pomp, amid the discharge of mortars and other artillery, which the Portuguese had provided for the purpose. The Romish historian himself avows, that this was some consolation to the Bishop for his grief and disappointment, at not having it in his power in the same manner to consume the Archdeacon's body,⁷ which would have been a much more acceptable oblation to the demands of his church. Here we have another specimen of the religion of Rome. The Jesuits, we see, are not the only sanguinary order in that church. What daring effrontery to attribute conduct like this to a zeal for the religion of that compassionate Redeemer, who came not to destroy men's lives, but to save?⁸ If Christian love were ever kindled in this Carmelite's bosom, it was now consumed in the fires of ambition and revenge.

22. Can we be surprised, that a mission

Time of re-
tribution
arrives.

⁶ Vincenzo, p. 51. La Croze, p. 408.

⁷ Giuseppe di S. Maria, p. 51. La Croze, p. 409. "Quel fuoco acceso, &c." "The fire of the sacrament lighted to burn the spoils, but he could not get the Archdeacon's body to burn."

⁸ Luke ix. 56.

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which it was attempted to maintain by such outrageous conduct, soon came to nothing? When these persecuted people found all human resources fail, Divine Providence interposed for their deliverance. We say, Divine Providence—for that person must be a very inattentive observer of the wisdom and justice of the Almighty's ways with men, who shall refuse to acknowledge His hand in the events which, at this juncture, rescued the churches of Malabar from the tyranny of the Jesuits, the Carmelites, and the Portuguese. The triumph of these wicked confederates was short, their days being numbered by Him, who, in His own time, breaks the rod of the oppressor.

The Dutch
capture
Coulan and
Cranganore.

23. The Dutch, awake to their interests, and well-informed of the detestation in which the princes and inhabitants of Malabar had long held the Portuguese, in consequence of their tyranny and pride, looked upon the events now transpiring as favourable to their hostile intentions. Nor were they mistaken. In 1660, four years after the capture of Columbo, they took Negapatam from the Portuguese, and made it the capital of their possessions on the Coromandel coast. They next turned their attention to the Portuguese maritime towns in Malabar, the possession of which they found essential to the safety of their commerce. They succeeded in taking Coulan about the end of the year 1661: and in January of the following year, they captured by assault the town of Cranganore, which was the residence of the Jesuit Archbishops, who, it will be remembered, were the cause of all the calamities that had befallen the country. This blow struck terror into the hearts of the Portuguese; and the Carmelite Bishop sympathized, as he well

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might, in the general consternation. All felt alarmed for Cochin itself, which they expected to fall next; but none seem to have thought of attempting to avert such a disaster by timely repentance and supplication before the throne of God. Indeed, there was a voice pleading there against them. The blood of three Bishops, Mar Joseph, Mar Simeon, and Attalla, besides that of many Indian Christians, which these pretended Apostles of Jesus Christ had so wickedly shed, now cried to heaven for vengeance against them, and prevailed.⁹

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24. The taking of Cranganore was soon followed, as expected, by the siege of Cochin, during which the Christians remained neutral. It is satisfactory to find that they had enough of Christian principle to refrain from rendering to the Portuguese evil for evil; by assisting their enemies. But, on the other hand, Christian principle did not require them to step forward in their defence, and thereby help to fasten on their own necks the yoke that was now falling off. They were justified in quietly awaiting the issue of the present contest. As it is foreign from the design of this History to describe the wars of earthly powers with each other, the reader who may wish to see the details of the present siege, is referred to the accounts published by two Dutch writers who were present on the occasion.¹

Their siege
of Cochin:
good con-
duct of the
Syrians.

25. The S. W. monsoon, or rainy season, which set in this year with great violence, compelled the Dutch to raise the siege and retire.

The siege
raised:
Bishop re-
news his
proceedings.

⁹ La Croze, p. 410. Lee's History.

¹ Schouten and Baldaeus. Churchill's Voyages and Travels. Folio. The Carmelite Bishop agrees substantially with these authors in his account of the siege. La Croze, pp. 410, 411.

This filled the Portuguese with exultation, though they might have known that nothing but the violence of the tempest had caused the Dutch to withdraw, and they ought therefore to have expected them to return as soon as the monsoon was over. Yet such was their infatuation, that, notwithstanding what they had already lost, they would not believe the ruin of their interests on the coast to be so near as it proved. Joseph de St. Maria took fresh courage with the rest; but the manner in which they endeavoured to improve this respite, could tend only to aggravate their offence in the judgment of the Most High. The Bishop renewed his efforts against the Archdeacon, who, seeing the turn that affairs had taken, expected to maintain himself in his dignity; while the principal churches in the North, especially that of Angamale, remained firm in their attachment to his party. The Bishop having secured the support of some heathen princes, particularly that of Codormo, whom the Portuguese writers describe as Rajah of Cochin, he resolved to visit the churches, and compel them, if possible, to submit to his authority. A few of them gave him a favourable reception; but from others he received no further attention than they were forced by the native princes to render. He confesses that he bought the submission of some with money, and that several joined him for the sake of the Portuguese protection.^a All this, however, did not deter the inhabitants of Mangate from insulting him: but, with the assistance of the princes, he took possession of their church, removed the rector, who had been placed there by the Archdeacon, and put in his place a partisan of his own.

^a P. p. 64. 66.

26. As the church of Angamale was considered the first in the diocese, and had been the most firm in its determination to maintain the liberty of the Archdeacon, the Bishop resolved to spare no pains to reduce it to submission. The princes had promised him a strong escort for the purpose, but their zeal in his cause now began to wane. Probably his presents did not satisfy them; or they might think that in the present jeopardy of the Portuguese affairs, it was time to look out for themselves, and not exasperate too much their Christian subjects or neighbours. It requires a high sense of honour, and a strong conviction of duty, to remain with a vessel in danger. But whatever were the cause of the decline of these natives' ardour, it was too manifest to escape observation. They now gave the prelate a guard of only four soldiers, and that merely to save appearances. Of this he bitterly complains, and says, that he should have derived no advantage from so feeble a support, if he had not found here some Christians already disposed to join the Roman Church. These, he says, welcomed him with joy; but that others opposed him with so much violence, that it seemed to him as if all hell was let loose to resist the reduction of this church, and the salvation of souls which would have followed.³ At last the princes determined to put up this church to auction, and it was knocked down to the Bishop for a thousand fanams.⁴ One cannot but be amazed at the simplicity of the man who could imagine, that the congregations of churches acquired by such means, would remain attached to a communion

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Native
princes less
zealous for
him : the
church of
Angamale
put up to
auction ;
Bishop
buys it.

³ Id. p. 67.

⁴ Again assuming this to have been the Madras *single fanam*, the church was sold for about 8*l.* 6*s.* 8*d.*

they detested, when they should cease to be coerced.

The remainder of the Bishop's visits this time were of too little importance to be detailed; it is only hoped that the account already given of his movements, will not have been deemed more prolix than the case required. Of this, however, we are in no doubt, that it cannot be unimportant to know the real character of that church, which, if unresisted, would hold the world in bonds.

Dutch resume the siege of Cochin, and take it.

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27. Soon after the subsiding of the monsoon, the Dutch returned and resumed hostilities before Cochin, which submitted to their arms in January 1663. This was the death-blow to the Portuguese power in India, whose possessions were now reduced to the city of Goa, and a few places of minor importance to the North. The Bishop's visitations were at an end, and the Christians began once more to breathe the air of liberty. Even the native Rajahs exulted in the fall of the Portuguese, and regarded the Dutch as their liberators in all their maritime towns; for the Portuguese had for years behaved towards them as absolute and imperious masters.

They expel all European ecclesiastics from the coast: reflections on this policy.

28. The capture of Cochin filled the Archdeacon with joy, though, through the intrigues of his enemies, he soon found that he had nothing to expect from the Dutch. The Bishop was at first thrown into great consternation by the event; but he afterwards received as much favour from the conquerors as it was consistent with their policy to show him. He had remained in the neighbourhood during the siege, that he might lose no time in securing the countenance of the captors; but when informed of their resolution to banish all European monks

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from the coast, he was greatly perplexed. This baffled all his designs, for he saw that it was impossible to remain in the country unknown to the Dutch, or in opposition to their will. He resolved, nevertheless, to try what could be done by negociation, and sent a Carmelite to the Dutch commander, to obtain, if possible, some relaxation of the decree. But all that he could procure was, a respite of ten days, and the promise of a passport that would insure his safe arrival at Goa. In justification of this apparent severity, the Dutchman told him, that the state and East India Company of Holland had found it necessary, in their own defence, to exclude all European ecclesiastics of the Romish Church from the places they conquered; for that, through their intrigues, the Dutch establishments had everywhere sustained considerable losses; that they were the sole cause of the ruin of their conquests in the Brazils; and that they had recently conspired against them at Jaffnapatam, in the island of Ceylon.

Such was the experience of their ally also, the King of Candy. He found that the Romish priests were the most active instigators of the Portuguese to that outrageous conduct, which had goaded him to determine to expel them from his dominions: and in the treaty that he made with the Dutch for the purpose, the following was one of the Articles.⁵

Art. 17. "His majesty shall not suffer any priests, friars, or clergymen to dwell in his dominions; but oblige them to depart, as the authors of all rebellions, and the ruin of governments."

Such were the grounds on which the Dutch

⁵ P. Baldaeus' Description of Malabar. Ch. xxii. Churchill's Voyages, &c. Vol. iii. p. 640.

acted both in Ceylon and on the coast, and their policy was justified by the law of self-defence. This is the law of nature. All creatures, whether brutes or birds, fishes or insects, know instinctively their natural enemies, and are provided by their Creator with appropriate means of defence. Man, besides the instincts of his nature, is endowed with reason to assist him in his protection. All history proves that Popery, especially under the direction of Jesuits, is the sworn enemy of human liberty; and to trust its emissaries, is to put confidence in those whose profession is to deceive. They find it convenient to represent such precautions against their mischievous designs as the Dutch were now using, as persecution, and to set them off against the dungeons and tortures of their Inquisition—the intolerance and martyrdoms with which the history of their church is filled. This was to be expected. Tyranny is always indignant at the resistance that its oppressions have provoked, and will refer to it in justification both of its past and future severities. Appealing to the sympathies of one party, to the fears, or the interests, or the predilections of another, the Jesuits have often gained a temporary confidence in their pledges: but their restless ambition has soon detected their imposture. Popery cannot expand to the full dimensions of her ambition under any well-ordered government, whether protestant, pagan, or mahomedan, over which she has no control; and hence her universal intrigues of state. She cannot thrive without political power: and until she lays aside her pretensions to the supremacy of the world, no state that shall abandon the defensive position maintained by this Dutch com-

mander, can expect long to enjoy tranquillity and security.⁶ We have too firm a reliance on

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⁶ "The following curious document," as it has been truly described in the *Times*, will serve to illustrate this policy, and to show, that it is not less necessary in the nineteenth, than it was in the seventeenth century. It was published originally in the *Sandwich Island Gazette*, both in English, and in the native language.

THE KING OF THE SANDWICH ISLANDS.

"An ordinance, rejecting the Roman Catholic religion."

"As we have seen the peculiarities of the Catholic religion and the proceedings of the priests of the Romish faith to be calculated to set man against man in our kingdom, and as we formerly saw that disturbance was made in the time of Kaahunanu I., and as it was on this account that the priests of the Romish faith were at that time banished and sent away from this kingdom, and as from that time they have been under sentence of banishment until within the past year, when we have been brought into new and increased trouble on account of those who follow the Pope, and as our determination to keep away such persons is by no means recent, and also on account of the requests of foreigners that we make it known in writing, therefore, I with my chiefs, forbid, by this document, that any one should teach the peculiarities of the Pope's religion, nor shall it be allowed to any who teaches those doctrines or those peculiarities to reside in this kingdom; nor shall the ceremonies be exhibited in our kingdom; nor shall any one teaching its peculiarities or its faith be permitted to land on these shores; for it is not proper that two religions be found in this small kingdom. Therefore we utterly refuse to allow any one to teach those peculiarities in any manner whatsoever. We moreover prohibit all vessels whatsoever from bringing any teacher of that religion into this kingdom.

"Any vessel that shall bring here a teacher of the Pope's religion or anything similar, and wishes to enter the harbour on business, may enter, subject, however, to these regulations, viz., there shall be no teacher from on board his ship by any means permitted to come on shore, because all such have been strictly prohibited from this kingdom. And if any such teacher should come ashore, he shall be seized and returned to the vessel which he left. And the vessel in which he came shall not leave except he shall sail with it.

"And if any shall come on shore without liberty, and shall be concealed until the vessel in which he came shall have sailed, and afterwards shall be discovered, he shall remain a

the God of Truth, to believe that such a system of darkness and superstition should be permitted

prisoner until a proper vessel can be obtained for him to return, and then he shall go after having paid to the chiefs a fine at their discretion.

"But if it should be impossible for the said person to dwell on board, it shall be permitted him in writing to dwell for a season on shore, on his giving bonds and security for the protection of the kingdom.

"If the master of a vessel shall refuse to obey this law, and shall set on shore the teachers prohibited by this Act, in contempt of the Government, then the vessel shall be forfeited to the chiefs of these islands and become theirs, and the cargo on board the vessel shall likewise become theirs, and the master of the vessel shall pay the sum of 10,000 dollars, but it may be optional with the chiefs to remit any part of that sum.

"Moreover, if a stranger shall present himself as a mechanic, a merchant, or of any other business, and it shall be granted to him to reside there, and afterwards he shall be found teaching the doctrine of the Pope, or anything else whereby this kingdom shall be disturbed, this law shall be in force against him, and he may be retained a prisoner or banished, after he shall have paid a fine at the discretion of the chiefs.

"That this law may be extensively known, it shall be printed and published, and on the arrival of a vessel, it shall be the duty of the pilot to carry with him this law, and give it to the master of the vessel that he may not be ignorant of the law. And if the law is not shown to the master of the vessel by the pilot, and any prohibited person should come ashore because the pilot did not show this law to the master of the vessel, the pilot shall pay to the chiefs 100 dollars; and the person who left the vessel shall be returned on board again.

"If any one, either foreigner or native, shall be found assisting another in teaching the doctrine of the Pope's religion, he shall pay to the Government a fine of 100 dollars for every such offence. . . . "KAMEHAMEHA III.

"Lahaina, Maui, December 18, 1837."—

Passing events in Europe show, that nations much less recently emerged from barbarism than the Sandwich Islands, have as much cause for vigilance against the wiles and the progress of the Roman Church. For an exposure of their insidious designs in Prussia and other countries, and an account of their cruel intolerance in the Tyrol, see the Quarterly Review, CXXV. December, 1838.

ultimately to prevail: yet, knowing the calamities in which nations have invariably been involved while resisting their encroachments, and reducing them again to the obedience of the civil authorities, every citizen of a free country, every friend to humanity, every faithful believer in the Gospel of peace, is bound to withstand to the utmost their aspirations after political ascendancy.

A. D.
1663.

29. The Carmelite Bishop, seeing that his departure was inevitable, resolved to make the most of the time allowed him to prevent the total ruin of his cause. His first step was to consecrate a native Bishop, whom he might leave to supply his place as Apostolic Vicar. The person he selected was a cattanar, named Alexander de Campo, whom he consecrated Bishop *in partibus Infidelium*, by the title of Bishop of Megara. He has given no reason for not calling him Bishop of Cranganore; but it is supposed to have been, either because the Portuguese no longer possessed that town, or because he was fearful of offending the Jesuits, who still claimed the see, and clung to the hope of resuming it at no distant period. The new prelate was consecrated at Carturté, with the approbation of the Rajah, for whose countenance the Carmelite paid two thousand fanams. This was the first native Indian Bishop. His consecration was followed by the solemn excommunication of the Archdeacon and all his adherents; after which, the Italian prelate hastened to Cochin, where the Dutch were becoming impatient for his arrival.

Bishop consecrates a native over the diocese.

30. Here he renewed his entreaties with the commanding officer to be allowed to remain on the coast, but in vain. All that he could obtain, was a promise of protection for his new prelate,

Dutch commander favours the new prelate, but discounts the Archdeacon.

against whom, being a native of the country, there was no tangible objection. He then endeavoured, and with equal success, to prejudice the governor's mind against the Archdeacon. That officer had previously been advised by the Portuguese to treat him as an *Archdevil*, instead of an *Archdeacon*, and he told the Carmelite Bishop, that he perceived that ecclesiastic to be an *arrant rogue*. This was even before he had seen the poor man, or held any communication with him. With the Dutchman's mind thus prepossessed against him, when he arrived at Cochin, a few days after, he was refused an audience, though he brought a letter of introduction from the Rajah of Teccancur. The new Bishop, on the contrary, was favoured with a flattering reception. The general saluted him, and gave him a public assurance of protection for himself and all his flock. No doubt he thought the party supported by the Portuguese would be the stronger, and that it was, therefore, most for the interest of his nation to countenance them: but had he taken time to make himself acquainted with the circumstances and character of both parties, he would have seen cause to question even the policy of his conduct: and, certainly, the exercise of even-handed justice, which was due equally to both, would have done him more honour than this precipitate abandonment of the defenceless upon the partial representations of an enemy.

Bishop endeavours to dissuade the Dutch chaplain from attempting to convert the Syrians: gives a false view of their tenets for the purpose.

31. The Archdeacon, finding how his adversary was received, retired in dismay: but the Carmelite prelate was encouraged to repeat his solicitations in behalf of his Bishop of Megara. He had an interview also with the principal Dutch chaplain. This was, probably, the celebrated Baldæus. who. in his account of

A. D.
1663.

the taking of Cochin, speaks of having seen and known the prelate at that place. His object with the chaplain was, to discourage any attempts that might be contemplated to convert the native Christians. He told him, that it would be in vain to flatter himself with the hope of reducing them to the Reformed religion. "For," said he, "they are persuaded that the very essence of Christianity consists in three particulars diametrically opposed to the Articles of Luther and Calvin: namely, The adoration of images and the crucifix; fastings and prayers; and masses for the souls in purgatory. The cattanars, who are the flower of the principal families on the coast, derive all their subsistence from these practices, and they would sooner be torn to pieces than abandon what they regard as the essentials of Christianity."⁷

To be convinced of the falsehood of these assertions, we have only to revert to the contrary statements made by the Portuguese historian, Gouvea, who, as we have seen, actually represents the Syrians' aversion to these dogmas as forming the chief impediment to the progress of Menezes. That prelate's efforts were directed in vain to induce them to receive the very tenets here so confidently attributed to them. In fact, from the testimony of Baldæus, and from still more recent accounts, we learn, that the Carmelite was here giving a description of the religion of the Portuguese and Italians, which he had laboured with so little effect to force upon the Syrians: and his wickedness in thus imputing to them notions that he knew they abhorred, could be equalled only by his

⁷ Giuseppe di S. Maria, p. 86. La Croze, pp. 416, 417.

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II.

effrontery in publishing an account of what he had done.⁸ Upon the principles of Romish morality, which not only sanctions falsehood, but even demands it when required by the interests of the church, we may account for such a misrepresentation, though from a Bishop. But to proclaim it to the world was altogether a gratuitous service, and evinced, that he was as little ashamed of publishing his falsehood as if he thought it a meritorious deed. Notwithstanding the Bishop's attempt to prejudice the Dutch chaplain against the Syrians, he afterwards wrote to their Archdeacon, inviting him to a friendly conference on religious truth: but this ecclesiastic was too much disheartened by the countenance given to his rival to accept the invitation.

He sails for Goa: receives tidings of the new prelate's success.

32. Having made the best arrangements he could for himself and his church, the Bishop, with deep regret, quitted Malabar, and embarked for Goa; where he arrived in safety, and was honourably welcomed by the Viceroy, Antonio de Mello de Castro. Not long after his arrival, he was encouraged by favourable tidings from the South. A letter from his new Bishop informed him of all, indeed, it is suspected, more than all, that had been done since his departure. He stated, that he himself had succeeded to his wishes, and that the Archdeacon had fallen into the greatest disrepute: that he wanted nothing but money to cause the very name and memory of that pretended Bishop, Thomas de Campo, to be totally forgotten in the diocese, and that very soon he would cease to be mentioned.⁹

Peace between Holland and Portugal;

33. These successes, if such they may be called, were soon followed by the news of peace

⁸ Ibid, p. 88.

⁹ Ibid, p. 108.

being concluded between the crown of Portugal and the United States of Holland. The Carmelite Bishop ventured to hope that this auspicious event would open his way back to Malabar; but herein he was greatly mistaken. The Dutch knew from experience the political character of the papacy, and its restless struggles, under all circumstances, for temporal possessions and civil power. They were also aware, that the danger to their interests in India from these causes, instead of being diminished, would actually be augmented in times of peace; for that they would then be very naturally more off their guard against the encroachments of the romanists; while the vigilance of these would be increased, to avail themselves of every opportunity which the relaxing caution of the Dutch might give them to prosecute their designs. It is conceded, that the romanists act in this manner in accordance with their vows and belief. But this, instead of proving the Dutch commander's policy to be illiberal, only strengthens the conviction of its necessity. Would a soldier escape impeachment who should be less watchful against the forces of a neighbouring power, if he knew that, although avowedly at peace, they were insidiously carrying on hostile intentions against his camp or country? Such enemies had the Dutch already found in the romish ecclesiastics, and they were, therefore, resolved not to trust them again. Had they acted otherwise in the present instance, they would not have been faithful to their nation's interests. After all that had passed, at Brazil and in Ceylon, they could not but feel their conquests in Malabar insecure so long as a European monk remained in the country.¹

A. D.
1664.

Bishop tries
in vain to
return to
Malabar.

¹ It is a singular coincidence, that about this period Great

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He proceeds
to Europe ;
his mea-
sures ap-
proved at
Rome.

A. D.
1665.

Obscurity
of subse-
quent his-
tory of Mal-
abar.

34. Finding them inflexible, and having no other authority in India but in the diocese from which he was expelled, Joseph de Santa Maria seemed now to have no alternative but to return to Europe. Accordingly he embarked at Goa, on the 24th of January 1664, for Basora. Thence he proceeded to Aleppo and Alexandria, where he again took ship for Italy, and arrived at Rome, May 6th 1665, his journey having occupied upwards of fifteen months. His account of his proceedings gave great satisfaction at Rome, the Pope and cardinals expressing their approbation of all that he had done.

35. After the expedition of Joseph de St. Maria, hardly any thing is known respecting the state of the Malabar Christians. The Dutch, entirely devoted to commercial pursuits, are said to have totally neglected them, at least, so far as related to their religious improvement.² It is thought probable, however, that they defended them, in a great degree, from the attacks of the Jesuits³, who have been even more silent concerning their proceedings in the country since the Dutch conquest, than they were before. In the Memoirs of Urban Cerri, who has been mentioned above as Secretary of the College for the Propagation of the Faith, a concise account is drawn up of all that is related above.⁴ The ruin of the Papal authority in Malabar is there attributed, without reserve, to the dissatisfaction and

Britain was compelled to adopt similar precautions against the romanists in Europe. May she never see cause to rue that confidence in their word, which has since led to a different policy.

² La Croze, p. 419.

³ Lee's History.

⁴ A brief narration of the same events is given also by J. F. Ranlin. De Indor. Orient. Dioces. Diss. V.

disgust occasioned in the Christians' minds by the intrigues and violence of the Jesuits. U. Cerri cites the same authorities as have been followed in these pages; and adds, that in his time, that is to say, about the commencement of the pontificate of Innocent XI., who was elected in 1676, they received tidings at Rome of the death of the Archdeacon, Thomas de Campo; and that four Carmelites were sent to Malabar, with authority to name a successor to Alexander de Campo, the Bishop of Megara that had been consecrated by Joseph de St. Maria,⁵ who had died not long after his rival, Thomas de Campo. The person selected for the dignity was a native, named Raphael Figruedo. His nomination was subsequently confirmed by the Pope, and he is said to have presided over the Roman division of the diocese in a manner that gave general satisfaction. How long he held the office is uncertain; but it seems to be generally admitted that he lived till the year 1694, and that he was then succeeded by Didacus, of the Society of St. John the Evangelist, who is said to have abdicated the see in the year 1701. The cause of his abdication does not appear.

A. D.
1665.A. D.
1676.A. D.
1694.A. D.
1701.

36. Didacus was succeeded by John Ribeiro, of the Society of Jesus, by whose elevation the Jesuits regained for a time the post from which they had been expelled: but they were not allowed to exercise any jurisdiction where the Dutch authority or influence prevailed. Indeed, their retention of the episcopal office in Malabar would have proved but the shadow of a title, had not the Jesuit Archbishop continued to hold some prerogatives in the dominions of the Za-

Father Tachard's account of the Syrian Churches there in 1711.

⁵ J. F. Raulin. See also, *Etat Present de l'Eglise Romaine*, p. 17, et suivantes, *La Croze*, pp. 419, 420.

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II.

A. D.
1711.

morin of Calicut, and a few other petty princes who had entered into no alliance with the Dutch. Thus much we learn from a letter of the celebrated Jesuit missionary Father Tachard, written from Bengal about the beginning of the year 1711.—“ The Christians of Thomas inhabit the mountains of Malabar. They have an Archbishop appointed by the King of Portugal. The present Prelate is Don John Ribeiro, an old missionary of our order in that country. He is well skilled in the languages of the country, especially in the Syriac, which is their classical language. The liturgy of the Malabar priests, who are called cattanars, is written in Syriac. The cattanars are the curates of the different parishes formed in the mountains, where there are upwards of one hundred thousand Christians, of whom some are schismatics. Others were united to the Roman Church at the beginning of the last century, by Don Alexio de Menezes, at that time Archbishop of Goa and Vicar Apostolic. It was this prelate who held the famous Council of Diamper whose acts have since been of their proceedings.” ^{This account} of the published at Lisbon. ^{of the} Jesuit prelate’s jurisdiction in Malabar at the time it was written, is to be understood with the limitations just described. The accuracy of that description will be confirmed by a brief statement of the circumstances of the diocese that remains to be given.

A. D.
1714.
Account of
Nestorian,
Monophysite
and
Jacobite
prelates.

37. A letter⁷ written from the coast of Malabar in 1714 informs us, that the Christians of St. Thomas had then two Bishops, the one,

⁶ Douzième Recueil des Lettres Edifiantes, pp. 383, 384. La Croze, pp. 420, 421.

⁷ Quatorzième Continuation des Lettres des Missionnaires Danois de Tranquebar, pp. 71, 72.

Mar Thomas, who was of the Monophysite persuasion, and presided over the churches of the South, which had always been the most attached to the Roman communion. This was the smaller division of the diocese, containing only twenty-two churches. The other prelate, Mar Gabriel, was a Nestorian from Syria, who arrived on the coast in 1708, and exercised his jurisdiction over the churches in the North. These two prelates lived in open hostility to each other; which would arise, as well from their different feelings towards the Church of Rome, as from the opposition of their sentiments. The Nestorian prelate maintained, that there were not only two natures, but two persons, in Christ; but the Monophysite asserted, that the divine and human natures of Jesus Christ were so united as to form only one nature: and the defence of their respective notions kept them in a state of perpetual contention.

A. D.
1714.

It is also said, that about this period they received Bishops from the Jacobite Patriarchs of Antioch.^a This can be understood only of Mar Thomas, the southern prelate, as it can in no way be reconciled with the Nestorian tenets of Mar Gabriel. But there is no difficulty in accounting for the application of this name to the Monophysite Bishop. For the Monophysites of the East have for many ages been called Jacobites, after Jacob Baradæus, who, in the sixth century, revived this sect, which Justin and succeeding emperors had suppressed.—Baradæus was, therefore, regarded as their second founder, Severus, a learned monk of

^a The circumstances which led to this patriarch's adoption of the Jacobite creed have been related in the former volume, b. i. ch. iii. sect. 8.

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II.

Palestine, being the first ; and to the present day they are denominated Jacobitæ, or Jacobites, in honour of this Jacob, who was Bishop of Edessa, and died A. D. 578.⁹

The Syrians called Euty-chians and Jacobites.

38. Another denomination has been given to these Syrians. They are sometimes called Euty-chians ; which has, no doubt, arisen from the similarity of their tenets, this sect also denying the twofold nature of Jesus Christ, though they hold some other peculiarities that sufficiently distinguish them from the Jacobites. There is, however, sufficient resemblance between the principal dogmas of the two sects to account for the indiscriminate application of these names to the Malabar Christians.¹

Two letters of a Jacobite Bishop, with M. Aseman's remarks upon them.

39. There is another discrepancy in this part of the history which it will be satisfactory to investigate. Mar Thomas called himself the fifth Bishop of the Syrian Christians. He, probably, meant, the fifth in succession from Alexander de Campo, who was consecrated by Joseph de St. Maria. In that case, it would be natural to conclude that he also was a native of the country, and as devoted to the interests of Rome as the first Bishop of Megara and his successors. How then can it be conjectured, that he was one of the prelates said to have been sent to India by the Jacobite Patriarch of Antioch ? There are two letters of this Bishop extant which may tend to reduce this confusion to some order. They were written in Syriac, and addressed to the Jacobite Patriarch, thereby

⁹ Mosheim, Eccl. Hist. cent. 6, part ii. ch. v. sec. 6. Some writers maintain that the Jacobites derive their name from the Apostle James ; but this seems to be less probable.

¹ The present race of Malabar Christians call themselves Syrian-Jacobites. Mar Dionysius' Letter to Lord Gambier. Missionary Register for 1822, p. 431.

proving at least, that, notwithstanding the writer's avowed attachment to Rome, he secretly recognised the authority of Antioch. The letters show also, that he held the distinguishing dogma of the Jacobites; and these circumstances, taken together, favour the conclusion, that he was a prelate of that sect, though he might judge it expedient for a time outwardly to conform to the Roman ritual.

A. D.
1714.

The first of his letters was written in the year 1709, in which he conjures the Patriarch to send a Metropolitan and two priests to remedy the evils of the Indian Church, which was now disunited through the faction of an ecclesiastic attached to the Archbishop Gabriel. This prelate, he goes on to say, affirms that he was sent by Elias, Patriarch of Mosul; he teaches that there are two natures and two persons in Jesus Christ, and celebrates the Lord's Supper with unleavened bread.

This letter is dated from Candanate, in the kingdom of Cochin; and the writer signs his name, Ganpho, which is probably the same name that the Portuguese have corrupted into *de Campo*. The Bishop intrusted it to the Dutch governor of Cochin, entreating him to transmit it to Antioch by way of Holland. No doubt his object in sending it through that channel, was to conceal from the Romanists the fact of his having written to the Jacobite Patriarch; in this, however, he was disappointed. His letter was forwarded indeed to its destination; but a copy of it having fallen into the hands of M. Schaaf, a Dutch professor of Oriental languages, he published an imperfect translation of it at Leyden in 1714. The learned professor did not sufficiently consider the probable consequences of this exposure of the Indian

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Bishop's application. The letter immediately found its way to many persons of consideration in the Roman Church, who placed it in the hands of the Papal Nuncio, and it soon reached even the Pope himself. This would naturally put the Roman ecclesiastics on the alert to intercept any prelate or priests who might be sent from Antioch, in order to commit them, like poor Attalla, to the custody of the Inquisition.

A. D.
1720.

The second letter was dated from Pharaor Patona (probably Parur), the 25th of September 1720. It was written by the same Mar Thomas to the Jacobite Patriarch; but it never reached its destination, the emissaries of the papacy having intercepted it and sent it to Rome. It was deposited in the archives of the Propagandâ Fide, where M. Asseman obtained a copy of it for publication in his *Bibliotheca Orientalis*.²

This letter agrees substantially with the former, and was, probably, written in consequence of no notice having yet been taken of the application made to the Patriarch for assistance. In repeating his request, Mar Thomas now desires that a Patriarch may be sent to them, besides a Bishop and two priests. He also informs Ignatius, the Patriarch, that Charles, a Dutch doctor of great respectability, and an approved philosopher, had shown them great friendship, and endeavoured to persuade them to embrace his religion; and he desires to know what they ought to do in the matter.³

² De Syris Nestorianis, tom. iii. part 2. pp. 464—468.

³ Since the English have been acquainted with these Syrians, they have frequently been commissioned by them to transmit letters to Antioch, conveying applications similar to those contained in the letters here described. In speaking of their friendly visitors also, they mention them, as in the case of this

It is unnecessary to enter further into this letter. Like the former, it was to have been transmitted through the Dutch governor. The original Syriac and a Latin translation are given by M. Asseman, who has also drawn from its contents the following inferences. First. That the Jacobite priests of whom he had before spoken, came to Malabar before the year of our Lord 1720. Second. That Mar Thomas himself, who says that he was the fifth Syrian Bishop in India, was a Jacobite, and dependant upon Ignatius, the Patriarch of that sect. Third. That Gabriel, who was sent to India by Elias, the Nestorian Patriarch, still retained the Nestorian heresy, notwithstanding that he had often abjured it. Fourth. That the Dutch, who, when the Portuguese were driven from Cochin, Coulan, and Cranganore, took possession of the towns of Malabar, endeavoured to draw the Christians who had renounced the Roman creed, to their own religion ; or, at least, confirmed them in their ancient errors.

A. D.
1721.

40. In the year 1721, died J. Rebeiro, the Jesuit Bishop of Cranganore, and he was succeeded by Antony Pimentel, a presbyter and scholar of the same society. This is as far as the line of the Romish prelates of the Malabar diocese can be traced at that period.⁴ The Dutch doctor, Charles, only by their Christian names, with their titles : Benjamin the priest, Samuel the priest, &c. In the year 1820, the author paid his first visit to the churches of Malabar, when the Southern Metran, Mar Dionysius, intrusted him with a similar letter, in which the same peculiarities occur. This circumstance may tend to confirm the authenticity of the two letters referred to in the text. Another letter from Mar Dionysius, already noticed, was published in the Missionary Register for 1822.

Brief record
of events to
the year
1756.

A. D.
1721.

⁴ Atque hactenus quantum nobis licuit, de Episcopis Malabarensis Diocesis Divi Thomæ. J. F. Raulin. De Ind. Orient. Dio. Dissert. v. p. 449. Romæ 1745.

Bishops of Cochin and Verapoli, the latter of whom was a Carmelite, continued to preside over their respective dioceses independent of each other, and without any cordiality between them. Indeed, the Jesuit had not receded one step from his pretensions to the primacy of the whole country of Malabar, and he looked upon the prelates of every other order with a jealous eye. The Syrians who at that time owned their jurisdiction, were reckoned at fifty thousand, about the half of their body : but the remainder adhered to their own Bishops, and were as determined as ever to resist all attempts of the Roman church to bring them again under her domination.

A. D.
1725.

The records of their church in this century are as brief as those of their antagonists, consisting of little more than allusions to persons and events. About the year 1725, they began to be specially noticed by the Church of England. In the year 1705, the King of Denmark established a protestant mission at Tranquebar for the conversion of the heathen ; and not long after, the Society for Propagating the Gospel in Foreign Parts contributed towards its support. This object, however, being considered a departure from the terms of that Society's charter, and the East India mission requiring more assistance than it was compatible with its own immediate claims in the western world to render, the Society for Promoting Christian Knowledge undertook the prosecution of the noble design in the East, and in 1710 they entered upon " the management of such charities as were, or should be put into their hands, for the support and enlargement of the Tranquebar mission." Not to anticipate the history of that Society's missions in the East, it

will suffice to notice here, that its managers very soon called the attention of the Danish missionaries to the Syrian church of Malabar, and advised them, if practicable, to propose its union with the protestant church, and employ some of its priests to propagate the Gospel in India. In compliance with this suggestion, they opened a correspondence with a Dutch clergyman at Cochin, the Reverend Valerius Nicolai : and the result of their communications was, that such a union was hopeless, and that the Syrian clergy at that time were wholly unfit for protestant missionaries.

A. D.
1727.

In the year 1727 the missionaries wrote to Mar Thomas, the native Bishop, inviting him to communicate with them freely ; and in the following year they received his answer, in which he deplored the division of the Syrian community between the churches of Babylon and Rome. This prelate died in the same year, and was succeeded by his nephew, of the same name.

A. D.
1727.

A. D.
1728.

Not long after his elevation, Mar Thomas showed his zeal against the Roman church, and also against his rival, Mar Gabriel, the Nestorian Bishop: for, on the 8th of June 1729, he wrote to the Dutch commander at Cochin, charging the other Syrian Bishops with the Nestorian heresy, with the assassination of two Bishops of his sect, and with a murderous design upon the life of his late uncle. Then, after inveighing against the papal supremacy, the Romish doctrines and mass, he concludes—
“ We, on the contrary, acknowledge the church of Antioch for our head, that the Messiah has but one nature and one person, and that the Holy Ghost goes out only from the Father : and in the Holy Sacrament, we distribute fresh

A. D.
1729.

bread, which is baked that same day. Also in fasting, there is a difference between us and them. Mar Gabriel, with the Christians in the South,⁵ keeps the fasts and holy days according to the rule of Antioch; but the mass and the Lord's Supper with wafers, he causes to be administered after the Romish way."

Upon the receipt of this letter, the Dutch commander ordered the chaplain, V. Nicolai, to answer it. Accordingly he wrote on the 11th of the following month, July, to both the Syrian prelates, pointing out to them, that Mar Gabriel was a Nestorian, and Mar Thomas an Eutychian: and he offered to mediate between them, with a view "to unite them both in the true orthodox doctrine." In reply to this friendly overture, Mar Gabriel wrote several letters "in a papistical strain." Mar Thomas answered, that he could not reply to it, "until he had received permission from his patriarch. He repeated his complaints of the Jesuits and Carmelites, and promised, if they were assisted against them, that they would call upon God in their fasts and prayers, to reward the Dutch governor." He spake also of the celibacy of his clergy—another proof that they were not yet free from Romish innovations, though emancipated from her dominion. "This letter was dated Candanatty, in the year, after the birth of the Messiah, 1730, the 11th February."

The native prelates were called *black* Bishops, to distinguish them from those that came from Antioch, who were called *white* Bishops. In the year 1730, Mar Gabriel died. He was a

⁵ It is elsewhere stated, as just seen, section 37, that this prelate's diocese was in the North. It is not possible to adjust these discrepancies, which so frequently occur in these records without any rule to guide us.

native of Jerusalem, and had now been twenty-two years in India; but it no where appears what advantage the churches derived from his instructions. Not long after his decease, a Bishop was sent from Babylon to succeed him; but he had no sooner landed at Surat, than the Carmelite and Jesuit Bishops took the alarm, and, suspending their mutual animosities for the occasion, they united in endeavouring to intercept him. Whether they succeeded in keeping him from his diocese, or what became of him, it is hard to ascertain; but they soon resumed hostilities against each other, when the alarm occasioned by the strange prelate's arrival had subsided.⁶

A. D.
1732.

In 1732, the missionaries of the Christian Knowledge Society at Madras wrote, that they were frequently visited by Syrian priests from the Malabar coast, who came to attend the feast at St. Thomas' Mount. They must, therefore, have been Roma-Syrians. Two, who came to them about this time, were avowedly of that communion, and the missionaries found them all very ignorant and superstitious. They understood but little of the Syriac, in which they had been taught to go through the church service, and they were so poor as to be glad to receive alms.

A. D.
1732.

In the following year the Danish missionaries at Tranquebar were visited by a cattanar, who had been ordained by Mar Gabriel. Amongst other subjects of his discourse, he explained the

A. D.
1733.

⁶ The contentions of the rival prelates of the Roman church in Malabar, have often proceeded to most disgraceful lengths; but never were they carried on with greater virulence and animosity than at this moment, 1838, each party anathematizing the other as schismatic. So much again for their boasted catholic unity!

difference in the mode of administering the sacrament by the two parties in the church—the Nestorians using *Patira*, or unfermented dough, and the Eutychians making use of *Hhamtra*, or leaven. “He produced a short statement from his late Syriac preceptor: there it was said, that Hhamira had been introduced on the arrival of one John, from Jerusalem, together with three others, Gregorius, Agnates, and Andreas; the latter three had died soon afterwards.” He said also that “Mar Thomas had introduced it into his two and twenty churches, but that otherwise it was not usual, because it was said, LABAHMIRA, not with leaven. (1 Cor. v. 8).” This is justly called “A fanciful application, which certainly never entered the Apostle’s mind.”

The missionaries showed this cattanar “their Syriac Testament, which he read, and understood tolerably well, notwithstanding the characters to which he had not been used.” He said that they explained to the people in Malayalim what was read in Church, and that the young people learned the Creed, Lord’s Prayer, and other prayers, also parts of the catechism in the same language. He had a copy of Mar Gabriel’s Syriac Missal, “written partly with red, partly with black ink. The Lord’s Prayer concluded with the doxology.” (Matt. vi. 13.) “He intimated very plainly that he and his brethren would be very glad if they could get rid of the Jesuits and Carmelites.”

Though this man’s prejudices of caste would not allow him to eat with the native Christians at Tranquebar, “much less with our European Missionaries,” yet he acknowledged to one of the Tranquebar schoolmasters, “that he had been well pleased with all that he had seen,

and that the missionaries were no doubt good men; but that he found three things deficient in the protestant religion: 1. That we had not the Poojah or the sacrifice of the mass. 2. Nor had we the Mâdhâ Vanackam, or the adoration of the mother of God. 3. Neither had we Orushandi, or fasting days.

A. D.
1735.

Upon these objections the Danish missionaries remark—"Such expressions indicate, that we are not to indulge any hopes of uniting those Christians with the Protestant Church. The human mind is too strongly wedded to the traditions inherited from their forefathers." "Thus it is no wonder that all the trouble of the Reverend Mr. Nicolai, at Cochin, has been in vain."

This gentleman wrote to them again in 1735, regretting that he could do nothing with the Syrian Christians who professed the Roman religion; and he complained that he met with as little success with Mar Thomas and his Eutchians.

A. D.
1735.

In the year 1737, this Bishop visited Cochin, "to request the Dutch company's protection against the Romanists for the churches of his diocese. This was promised him; but at last he demanded, as those people are used to do, that the Dutch commander would compel all the Romish Syrians by force, to leave the popish communion, and turn out all the Jesuits and Carmelites, even out of the Romish churches. The answer was, that it was not the custom of protestants, to compel any one by force to renounce his errors; that the Bishop should endeavour to convince them by arguments, and then, if they were willing to come over, and the Romish priests should attempt to hinder them, the Dutch commander would afford

A. D.
1737.

CHAP.
II.

A. D.
1750.

them every necessary help against the papists."⁷

For several years after this period we find no account of the church of Malabar in any authentic history. The present race of Syrians relate, that in the year 1750 several Jacobite priests arrived from Antioch. This was about thirty years after the date of the second letter of Mar Thomas to the patriarch; it is not likely, therefore, that they were sent in consequence of so remote an application for assistance; and we know too little of these strangers or their subsequent proceedings, to give more than this mere record of their arrival in the country.

Concluding
remarks.

41. The writer who has been followed to some extent in these pages, concludes his account of this original Indian church, with the following appeal to the Christians of Europe in its behalf.

"May what we have written on this subject stir up some ingenious and diligent traveller to inform himself more accurately concerning the state of a people, who ought not to be neglected by those who love religion. A Christian church so ancient, so extensive, and in a country so remote, deserves to be more fully inquired into, and to receive more encouragement, on the part of their Christian brethren in the West, who left them for more than sixty years the sport of the furies of the Inquisition and the Jesuits, and have taken no more trouble to emancipate them than if they had been the greatest unbelievers

⁷ See the correspondence of the missionaries at Tranquebar and Madras, given at the time in the Annual Reports of the Society for Promoting Christian Knowledge: and also in an abstract of those Reports containing all that relates to the Society's East India Missions, pp. 591—608.

in the world, and the least worthy of attention."⁸

A. D.
1750.

This appeal was published in 1724, and it was probably the means of calling the attention of Christians in England to the state of this distant church : for we have just seen, that in the following year, the committee of the Society for Promoting Christian Knowledge suggested to the missionaries in India, to inquire into the state of the Syrians, chiefly with a view to associate their priests with themselves in the great work of evangelizing the heathen, if found competent. There was much in this church to interest the Christian mind. As a monument of ecclesiastical antiquity, she had stood from the earliest period of the Christian era, an isolated column in the midst of pagan temples. Further, it could not " but be matter of admiration, that, at the very time when our own confessors and martyrs were struggling for a purer faith and more spiritual ritual, the prelates of this ancient church, were sealing with their blood, in the Inquisitions of Portugal or Goa, a faith which, in essentials, agreed with our own."⁹ Their recent emancipation from Romish tyranny, would naturally awaken the sympathies of a church that could not forget her own deliverance from similar oppression. This solitary circumstance appeared to promise a bond of union : but their doctrines were then unknown in Europe ; and it is only necessary to read the services of their church¹ to be satis-

⁸ La Croze, p. 423.

⁹ Professor Lee's Brief History.

¹ A translation of the Syrian Liturgy and other services, will be found in the Appendix to this Volume, D. What portion of the original Syriac services escaped the fires of Menezes, and the popish alterations of Francisco Roz, it is

fied that the missionaries were right in their conclusion, that it was neither desirable, nor practicable, to coalesce with them in their present state. The Syrians also were of the same opinion. Their prejudices of caste seem to have been as inveterate as those of the heathen; and the protestants' rejection of practices which they considered of primary importance, formed, in their eyes, an insurmountable barrier between them. The missionaries soon found, that, although the Syrians had escaped from the oppression of Rome, they had not left her superstitions behind: and unless these were renounced, they could not have employed them without danger to the cause of Christianity. Nevertheless, though, under present circumstances, no hope could be entertained of uniting with them for the purpose contemplated; yet were they interesting objects for special endeavour and prayer, that they might discover and reform their errors, receive the truth in love, and offer unto God the spiritual worship of the believing heart.²

impossible to ascertain; but those now published seem to be a compound of the Nestorian, Roman, and Jacobite rituals; and all this "rust and contamination, she appears to have contracted from the persecution of her enemies, or the want of vital religion within her own bosom." Ibid.

² It were premature here to enter upon the exertions that have been made for this purpose, during the present century. Suffice it to say, that the poor Syrians have not cried in vain, *Come over and help us*. "Blessed be God, we are now listening to their call, and labouring to rekindle the flame that has for ages been diminishing on their altars." Ibid.

CHAPTER III.

ESTABLISHMENT OF THE BRITISH EMPIRE IN INDIA.

1. THE commencement of the British commerce with India has been briefly noticed in a former chapter.¹ During the course of events subsequently recorded, the interests of Great Britain in the East continued to advance with slow, but steady progress. The first objects of the merchants who embarked in this enterprise, was to obtain a royal charter, which Queen Elizabeth, after some demur, was induced to grant. The East India Company was incorporated December 13th, 1600, under the title of, "The Governors and Company of Merchants of London trading to the East Indies." Their joint stock at the commencement amounted to £72,000, a small sum to be invested in such an undertaking.

A. D.
1600.

East India
Company's
first charter,
and their
prosperity
under it.

The first fleet sent out consisted of four ships and a pinnace, which were placed under the command of captain James Lancaster, who acted also as supercargo. He sailed on the 2nd May, 1601, for the Eastern Islands, and returned in Sept. 1603, richly laden with spices and other

A. D.
1603.

¹ Book ii. chap. viii. sect. 1.

CHAP.

III.

productions of those countries. The success of this first adventure encouraged the Company to follow it up with considerable spirit, several fleets being sent out in rapid succession, and nearly the whole proving equally successful. Indeed, almost the only important check to the general prosperity of the Company under their first charter, was the loss of one of their fleets.

A. D.
1609.
Their 2nd
charter, and
first settle-
ment in
India.

2. In the year 1609, a new charter was granted, giving perpetuity to the privileges already possessed. They now began to turn their attention to the continent of Hindoostan, where they had to encounter strenuous opposition from the Portuguese, who, by virtue of their discovery of that country, had long considered themselves entitled to monopolize its commerce. For some time the English found it hard to bear up against the superior force of this power, and still harder to counteract their intrigues and misrepresentations at the native courts. At length, however, in 1612, two English vessels, under command of capt. Best, in a smart action in the Swally roads, maintained their ground with so much gallantry against the very unequal force of the Portuguese, that the natives no longer looked upon them with the contempt or suspicion with which they had been persuaded hitherto to regard them. Availing themselves of this impression in their favour, they applied to several native powers for permission to participate in the commerce of the country; and in January of the following year, 1613, they obtained a firman, or license, to build several factories on the Western coast and in Guzerat. The stations chosen were, Surat, Ahmedabad, Cambaya, and Gogo. These factories may be regarded as forming the first English presidency in India, which managed

A. D.
1613.

the greater part of the commerce carried on between that country, and Persia and Arabia.

3. Finding their strength increase, both in arms and in the confidence of the native princes, the English boldly pushed forward their interests, and gained repeated advantages over the Portuguese. In 1622 they fitted out a squadron of nine sail at Surat, and sent it against Ormus, an island at the entrance of the Persian Gulf. The Portuguese took possession of this island in 1507, and had now held it more than a century. At this time it was one of the greatest marts in the East, being visited by shipping from India, Africa, Egypt and Arabia; as well as by the caravans which carried on a regular trade across the country, and brought with them immense quantities of the richest and most valuable commodities. It was also the key of the Persian gulf, which had enabled the Portuguese to monopolize the commerce of those parts. The English regarded it, therefore, as an object of great importance to dislodge them; and as the Persians had long been heartily tired of their exactions, they were glad to join the British squadron against them. Their united forces soon succeeded in capturing the place, when the houses were demolished, the island deserted, and the trade transferred to Gambron, a sea-port on the Persian coast about nine miles from Ormus.

4. The English were no less adventurous in the eastern seas, where the Dutch proved more formidable rivals than the Portuguese in the West, and for a time defeated all their efforts to maintain an independent footing in the islands. At length they established themselves sufficiently at Bantam, in Java, to form a presidency, whose jurisdiction extended from the

A. D.
1622.

Their success against the Portuguese, whom they drive from Ormus

Establishment of a presidency at Bantam: they are unjustly treated by the Dutch: massacre at Amboyna.

CHAP.
III.

A. D.
1623.

Cape of Good Hope to the China seas. The Dutch, however, jealous of their growing prosperity, took every opportunity to treat them in the most arbitrary and cruel manner: and in 1623 they drove them from Amboyna, after putting ten Englishmen, one Portuguese, and nine Japonese, to the torture and to death. Their excuse for this barbarous and perfidious act was, a conspiracy in which the parties are alleged to have entered with the Chinese against them; but the only proof they could produce of this allegation was, the confession extorted from the sufferers while under the torture.

Driven from the eastern islands, they settle in the Carnatic, after some opposition from the Dutch.

A. D.
1625.

A. D.
1628.

5. This awful tragedy was followed by one disaster after another, until the English were compelled to abandon the greater part of their stations in the Archipelago to their inhuman rivals, still, however, retaining the presidency of Bantam. They next sought a more peaceful settlement on the eastern coast of the continent: but for a time the restless jealousy of the Dutch defeated their intentions there also, having driven them from Masulipatam and Pulicat, where they first endeavoured to establish themselves, as though there had not been room enough for them both. After frequent disappointments in their attempts to obtain a footing in the country, they were at length, in 1625, permitted, by the Naik, or native chief, of the district, to settle at Armegon, a town in the Carnatic sixty-six miles North of Madras. Obtaining a piece of ground from this officer, they erected a factory, which was described in 1628 as being defended by twelve pieces of cannon, and twenty-eight factors and soldiers.* Such was the commencement of the British power on the eastern coast of India.

* Hamilton.

6. In 1639, the English obtained from Sree Rung Rayeel, the Hindoo rajah at Chandergerry, a tract of land five miles along the coast by one from it, with permission to erect a fortress. The chief agent of Armegon, Mr. Francis Day, knowing by experience the necessity of promptitude, commenced the fortress without waiting for orders from home, and, when completed, named it Fort St. George. It was afterwards called Madras; and in 1653, the agent and council of Madras were raised to the rank of a presidency.

A. D.
1639.

Establishment of the presidency of Madras.

7. The English were no sooner firmly established on the coast than they directed their attention northward, and in 1640 obtained their first settlement in Bengal, being allowed to erect a factory at Hooghly, a considerable town on the river of the same name. This was followed by the factories at Patna and Cossimbatoore, at all which stations they continued for some years to carry on a thriving trade.

A. D.
1640.

First settlements in Bengal.

8. On the marriage of King Charles II., in 1662, with Catherine of Portugal, he received as part of her dowry³ the island of Bombay. This was an important acquisition to the British interests in the East; and a small fleet was sent out, with five hundred troops, to take possession of the place. But to the Portuguese, in the present depressed state of their affairs, the loss of this station was incalculable. It is not surprising, therefore, that the governor should demur at giving up a post which they had possessed ever since the year 1530, and had found so essential to the protection of their commerce. He made some frivolous objections, chiefly of a technical nature, and pretended to

A. D.
1662.

Bombay ceded to the English on the marriage of Charles II. with Catherine of Portugal.

³ The remainder of her dowry consisted of the fort of Algiers and £500,000.

CHAP.
III.

be at a loss to comprehend the extent of the cession. This occasioned a delay that put the English to some inconvenience: but at length all objections were overruled; when the island was made over to the British authorities, in the name of their sovereign, by whom it was immediately transferred to the East India Company.

Opposed by the French, and driven from Bantam by the Dutch.

A. D.
1664.

9. But they did not remain long unmolested in the enjoyment of this and their other eastern possessions. The French, who were now, that is, about the year 1664, seeking a share of this lucrative commerce, entered the field against them; and for some years they opposed them with so much skill, determination, and force, that it was often hard to determine in whose favour the balance of power preponderated. The Dutch also continued to pursue them with unrelenting hostility, and about 1685 succeeded in driving them altogether from the Archipelago, when they transferred their seat of eastern government from Bantam to Fort St. George.

A. D.
1685.

10. About two years after, the seat of government on the western coast was removed from Surat to Bombay, both for their greater security against the predatory incursions of the natives, and also for the purpose of controlling the refractory spirit of the British troops, who had manifested a disposition to mutiny.

A. D.
1687.

Bombay established as the seat of government in the West.

11. While the power and possessions of the English were in this precarious state, they had nearly brought their affairs to a crisis by their own imprudence, in interfering in a hostile manner with the Nabob of Bengal, and even the Great Mogul, Aurungzebe. They soon found that they had roused up an enemy whom they were unable to resist. The Nabob easily drove them from their factories at Patna and Cossimbatores, and compelled them to seek

Their affairs every where in jeopardy from their own imprudence.

refuge at Hooghly. But their spirit was not yet subdued, neither had they learned discretion under their adversity. Instead of remaining quiet, and endeavouring by negotiation to repair the losses they had sustained ; they were infatuated enough, on the arrival of two ships of war from England, to renew hostilities with the native powers. But the contest was too unequal to be long maintained. With this comparatively trifling force they could do no more than show their hostile disposition : and having committed some wanton depredations in Bengal, the vessels were obliged to sail for Fort St. George, after taking on board the whole of the English at Hooghly, and as much of their property as they could secure. Thus for a season was Bengal lost to the Company.

A. D.
1687.

A similar tempest was gathering over all their other possessions, the Great Mogul, irritated by their violence and insolence, having issued orders that they should be assaulted in every part of his dominions, until they were driven from the country. Accordingly, Surat was soon captured : the greater part of the island of Bombay was next taken, and the town and castle were closely besieged. On the eastern coast, Masulipatam and Vizagapatam fell into the hands of the enemy, who put the whole of the English at the latter place to the sword. In this prostration of their affairs, however, they thought proper to humble themselves before their conquerors ; and, employing the intervention of some native merchants, they succeeded in making their peace with the Great Mogul. Indeed, he was by no means unwilling to receive their submission ; for, himself a bold soldier, he could appreciate valour even in an enemy ; and he was filled with admiration at

CHAP.
III.

the gallant manner in which they had defended every position to the last. The merchants also esteemed them as the most generous and upright of Europeans in their commercial transactions: for though it cannot be denied that individuals had too often been guilty of dishonourable practices to enrich themselves, yet the government had uniformly acted with an integrity which secured the confidence of the native merchants, who were, therefore, induced to plead their cause with all the energy of men interested in their success. Consequently, Aurungzebe was easily prevailed upon to overlook their offences, and to reinstate them in all their former possessions.

A. D.
1689.
French
obtain a
settlement
at Pondi-
cherry.

12. In the mean time, the French took advantage of this diversion of the British forces to establish themselves on the Coromandel coast. Having purchased the district and village of Pondicherry, they built a strong fortress, placed in it a numerous garrison, and supplied it with all manner of warlike stores. Pondicherry is about seventy-five miles South of Madras, and the English at that station must have watched the rise of this fortification of their inveterate enemy with considerable alarm: but they were too much occupied with their defence to offer them any molestation, and now only take such precautions as

despatch arrived in no longer to commercial pursuits, but, the Dutch in their operations, to increase practicable means, and in all the ardour that

to avoid
in an
operation at

might be necessary to promote the Company's interest and permanency as a civil government. This order was entirely in accordance with their own conviction of the necessity of the course it directed them to pursue. Without entering into the question of national aggrandizement; they could not but feel that, surrounded as they were by such powerful and jealous enemies, it would be impossible long to maintain their ground as merchants, without every where strengthening their position to the utmost possible extent, and being prepared to act efficiently and promptly on the defensive whenever attacked. Accordingly, they lost no time in obeying such welcome instructions, resolving, in the first place, to obtain a strong position South of Pondicherry. For this purpose, in 1691, they purchased the town of Tegnapatam, sixteen miles South of the French station, with a territory more extensive than that of Madras. Here they built a strong fortress, which they named, Fort St. David. The station was well chosen, having a good harbour, and being near enough to Pondicherry to watch any suspicious movement of the French.

14. From this period the British, after the example of the Portuguese and the Dutch, assumed the rank and jurisdiction of sovereigns within their own territories: and, profiting by the experience of their past calamities, on resuming their factories in Bengal, they conducted themselves with a moderation and prudence that conciliated the native authorities: and in 1698 this discretion obtained for them, from the Great Mogul, the villages of Chuttanuttee, Govindpore, and Calcutta, with all the rights and authority of native Zemindars. Here they soon commenced the erection of a fortress, which

A. D.
1689.

A. D.
1691.

Obtain further possessions in Bengal—build Fort William. Calcutta constituted a presidency.

A. D.
1698.

CHAP.
III.

they called Fort William, in honour of William III., by whom the Company's charter was this year renewed, in terms favourable to their growing prosperity. Acting, however, in Calcutta under the eye of the powerful Nabob of Bengal, and warned by painful recollection of the consequences of their former presumption, they continued to proceed with great caution lest they should awaken the Nabob's suspicions. In the year 1707, Fort William was elevated to the rank of a presidency; and the three British presidencies being now well established, they acted for some years with powers independent of each other.

A. D.
1707.

Self-defence
called for
the extension
of their
power.

15. By these means were laid the foundations of the British empire in the East, which became within the eighteenth century more extensive than that of the Great Mogul himself. The different stages of its progress to its present magnitude; the constitution of its government; its operations, civil and military; and its mercantile transactions, we leave to secular historians; * merely offering a passing remark in vindication of the motive which generally urged the English forward to the acquisition of this vast empire. The ambition of power does not appear to have been their object: and seldom did they seek it beyond what was found indispensable to their personal safety and their commercial interests. We do not remember an instance of their wantonly attacking a native sovereign who had given them no provocation: and on several occasions, when a hostile prince

* The best histories of British India for the general reader's information are, Orme's *History of the Military Transactions in Hindostan*.—Colonel Mark Wilks' *History of the South of India*.—Sir John Malcolm's *Political History of India*.—Mills' *History of British India*.

has been subdued by their arms, they have restored him to his throne; taking the precaution, indeed, of placing a British resident at his court, to counteract the influence of their European rivals, by whom the natives were often, we may say, generally, instigated to declare war against them. Such is the deliberate judgment of one who, from long experience, both in a military and diplomatic capacity, was competent to speak confidently on the subject. He says, "We have been reluctantly compelled, by events far beyond our power to controul, to assume the duties of lord-paramount of that great continent." "Increase of territory will, in spite of all our efforts, come too rapidly. The cause which has compelled, and will continue, beyond all others, to compel us to increase our dominion, lies deep in the character of our power."⁵ We have seen enough in this brief review of their history to confirm this assertion. The British acquired their original possessions in India, either by purchase of petty princes, or by grant from the Great Mogul. The efforts made by their restless and inveterate enemies to dislodge them, were all ultimately defeated; and they led unavoidably to the extension of their dominions and the consolidation of their power. It cannot be denied, that instances of perfidy and cruelty have occurred in individuals employed by the English: but these form exceptions to the general character of the service, and, when exposed, they have always been reprobated by the nation. In the

A. D.
1707.

⁵ Sir John Malcolm's Memoir of Central India, vol. ii. pp. 264—268. At the close of the last Mahratta war, the late Marquis of Hastings, then Governor General of India, made a similar avowal in reference to that sweeping campaign. See the author's Reply to the Abbé Dubois, pp. 250, 251.

policy and operations of the British government in India, it would be difficult to find any thing that was not justified by the principle of self-defence: and in their commercial transactions, their honourable dealing was the subject of general admiration.

Their responsibility to God for their Eastern empire too little regarded.

16. It is important, however, to inquire for what purpose Divine Providence has made the English masters of this extensive and magnificent empire? Who can be so vain as to imagine, that the Almighty has made *their merchants princes*, for their own deserts and glory; or so selfish as to conclude, that He has opened to them these sources of wealth and luxury for their own aggrandizement and indulgence? It is natural to man to flatter himself that he deserves the favours he receives, and that he is at liberty to expend them upon himself. But this were wholly to misinterpret the gracious dispensations of God, and to provoke Him to recall the gifts of which such conduct would prove us to be unworthy. He, therefore, warned His ancient people against this temptation to vanity and self-indulgence, lest the very blessings which He was about to confer on them should prove their ruin. They were not to say in their hearts, that their own power and the might of their hand had gotten them that wealth; nor that the Lord brought them in to possess the land of promise because they were more righteous than other people. No,—but He commanded them to remember the Lord their God, that it was *He* that had given them power to destroy their enemies and to get wealth, that He might establish His covenant which He swore unto their fathers.⁶ This covenant was made with Abraham, and it in-

⁶ Deut. viii. and ix.

sured, first, to his immediate posterity possession of the promised land; and, ultimately, the everlasting blessing of the Gospel to all the nations of the earth.⁷ This blessing was to come through Abraham's "seed," the incarnate Redeemer of the world. Who then that believes in His Redeemer can doubt, that all the ways of God with men are so ordered as, in the fullness of time, to bring to pass this universal blessedness? When a Christian nation is exalted in the earth, what ought they to conclude the Divine purpose in their elevation to be, but that they may spread abroad the knowledge of that Name which is above every name, and at which every knee shall bow, of things in heaven, and things in earth, and things under the earth? It is written, that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father:⁸ and Christians are expected to carry the knowledge of Him as far as their power or their influence may extend.

Vast, tremendous indeed, then, is the responsibility attached to the British government in India! And how have they discharged it? As far as this History has advanced, they seem to have paid little attention to the subject. Of the efforts of the British, whether individuals or the government, at home or abroad, to impart a knowledge of their religion to the benighted natives swarming around them, we blush to own that there is little yet to record. Other nations, both Romanists and Protestants, no sooner gained a footing in the country, than they attended to the conversion of the natives. "The Portuguese, the Hollander, the Dane," and, we may add, the French, "all seem to

A. D.
1707.

⁷ Genesis xxii. 18.

⁸ Isaiah xlv. 23. Rom. xiv. 11. Phil. ii. 9—11.

have remembered that their acquisitions in the East brought with them the imperative duty of honouring the name of their God and their Redeemer, in the sight of the Pagan and the idolater. Nay,—not only the Papal churches, and the Protestant missionary establishments, but the very mosques and minarets of Hindoostan, seemed to condemn, in language of burning rebuke, that religious apathy, which would allow to every earthly interest an overbearing precedence above that *one needful thing* which ought, most righteously, to take the lead in every human enterprise.”⁹

This rebuke is too well merited: nor is it much qualified by the apology offered for the British government, on the plea of the rapid and unexpected growth of their Indian empire, and the precarious tenure on which their possessions were long held. This was, indeed, “singularly adverse to the formation of permanent religious establishments in that country;” but it should be remembered, that the other European powers in India, who were more attentive to this duty, were placed in similar circumstances: no satisfactory reason, therefore, can be assigned, why the British should have been less attentive than those Christian nations to the propagation of their religion to the extent of their means and opportunity.

17. The first instance of attention that appears to have been given to this subject, was the “great design,” as it has been justly called,

Oliver Cromwell's missionary design; the little measure of attention subsequently given to the subject.

⁹ Life of Bishop Middleton by the Rev. C. W. Le Bas, vol. i. ch. ii. It has been seen in this History (b. ii. ch. iii. sec. 1.) that the Portuguese also were for some years very slow to enter upon this important duty. But their procrastination was far less culpable than the neglect of the British, because their circumstances, for a long time at least, were less favourable for the attempt.

“ of Oliver Cromwell. Had he found it expedient to assume the crown, he resolved to commence his reign with the establishment of a council for the protestant religion in opposition to the congregation de propaganda fide at Rome. He intended it should consist of seven counsellors and four secretaries for different provinces. These were, the first, France, Switzerland, and the valleys; the Palatinate and the other Calvinists were the second; Germany, the North, and Turkey were the third; and the East and West Indies were the fourth. The secretaries were to have 500*l.* salary a-piece, and to keep a correspondence everywhere, to know the state of religion all over the world, that so all good designs might be by their means protected and assisted. Stoupe was to have the first province. They were to have a fund of 10,000*l.* a year at their disposal for ordinary emergencies, but to be farther supplied as occasions should require it. Chelsea College was to be made up for them, which was then an old, decayed building, that had been at first raised to be a college for writers of controversy.” Burnet adds to this account. “ I thought it was not fit to let such a project as this be quite lost: it was certainly a noble one; but how far he would have pursued it, must be left to conjecture.”¹ It must be conceded, however, that, as Protector of the Commonwealth, he acted upon this fundamental principle of good government, *the duty of the state to provide religious ordinances and instruction for its subjects*; and we may at least presume, that the

A. D.
1707.

¹ Bishop Burnet's History of his own time. The Bishop says, that he obtained his information from Stoupe himself, who was a Grison by birth, and at one time much trusted by Cromwell in foreign affairs. Vol. i. pp. 82, 83.

ruler who conceived such a design, would have felt no scruple in employing the public money to carry it into effect. It is to be regretted that such a project was afterwards left, by the legitimate government of Great Britain, to fall to the ground. In the reign of dissipation that followed, under her second Charles; and in the unsettled state of affairs under James II., in consequence of his designs against the protestant institutions of the country; we cannot be surprised that no attention was paid to so remote an object: but there have been governments since that period who might have been expected to act in some measure upon Cromwell's suggestion.

In the midst of this national apathy, the church made some attempt to rouse public attention to this important duty. In the year 1694, five years after the accession of William and Mary, the subject was presented to the notice of the country by the learned Dr. Prideaux, dean of Norwich, in a paper which he drew up, "entitled, An Account of the English settlements in the East Indies, together with some proposals for the propagation of Christianity in those parts of the World." "In that paper, after contrasting the prosperous condition of the Dutch settlements, with the decayed and ruinous state of the English East India Company, the writer hesitates not to ascribe the difference to the care of the Dutch to promote the honour of God in those regions, and the total neglect of that duty by the English. He complains that, while the Dutch settlements were provided with missionaries, and their factories and ships with able ministers, the English crews were left wholly without prayer, instruction, or sacraments,—the chap-

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lains at their factories were depressed, and nearly rendered useless by the utter inadequacy of their allowances,—and the promotion of Christianity among the natives was altogether neglected. In order to redeem the English name from this reproach, and to procure the blessing of God on their undertakings, he proposes a scheme embracing a variety of objects; among others, that schools and churches should be erected at the chief settlements; that missionary stations should be fixed; that a seminary should be established in England to train persons for the supply of the eastern missions; that, after a time, the persons to be prepared for this duty at the seminary, should be brought from India; and that when Christianity should have made sufficient progress in these parts to encourage the settling of a Bishop in India, the seminary should be removed thither, and be placed under the charge and government of the Bishop. And he adds, towards the conclusion of the paper, that experience has shown, in the West Indies, as well as in the East, that the existing evils and deficiencies cannot otherwise be remedied than by settling bishops and seminaries in those countries where ministers may be bred and ordained upon the spot.”²

Many years elapsed before this suggestion was fully adopted; but it, most probably, occasioned the recognition of this duty by the Legislature of Great Britain four years after, at the next renewal of the East India Company’s charter, whereby they were enjoined³ “con-

² Life of Prideaux, 1748, p. 161—183. Le Bas’ Life of Bishop Middleton, vol. i. ch. 2. Report of the Society for Promoting Christian Knowledge for 1812, p. 213, &c.

³ Charter, 10th William III. 5th Sept. 1698. See an abstract of the Christian Knowledge Society’s Annual Reports

stantly to maintain in every garrison and superior factory one minister, and to provide there also one decent and convenient place for divine service only." And, further, it was appointed that "such ministers as should be sent to reside in India, should apply themselves to learn the native language of the country, the better to enable them to instruct the Gentoos, who should be servants of the Company, or their agents, in the protestant religion." It was also provided that these ministers should be approved by the Bishop of London, and, consequently, should be of the Established Church. These enactments are the more remarkable and important, for being passed at a time when the relations of the Company with India were almost exclusively commercial, and their establishments little more than trading factories; thus practically recognising the principle which extends the responsibility of Christian governments to the spiritual interests, not only of their political dependencies, but even of their mercantile settlements; and, further, acknowledging that they are bound to attempt, by every prudent and legitimate method, the conquest over heathen prejudice and superstition.⁴

These injunctions of the British Legislature were not followed by corresponding exertions to discharge the obligation so distinctly acknowledged. For some time after, the English residents were very inadequately supplied with chaplains; and those gentlemen were never *required* to do more than attend to their official and correspondence relating to their Indian missions, pp. 627, 628.

⁴ *Ibid.* This religious obligation was recognised in subsequent renewals of the company's charter in the next century: but it would be premature here to take a more particular notice of them and their results.

duties to their own countrymen. Early in the next century, however, when recording the labours of the Christian Knowledge Society's missionaries on the Coromandel coast, we shall have to relate several instances of chaplains, who, of their own accord, co-operated with the missionaries in their great undertaking. It will then be seen also, that the local governments countenanced their important work, and occasionally afforded them facilities of great value. But all this depended upon the disposition of individuals; consequently the effect was partial, and not to be calculated upon when those immediately friendly to the progress of the Gospel were removed. On the part of the government generally, whether at home or abroad, there was nothing like the practical recognition of the duty which other powers had given, to establish missions for the avowed object of converting the heathen to Christianity.⁵

18. But, though the British authorities were thus indifferent about the religion of their heathen subjects, they did not interfere with the Romish missionaries, but left them at liberty, with the single exception of the Jesuits, to prosecute the work of conversion. Indeed, they favoured them with more than bare toleration: for about the close of the seventeenth century, they took some pains to procure a religious teacher for the numerous romanists within the Madras presidency. A capuchin missionary, named Father Euphrem, touching at Fort St. George, on his way to their mission at Pegu, was invited by the English to remain there, and take charge of the members of his church

English encourage Capuchins at Madras.

⁵ We have reached the year 1839 without obtaining this, or anything more than the mere toleration of the voluntary exertions of others in the missionary field.

within the company's territories.⁶ Assured of protection and assistance in the exercise of his functions, he acceded to the proposal, and, under the auspices of the English governor, founded a capuchin establishment at Madras which exists to the present day.

Rescue a
Capuchin
missionary
from the In-
quisition at
Goa.

19. This missionary had not entered long on the duties of his office before he received substantial proof that his confidence in the English was not misplaced. On one occasion, when preaching upon the honour that belonged unto God, he exposed the idolatry of the Romish practice of giving greater honour to the Virgin Mary, and carefully explained the difference between the homage due to God, as Creator, and the respect to be paid to the memory of the Virgin, who, he said, was a mere creature. This was heard by some Portuguese, who had come from St. Thomé; and, being "as superstitious as the heathen," says the *Romish* author, they were much offended at his so depreciating "the Queen of Heaven," and reported the heretical sentiment that he had uttered to the Inquisition at Goa. The inquisitors, who were Jesuits, sent immediate orders to have him apprehended, and transported to Goa. But it was no easy matter to execute these orders while he was under British protection: they, therefore, resolved upon a stratagem to draw him away from Madras. A feigned disturbance was raised at St. Thomé, which Father Euphrem was sent for to appease: but he had no sooner arrived than he was seized by the officers of the Inquisition, and carried to Goa as a criminal, bound hand and foot. Arriving there at night, he was hurried at once

⁶ *Memoires du P. Norbert, tom. iii. p. 56.*

from shipboard, and immediately thrown into one of the dungeons, without going through even the form of a judicial process. The English, at Madras, no sooner heard of this tyrannical proceeding, than their indignation was roused, and they resolved without delay to break the prisoners bonds and restore him to liberty. For this purpose they sent a vessel to Goa, with eight or ten resolute men on board, who, immediately on their arrival there, presented themselves at the gate of the Inquisition, with their weapons concealed under their clothes, and pretended that they were come peaceably, merely wishing to pay a visit to the court. Having gained admittance, two of them secured the gate, and the rest rushed forward sword in hand, and threatened the Inquisitors with instant death if they did not open the prison doors, and set Father Euphrem at liberty. The Father was soon restored to them, when they carried him off in triumph, the sentinels keeping the gate till he was safe on board. They then followed, and the vessel sailed for Madras, where they arrived in safety, and re-instated the Father in his mission, rejoiced at having escaped out of the hands of "his tormentors," and filled with gratitude to his generous deliverers. "It required," says our *Romish* author, "English courage for such an expedition. If Father Norbert had fallen into such a net after his funeral oration, it is very doubtful whether the French at Pondicherry would have exposed themselves to such hazard to draw him out of it, however convinced they might have been of his innocence."⁷

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⁷ Memoires du P. Norbert, tom. iii. pp. 56, 57. The funeral oration here alluded to was delivered at Pondicherry by Father Norbert in 1737, on the death of M. de Visdelou, vicar apos-

After this, the Capuchins acknowledge with gratitude the continuance of the favours shown them by the English at Madras, where their mission prospered to such an extent, that in 1715 they numbered twenty thousand souls^a—no inconsiderable proportion of the whole population within the presidency, which did not much exceed one hundred thousand. They were allowed to build a spacious church on an eligible spot of ground, and were also greatly assisted in its erection by the munificence of the British Governor.

Refuse to
countenance
the Jesuits,
for reasons
assigned.

20. The romanists on the coast of Coromandel acknowledged the Bishop of St. Thomé for their diocesan; but the present Bishop being a Jesuit, he was not permitted to visit Madras in his episcopal capacity. The English, as well as the Dutch, had too good reason to exclude the Jesuits from their possessions; and it was this which caused the members of that society to feel very jealous of the Capuchins, whom they tried very hard to supplant: “but nothing,”

tolic at that station: “in which the preacher took occasion to inveigh against the violence with which the Jesuits had resisted M. de Visdelou’s authority, though acting as the Pope’s representative. Ibid, tom. ii. pp. 468, &c. The liberation of Father Euphrem has been attributed also to the influence of persons in authority at home and in India; but it was very unusual for the Inquisitors to yield to any such influence: and had the story of the Englishmen been untrue, the Jesuits would certainly have contradicted it. See Chandler’s History of Persecutions, pp. 176, 177.

^a This, like the other Romish missions, has since declined. In 1815, when the population of Madras was increased to about 400,000, the mission was stated to contain only 10 or 12,000 Christians of several descriptions, natives, country born, &c., living at Madras and its vicinity. It was then under the direction of Italian Capuchins, having for their superior an apostolic prefect, and holding their spiritual powers from the congregation *De Propagandâ*. Abbé Dubois’ Letters, pp. 60, 61.

says our author, "is more difficult to execute with such a people as the English, who know the Jesuits well, and whom it is not so easy to gain over as the French Company, who had allowed them to establish themselves at Bengal, Pondicherry, and Karical." The Bishop, finding that there was no hope of his being allowed to exercise his episcopal functions at Madras, expressed a wish, through the Capuchins, to receive an invitation from the governor to pay him a visit; for he was apprehensive that his total exclusion from the presidency would prejudice the native Christians against his jurisdiction. The invitation was easily obtained, and was sent through the Capuchin fathers, who were authorized to assure him that he might come in perfect safety. This, however, was not all he wanted, his object being to secure such a reception as would imply a recognition of him as the diocesan of the place. He, therefore, wrote again, desiring to know with what honour he should be received. At this the Englishman was much displeased, and replied, *Tell the Bishop of Meliapore that I will receive him as a good merchant,*⁹ in allusion to the extensive commerce in which the prelate, and most other Jesuits in India, were constantly engaged. The Capuchins tried hard to pacify the governor; but, not succeeding, they begged to be excused sending their Bishop such an answer. The Englishman took this in good part, and wrote himself: but the Bishop, seeing that he had nothing to gain for the honour of his office by a visit on such terms, said no more about it. He did not fail, however, to resent upon the Capuchins

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⁹ *Comme un bon marchand.* Memoires du P. Norbert, tom. i. pp. 345—354.

the affront he had received; for he attributed it to their unfriendly offices with the Governor.

Lest this Englishman should be deemed uncourteous, or, what is worse, intolerant toward the prelate, we ought to bear in mind the political character of the Jesuits, and the exclusive pretensions of their church; the perseverance with which they press forward to the summit of power, both civil and ecclesiastical, wherever they can gain a footing; and the cruelty and intolerance with which they have invariably exercised their authority when attained. The governor of Madras was awake to this danger, and knew that he was only guarding his country's interests, and the personal safety and liberty of those under his protection, when resisting all the efforts of the Jesuits to take this first step in their usual course of ambition and oppression. His conduct towards the Capuchins ought to be sufficient to shield his memory from all imputations of *religious* prejudice in the matter. He was acting the part of a faithful and prudent statesman; and who can tell how far the prosperity which the British have subsequently enjoyed in India, is to be attributed, under Divine Providence, to such judicious precautions in the infancy of their eastern government?¹

¹ The following letter, published not many years before, will show that the British protestants had no slight cause to watch the Jesuits, and hold them at bay, at home as well as abroad. It was written by one *Con à Mahony*, an Irish Jesuit, and printed at Lisbon, "but was pretended to be printed at Frankfort, in 1645." This "exhortation to his countrymen, to cut the throats of all the *Protestants in Ireland*," will need no comment.

"My dear Irish, go on, and perfect the work of your liberty and defence, which is so happily begun by you, and

21. While, however, we vindicate the policy of our countrymen in making this discrimination between the Jesuits and other orders of romanists in India, and think them, as in the case of the Dutch, justified therein by the law of self-defence; it cannot but be regretted, by every one who knows the worth of pure religion, that the *British Legislature* did not from the first acknowledge the obligation that Divine Providence had laid upon them, to provide means for the religious instruction of the heathen brought under their dominion.

By a *Christian* government, this duty ought to have been regarded as paramount to every secular consideration: but experience has proved, to all who have had patience and candour to investigate the course of events, that it would have been also sound policy, even in a temporal view of the question. So far from there being any

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Duty and
policy of
promoting
Christianity
in India.

kill all the heretics, and all that do assist and defend them: you have in the space of four or five years, that is, betwixt the year 1641, and the year 1645, wherein I write this, killed a hundred and fifty thousand heretics, as your enemies do acknowledge, neither do you deny it: and for my own part, as I verily believe that you have killed more of them, so I would to God you had killed them all; which you must either do, or drive them all out of Ireland, that our Holy Land may be plagued no longer with such a light, changeable, inconstant, barbarous, ignorant, and lawless generation of people." Neither was this Jesuit one jot more merciful to the King than he was to his protestant subjects; concerning whom he saith in the same exhortation: "We, catholic Irish, will not, nor never would, neither ought we to suffer our country to be ruled by a proud King, who calls himself the head of the church: let us, therefore, chuse a Catholic King from among our own brethren; and let us have Irish Catholic judges and magistrates to rule us in all matters temporal, and the Pope in all matters spiritual."—Geddes' History of the Expulsion of the Moriscoes out of Spain, pp. 84, 86.

reasonable cause for the apprehensions that have sometimes been expressed, lest the natives should have been jealous of any attempts to introduce among them the religion of their rulers, there is reason to believe that they would have respected them the more on that very account: while those of them whom it might have pleased God to convert to the Christian faith, would have been personally interested to maintain the British rule, and felt bound to their Christian governors by a tie more sacred, and, therefore, more permanent, than any that can be formed by mere sublunary calculations. So true is it in such cases, as in all others, that duty and interest go together, and advance each other. Every attempt, then, to discourage missionary exertions in India has proceeded from a very short-sighted policy indeed; besides being a palpable dereliction of a most sacred duty.

Instead, however, of indulging in reproaches against those, who, in times past, paid so little regard to their responsibilities as Christian rulers; or in conjectures as to what might have been the result of a more consistent mode of proceeding; it will be much more grateful to the mind, to render unto Almighty God the tribute of praise for His forbearance towards our country, which, as far as His peculiar glory is concerned, has hitherto occupied His eastern vineyard, as a *cumberer of the ground*. And these, our thanksgivings, shall be followed by fervent prayer, that He will henceforth vouchsafe to the Sovereign and Government of this great empire, a measure of wisdom and grace so to carry forward His merciful design in committing to them the occupation of India, that hence-

forth the record of their progress in that vast region may run in a parallel line with the HISTORY OF CHRISTIANITY. Then shall we, or our posterity, rejoice to contrast the light of the future with the darkness of the past.

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CHAPTER IV.

ROMISH MISSIONS AT PONDICHERRY.

French missionaries of Pondicherry interrupted by the Jesuits, who impose on the Pope.

1. THE French, as related in the preceding chapter, succeeded in obtaining a settlement at Pondicherry in the year 1664. Following the example of the Portuguese, they directed their missionaries to attend to the conversion of the natives. These monks were of several orders, and for a time they appear to have co-operated harmoniously and with some success. But many years did not elapse before the Jesuits came among them, and began to interrupt them in their work, as they had done at Madura and in Malabar.

The accommodating system of these intruders, and the protests of all other orders of monks against their conformity to the Heathen superstitions, have been already noticed : and at the same time some reference was made to the constitution obtained from Pope Gregory XV., prohibiting all such customs as could not be adopted without compromising the Christian religion. This constitution was sent direct to the Jesuits, in the year 1623 ;¹ but they contrived, as was

¹ N.B.—To avoid the frequency of reference to the authority now used, it may suffice to state here, that nearly the whole of this chapter will form a brief analysis of those parts

related in the last chapter, to conceal it from their opponents until 1680; and in the mean time they persisted in evading all its requisitions, and in sending to Rome false reports of their proceedings. They assured the Pope, that the use of sandal wood, the brahminy cord, ashes of cow-dung, and other Hindoo customs, about which so much noise had been made, were only marks of civil distinction, and not at all affecting their religion: and that their use was justifiable according to the intention of the persons adopting them.

2. While thus imposing on the sovereign pontiff, they carried matters with a high hand in India; not only themselves forbidding the parriar converts to enter any church, but commanding all missionaries of other orders to do the same. One Jesuit Bishop went so far as to threaten them with ecclesiastical censure, if they refused to comply with this inhibition. This was done to conciliate the brahmins, who never allow a *heathen* parriar to cross the threshold of their pagodas: so that the respect of persons, which the Word of God expressly prohibits,² was to be continued in the Church, in order that the brahmin might be able to assume the Christian name without sacrificing the arrogance peculiar to his caste. Retaining this haughty spirit, he must be a stranger to the first principles of Christianity: for if devoid of meekness and lowliness of heart; if we love

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The Jesuits' arrogance and superstitions condemned by the Pope.

of the MEMOIRES HISTORIQUES, by R. P. Norbert, which relate to the narrative here given. That work is in 3 vols. 4to. It was presented to the Pope, Benedict XIV., and published under his express sanction, after undergoing a careful revision by the papal authorities. This fact the reader should bear in mind, lest some of the transactions now to be recorded should seem too atrocious for belief.

² James ii. 1, &c.

not the poorest brother as ourselves; we can have nothing of the mind of Christ, and are, therefore, none of His.³ But the Jesuits understood as little of this fundamental doctrine of the Gospel as their proselytes, and hence their disgraceful sacrifice of the poor Christians' liberty to the pride of the lordly brahmin.

It was manifest to all other orders, that the Jesuits were thus doing evil to the cause of religion for the advancement of their own society's prosperity: but they were determined to go on in their own way, unmoved by the most temperate remonstrances, and defying all opposition and authority. Their opponents continued loudly to complain of their adoption of several heathen customs, in their mode of performing the rites and ceremonies of the Church. The following instance may be taken as a specimen of their conduct in these matters. At Pondicherry, in the year 1700, they celebrated the assumption of the Virgin Mary with unusual solemnity: but the pomp and ceremony on the occasion were deemed, by the more conscientious, injurious to the Virgin, and scandalous in the eyes of the spectators. Many and loud complaints were made, because a vast quantity of drums, hautboys, trumpets, and other musical instruments were hired from the neighbouring pagodas, together with a band of those heathen musicians who were constantly playing in the temples, and before the false gods of the Hindoos. This, instead of increasing the grandeur of "the holy Mysteries and Divine offices," was regarded as a gross profanation of sacred things. The service concluded with a procession which lasted three hours,

³ Matt. xi. 29. 1 John iv. 20, 21. Rom. viii. 9, &c.

commencing at nine o'clock and ending at midnight. An image of the Virgin was carried on a litter, resembling that on which the heathen bear their idols in similar processions. Instead of the glory which usually encompasses the head of a Romish saint, they adopted the splendid circles that are used to decorate the pagan images. Numerous persons marched on both sides of the litter, carrying parasols to shelter the image from the sun, after the heathen manner. One with a napkin kept brushing away the flies; which also was in imitation of the heathen, who pretend that their idols are incommoded by those insects. Throughout the procession neither prayers nor hymns were chanted, the whole being conducted, say the Romish missionaries of other orders, more like an idolatrous service than a Christian solemnity. The tumult and din that prevailed throughout, are compared to the confusion attending the marriage procession of a Hindoo.

Several other ceremonies equally reprehensible are described; particularly their carrying in procession a small piece of the garment of Francis Xavier,⁴ with all the honours paid to the consecrated wafer, which they call, "the

⁴ In the chapter upon the mission of F. Xavier, mention was made of the invocation of that missionary "as a tutelary saint," by "the ignorant and superstitious inhabitants of India." (Vol. i. p. 211). A small tract has recently been published at Paris, *for circulation in England*, entitled,— "Glance at the Institution for the propagation of the Faith." At the opening of this work it is said—"To co-operate with this great Institution, only two things are necessary: I. To apply, once for all, to this intention, the Pater and the Ave of morning and evening prayer, adding each time this invocation: 'St. Francis Xavier, pray for us.'"

It appears from this, that even the superior intelligence of Europe is not yet sufficient to preserve many of its inhabitants from such gross superstition.

adorable body of Jesus Christ." These specimens of practices so wicked, and so dishonourable to the very name of Christianity, must surely suffice.

The conductor of the mission at Pondicherry joined in the general protest against such a prostitution of things that he esteemed sacred; at which the Jesuits were greatly incensed, and abused him roundly for presuming to find fault with them, and especially for writing to Rome, for the purpose, as they said, of rendering their faith suspected, and obtaining the condemnation of their conduct. Hitherto the Pope, though informed of all that transpired, had been induced by the counter-statements of the Jesuits to discredit the reports of their misconduct; but now, the representations of the opposite party being confirmed by many persons returning from India, his mind was at length more correctly informed, and he wrote letter after letter, positively commanding the Jesuits to refrain from practices so injurious to the Church, and requiring all orders of missionaries, upon pain of censure, to observe a uniformity of proceeding, and in every respect to conform to the established rites of the Church.

3. In the following year a violent attempt of the Jesuits to interfere with the brahmins had nearly proved fatal to the French interests at Pondicherry. Not far from their Church in that town stood a heathen pagoda, where the pagan priests, with permission of the French governor, assembled night and day to offer the accustomed sacrifices in honour of their Gods. This greatly annoyed the Jesuits, who importuned the governor to put a stop to these idolatries, and destroy the pagoda. After some demur, he was weak enough to listen to their

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Their violence and perfidy with the brahmins bring Pondicherry into jeopardy.

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solicitations, and issued an order to the brahmins, either to pull down their pagoda, or quit it and leave the town. The Jesuits had led him to believe, that on the publication of such an order they would quietly submit, and bring him their keys ; but the event soon disappointed this expectation. The brahmins were roused to such a pitch of indignation, that three days after they assembled at the gates, to the number of about five-thousand, and declared that they were determined to depart from the place. This threw the whole town into commotion. The number of the persons gathered together was soon doubled ; all the bazars were closed ; the artizans suspended their work ; and the governor, greatly alarmed, tried in vain to appease the tumult. It was to little purpose that he assured them that their pagoda was yet entire, and that it should not be destroyed. They shut their ears to these vague words, as they deemed them, and would trust to nothing short of a written promise that should concede all their demands ; and this he felt himself constrained to grant. Going in person amongst them, he satisfied them that he had revoked the obnoxious order, and that nothing in their temple should be touched. This step averted the danger that threatened the town, and is said to have preserved to the French Company their principal establishment in the East.

It has been justly remarked, that the jeopardy into which the Jesuits had thus brought the whole colony, ought to have taught them to be more cautious in future how they interfered with the heathen ; but nothing was farther from their minds than to learn such a lesson from the circumstance. They would not have relinquished their present design if they could

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have induced the governor to persevere. "Why yield to the seditious?" they exclaimed.— "Ought we not to fall upon this rabble, and burn them alive in their pagoda?" Upon this the opposite party, consisting chiefly of Capuchins, demanded—"Is it thus, then, that they are accustomed to act with apostolic zeal? Could any one be so infatuated as to believe that the three hundred men who garrisoned the place, the whole of whom were not French, together with about five hundred Malabar Christians, were able to oppose thirty thousand heathen?" Such an attempt would, there can be little doubt, have ended in the ruin of the Roman Church and the French interests in the neighbourhood. Besides, the English, their vigilant and powerful rivals at Madras, are reported to have offered refuge to the brahmins, and to have promised them better treatment and greater advantages under their government: but we do not learn whether, or to what extent, their proposals were accepted.

The heathen might well exult in their success. They now carried their idols about with more than usual demonstrations of joy, and openly declared, that they would no longer have any respect for a religion that sanctioned such a breach of faith, the violation of treaties so often made, and the disregard of privileges granted to the natives of the colony. Such was the effect of this treatment upon the natives generally, that many who before were inclined to embrace Christianity, now changed their minds, and became more confirmed than ever in idolatry.

4. It has very justly excited astonishment, that missionaries so intelligent, in many respects, as the Jesuits usually were, should per-

They forcibly deprive the Capuchins of some land.

sist in demanding the destruction of this pagoda, when they saw what was likely to ensue; but their motive soon became apparent. All their clamour had just about as much relation to the honour of Jesus Christ, as that of Demetrius had to the greatness of Diana of the Ephesians.⁵ In fact, they desired above all things to acquire a reputation at Rome that might counteract the statements made there to their prejudice; and this they hoped to obtain by the destruction of an idolatrous temple: for how, they might then argue, could they be suspected of a predilection for superstitions against which they showed so much zeal? They had an eye also to the land belonging to the pagoda, of which they intended, when the building was removed, to take possession, as well as of an excellent garden, the property of the Capuchins, that was contiguous to it. These two enclosures they meant to join together, and appropriate to their own use. The Capuchins proved less able to resist their unjust designs than the heathen; for they were robbed of their garden, while the brahmins kept their pagoda and land. This caused it to be facetiously remarked to the French, That the Devil knew how to preserve his temple from the Jesuits' hands; while they had richly indemnified themselves for their defeat by taking forcible possession of the Capuchins' garden. The Capuchins, however, bore this violence very patiently, saying, That they would willingly have relinquished their property, without carrying their complaints to the holy see, if they could have seen the rites of the Roman Church as duly performed there as when the ground was in their own possession. Had this

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⁵ Acts xix.

forbearance been shown for the sake of the unadulterated Gospel, we should have hailed it as a ray of light beaming from heaven to illumine this dark page of history: but, we must confess, we cannot sympathize with these missionaries in their lamentations over the ceremonies of Rome.

They cause a violent persecution, and the ruin of the missions in Tanjore.

5. The Jesuits are the last to learn wisdom from experience. Soon after the events just related, their infatuation ruined, for a time, the interests of Rome in the kingdom of Tanjore. Accustomed annually to perform a tragedy before the door of their church at Pondicherry, this year they acted the martyrdom of St. George. The disastrous termination of this piece of folly was enough, says our author, to draw tears of blood from all eyes. The legend of this pretended martyr is this. As he was being led in triumph to the heathen temple, when he approached the image of Apollo, he is said to have stretched out his hand, and made a sign of the cross, saying, "Do you wish me to offer you sacrifices which are due only to the true God?" To which it is pretended that the idol replied, "I am not a God. There is no other God than He whom thou dost preach." At that instant sounds the most alarming are said to have risen in the temple. All the idols present crumbled into powder, and the attendants stood still, filled with astonishment, and transfixed with terror.⁶

⁶ This marvellous account is given in the Roman Martyrology as historic fact: but it has long been questioned whether such a person as St. George the Martyr, or *George of Cappadocia*, ever existed. Some writers have supposed that the representation of *St. George and the Dragon* is a mere symbol of victory. There can be little doubt, however, that this George was an Arian Bishop of Alexandria, in the reigns of Constantius and Julian, and that he was an infamous character.

Such was the subject of the Jesuits' tragedy this year. They made a native Christian perform the part of St. George, and substituted Brahma, Vishnoo, and other Hindoo idols, for the gods of pagan Rome. When the moment arrived for overturning these images, the man who personated the martyr made the sign of a cross; but seeing that it produced no effect upon the heathen gods, he and the rest of the actors threw themselves upon them, broke them to pieces and trampled them under-foot. The brahmins and other heathen present at the exhibition, were seized with horror and rage at this public insult offered to their deities, and immediately took measures for revenge. They wrote to the brahmins of Tanjore, a kingdom not many miles south-west of Pondicherry, relating what had happened; and the news did not fail to excite public indignation, and to increase the enmity already felt in the kingdom of Tanjore against the Christian religion.

A brahmin at court, who had charge of the education of the Rajah's son, thought of avenging this wanton insult at once with the blood of the perpetrators of the deed: but on further deliberation, he resolved to begin with exciting the

and put to death in the latter reign by the violence of the populace, whom his avarice and insolence had irritated to the highest degree. Socrates, Scholast. Ecc. Hist. b. iii. cc. ii. and iii. Gibbon's Roman Empire, ch. xxiii. George was not canonized till about a century after his decease: and some suppose that he is the person "whom monkish ignorance hath exalted into St. George, the champion of England, against all the rules of history, geography, and common sense." — Milner's Ch. Hist. cent. 4, ch. ix. The author was once surprised to see an image of St. George and the Dragon in a Syrian Church in the interior of Malabar. No doubt it had been placed there by the Romish missionaries, as the Syrians knew nothing of the legend.

Rajah's anger against them, and for this purpose he had the Jesuits' tragedy repeated in his presence. The Rajah, amazed to see the brahmins, the defenders of their gods, commit such an outrage upon them, demanded the reason. They instantly vociferated,—“It is thus, great King, that the Christians, to whom you have hitherto afforded protection in your dominions, have insulted and profaned your gods. If your majesty do not take vengeance upon them, we shall draw down on our heads unnumbered calamities.” At this the Rajah was filled with wrath, and replied too much in accordance with the brahmins' desire. He immediately ordered a particular account to be taken of all the Christians in his kingdom, and issued a command, that those who would not renounce “this insolent religion,” should be treated with the greatest rigour. Every where they were severely beaten with rods, thrown into prison, and there left to perish with hunger—so extreme were the miseries which the Jesuits had thus brought upon the best of their disciples! But multitudes chose to renounce their faith rather than suffer for it. The severe decree was scarcely published before it caused a general apostasy, especially among the new converts. A few sought refuge among the christians on the coast: and of those who remained, a very small number were found of sufficient constancy publicly to confess the name of Jesus, and to cement with their blood the foundations of the mission in that kingdom. Indeed, what faith and perseverance could be expected in those who had been taught so little of the principles of religion, and been permitted to blend idolatry with Christianity? Instead of imitating the first christians, who ran to

martyrdom, they threw themselves in crowds into the pagodas, and there freely rendered homage to their ancient divinities. But the persecutors were not satisfied with this equivocal token of their return to paganism, seeing how little those persons were to be depended on who had already shown such instability of character. They, therefore, marked them on the shoulder as worshippers of Vishnoo,⁷ which they believed would conciliate that god, and insure his protection, both for these miserable apostates, and for the country.

A. D.
1701.

The native Christians were not the only sufferers on this occasion, two Jesuits being apprehended and thrown into prison. One, who had been ill some time before, died in confinement : the other was set at liberty on condition of his quitting the kingdom. All the Christian churches were pulled down ; the exercise of religious ordinances was every where prohibited ; and for a long time after, neither the Jesuits, nor any other orders of the Romish Church, were allowed to re-establish the mission of Tanjore.

6. The remarks of M. Norbert upon the result of this persecution are much to the purpose. He says, That the Church of Jesus Christ should be persecuted, is not to be wondered at ; for she teaches nothing that can please corrupt human nature. She promulgates a law that tolerates no strange gods, but, on the contrary, insists upon their utter demolition. At all times have the truths that she has announced

Romish historian's just remarks on this event.

⁷ This was done with an iron instrument, on which was engraved the image of the god. It was made red hot, and applied to the shoulder, in a manner similar to the mode of marking criminals in Europe who were condemned to the galleys.

drawn down upon her the enmity of pagans. Those whose errors she has combated have almost invariably become her irreconcilable enemies. But all the efforts of the most cruel persecutors have served only to render the Church more flourishing. The blood of martyrs that flowed in torrents over infidel lands, became as precious seed from which other martyrs sprang. Several of the fathers have observed, that the Church of Christ has always been so manifestly under the protection of Heaven, that she has never gathered more fruits, and never shone with greater brilliancy, than in times of persecution. It is, then, worthy of inquiry, how it happened that a similar effect did not follow from the present persecution? Why, among a vast number of natives said to have been converted to the faith, and whose conversion was so much vaunted; why did so few refuse, on the first threatening of persecution, basely to desert their faith, and return to the temples of idols? How was it that none were found faithful enough to make a public confession of their creed, and seal with their blood the vows they had voluntarily made at their baptism? If we are to believe the father Tachard indeed, no less than twelve thousand converts confessed the name of Jesus in this persecution.⁵ But it is justly remarked, that such a fact required much more for its confirmation than the air of assurance with which it was proclaimed by one, who has shown so little scruple in asserting what it was his own wish, and for the interest of his order, to have believed. Not indeed that he stands alone in these shameful attempts to impose on the pub-

⁵ Lettres édifiantes, &c. Letter to father de la Chaize.

lic.⁹ A father Martin, and several other monks, were equally zealous in this dishonest attempt to uphold the character of their order. How much more becoming the sacred office of Christian missionaries would it have been, to have groaned in secret before the throne of grace, over the multitudes whom their intemperate zeal had caused to apostatize from the faith.—Thus far this Romish missionary, and his observations commend themselves to the devout feeling and right mind of every Christian.

The object of the Jesuits in raising these imaginary trophies on the very ruins of their church which they had caused to be laid prostrate, it is not difficult to divine. We have remarked how important it was for them to stand well with the Pope ; and nothing could have tended more to depreciate them in his estimation, and to confirm the unfavourable accounts which he had received of their general proceedings, than a faithful representation of their temerity and its consequences on the present occasion. But they could not long conceal from the pontiff, Clement XI. the calamities that had been endured by the Christians, and the injury sustained by the Roman Church, in the kingdom of Tanjore.

7. Seeing how totally the Jesuits disregarded the papal remonstrances and briefs, the Pope determined at length to send a legate to India, possessed of sufficient ability, and invested with

A. D.
1701.

A. D.
1702.
Cardinal de
Tournon
sent to In-
dia and
China, as
papal
Legate.

⁹ There are several letters from this Missionary, in the *Lettres*, &c. to fathers de la Chaize, le Gobien, &c. in which he does not hesitate to represent the Malabar Christians as a perfect image of the primitive Church, by their constancy in the faith, and their patience under all sufferings in the cause of Jesus Christ. Of this we have seen a specimen in the converts of Tanjore ; and another of the same character will soon be given upon the testimony of a *Jesuit Missionary*.

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IV.

authority, to check the growing evil, and accomplish all the wishes of the "*Holy See*." The person selected for this important mission was the Cardinal de Tournon, a man of understanding and discretion, combined with a firmness and energy of character, that seemed peculiarly to fit him for the undertaking. The Pope appointed him his commissary and apostolic visitor to India and China, with the full powers of a *Legate à latere*, which constituted him in all respects the Pope's representative.

A. D.
1703.

He embarked, Feb. 9th 1703, with the sanction of the King of France, and on a vessel of war appointed by that monarch to convey him to India. They sailed in company with another vessel of the same description; and they arrived together at Pondicherry, November 6th of the same year.

Besides the briefs investing him with supreme ecclesiastical authority in the East, the cardinal carried others, addressed to the Archbishop of Goa and other prelates in India and China, acquainting them with the powers of the Legate, and exhorting them to render him due obedience, and assist him in the execution of his office.

Jesuits receive him at Pondicherry, but he is soon constrained to issue an edict against their proceedings.

8. When the cardinal landed at Pondicherry, he was invited to take up his abode with the Jesuits, who received him with hospitality. He lost no time in entering upon the questions that had occasioned so much alarm at Rome, and listened with attention to the Jesuits' account of their mode of celebrating the rites of the church. At first, upon their *ex parte* statement, he was inclined to think that they had acted more judiciously than the Capuchins: but upon further investigation he was undeceived, and then he began to feel the embarrassment of his

situation as their guest. Seeing the extensive influence that the Jesuits had acquired, and feeling the personal attentions they had shown him, he was reluctant to do any thing to give them offence : but his sense of duty soon prevailed over his affections and his fears. Such was the enormity of the abuses which had been introduced, that he felt constrained in the following year to issue an edict against them.

A. D.
1704.

When he gave this edict to the Jesuits to publish through the churches, and exhorted them to prepare the christians to obey its injunctions, they hesitated to comply, and earnestly entreated him to suspend the censures it contained. Yielding to their importunity, he consented to suspend the edict for three years. This term, however, did not satisfy the Jesuits ; but the Legate refused to prolong it, remarking, that he was afraid he had already burdened his conscience with a heavy load by his excess of lenity towards them.

9. Their proceedings now opened his eyes to the full extent of their impiety and arrogance. Since he refused to exercise his authority exclusively for the benefit of their order, they determined at once to set him and his credentials at naught. They presumed to assert, that he had no jurisdiction at Pondicherry ; that, however a Legate might command Jesuits in France, he had no right to control them in their foreign missions.

Their violent opposition to him, and misrepresentations at Rome.

But, notwithstanding this tone of independence, they did not rest in its assumption ; for they were all the while carrying forward, with artifice and activity, measures which they hoped would strengthen their cause at Rome against the Legate. For this purpose, Father Tachard, who was then superior of the Jesuits in India,

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IV.

sent a circular to all the missionaries under his jurisdiction, containing queries on the principal points that were condemned in the cardinal's edict. These were answered, of course, according to his wishes; and he, no doubt, expected the document to be received at the papal court as evidence in favour of the Jesuits' proceedings. In this, however, he was disappointed, the cardinal's edict being entirely approved and confirmed at Rome.

They resist
the papal
authority.

10. On the receipt of this intelligence, the Jesuits manifested as little inclination to submit to the Pope himself, as to his *Legate à latere*. Their Bishop at St. Thomé carried his presumption so far, as to maintain that his own jurisdiction in India was equal to that of the "*Holy See*;" and the Jesuits of Pondicherry avowed their determination to subject the authority of the sovereign pontiff to that of their own ordinary. They followed up this act of rebellion against the power which they were sworn to maintain, and for the defence of which their order was expressly constituted, by publishing a manifesto against the Legate's edict which had condemned their conduct. This was a declaration of defiance against all that should venture to resist their will.

Legate sails
for China:
council of
Pondicherry
induced by
the Jesuits
to protest
against his
authority.

A. D.
1704.

11. The Cardinal had now been at Pondicherry little more than eight months, which he deemed long enough to ascertain whether there was any probability of bringing the Jesuits to a sense of their duty to the Pope and the church: but despairing at length of success, he became anxious to prosecute the ulterior object of his mission, and for that purpose sailed for China in 1704, by way of the Phillipine Islands. Two years after his departure, the council of Pondicherry, overcome by the

Jesuits' importunity, were induced to publish an edict, protesting against his jurisdiction in the East. This document was dated September 24, 1706, and when it reached the Cardinal he was greatly surprised, and at first could hardly credit its authenticity, as the governor, with all the members of council, had hitherto shown him the respect due to his rank and commission. They advanced a variety of frivolous and unfounded objections to his authority; such as, that he had exercised his jurisdiction without the sanction of the King of France; whereas, they knew that he had sailed, not only with the concurrence of that monarch, but at his expense. They objected also, that he had neglected to observe the customary formalities; that he had issued his decree without just cause, and that it was founded upon a misconception not to be endured. But all these and other minor objections are proved to have been most unjust, and they were advanced only for the purpose of evading an authority which they were pledged to obey. It is true, the church of France has always asserted her independence of Rome more boldly than that of any other nation acknowledging the papal supremacy: but this had nothing to do with the Jesuits' opposition to the Legate in the present instance. They were merely making it a pretext for their insubordination.

12. The Cardinal had previously sent home particular accounts of the proceedings in India, and loudly complained to the court of Rome of the plots raised against his authority by the Jesuits, in conjunction with the Archbishop of Goa, and the Bishop of St. Thomé. This did not fail to rouse the Pope's indignation, who forthwith addressed a brief to the Archbishop,

A. D.
1704.

Pope's
brief, cen-
suring their
resistance of
his Legate.

Legate
meets with
similar
abomina-
tions and
resistance
in China.
Vicar apos-
tolic's ordi-
nance.

severely censuring the resistance offered to his Legate's jurisdiction, and the manifesto issued against his decree. This brief is dated January 4, 1707; so that the pontiff could not have heard at the time of the edict of Pondicherry.

13. The Cardinal met with no better reception from the Jesuits in China than from their brethren in India. It would divert us too much from our immediate subject to enter here into the history of the Romish missions in China, which were commenced about the year 1522, shortly after the Portuguese obtained possession of the peninsula of Macao. The Jesuits did not enter upon this vast field of labour before 1582, when three of that society were sent by their general to found a mission of their own.¹ As at Madura and in other parts, they immediately acted upon their system of accommodation, and conformed to the idolatries of the country, in a manner that distressed all who had any regard for the honour of the Christian name, and called forth their loud and reiterated complaints. It was soon manifest, that here also, as well as everywhere else, they were resolved to supersede the other orders of monks; and in the efforts they made for the purpose, they exerted abilities and an energy that would have merited admiration in a better cause. Whereas now, in the Christian mind, they can awaken no other feeling than that of sorrow, to see so much talent prostituted to so base a pur-

¹ See the elaborate work of Du Halde, entitled, "Description Historique, Geographique, et Physique de l'Empire de la Chine, et de la Tartarie Chinoise." Folio, 4 vols. Also, the English Translation, 2 vols. fol. London, 1741. "The Establishment and Progress of Christianity in China," is contained in the 2nd vol, pp. 1—37. Also "Authentic Memoirs of the Christian Church in China," by J. L. Mosheim. Translated from the German, 8vo. London, 1750.

pose. Their *numerical* success was astonishing : but while gaining a multitude of scholars for the sciences of Europe, their converts to the Christian faith appear to have been very few indeed. On the contrary, they are accused, by the other orders, of themselves becoming worshippers of *Confucius*, instead of attempting to turn the Chinese from this idolatry, to the adoration of the Lord Jesus Christ. They endeavoured to put down the universal cry raised against them, by asserting, that the Chinese ceremonies, of which they did not deny their adoption, were merely civil observances, without any regard to religion. This representation they took great pains to circulate, both through the press, and by means of their agents who were scattered abroad for the purpose. But, to whatever extent they may have imposed on the credulous, they could not so easily deceive persons capable of any discrimination : and to such an extent did they proceed with their impieties, that the vicar apostolic for the province of Fokien, could no longer deem it compatible with his duty to refrain from publishing an *ordinance* against them. This ecclesiastic was M. Charles Maigrot, Bishop of Conon ; and a brief enumeration of the topics embraced in his ordinance, will give a fair view of the character of these jesuitical compliances. The Bishop—

1st. Objected to the use of some names that were intended to represent the Deity, which, though acceptable to the heathen, scandalized, he said, every conscientious Christian ; and he commanded, that henceforth the name of God should be expressed by the Chinese word, *Tien-Chu*, which signifies, the *Lord of Heaven*.

2nd. He forbids the idolatrous use of pictures in the Christian Churches.

A. D.
1704.

3rd. Adverting to the *exposition* made by the Jesuits, and sent to the Pope, Alexander VII. about the matters in dispute between them and all other orders, the vicar apostolic *denies* the truth of their representation.

4th. He forbids all missionaries, upon any cause or pretence whatsoever, to permit the christians to engage in any way in the worship of Confucius.

5th. He highly commends those missionaries who had shown a zeal to destroy every vestige of idolatry in Christian worship.

6th. He protests against the assertion, "That the philosophy taught by the Chinese, if well understood, contains nothing contrary to the Christian faith."

7th. He strictly admonishes all preachers and teachers, to refrain from instructing their auditors and scholars in the *atheism* and numerous superstitions, with which, he says, the Chinese books abound.

These he puts forth as the principal topics demanding immediate attention: and he requires the obedience of all under his jurisdiction within the space of two months from the date thereof, upon pain of being deprived of all *power* and faculties which the offenders may have received, from whatever authority.

This important document was "Dated in the town of *Chung Lo* in the province of Fokien, the 20th day of March, 1693." It gave mortal offence to the Jesuits, who, so far from paying any respect to its injunctions, immediately commenced a violent persecution against its author, and those who supported his authority. In the following year, they treated the vicar apostolic and Father Croquet in the most cruel manner, "whereby," it is remarked, "one may per-

ceive what a vast respect the Jesuits have for Bishops, and the Holy See."²

A. D.
1704.

Seeing that they set his authority at defiance, and that they possessed too much influence at the court of Peking to venture to inflict upon them the penalty of their disobedience, the apostolic vicar had no alternative but to appeal to the holy see. The Pope, in pronouncing condemnation upon their conduct, described the mode of worship protested against as incompatible with the Christian religion.³ But the papal brief produced as little effect upon the Jesuits as the Bishop of Conon's ordinance. They persisted in their own course, and actually assured their disciples that the Pope had pronounced no decision against them.

Such was the position of the church in China, when it was determined at Rome to send a Legate with ample powers to correct these evils, and bring the Jesuits to a sense of their duty. He was furnished with a papal brief addressed to the Bishop of Conon, in which the Pope, Clement XI. expressed confidence in that prelate's zeal and fidelity, and his persuasion that he would receive the Legate with due honour, and assist him in effecting the great object of his mission. The Cardinal received from the vicar apostolic all the co-operation that he expected; but he found the abuses complained of too deeply rooted for their united exertions to eradicate them. The Jesuits' proselytes, indeed, were more numerous than those of any other missionaries: but the means to which

² "A true Account of the present state of Christianity in China." 8vo. London, 1709. This important work, which is very scarce, may be seen at the British Museum, bound up with Mosheim's, "Memoirs of the Christian Church in China."

³ Ibid.

they resorted to obtain them, and the conduct they sanctioned in them, were a scandal to religion in the eyes of all who had any regard for the honour of the Christian name. Introducing themselves as physicians into the families of the heathen, they are accused of taking advantage of the opportunity thus obtained, to baptize their dying patients when unconscious of what they were doing, or too weak to resist them. Drawing a wet cloth over their faces, they muttered to themselves the baptismal service, and then, as though this were a valid baptism, they immediately added the name of the patient to their list of converts. In the case of children whom they attended in their medical capacity, they actually bribed their pagan parents to allow them to be baptized.⁴

* Such accounts look so much like events of by-gone days of papal darkness, that some persons think it incredible that similar expedients should ever again be used to swell the catalogue of converts. What then will be said to the following account of the Romish missionaries' proceedings in China at the present day. Instead of being ashamed of them, they glory in them, and are circulating their avowal of the practice throughout England, for the edification of their own people, and for the conversion of heretics.

" In order to procure baptism for the children of idolatrous parents in danger of death, it is necessary to form and support a certain number of persons, who go about the country and through the towns with medicines, and who are often obliged to give money to the pagans to persuade them to let their infants be baptized. In the time of the Jesuits, the grace of baptism was procured in this manner every year for a prodigious number of children. It was a devotion with pious persons in Europe to support at their expense one or many catechists with this intention, which cost annually for each only 70 or 80 francs. At present in the single mission of Sut-chuen, on an average there are yearly more than 8000 baptisms. In 1820 the distress in this mission was so great, that the missionaries found it impossible to continue this sublime work of Christian charity. Happily Providence came to their aid by means of a

A. D.
1704.

This practice may have been consistent in men who believed that the priest is invested with power to communicate The Father, Son, and Holy Ghost in baptism, under whatever circumstances and to whomsoever administered : but can any one who does not subscribe to this assumption of priestly authority, think of extenuating the practices to which it leads on such a plea as this ? Alas ! bad men are too generally more consistent than " the children of light." There are many more dark spots in the fairest characters, than bright spots in the darkest. On the plea of consistency, the Church of Rome herself were defensible :

legacy of 500 piastres left by a priest of Macao. If the missionaries had only moderate resources at their disposal, it is incredible to what a prodigious multitude of children heaven would be opened through all the extent of the immense regions of the East. May heaven again excite that zeal for the salvation of men, which stimulated St. Francis Xavier and his companions, and made them feel that it was not too much to go to the end of the world to save one soul redeemed by the blood of Christ ! May all Christians, when about to engage in useless expenses, feel compassion at the remembrance of these unfortunate creatures, and thank divine Providence, who seems to place in their hands the price of their eternal salvation."—Glance at the Institution for the Propagation of the Faith, pp. 23, 24.

At page 24, it is said of " Monseigneur Florent, Bishop of Sozopolis and vicar apostolic of Siam," that a short time before his death, he " wrote to all the Associates of the Institution for the Propagation of the Faith, saying, ' Fifty francs would have been often sufficient to enable me to establish a catechist in some place, who might have baptised many hundred children of infidels, and done a vast deal of good ; but I had not this sum : so the children died without baptism, and the infidels remained in their horrible blindness.'"

This will account for the numbers said to have been converted during the present century in Sut-chuen. " In this single province the missionaries have baptised, since 1800, about 30,000 adults, and more than 250,000 pagan children in danger of death."—Ib. p. 17.

for what power was ever so uniform in its policy as she has been, in maintaining her dominion of darkness and intolerance? Nothing can be more perilous to the cause of liberty, morality, and religion, than to set up such a standard in vindication of human conduct.

The Cardinal de Tournon understood his duty better than to judge the Jesuits by so pernicious a rule. He found their concessions to the idolatries of China as disgraceful as those which they had made to the superstitions of India, and determined to deal with them accordingly. He inveighed with just severity against their scandalous abuses, and used every means in his power to correct them; but all his endeavours proved of no avail. Everywhere they resisted him with similar pertinacity to that of their brethren in India. Like them, they questioned his authority to interfere with their proceedings, and exerted all their influence with the mandarins, which was very great, to defeat his measures for the reform of ecclesiastical rites. When he first arrived in the country, he found the French and Portuguese Jesuits at variance with each other; but they soon saw the policy of compromising their mutual differences, for the purpose of uniting against one whom they regarded as their common enemy.

14. The Legate did not reach Peking, the capital of China, until about the end of 1705; and on the last day of that year he was admitted to his first audience with the emperor, who gave him a favourable reception. But there were too many Jesuits about the palace watching all his movements, for him to do much more at this interview than exchange civilities: and one of that company was audacious enough

A. D.
1705.
His reception at the court of Peking.
Vicar apostolic nominated at the Jesuits' instigation—his letter to the Pope.

to tell him to his face, that if he had chosen, he could have prevented his introduction at court. After a short time, however, the Legate ventured to bring the question about their ecclesiastical rites and ceremonies to the emperor's notice, but without obtaining any satisfaction from him. On declining to enter into them, he remarked, That such matters should be referred to the Pope, and that all parties ought to hold themselves prepared to abide by his decision. But this reference was unnecessary, the Cardinal, as Legate *a Latere*, being invested with the papal authority for all purposes whatever, and only requiring the aid of the civil power to enforce obedience to his mandates. This the Jesuits understood very well, but they took care not to let the emperor understand it; and the Cardinal, finding their influence at court irresistible, had no alternative but to yield to the emperor's suggestion.

A. D.
1706.

Neither party remained inactive during the reference home, the Cardinal using every means in his power to bring about the reformation of the church, and the Jesuits straining every nerve to render them of no effect. The Bishop of Conon's zeal in the work of reform, increased their malevolence against him, and they did not fail to visit him with the full weight of their indignation. They obtained an order from the emperor for his arrest, and imprisonment under their own custody. During his confinement, the Cardinal wrote to him from Lin-chin. October 6th, 1706. In this letter he offers the persecuted prelate such consolation as his circumstances required; laments the evil times on which they were fallen; and complains bitterly of the Jesuits' disobedience to the papal authority. But the

A. D.
1706.

imprisonment of the vicar apostolic did not satisfy his enemies. They could not rest until they had obtained his expulsion from the country, where he had laboured twenty-four years, and the emperor was at last prevailed upon to issue an order for his banishment. On his arrival in Ireland, he wrote the following letter to the Pope.

“ Having been expelled the empire of China, by order of the emperor, I am at length arrived here, after a long voyage, and great sufferings and fatigues. I judged my first duty was to apply myself to your Holiness, and mentally kiss your feet, with the profoundest respect, to beg your apostolic benediction. I will say nothing of what has passed in China, nor of the present condition of the Christian religion there, because your Holiness will be more certainly and perfectly informed by letters from your Legate. What I humbly request of your Holiness is, that you will appoint in my stead an apostolic vicar in the province of Fokien; for having no further hopes of being able to return to China, and finding myself grown useless by reason of my great age, I am necessitated to retire to our seminary⁵ at Paris, there to prepare myself with the greater care for the *great day of the Lord*. There shall I lament the unhappy condition of those who are appointed to defend the *cause of God and the Church*, in the midst of the *oppositions and vexations* brought upon them by the *Fathers of the Society of Jesus*. And I pray God your Holiness's Legate has not already felt by fatal experience, how much truth there is in what I say.”

This letter then concludes with an expression of his readiness to have all the accusations brought against him, “ in a great number of

⁵ The Sorbonne.

Letters and Libels” put forth by the said Fathers, impartially investigated; and he offers to submit to any punishment which he may be found to deserve. He wrote from Galloway, May the 4th, 1708.⁶

A. D.
1706.

15. This letter can need no comment. The apprehension which the writer expresses for the Legate's safety proved too prophetic. Harassed by the opposition and intrigues of the Jesuits, his health now began to decline; and on the 18th January, 1707, he wrote to them a letter, from Nankin, in which there is a passage painfully expressive of his feelings, and descriptive of the view he took of their conduct. “As for me,” he writes, “I weep day and night bitter tears before the Lord, as well on account of the afflicted state of these missions, as of those who distress them. I should have been less distressed by these calamities if I had not known what was their cause, and who were their authors. The Holy See⁷ has condemned your practices: and every one ought to condemn that ungovernable audacity with which you are determined to bury your shame under the ruins of the mission. What confidence can I have in those who in their transactions with me have recourse to all manner of deception?” This letter, remarks a romish missionary,⁸ ought to have convinced the Jesuits all over the world,

A. D.
1707.
The Legate's complaints of the Jesuits: his Decree.

⁶ “A true account of the present state of Christianity in China, last page.”

⁷ *Damnata est praxis vestra a supremâ Sede, sed magis detestandus immoderatus agendi modus, quo pudorem vestrum cum eversione Missionis cepelire contenditis—Quis credendum iis, quorum conversatio mecum semper fuit per insidias?* The letter from which this extract is transcribed, was printed at Rome, in the *Mémoires de Fatinelli*, which he composed by order of Pope Clement XI.

⁸ R. P. Norbert. *Mémoires Historiques*. Tom. iii. p. 467.

that they had little reason to complain of the Bull of Benedict XIV., for condemning their proceedings, conscious, as they must have been, how justly they deserved the Pope's censures.

Seven days after the date of this letter, the Cardinal published a Decree, forbidding every conformity to the idolatrous rites of the country, and commanding the faithful publication of Christian doctrine, and an exact performance of Christian duty, in all parts of the country. This Decree he required to be received as the rule and law hereafter to be observed by all the missionaries and others—"of what order soever they be, even by those of the company of Jesus"—"under penalty of excommunication *Lata Sententia*."⁹

Removed to
Tan-Scian
for the re-
covery of
his health:
is visited by
three Jesuits
and a Man-
darin from
Pekin.

16. These efforts, under such painful circumstances, increased, as might be expected, the Cardinal's indisposition. The Emperor seemed to be much concerned at this, and recommended him to try the warm baths at *Tan-Scian*: and afterwards, when informed of the benefit that he had derived from them, his majesty expressed great satisfaction at the result. The Cardinal was no sooner convalescent, than he resolved to return to Peking, in order to complete the objects of his mission. But this the Jesuits were as determined to prevent; and finding that he was not to be dissuaded from his purpose, they did not scruple to take measures to remove him beyond the possibility of giving them any further trouble. While preparations were making for his journey, three Jesuits arrived from Peking, purporting to come express from the Emperor, who, they pretended, was very solicitous for his recovery, and had sent them to

⁹ "A true narrative of the present state of Christianity in China."

watch over him. At Pekin there were three establishments of Jesuits, French, Portuguese and Italian, who respectively deputed one of their number to attend on the Cardinal. So that these three men, whose names were, Father Perennin, a Frenchman, Father Suarez, a Portuguese, both priests, and brother Bandini, a Piedmontese; (this man was an apothecary,) a mandarin also, who was devoted to the interests of the Portuguese, arrived about the same time from Pekin, with a message of civility from the Emperor.

A. D.
1707.

The Legate received these men with great courtesy, inviting them to take up their abode with him. The mandarin excused himself, pleading the necessity of his immediate return to Pekin : but it is suspected that he knew what was about to happen, and did not wish to be present. The other three accepted the invitation, and the Legate conversed familiarly with them until noon, when his physician announced that his repast was ready. He then apologized to his visitors for not dining with them in person, and retired to his chamber, according to his usual custom, to partake of the simple meal that had been prepared for him.

17. Not long after the family had dined, a servant in attendance upon the Cardinal filled the house with alarm, calling out that his master was suddenly seized with violent sickness, and entreating all the family to come to his assistance. His physician, apothecary, and the other members of the household, hastened to his chamber, where they found him foaming at the mouth and convulsed with pain. A powerful emetic was instantly administered, which had the desired effect ; and upon a careful examination of the matter ejected from his stomach, both

Attempt to
destroy him
by poison.

his physician and apothecary pronounced that he had taken a most active poison. The promptitude with which he was relieved saved his life, but he did not wholly recover from the effects of the poison as long as he lived.

The next object of anxiety was, to ascertain who had committed this atrocious act. The cook, who is described as a man of integrity, when closely examined, confessed, that being hurried by the unexpected arrival of the guests from Pekin, he availed himself of the proffered assistance of a native Christian, whom Father Perennin had brought with him, and trusted him to finish the food that he was preparing for the Cardinal. It was now too evident who were the authors of this diabolical attempt upon his life ; and it was remarked, that while every one else was in a state of consternation at what had happened, the three Jesuits appeared, not merely unconcerned, but more cheerful than before. Yet nothing could be done with them. Indeed, their interest in the country was too great, the whole body of Jesuits in China being considered as implicated in the deed, for the inquiry to be prosecuted further at that time.

Here recovers,
and returns
to Pekin.

18. On the following day, the Jesuits strongly urged the Cardinal to undertake his intended journey to Pekin, thinking, as was suspected, that in his present condition he must die on the road. His physician protested against it ; but he allowed them, notwithstanding, to carry him to the place where the Emperor had appointed to give him an audience. On his arrival he was too weak to appear ; and the Jesuits about the Emperor assured him, that his illness arose only from excessive alarm, fearing lest the Pope should cut off his head for neglecting faithfully to execute all his com-

mands. The Emperor, believing their report, sent him an encouraging message, and ordered him to be removed to Peking for medical advice, at the same time placing him under the care of a Mandarin, who was in league with the Portuguese Jesuits. Not that the Emperor appears to have been conscious of their alliance : for he seems always to have acted towards the Cardinal with too much kindness to suspect him of intentionally putting him in the power of his enemies.

A. D.
1707.

19. The Jesuits now watched anxiously for the Legate's death, intending to seize the opportunity it would afford them to secure his papers : but in this they were disappointed, as he recovered sufficiently to remove from Peking. His intention was, to return to Europe by the earliest opportunity, being literally driven from China by the persecution of the Jesuits, who effectually prevented the accomplishment of the objects of his mission. But they had not yet done with him ; for it was not their intention to let him appear against them at the court of Rome. He arrived at Macao, June 8th, 1710, three years after the attempt to destroy him, still weak and suffering, both from distress of mind, occasioned by the Jesuit's artful and violent opposition to his authority, and also from the effects of the poison which they had given him. But he had not been here long before they began again to disturb his repose. Through the intrigues of Father Emanuel Osorio with the governor, this Cardinal and Legate *a Latere* was actually thrown into prison, and there left to expire, a martyr to the church of which he was so bright an ornament.

Jesuits obtain his imprisonment at Macao, where he dies, generally lamented.

A. D.
1710.

The account given of this fatal tragedy is taken from the deposition of the Cardinal's secretary, M. Angelita, who was an eye-witness

of all that he stated, and in whose arms his master expired. We will conclude the painful narrative with the remark of this deponent:— That if we could know all that happened at Macao, we should be convinced that these Jesuits, who wish to pass in the world for saints, have souls as black as the clothes they wear.¹

The Cardinal de Tournon's death threw all the missionaries in India and China into great consternation; the Jesuits excepted, who are described as unable to suppress the opposite feeling of delight at the mournful occurrence. They were not ashamed even to give public demonstrations of their joy. The news of this loss to the eastern churches was received with sorrow at Rome; and the Pope expressed his lamentations in terms that showed, both his private esteem for the deceased Legate, and his sense of the public calamity occasioned by his untimely end. At that time nothing was known in Europe of the particular circumstances that led to his death.

20. To return to the Indian missions. For some time past the Cardinal had patronised a M. de Visdelou, whom, though brought up a Jesuit, he found to be a conscientious man, and

M. de Visdelou appointed Vicar Apostolic in India: is resisted by the Jesuits.

¹ M. Norbert declares, that he was for some time so unwilling to believe this dreadful accusation against the Jesuits, that he undertook to contradict it: but that after receiving the deposition from a person of so unblemished a character as M. Angelita, he could no longer question its truth, and thought it right to publish it in his *Mémoires Historiques*, where it may be seen in the original Italian, with a French translation, vol. iii. pp. 97—149.

N.B. Du Halde has passed lightly over the mission of this Cardinal to China, as also over that of M. Mezzabarba, which followed, without an attempt to confute the allegations here brought against the Jesuits. Is it to be believed that this voluminous compiler would have maintained silence on such an occasion, if he could have offered anything of an apology to save the credit of his order?

employed him in affairs of considerable importance. This person was consecrated Bishop of Claudiopolis ; and in 1714 the Pope constituted him his Vicar Apostolic in India, and sent him his Bulls condemnatory of the superstitions with which the rites of the Church had been corrupted. These M. de Visdelou circulated throughout the churches for publication ; and on the refusal of the Jesuits to publish them, he had the courage formally to separate himself from their society. At first this decisive step confounded them : but soon recovering themselves, they endeavoured to reclaim him by every means they could devise. But he was neither to be intimidated by their threats, nor deluded by their flatteries. The only condition on which he would listen to their proposals was, that they should first publish the Pope's Bull throughout their churches. As they were resolved not to comply with this demand, they could come to no terms. They resolved, however, to avenge themselves as much as possible on the Apostolic Vicar for his secession from their order. Regarding him as a renegade, they behaved towards him with restless hostility, labouring in every way to thwart his endeavours for the reform of the church services. They even contrived to intercept his despatches from Rome, until it became extremely difficult for him, and for all but Jesuits, to carry on any intercourse with the " holy see."

21. The leader of this active opposition was M. de Lainez, Bishop of St. Thomé, who died soon after, in 1715. But that event did not terminate, or even suspend, the Jesuits' resistance of M. de Visdelou. In the following January they publicly protested against his jurisdiction in India, at the same time artfully

A. D.
1714.

A. D.
1715.
They induce
the govern-
ment of
Pondicherry
to protest
against his
jurisdiction.
Bishops in
partibus—

CHAP.
IV.

their office
explained.

A. D.
1716.

pretending to have the greatest respect for the "holy see." They also presented a memorial to the Council of Pondicherry, urging upon them, that it was their duty to defend the liberties of the Gallican Church against the intrusion of a Bishop of Claudiopolis, who, they insisted, could have no right to exercise episcopal jurisdiction in an Indian town subject to France; and that he ought to be sent to take care of his own diocese. It was easy to observe that this was a mere pretext, to give some plausibility to their arguments with the French council. They were well aware that the Pope had long assumed the right of delegating persons to act for him, with the title of Apostolical Vicars, in Asia and other heathen countries, and even in protestant kingdoms where their residence was tolerated, however the spiritual authority of the Pope might be disregarded. This practice is still continued, and these ecclesiastics are consecrated Bishops, and legitimately invested with the episcopal character. They were called Bishops *in partibus infidelium*, and placed under the immediate control of the congregation *de propaganda* at Rome. The titles of their bishoprics were derived from ancient sees in Asia Minor or in North Africa, before the overthrow of the Christian religion in those countries by the Mahomedan invasion. So that the titles of these Bishops *in partibus* are merely nominal, their sees being either reduced, or occupied by infidels. Their jurisdiction, however, depends at all times on the will of the Pope, who can revoke or suspend their spiritual powers at pleasure, and order them to desist from the performance of episcopal functions.

• The Jesuits knew very well that M. de Visdelou acted with this delegated authority, and

that his bishopric had no existence. Consequently, the reason urged for his removal was a mere subterfuge to get rid of his supervision. They knew that the Portuguese had often protested against this invasion, by the Pope, of what they claimed as their exclusive right of patronage in India; ² and they, no doubt, expected the French, who were even more tenacious of their ecclesiastical rights than the Portuguese, to act immediately on their suggestion. It does not appear what use the governor of Pondicherry made of their frivolous plea; but he was individually too well disposed towards them, and his council too much interested to conciliate their support, not to comply with their memorial as far as possible. Though the council did not venture to remove the Apostolic Vicar, yet they published a protest against his jurisdiction, which, of course, weakened his influence within the French colony.

22. But he had been a Jesuit himself, and understood their intrigues better than to allow himself to be so put down. Appealing from the Council of Pondicherry to the King of France, he represented to that sovereign the injustice of their proceedings, and bitterly complained of the opposition that he met with from those who ought to have afforded him every facility in their power to discharge his important functions. The Jesuits at the court of France were soon apprized of what he had done, and lost no time in plotting to counteract the effect of his appeal. Gaining the ear of the king's confessor, they obtained three letters from the sovereign, officially signed and sealed and ad-

A. D.
1716.

The Jesuits obtain orders from the King of France for the suspension of the Vicar Apostolic and two Capuchin Superiors, one of whom is sent home.

² Abbé Dubois Letters, pp. 53, &c. Also, Minutes of Evidence on East India affairs printed by the House of Commons in 1832. Part i. p. 227.

dressed severally to M. de Visselou and the two superiors of the Capuchins. The purport of these epistles was, to suspend them from their respective offices ; but the Apostolic Vicar, aware of the kind of influence through which they had been procured, determined to pay no attention to the orders they conveyed, and appealed to the Pope, under whose immediate authority he was commissioned to act. His example was followed by the Capuchin superiors, but only one of them succeeded in maintaining his ground. The other, Father Esprit, being an aged man, and feeling unequal to the contest, fled from the scene of action. The Jesuits at Pondicherry heard immediately of his retreat, and prevailed on the governor to send a detachment of soldiers after him, who soon overtook him, and brought him back. He was then placed under a strong guard night and day, and treated with all the rigour of a common criminal, until they were able to embark him for Europe. His departure, especially under such circumstances, appears to have been deeply deplored by all persons except those who had obtained his removal.

Capuchins
separate
from com-
munion with
the Jesuits.

23. Father Esprit was no sooner gone, than the Jesuits endeavoured to put in his place an ambitious Capuchin, who deserted the interests of his own order, and was ready to promote all the designs of his crafty patrons : but the vigilance and determination of the Capuchins defeated their plot. This invasion of their privileges exasperated them more than any insult they had yet received ; and they resented it, by resolving to hold no further communion with the Jesuits in the ordinances of the church, so long, at least, as they should continue to manifest such hostile intentions towards them.

The governor and council of Pondicherry were induced to interpose, with a view to prevail on them to withdraw their resolution : but all the members of government were themselves too deeply committed with the Jesuits, for their intercession to be received with the confidence essential to success.

A. D.
1716.

24. Father Esprit arrived in Paris during the minority of Louis XV. ; but he met with a kind reception from the Regent and the Cardinal Noailles, who sent him back to India, with full powers to resume the authority and the dignities of which he had been so unjustly deprived. His arrival at Pondicherry is said to have diffused a joy as general as the lamentations that were uttered at his departure. The express sanction also by the French court of the authority of the Vicar Apostolic, deprived the Jesuits of that pretext for their opposition to which they had attached so much importance.

A. D.
1717.
Court of
France send
back the
Capuchin
Superior
with honour,
and recog-
nise the
Vicar Apo-
stolic.

25. In the following year they received a still stronger mark of disapprobation from the same high quarter, in the recall of general Herbert, governor of Pondicherry, whose great offence was, that he had lent himself entirely to the machinations of the Jesuits. For a statesman to espouse the cause of such a class of persons to the prejudice of the other subjects of a state, is to prove himself as unworthy of the honour, as incompetent for the duties of government ; and such partiality, as in the present instance, will sooner or later bring its own punishment. To give an undue influence to so intolerant and imperious an order of men as the disciples of Loyola, is to manifest, either an ignorance of their history, or a shameful disregard of the general interests of mankind :

A. D.
1718.
Recall and
disgrace of
the governor
of Ponde-
cherry for
his unjust
partiality
towards the
Jesuits.

and the public voice will approve the disgrace of that man who, charged with the protection of the rights and liberties of all, shall be so unmindful of his responsibilities. The Capuchins and other orders naturally rejoiced at the removal of the governor, for it delivered them from the rod of an oppressor; and all the measures of the French court at that time tended to revive their hopes. The Jesuits, on the other hand, felt their power abridged; but this produced no more effect on their disposition to press forward their measures for the aggrandizement of their order, than the decree of Cardinal de Tournon and the papal Bulls. The authority of the French court, to which they had before pretended to appeal, now shared the same fate as that of the Pope. They persisted in their opposition to all government but that of their own Superior, and thereby exhibited, in a comparatively circumscribed sphere, the character that was soon after more fully developed to the amazement and indignation of the world. In a very few years the nations of Europe were convinced, that *the pretensions of the Jesuits are incompatible with all constituted authority, and all the civil and religious liberties of mankind*; and they successively determined upon the extinction of their order.³

³ In France they rendered themselves so odious by their arrogance, intolerance and political intrigues, that in 1764 they were suppressed in that kingdom. Three years after, they were banished from Portugal and Spain, with its dependencies, for similar reasons. Naples, Sicily, and other nations of Europe soon followed the example: until, in 1773, the order was annihilated by Pope Clement XIV. Mosheim, cent. 18th. ch. i. The order was reinstated by the Pope after the fall of Napoleon Bonaparte; and they now seem to possess all their former power and influence. So little have mankind profited by experience of the past.

26. In 1719, M. de Visdelou received a Brief from the Pope, apprizing him of his intention to send another Legate to the East. This intelligence gave general satisfaction, and quickened the hope that an end would at length be put to the schism and altercations that had so long afflicted the Church, and impeded the progress of Christianity in India. The Jesuits, however, met it with very different feelings. They laboured hard to prove that such a mission was unnecessary; but the motives of their opposition were too obvious for the Pope to regard them. He was sufficiently acquainted with the necessity of the case; and having selected M. de Mezzabarba, titular Patriarch of Alexandria, for the arduous undertaking, he sent him out with full powers to act in all things as circumstances might require. He was instructed to touch on the Coromandel coast; and after transacting the necessary business there, to proceed to China. In this arrangement, however, he was disappointed, the vessel on which he embarked carrying him direct to Macao, where he arrived in Sept. 1720; and it will be seen that he returned to Europe without visiting India.

A. D.
1719.

M. de Mezzabarba sent as Legate to the East: arrives in China.

27. A particular relation of his proceedings in China has been published by his confessor, who accompanied him, and kept a journal of all that transpired: * but it would cause too great a digression from our immediate history to enter into his details. Suffice it to say, that this Legate met with similar opposition from the Jesuits to that which the Cardinal de Tour-

Jesuits defeat all his measures for the reformation of the church.

A. D.
1720.

* This was M. R. P. Viani, a monk of the order of Servites. He published his journal in Italian, from which M. P. Norbert has taken his account of M. de Mezzabarba's Mission to China.—Memoires, &c. Tom. ii.

non had encountered. At Macao they endeavoured, both by artifice and persuasion, to prejudice the Viceroy against him, which dishonourable treatment filled him with indignation. But they regarded his reproaches no more than the whistling of the wind, and succeeded in embarrassing all his measures to reform the services of the church. Finding that he could do no good at Macao, he proceeded, though with considerable difficulty, to Peking, where the Emperor admitted him to several audiences, and showed a much more friendly disposition towards him than was agreeable to the Jesuits. But he found it in vain to attempt to cope with the intrigues of those designing men, and the influence of the Mandarins in their interest. Seeing how utterly impossible it was to accomplish any thing in opposition to their wishes, after a few months residence at Peking, he left it in disgust, and returned to Macao, touching at Canton in the passage.

A. D.
1721.

Returns to
Rome with
the remains
of Cardinal
de Tournon,
without
visiting
India.

28. He was detained six months at Macao before he could meet with a suitable vessel to carry him away. The evening before he embarked, he desired a private interview with the Viceroy, to whom he communicated the orders he had received, both from the Pope and the King of Portugal, to carry the body of M. de Tournon to Europe. But it was deemed necessary to disinter it privately; as they apprehended, that if the Jesuits knew what they were doing, they would interfere to prevent it: for it was suspected that they would be unwilling to allow the body to be transported to Europe, lest it should tend to keep alive the memory of their iniquitous outrages against the deceased Cardinal. The plan was accordingly executed with so much secrecy, that they knew

nothing of it until the Legate had sailed. He proceeded homeward on his voyage without touching at Pondicherry; for he was thoroughly disgusted with the Jesuits' conduct towards him in China, and very naturally despaired of doing anything with them in India, where they had so obstinately set at nought the authority of the papal apostolic vicar. This could not fail greatly to disappoint M. de Visdelou and the rest of the romanists, who were anxiously expecting his arrival. It does not appear how his conduct was regarded at Rome; but it was surely most culpable in one intrusted with so important a commission, to allow his private feelings or conjectures to interfere with his public duty. If in civil and military affairs nothing is allowed to justify the neglect of every practicable means to obey orders, the missionary that can suffer any personal consideration to divert him from his course, shows himself unworthy of the office that he has undertaken. But M. de Mezzabarba had no ambition to become, like M. de Tournon, a martyr for the Pope.

A. D.
1721.

29. The next event that seems worthy of notice was the arrival of the new Bishop of Meliapore, M. Joseph Pinheiro. Though a Portuguese Jesuit, yet, encouraged by his reputation for justice and prudence, the vicar apostolic and the Capuchins addressed to him a memorial, representing the causes of the misunderstanding that subsisted between them and the Jesuit missionaries. The Bishop received their memorial with becoming candour. He soon perceived who were to blame; and though the Jesuits had tried hard to prejudice his mind against the Capuchins, they could not induce him to refrain from expressing his approbation

A. D.
1725.
New
Bishop of
Meliapore
and the
Pope try
in vain to
induce the
Jesuits to
be more
moderate
and ob-
edient.

A. D.
1726.

of their conduct. So far was he from requiring them to re-admit the Jesuits to their communion, that he invariably avoided bringing them together, taking the precaution of not allowing a Jesuit to accompany him whenever he visited a Capuchin Church in his diocese. Nor did he neglect to admonish the Jesuits to obey the Pope's decree, representing to them, that their resistance could tend only to impede the propagation of the faith, and bring scandal upon the Christians under his jurisdiction. This is the first instance on record of zeal tempered with moderation in a Jesuit Bishop of Meliapore. The vicar apostolic was rejoiced at the change; and in transmitting to Rome a particular account of the Bishop's favourable disposition, he ventured to express the hope that he entertained of better success under his episcopate.

A. D.
1727.

The admonitions of this prelate not according with the Jesuits' views, they gave no heed to them, persisting in their idolatrous mode of celebrating the rites of the church, and using the most unfair means to gain over to their party every person newly arrived from Europe.

A. D.
1728.

The Capuchins were encouraged, however, by the receipt of a brief from Pope Benedict XIII., in which he commended their zeal for the honour of the church, and their adherence to the decree of the Cardinal de Tournon. He also confirmed all the acts of his predecessors in these matters, and endeavoured, in urgent and affectionate terms, to prevail upon all parties to conform to them. But the Jesuits still remained inflexible. Nothing could induce them to give up their views of expediency in the question of their superstitious practices, and return to the obedience of the church. On the contrary, they

were determined to maintain their independence even of the Pope, and continued their endeavours to excite the council of Pondicherry against the vicar apostolic, though with less success than heretofore.

A. D.
1738.

30. Several causes might be assigned for the failure of their influence with the civil authorities about this time; but one may suffice. In the year 1733 the Dutch besieged Pondicherry, and soon became masters of the place. The Jesuits' church in the town standing in a commanding position, it was concluded that the enemy would make it one of the first objects of attack: accordingly, it was ordered to be undermined; and a sufficient quantity of gunpowder was deposited in the mine to blow up the building, when it should come into their possession. The explosion not taking place at the time required, a soldier ventured into the mine to ascertain the cause; when it was found that the powder had been moistened with oil to prevent its igniting. The place, as the French anticipated, was immediately taken: for the enemy, once possessed of this commanding position, were not long in capturing the remainder of the town. Every one attributed this catastrophe to the Jesuits, who, to preserve their church, were suspected of having moistened the powder: and though their influence was too great for the governor and council to venture to investigate the matter very minutely; yet their suspicions were sufficiently strong to destroy their confidence in them, and they were not likely afterwards to act so cordially with men who, at such a juncture, could sacrifice the public weal to the interests of their individual society. The Dutch did not retain the town long, as it was restored

A. D.
1738.
Council
of Pondi-
cherry less
zealous in
their cause,
in conse-
quence of
their inter-
fering with
the defence
of the town
when as-
saulted by
the Dutch.

CHAP.
IV.

to the French at the peace of Ryswick : but the Jesuits did not so easily regain the confidence of the civil authorities.

A. D.
1734.
The Pope's
unsuccessful
attempt to
conciliate
the Jesuits.

31. In the year after the fall of Pondicherry, the Pope, Clement XII., addressed the Jesuits in milder terms, endeavouring to conciliate them by softening down some of the articles of the Cardinal de Tournon's decree, and expunging others which they deemed the most obnoxious. His Brief asserts indeed, that the decree in question had always been confirmed by his predecessors, though he took no pains to reconcile his proposed alterations with the doctrine of the papal infallibility. In reply to the Jesuits' alleged impossibility of observing the decree, this Pope appealed to the example of the Capuchins, who had invariably conformed to similar instructions. The impossibility was, therefore, proved to be imaginary, if they had any regard for the honour and integrity of the Christian religion. But it was more than imaginary ; it was treacherous, when dictated by a determination to have their own way at all hazards : and such was still their feeling. The concessions of the " holy see " proved as ineffectual as its commands, the Pope's compromise and entreaties being lost upon these perverse men. The Capuchins, on publishing the papal Bull, proposed to re-admit the Jesuits to their communion if they would comply with its terms : but they spurned the conditions.

A. D.
1737.
Death of M.
de Vindelon
—reflections
on his pro-
ceedings.

32. It is to little purpose to enter further into these interminable altercations, which the Vicar Apostolic, in compliance with the Pope's instructions, continued to maintain, until death removed him from the sea of trouble on which he had so long been tossed. This

event took place November 11th, 1737, to the deep regret of all but the Jesuits.⁵ Strong testimony is borne, by persons long associated with him, to the integrity of his character, and to his zeal for the honour of the Church and the papal prerogatives: but here, as in many similar cases, little or nothing is said about his knowledge of Divine truth, or his personal piety: nor is any account given of his proceedings that warrants, or even favours, the conclusion, that his motive in promoting the reformation of ecclesiastical rites and ceremonies, was, to introduce a more scriptural mode of worship than is usual in all Romish churches in the East. The absence of such information greatly detracts from our interest in the record of any character; for we like to be able to form some idea of men's motives, without which it is difficult to know how to appreciate their conduct. As far as appears from the panegyrics of this ecclesiastic, there is nothing in his history to show that he laboured to propagate the Gospel in India. We cannot, therefore, quite sympathize in the strong feeling expressed by him and his colleagues at the Jesuits' innovations, regarding them, as we do, merely as an extension of the erroneous system common to Capuchins and all other orders of the Roman communion. That the Christian religion should ever have been corrupted by such a system, we deeply deplore: but the dispute between the Jesuits and other friars we deem a question of degree, not of principle, and have, therefore, refrained from discussing its merits. Had the smallest evidence been elicited by these contentions, that Scriptural, vital Christianity was

A. D.
1737.

⁵ An elaborate oration was delivered at his funeral by M. de Norbert, which was noticed in the last chapter.

making any progress all the while, we should gladly have given it due prominence in this History, whoever were the agents employed in its propagation: but it will soon appear, that the interests of true religion were retrograde, rather than advancing, under all the missionaries of the Roman Church in India.

33. The year after the death of M. de Visdelou, an attempt was made to revive the declining cause of Rome, by the establishment of a Convent at Pondicherry, a party of Ursuline Nuns from the Monastery at Vannes, in France, being sent out for the purpose. M. P. Norbert was invited to become their Director, which office, after some demur on his own part, and that of the Bishop of St. Thomé, he accepted. He seems, by his own account,⁶ to have taken great pains to make the establishment available for all parties: ⁷ but its success appears to have

A. D.
1738.
Establish-
ment of a
Monastery
at Pondi-
cherry.

⁶ *Memoires Historiques*, Vol. iii. pp. 151, 166, &c.

⁷ M. P. Norbert, in his "*Memoires, &c.*" Vol. iii. pp. 334, &c. mentions an Englishman residing in Bengal, who proposed to send his daughter, a child eight or nine years of age, to the school attached to this establishment, pledging himself to allow her to take the veil, if she should be so inclined when of sufficient age to judge for herself. At the same time, he offered no slight temptation to those with whom he placed her, to endeavour to prevail upon her to join their company; for he proposed to deposit three thousand gold pagodas (about 1200*l.* sterling) to be made over to them, in the event of the child remaining at the convent. Hence there is too much cause to suspect that his wishes dictated his proposal. We are not informed whether he was a romanist or a protestant. We trust, for the honour of the religion and the liberty of England, that he was not the latter. It is hard to imagine such a dereliction of principle in one brought up in the Scriptural Church, and under the free constitution of Great Britain, as thus deliberately to consign a daughter to the custody of persons, whose interest he had made it to keep her, if possible, in perpetual confinement. It is bad enough for protestants, from any consideration, to send their children to the schools usually connected with Romish monasteries. What-

been very partial ; and it gave rise to continual altercations between the director of the institution and the Government of Pondicherry. The Bishop of St. Thomé also united with the Jesuits in opposing it, as might have been expected ; for they were not likely to see such an establishment rise up in their immediate neighbourhood, and allow it quietly to remain in the hands of any order but their own.

A. D.
1738.

The experiment of Pope Clement XII. to conciliate the Jesuits having failed, he assumed a more authoritative tone. In 1739 he issued another Bull, confirming the decree of the Cardinal de Tournon, and exacting of the Jesuit missionaries a solemn oath to observe it. This document was addressed to all Bishops in India ; and also to the generals of the different orders

A. D.
1739.

ever injunctions may be given that their creed shall not be tampered with, they cannot avoid seeing and hearing much that is suited to impress the uninformed and susceptible mind of youth : and however conscientiously their preceptors may refrain from using any direct means to influence them, they must deem it a religious duty to promote, rather than to discourage their conversion. Accordingly, such seminaries have proved fruitful nurseries to the Roman Church. How then can any proposed advantages of a temporary nature, justify protestant parents in placing their children in schools, where the probabilities of their being turned from the faith of their fathers are so great ? In the instance before us, if the father were a protestant, he was unworthy of the name, and of the land that gave him birth : but if a romanist, his conduct was at least in accordance with his creed. However we must abominate the practice of some romish parents, of putting a daughter out of the way by consigning her to the walls of a convent for life ; yet it is not incompatible with the doctrines of their church to suppose, that this man may have been actuated by a better motive : for it is just possible that he might imagine that he could not do his daughter a greater service, than by consenting to devote her to, what they call, " a religious life." Yet, if charity may suggest this extenuation for the man, it offers no apology for the system by which he, on this assumption, was deluded to sacrifice his child.

CHAP.
IV.

of monks, who directed their missionaries to publish it in their respective churches. This was done accordingly; but the Capuchins accuse the Jesuits and their Bishop of publishing it in such a manner as to render it unintelligible to the people. They appear also to have paid little attention to its requisitions, their idolatrous practices which it condemned being continued.

A. D.
1740.
Popes Clement XII.
and Benedict XIV.
demand of the Jesuits
implicit
obedience.

34. Benedict XIV. was no sooner advanced to the pontificate, than he began to enter upon this shameful contest. In 1742 he put forth his Bull called, *Ex quo singulari*. It was addressed chiefly to the missionaries of China, where the Jesuits' influence was very extensive, and their abominations the most notorious. It is equally adapted, however, to those in India. The Pope begins with setting forth the missionary's object, which he describes as the same as that of an Apostle, though he explains it in a manner little according with the simplicity of the New Testament narrative. He bitterly laments the comparatively little progress of Christianity in China,^o and attributes it to the disputes of the missionaries with one another. While the Jesuits were contending that the heathen ceremonies and customs objected against were merely civil matters, that should be left at the convert's option to continue or reject; the other orders unanimously maintained, that

A. D.
1742.

^o It is worthy of remark, that the Jesuits are to this day boasting of their amazing success in China, as well as in India, about the period at which we have arrived. But their progress, allowing it to be as extensive as they represent, was no indication, as they wish the world to believe, of the triumph of Christianity in the East, this very Pope being judge—a Pope, he it observed, whom even a *Jesuit Missionary* has described as, "the famous and very learned Benedict XIV." *Abbé Dubois' Letters*, p. 10.

they were idolatrous, and incompatible with Christianity. Desiring that there should be an end at once to this controversy, the Pope shows, that his predecessors, with hardly any exception, had condemned the practices in question, and he enters briefly into a review of the discussions that had taken place upon them. He then rebukes the Jesuits for their invariable opposition to the papal decrees, and their determination to have their own way, and calls them "refractory, *perverse, rebellious, obstinate, lost.*" After recapitulating the decrees and admonitions to which he had alluded, he concludes with an impressive admonition to the Jesuits to return to their fidelity. Then, adopting the solemn oath of Clement XI., he requires them to take it in presence of a Bishop, and to engage "to conform themselves, without any tergiversation whatever, to the spirit and letter of the decree; it was moreover ordered, that the decree should be read and published every Sunday in all churches and chapels in the presence of the congregation, and a promise of submission to it required from all converts."⁹

35. The Jesuits loudly complained of this elaborate Bull: and instead of rendering the implicit obedience required of them, they are accused of having treated it with contempt, and of endeavouring to turn the Pope himself into ridicule, by publishing some letters most insulting to the Sovereign Pontiff. They also flatly contradicted him, asserting that they had always been submissive to the decree which he accused them of disregarding.¹ The account of their

A. D.
1742.

Compelled to yield in some measure: which causes their Missions to decline.

⁹ The Abbé Dubois admits that "these orders were reluctantly complied with:" but it will be seen in the text that the Jesuits did not yield without a further struggle. Ibid. p. 10.

¹ Memoires du P. Norbert, Tom. iii. pp. 429, &c.

CHAP.
IV.

A. D.
1743.

proceedings in the following year shows that they were as gross and superstitious as any that had occasioned the Pope's interference, and that they were still determined to prolong, what one of their own company has called, "this disgusting contest, which," he says, "was carried on in several years with much acrimony."² But they soon found that it could not be maintained much longer with a pontiff of Benedict's determined spirit. It had now continued unabated more than forty years; but "this vigorous bull," and the vigorous measures that followed it, soon brought the matter to a close. This pontiff has been described as a wise and virtuous prelate. Had he shown these qualities in his toleration of those who differed from him in religious opinion, most gladly should we have joined in such a commendation of his character. Or had he in the present instance contended for the interests of Divine truth, we should have rejoiced in his triumph over an order of men who had rendered themselves so universally obnoxious. But the struggle between them was for ecclesiastical power, the supremacy of the Pope being involved in the dispute. It was altogether incompatible with his pretensions to allow himself to be so insulted, and his Bull set at naught, by any order of men, especially ecclesiastics. The supremacy of Truth and the cause of Christianity were but little concerned in the issue of the contest; for both parties were in the dark as to the fundamental principles of the Gospel, and equally intolerant and cruel towards all who protested against the errors and superstitions of the Roman Church.³

² The Abbé Dubois, p. 9.

³ It was this Pope who confirmed all the sanguinary edicts published and enforced by his predecessors against the pro-

When, therefore, we find that the Jesuits were compelled ere long to yield, we cannot feel much interest in the result. It is doubtful also whether the Pope had reason to triumph in his success, for the interests of his Church in India began immediately to decline. The apostasy that the Jesuits had foreseen and predicted, now "happened:—a great number of proselytes preferred renouncing the new religion to abandoning their practices. A stop was put to conversions; and the Christian religion began to become odious to the Hindoos on account of its intolerance."⁴ This testimony, indeed, is that of a Jesuit missionary. It is nevertheless true, both of the interests of the Roman Church generally, as well as of those of the Jesuits. But it is not true of *Christianity*, as revealed in the Gospel—of which the reader will be satisfied from the history of the *Protestant* missions in India.

36. But the author just quoted has assigned other causes for the declension that he deplures. One, he says, was, the desolating warfare carried on at this period in the country between the English and French. This, no doubt, must have interrupted the missionaries' proceedings in those parts that were the scene of military operations: but they could not, and, in fact,

Other causes assigned for this declension. N. B. Progress of Protestant Missionaries.

testants, and then put forth a Bull of his own equal to the worst of them in severity. Thereby, like the Jews, who crucified the Son of God, did he bring upon himself all the blood of the disciples of Jesus which had been shed from the foundation of His Church. (Luke xi. 47, &c.)

⁴ Abbé Dubois, p. 11. By *intolerance*, this writer means, the Pope's refusal to tolerate the superstitious practices that the Jesuits thought it expedient to sanction. Had this been the only *intolerance* of the Church of Rome, we should have deemed her much more worthy of being identified with "the Christian religion," than her inhuman persecution of those whom she presumes to call heretics, proves her to deserve.

A. D.
1748.

they did not, put an end to the progress of true religion in the country, any more than the sweeping hurricane destroys the roots of vegetation in the ground. Whatever desolation it may spread on the surface of the earth; when the clouds and the tempest have passed away, the genial sun and air, and the fertilizing rain and dews, will return, and cause the land again to teem with abundance. So it happened at this very time in the Carnatic, which was the scene of the active hostilities alluded to. The protestant missionaries at that time in the country were for a season much interrupted in their peaceful occupations, and were often grieved to see their converts, in common with the other inhabitants, reduced to poverty and distress by the devastations which the troops occasioned. But, notwithstanding these unfavourable circumstances, religion was actually growing in the country, slowly indeed, but surely, under the laborious and self-denying protestant missionaries of Tranquebar, Madras, and Tanjore. Preaching the word of God with Apostolic simplicity and fidelity; comforting the mourner, and relieving the distressed; they established in the poor peoples' hearts a confidence in their friendship which gathered strength, instead of being shaken, in these seasons of danger and calamity: and the gradual increase of the converts showed that the Divine blessing had vouchsafed to their exertions and their prayers. It was no new thing for the Church of our living God, like the city and Temple of Jerusalem, to be built "even in troublous times." The Almighty is pledged for the universal do³

³ Dan. ix. 25.—"The street shall be built again, and the wall, even in troublous times." For the fulfilment of this promise, see Nehemiah iii—vi.

minion of Jesus Christ upon earth.⁶ To imagine, then, that any human circumstances can actually prevent the accomplishment of His purpose, is either to suppose Him unmindful of His word, or to forget that He is all-wise and all-powerful to control the violence of men, and cause it to subserve His own designs.⁷ The fact then, of the actual progress of the *protestant* faith under such circumstances, is no slight evidence in favour of the conclusion, that it is in accordance with Truth, and that these humble missionaries were engaged, not in promoting the interests of any particular church, but in advancing the cause of God. But we must draw the opposite inference in regard to the Roman Church, if we are required to believe that the hostilities referred to contributed to the ruin of her interests in India. The Almighty would not have so deserted any section of His true Church.

37. We concede, however, that such was *indirectly* the consequence of those wars, although this can hardly be all that our author means by his assertion: for they led to the detection of that imposture which the Jesuits had practised upon the natives, representing themselves as brahmins from a distant country, and thereby inducing many to embrace their creed. This disgraceful attempt upon the people's credulity has been already recorded in these pages, and its detection alluded to:⁸ but as it is said to

A. D.
1743.

Detection
of Jesuits'
imposture,
and its con-
sequences.

⁶ Psalm ii. 8.—“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” See Daniel vii. 13, 14. John xvii. 4, 5, &c.

⁷ Psalm lxxvi. 10.—“Surely the wrath of man shall praise thee; and the remainder of wrath shalt thou restrain.”

⁸ Book v. ch. iii. Book vi. ch. ii.

have occurred about this time, it will be suitable here to give the result more particularly, in the Jesuit missionary's own words.—“The Hindoos soon found that those missionaries, whom their colour, their talents, and other qualities, had induced them to regard as such extraordinary beings, as men coming from another world, were in fact nothing else but disguised *Fringy* (Europeans); and their country, their religion, and original education, were the same with those of the vile, the contemptible *Fringy*,⁹ who had of late invaded their country. This event proved the last blow to the Christian religion. No more conversions were made; apostasy became almost general in several quarters; and Christianity became more and more an object of contempt and aversion, in proportion as the European manners became better known to the Hindoos.”¹ Thus, according to this author's testimony, the work which the members of his own order commenced in fraud, ended in confusion. It is hard to imagine what other effect could have been anticipated by an upright, Christian mind. Had they appeared in India without disguise, and faithfully preached the Gospel to the heathen, and studied to commend their message rather by their holiness and charities, than by the brahminical severity of their mortifications, they would, there can be little doubt, have realized a different result. We speak confidently, because of

⁹ *Fringy*, or *Frank*, a term introduced by the Mahomedans to designate Europeans of all nations. It was formerly applied to them in contempt, but is now seldom used. The understanding, integrity and power of the British, have long convinced the natives of India generally, that they are not a people to be contemned. See book v. ch. iv. sec. 2. Akbar's Letter to the King of Portugal. Note.

¹ Abbé Dubois' Letters, pp. 11, 12.

A. D.
1748.

the Redeemer's infallible promise to all that are thus employed: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."² Following these instructions, no hostilities of contending armies, no immoralities of unfaithful Christians, would have been allowed to intercept the promised blessing. But Jesus gave no command to substitute images and pictures for His revealed word, or to accommodate His religion to the heathen of any land, by incorporating with its public ordinances their idolatrous rites. He gave no sanction to those who should be invested with the office of the Christian ministry, to introduce themselves to any people, however superstitious, ignorant or barbarous, under false pretences. What then was to be looked for in the present instance, but that He should leave the Jesuits to fall by their own device, and thereby proclaim to the world, that His truth was to be maintained by no such auxiliaries as they had presumed to use. Theirs was not the Apostles' mode of proclaiming the Gospel. Those holy men "renounced "the hidden things of dishonesty, not walking "in craftiness, nor handling the word of God "deceitfully; but by manifestation of the truth "commending" themselves "to every man's "conscience in the sight of God."³ The Christian missionary who, "in simplicity and godly sincerity,"⁴ shall follow this example, will never see his labour lost. But it presents a contrast to the Jesuits' course the most striking

² Matt. xxviii, 19, 20.³ 2 Cor. iv. 2.⁴ 2 Cor. i. 12.

that has ever been drawn : and since they proceeded in direct opposition to all the instructions and examples of the New Testament, it cannot surprise the ingenuous and religious mind, that their work was left to fall to the ground.

Decline of
romish mis-
sions at-
tributed to
the sup-
pression of
the Jesuits.
A. D.
1773.

38. The author we are now quoting has assigned one more cause for the decline of the interests of Rome in India :—" The suppression of the order of Jesuits in Europe."⁵ This, as we have seen, took place in the year 1773 by order of Pope Clement XIV. The immediate consequence was, a deficiency in the number of missionaries. Accordingly, " a national black clergy was formed, and the attendance on the remaining congregations entrusted to their care. Those native missionaries, not having the advantage of a proper education, and many amongst them showing themselves more attached to their own interests than to those of religion, enjoy but little consideration even among their flocks, and none among the natives of any other description."⁶ Nevertheless, ignorant and degraded as these native clergy were, they succeeded in many parts in keeping the congregations together, with the assistance of an occasional visit from a missionary. But their flocks are described, by the same unquestionable authority in such questions, as more debased than themselves, and sunk in the lowest deep of demoralization :⁷ and in confirmation of his statement, he gives the following instance of

⁵ Section 25, Note 3.

⁶ Abbé Dubois' Letters, p. 12.

⁷ Ibid, pp. 124-135. We have refrained from quoting protestant writers to the same effect ; but reference may be made for the purpose, to Dampier's Voyages, vol. ii. p. 96, to Millar's History of Christianity, vol. ii. pp. 387, &c.

apostasy, which is as disgraceful as that which, we have seen, took place at the beginning of this century in Tanjore.

A. D.
1784.

39. "In order to give you a striking idea of the religious dispositions of the Hindoo, and as a strong instance of what I asserted above, that there was to be found among them nothing else but a vain phantom of Christianity without any real or practical faith, I will with shame and confusion quote the following scandalous instance."

A. D.
1784.
General
apostasy
in Mysore
under Tip-
poo Sultan's
persecution.

"When the late Tippoo Sultan sought to extend his own religious creed all over his dominions, and make by little and little all the inhabitants in Mysore converts to Islamism, he wished to begin this fanatical undertaking with the native Christians living in his country, as the most odious to him, on the score of their religion. In consequence, in the year 1784, he gave secret orders to his officers in the different districts, to make the most diligent inquiries after the places where Christians were to be found, and to cause the whole of them to be seized on the same day, and conducted under strong escorts to Seringapatam. This order was punctually carried into execution; very few of them escaped; and I have it from good authority, that the aggregated number of the persons seized in this manner, amounted to more than 60,000."

"Some time after their arrival at Seringapatam, Tippoo ordered the whole to undergo the rites of circumcision, and be made converts to Mahometanism. The Christians were put together during the several days that the ceremony lasted: and, Oh, shame! Oh, scandal! will it be believed in the Christian world? no one, not a single individual among so many thousands, had courage enough to confess his

faith under this trying circumstance, and be come a martyr to his religion. The whole apostatized *en masse*, and without resistance, or protestations, tamely underwent the operation of circumcision; no one among them possessing resolution enough to say, "I am a Christian and I will die rather than renounce my religion."

"So general a defection, so dastardly an apostasy, is, I believe, unexampled in the annals of Christianity."

"After the fall of the late Tippoo Sultan, most of those apostates came back to be reconciled to their former religion, saying, that their apostasy had been only external, and they always kept in their hearts the true faith in Christ. About 2,000 of them fell in my way, and nearly 20,000 returned to the Mangalore district, from whence they had been carried away, and rebuilt there their former places of worship. God preserve them all from being exposed in future to the same trials; for should this happen, I have every reason (notwithstanding their solemn protestations when again reconciled to Christianity) to apprehend the same sad results, that is to say, a tame submission, and a general apostasy."*

The fact of this shameful departure from their Christian profession is unquestionable, and we are not surprised that it excited our author's indignation: and the character that he subsequently gave of this people fully justifies his anticipation of a like result, should they again be subjected to a similar trial of their fidelity.

State of the
Romiah

40. Thus have matters since proceeded in

* Abbé Dubois' Letters, pp. 73—75.

the romish missions in India; but it cannot be necessary to pursue these disgraceful details any further. It will be more suitable, and, doubtless, more acceptable, to close the subject with the latest authentic account published of their state.

A. D.
1784.
missions in
India to the
present cen-
tury.

In the beginning of the eighteenth century, the Jesuits described their Madura mission as containing forty thousand converts.⁹ At that

⁹ *Lettres edifiantes et curieuses, &c.* F. de la Lane to F. Morgues, Jan. 30, 1703. See other letters, from the same, to the same, in that collection of the Jesuits' correspondence: also from F. Martin to Fathers de Villette and le Gobien, and from F. Bouchet to the same. The Jesuit mission had been established at Madura at least a century; and about fifty years before its commencement, F. Xavier had laboured, as described in the foregoing pages, in the southern parts of this country. So that in one hundred and fifty years their converts, from a population of about four millions, amounted, according to their own returns, to forty thousand. This, under all circumstances, is much more likely to be correct than the hundreds of thousands, and even the millions of converts, which some romish writers have asserted to have been made in those times and provinces.

It is worthy, however, of remark, that the protestant missions within the very same country, which commenced there little more than a century ago, contained, in 1822, at least twenty-three thousand converts. The details of this estimate have been given elsewhere, and we challenge for them the closest investigation. (Vide the author's Reply to the Abbé Dubois, and examination before a committee of the House of Commons on the affairs of the East India Company, 19th July, 1832.) In ten years the converts in only one province, Tinnevely, were more than doubled; so that, if the other missions in the S. Carnatic progressed in any thing like an equal ratio, the native Christians in that country, in 1832, would exceed forty thousand, and that within considerably less than one hundred and fifty years after the Gospel was first preached there by Ziengenbalg and Grundler.

Here then we have a fair comparison between the operation of the two systems on the same field, and within the same period. *Speaking only of numbers*, their success was nearly equal: A fact like this furnishes an answer to the reiterated assertions of Romish advocates, that the protestant missions in India have proved a total failure.

time this mission comprehended the whole country East of the Ghauts, from Cape Comorin to Pondicherry, between the eighth and twelfth degrees of N. latitude, and containing a population exceeding four millions.¹ Their mission in Mysore was less flourishing; and that in N. India they do not seem to have considered in a condition worth describing in other than very general terms. The Romish missions on the western coast have always been the most numerous, but we have no particular account of their number at that period.

The account of these missions about the middle of the eighteenth century represents them in a more prosperous condition. The Abbé Dubois states, "it appears from authentic lists, made up about seventy years ago,² which I have seen, that the number of native Christians in these countries was as follows, viz., in the Marawa about 30,000, in the Madura above 100,000, in the Carnatic 80,000, in Mysore 35,000." There is an apparent discrepancy between this and the accounts just referred to. For the Madura mission is there said to include a considerable part of the Carnatic; whereas, here they are described as distinct missions, and their numbers seem greatly to have increased. But they soon began to decline; as we have seen from the same authority, who, when he gave this statement, went on to say,— "at the present time hardly a third of this number is to be found in these districts respectively."³

¹ According to the census of 1822, the population of this tract of country exceeds five millions.—Hamilton.

² This was written in 1815, Letters p. 7.

³ Ibid. See the Jesuit missionaries' correspondence in the *Lettres edifiantes*, &c. referred to above.

It is needless to enter more minutely into these details; we shall, therefore, conclude with a summary of the state of the Roman Church in India at the commencement of the nineteenth century.

There were at that time two titular Archbishops, Goa and Cranganore: two Bishops, St. Thomé and Cochin: and three Apostolic Vicars, or Bishops *in partibus*, Bombay, Verapoly, and Pondicherry.

The Archbishop of Goa is the romish metropolitan of India; who also takes the title of primate of the East. He has under his jurisdiction the largest number of Christians of all descriptions. Their aggregate number is given at 300,000 souls; and when it is considered that two-thirds at least of the population in the Portuguese establishments are Christians, and that out of 160,000 to be found in the island of Ceylon, two-thirds are said to be of the romish persuasion, under the jurisdiction of the Archbishop of Goa, it is believed that this number is not exaggerated.

This Archbishop has a native clergy, educated in the seminaries at Goa, and composed, it is stated, of about 1,500 priests, monks, and friars.

The Archbishopric of Cranganore contains about 67,000 souls. About the middle of the last century this mission was in a flourishing state, extending eastward to Madura, and northward to the very shores of the Krishna, and containing above 200,000 native Christians. At present, for reasons already assigned in this Chapter, the total is reduced to about one-third of that number.

This Bishopric of Cochin contains little more than 60,000 Christians.

The Bishopric of St. Thomé, near Madras, has under its jurisdiction about 50,000 Christians, natives and country-born.

The Apostolic Vicar of Bombay has the smallest number, all the Christians under his jurisdiction not exceeding ten or twelve thousand, chiefly country-born. This mission is attended by Italian Carmelite friars.

The jurisdiction of the Apostolic Vicar at Pondicherry, who is a Frenchman, extends over the Carnatic and Mysore, in which countries are to be found about 35,000 Christians.

The mission under the Apostolic Vicar at Verapoly, which is also attended by Italian Carmelites, chiefly extends in the Travancore country. It reckons 120,000 native Christians, attended by about one hundred native priests, educated by the Carmelites in their seminary at Verapoly. It has under its jurisdiction both Syriac and Latin priests, to officiate in the congregations of both rites; nearly the half of the ancient Syriac community being in connexion with the Roman Church, but retaining their own ecclesiastical language.⁴

Besides these three Bishops *in partibus*, a fourth has subsequently been mentioned by the⁵ same authority, whose mission is at Agra; but no account is given of the number under his jurisdiction. He also is an Italian.

Here, then, we have the sum total, amounting to 644,000, of Romish Christians in all India in the year 1815, and we have no data to show that they have since increased. The presumption indeed is, that they have not: for the intelligent Jesuit from whom these details are

⁴ Abbé Dubois' Letters, pp. 52—56.

⁵ In the Abbé's examination before a committee of the House of Commons already referred to.

A. D.
1815.

taken, acknowledges, that Verapoly was the only mission in which converts were made, at the time he wrote, amongst the heathen inhabitants : and the character that he gives of the converts, and of their motives for joining the church, is such, that he thought them a reproach rather than an acquisition to the cause. " I have it from good authority," he writes, " that between three and four hundred pagans are yearly christened in it, and that this number might be increased, were the missionaries to possess adequate means for the purpose. The principal cause of such extraordinary success, which is not to be met with elsewhere in India, is the following."—

" The Travancore country is chiefly inhabited by the tribe of *Nairs*, who are of all Hindoos the most particular and severe in the observation of their usages and domestic regulations, and who, for the most trifling transgressions of these, expel the offenders from the caste. These outlawed persons being left without help in society after their expulsion, and shunned by all as degraded men, are under the necessity of forming new connexion, and have no other resource left for the purpose, than that of becoming converts to Christianity or Mahometanism. The greater part prefer the latter, the Mahometan religion holding out to them greater temporal advantages, and not imposing on them so many restraints as Christianity."⁶

Such is the statement made by this author from information on which, he says, he can confidently rely. And we cannot be surprised at his reliance on its accuracy, seeing

⁶ Letters of the Abbé Dubois, pp. 56. 57.

that it corresponds with his own experience in Mysore, after thirty years' labour, and with the information he received from his brother missionaries in all other parts of India. He writes—⁷

“ For my part, I cannot boast of my successes in this holy career during a period of twenty-five years that I have laboured to promote the interests of the Christian religion. The restraints and privations under which I have lived, by conforming myself to the usages of the country; embracing, in many respects, the prejudices of the natives; living like them, and becoming almost a Hindoo myself; in short, by ‘ being made all things to all men, that I might by all means save some,’—all this has proved of no avail to me to make proselytes.”

“ During the long period I have lived in India, in the capacity of a missionary, I have made, with the assistance of a native missionary, in all between two and three hundred converts of both sexes. Of this number two-thirds were pariahs or beggars; and the rest were composed of *sudras*, vagrants, and outcasts of several tribes, who, being without resource, turned Christians, in order to form connexions, chiefly for the purpose of marriage, or with some other interested views. Among them are to be found some also who believed themselves to be possessed by the devil, and who turned Christians, after having been assured that on their receiving baptism the unclean spirits would leave them, never to return; and I will declare it, with shame and confusion, that I do not remember any one who may be said to have embraced

⁷ *Ibid.*, pp. 133—135.

Christianity from conviction, and through quite disinterested motives. Among these new converts many apostatised, and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for in embracing it ; and I am verily ashamed, that the resolution I have taken to declare the whole truth on this subject forces me to make the humiliating avowal, that those who continued Christians are the very worst among my flock."

" I know that my brother missionaries in other parts of the country, although more active, and more zealous, perhaps, than myself, have not been more fortunate, either in the number or the quality of their proselytes." ^a

Testimony like this to the prejudice of a cause which the witness himself had so much at heart, must be deemed unquestionable. It is due, however, to many native Christians in India to declare, that the degrading terms in which he describes them are too unqualified. We may be expected to believe what he gives as the result of his own and his brethren's experience of the Jesuit missions : but in the missions of other orders are to be found honourable exceptions to this sweeping condemnation. It is well known, that there are native Christians of the Roman church in India, especially of the Carmelite mission at Madras, whose character is unexceptionable, who occupy stations of responsibility in the public service, and discharge their duties with as much probity and ability as any other class of natives in similar employments. Some have given satisfactory

^a Reference was made to this testimony in Book ii. ch. 3. sec. 35.

reason to believe them to be sincere Christians. Were it otherwise ; if truth obliged us to receive this appalling description of the native Christians without limitation ; we should close this account of their missions, mourning over the blank they would present in the History of Christianity in India. But we hope, we believe better things of some of their proselytes. Deeply as we deplore the error that obscures the light, and the superstition that distorts the beauty of the Gospel under every modification of Christianity inculcated by the church of Rome ; yet sometimes light enough is seen to beam through the darkness to conduct the sinner to his Redeemer. There are in India, as in Europe,⁹ some members of the Roman communion who renounce all dependence on the Virgin and other saints ; rely solely on the meritorious death and passion of the Lord Jesus Christ for pardon of sin and peace with God ; abhor the pretended sacrifice of the *mass* ; seek, in daily prayer, the Holy Spirit's inspiration, to teach their ignorance, to preserve their waywardness, to heal their infirmities and guide them in all their ways. Though we concede that such characters form a very small minority of the native romanists in India ; yet are they sufficiently numerous to encourage the belief, that the Saviour has a little flock even in that dark and idolatrous church. Their

⁹ See especially the spirited letter of the Rev. Michael Crotty, R. C. parish priest of Birr, in Ireland, to the romish Archbishop, Dr. Murray, published in 1836. No consistent protestant could hesitate to acknowledge as brethren in Christ, men holding the faith therein avowed, and engaging in the labours it describes for the moral and religious improvement of the church.—An extract from this letter is given in the Author's VINDICATION of Protestant missions, in reply to Dr. Wiseman's aspersions, pp. 110—112.

numbers are known only to Him whose grace has given them the will to believe and to obey :¹ but, however small a remnant, they are enough to prove, that even the romish missions have not entirely failed to promote *Christianity in India*.

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¹ Phil. ii. 12, 13.

CHAPTER V.

CONCLUDING REMARKS ON THE PROSPECTS OF CHRISTIANITY IN INDIA.

A Jesuit missionary's assertion, from the failure of their missions, that the conversion of the Hindoos is impracticable.

1. In concluding this history of the Romish missions in India, it is important to consider the inference that has been drawn from their avowed failure; which is, that *the conversion of Hindoos is impracticable*. The writer who has advanced this bold assumption, after giving what he calls an "abridged history of the rise, the progress, and the decline of the Christian religion in India," adds, "the low state to which it is now reduced, and the contempt in which it is held, cannot be surpassed. There is not at present in the country (as mentioned before) more than a third of the Christians who were to be found in it eighty years ago, and this number diminishes every day by frequent apostasy. It will dwindle to nothing in a short period; and if things continue as they are now going on, within less than fifty years there will, I fear, remain no vestige of Christianity among the natives."¹

After much more to the same effect, enlarging on the obstacles that Hindoos must encounter on embracing Christianity, which he thinks

¹ Abbé Dubois' Letters, pp. 12, 13.

insurmountable, he reiterates the assertion, that² "the Christian religion is an object of universal opprobrium all over the country; and" that "no means whatever remain of getting from the pagans a further hearing on the subject, either through native catechists or otherwise."

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"Warned by long experience, I repeat it, with feelings of the deepest sorrow, that there remain, in the present circumstances, no human means of improving Christian knowledge among the natives of India. The concerns of the Christian religion are in a quite desperate state; from a long period, all missionaries who are come to India for the purpose of making proselytes, have found themselves deceived on their arrival in the country, have experienced nothing but the most distressing disappointments in all their pursuits, and all their labours have terminated in nothing."

"For my part, I have, until now, struggled, though in vain, with the numberless difficulties stated in these letters, and exerted myself to the utmost not to sink under so many disadvantages. If a great many persons of my profession have discharged their duties with more ability, I believe that I may boast that few have done it with more patience and perseverance than myself; and in spite of every kind of disgust and contradiction, in spite of the inutility of my pursuits, I am determined, after having embraced the profession of a missionary, to continue the desperate struggle, and persevere in it to the last."³

² About five or six years after this was written, the author's determination here avowed sank under the pressure of the circumstances he describes, and he quitted India in despair. Not however, we do him the justice to say, without painful feelings. For we have it from a friend, who accompanied

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“ In fact, the conversion of the Hindoos, under existing circumstances, is so hopeless a thing, and their prejudices against it are so deeply rooted, and so decidedly declared, that I am firmly persuaded, that if (what has never been the case) the Hindoo brahmins were animated by a spirit of proselytism, and sent to Europe missionaries of their own faith, to propagate their monstrous religion, and make converts to the worship of Seeva and Vishnoo, they would have much more chance of success among certain classes of society, than we have to make among them true converts to the faith in Christ.”²

His reasons
for this
assertion.

2. Anticipating, probably, the objection that might reasonably be expected to be made to all this, that before settling down in a conclusion so ruinous to the souls of millions of our fellow-creatures, every means ought to be used, and every effort made, for their conversion; he asserts, that all this the Roman Church has done already, and that in a manner the most likely to succeed. “ If any of the several modes of Christian worship were calculated to make an impression and gain ground in the country, it is no doubt the catholic form, which protestants call an idolatry in disguise: it has a *Pooga*, or sacrifice; (the mass is termed by the Hindoos *Pooga*, literally, sacrifice;) it has processions, images, statues, *tirtan* or holy water, fasts, *tittys* or feasts, and prayers for the dead, invocation

him on ship-board, that as the vessel lay in the Madras roads, he cast his eyes back on the shores he had left, and said, apparently with emotion, That he hoped one day to return. This hope he has not yet realized; nor can he be expected, while retaining the sentiments he has published, ever to think of resuming what, to him, appears to be so impracticable a task.

² Abbé Dubois' Letters, pp. 133—136.

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of saints, &c., all which practices bear more or less resemblance to those in use among the Hindoos. Now, if even such a mode of worship is become so objectionable to the natives, can it be reasonably expected that any one of the simple protestant sect will ever prosper among them?"⁴ "The Hindoos are constituted in such a manner by their education and customs, that they are quite insensible to all that does not make a strong impression on the senses. Fully aware of their dispositions, the impostors who contrived their monstrous form of worship, consulted in doing so the peculiar temper and character of these nations, and as they had to deal with a people who, they perceived, were only to be stirred up and roused by monstrosities, they in consequence gave to them a monstrous religion."⁵

It is hard to read the next extract without suspecting that the writer had very little better opinion of his brethren, who, instead of attempting to wean this people from their gross superstitions, actually, as abundantly proved in the foregoing pages, accommodated the rites of their Church to the worst abominations of the Hindoo idolatry, and thereby compromised the purity and freedom of Christianity for the sake of its nominal diffusion.

"Seeing the empire of the senses over these people, and that their imagination was only to be roused by strongly moving objects, the first missionaries among them judged that some advantage might result to the cause of religion by accommodating themselves, as far as possible, to their dispositions. Agreeably to this idea, the ordinary pomp and pageantry which attend

⁴ Letters, &c. pp. 18, 19.
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⁵ Ibid, p. 68.

the catholic worship, so objectionable to the protestant communions in general, were not judged by them striking enough to make a sufficient impression on the gross minds of the Hindoos. They in consequence incumbered the catholic worship with an additional superstructure of outward show, unknown in Europe, which in many instances does not differ much from that prevailing among the Gentiles, and which is far from proving a subject of edification to many a good and sincere Roman Catholic."

"This Hindoo pageantry is chiefly seen in the festivals celebrated by the native Christians. Their processions in the streets, always performed in the night time, have indeed been to me at all times a subject of shame. Accompanied with hundreds of *tom-toms*, (small drums) trumpets, and all the discordant noisy music of the country; with numberless torches, and fireworks: the statue of the saint placed on a car which is charged with garlands of flowers, and other gaudy ornaments, according to the taste of the country, the car slowly dragged by a multitude shouting all along the march—the congregation surrounding the car all in confusion, several among them dancing, or playing with small sticks, or with naked swords: some wrestling, some playing the fool; all shouting, or conversing with each other, without any one exhibiting the least sign of respect or devotion. Such is the mode in which the Hindoo Christians in the inland country celebrate their festivals. They are celebrated, however, with a little more decency on the coast. They are all exceedingly pleased with such a mode of worship, and any thing short of such pageantry, such confusion and disorder, would not be liked by them."

" I at several times strove to make those within my range sensible of the unreasonableness of so extravagant a worship, and how opposite it was to true piety ; but my admonitions proving every where a subject of scandal rather than of edification to my hearers, who in several instances went so far as to suspect the sincerity of my faith, and to look upon me as a kind of free-thinker, and a dangerous innovator, merely on account of my free remarks on the subject, I judged it more prudent to drop the matter, and overlook abuses it was out of my power to suppress. I cannot but declare that the necessity under which I stood to wink at such, and (in my opinion) many other no less reprehensible abuses, proved to me at all times a subject of great vexation and disgust." ⁶

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3. Who can read this concluding paragraph without regretting that the writer could not discover what ought to be done to remedy the evils he deplored? While avowing the total failure of their missions, he does not hesitate to assert, that there is no alternative but to abandon in despair a field that had proved so fruitless. He calls upon us to assent to the astounding conclusion, that the vast population of India is doomed to perdition by Heaven's immutable decrees, and that henceforth to attempt the Hindoos' conversion is to fight against God. " This is not the place," he says, " to enter into a discussion of the awful and unfathomable mystery of *predestination*, to scrutinize the apparently obscure ways of the Supreme Wisdom on this subject, to ask the common Father of mankind why, in His all-ruling providence He has vouchsafed to impart the heavenly light of His

He concludes that the millions of India and China are doomed to the irrevocable curse of the Almighty.

⁶ Ibid, pp. 68—71.

divine word only to a part of his children, whilst he has withheld this, the greatest of all divine favours, from the other part, and left them immersed in the deepest darkness of the most extravagant idolatry. The thing is so, therefore there must be reasons for its being so. 'Who hath known the mind of the Lord? or who hath been his counsellor?' Let every one among us, with becoming humility, acknowledge, in what concerns him, the greatness of the gift, and preserve in his heart a due sense of gratitude for it, without presuming to investigate the apparent partiality of the giver."⁷ Nor does he limit this reprobation to the one hundred millions of India, but extends it to the *five hundred* millions of China and other parts of the earth yet unconverted to the faith, and concludes, that CHRISTIANITY HAS DONE ITS WORK IN THE WORLD.⁸

Protest
against this
appalling
conclusion.

4. For the honour of humanity we cannot believe; that this writer maturely weighed the tremendous consequences of his own conclusion when he argued thus. We can understand a man's wish to put forth a plausible reason for abandoning a field which he was pledged to cultivate, or to depreciate the attempts of others where his own had failed: and, probably, one or both these motives operated in the present instance. But it is difficult to imagine a *human* being deliberately consigning *one* fellow creature, much less *five hundred millions*, to perdition. Well might the poor heathen exclaim—"Let us fall now into the hand of the Lord; for his mercies are great: and let us not fall into the hand of man."⁹ Why, if this writer's rea-

⁷ Letters, pp. 42, 43.

⁸ Ibid. pp. 105—111.

⁹ 2 Sam. xxiv. 14.

soning be sound, and his conclusion fairly drawn, we behold, in these benighted millions, the vast majority of the human race in as hopeless a condition as that of apostate angels: and, instead of cherishing the rising sympathies of our common nature, which would move us to stretch forth the hand of charity to raise them from their prostrate condition; we are bound to stifle every tender emotion rising in our own bosoms on beholding it, lest we should involuntarily speak to them in the accents of mercy, tell them of the love of Him *who died to take away the sins of the world*, and thus be found fighting against the purposes of the Almighty.

Far be it from the Church of Christ ever to assent to a conclusion involving so fearful a result to the whole world besides! The revealed purposes of Jehovah are against it. "All the ends of the earth shall see the salvation of our God."¹ The declarations of Jesus Christ are against it. "And I, if I be lifted up from the earth, will draw all men unto me."² The omnipotence of the Holy Ghost is against it. By His inspiration all the tribes of mankind could be as speedily, as easily, and as effectually turned to God, as any individual soul. He who in the beginning moved over the wide expanse of waters, and at once breathed animation into all creatures; might with equal facility reanimate the spirits of all flesh, now dead in sin, and cause the whole world to "be born at once."³ Hard and easy are comparative terms that can have no reference to the operations of the Almighty: and low indeed must the Church of Christ be fallen ever to believe, that any con-

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¹ Psa. ii. 8.; lxxvii., and xcvi. 2, 3; Isa. lii. 10; Dan. ii. 35—45; Luke iii. 6; 2 Pet. iii. 9, &c.

² John xii. 32.

³ Isa. lxvi. 9.

tingencies can arise to defeat the purposes, or resist the power of the Triune Jehovah; or to warrant her exclusion of any people from the proffer of His grace.

It is true, Jesus Christ instructed His disciples when disregarded or persecuted in one place, to flee into another:⁴ and it has been asserted, that the modern missionary in India should follow the same course.⁵ But, before such an argument for the abandonment of the Hindoos can be entertained, we must be satisfied that the Gospel has been faithfully and fully presented to them, and every lawful means used, to beseech them to be reconciled to God.⁶ All this, we are told, has been done. "The Christian religion has been announced to the natives of India, without intermission during the last three or four centuries, at the beginning with some faint hopes of success, but at present with no effect."⁷ Upon this assumption, the writer proceeds to argue that they are manifestly under the irrevocable curse of the Almighty, and ought, therefore, to be left to perish.

Jesuits' failure accounted for from their propagating the religion of the Virgin Mary, instead of Christianity.

5. We have seen, from the testimony of Jesuit and other Romish missionaries, how much they have obscured the light of Divine truth, and what stumbling-blocks they have put in the way of its reception, by the superstitions and ceremonies with which they have thought to recommend it. Without entering again into those disgraceful exhibitions, the system of religion which they have presented to the Hindoos may be described in one sen-

⁴ Matt. x. ; Mark vi. ; Luke ix. and x.

⁵ Abbé Dubois, pp. 44, 45.

⁶ 2 Cor. v. 20.

⁷ Abbé Dubois, p. 42.

tence—It has been the worship of the Virgin Mary,⁸ rather than that of Jesus Christ.

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We are required then to abandon these millions of our fellow-creatures, not for shutting their eyes to the light of Divine truth, or their ears to its message of mercy; but for rejecting Christianity set before them in a treacherous disguise; and, moreover, rejecting it on the detection of Jesuitical imposture in religion, and intrigues in politics. Their failure is thus easily accounted for, without attributing it to the prejudices and obduracy of the Hindoos. The Gospel, preached “in demonstration of the spirit and of power,”⁹ would have overcome these impediments, as it did in the Corinthians and heathen of other times and countries. But Jehovah hath declared, “I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images.”¹ Will not this explain the failure of these attempts to introduce Christianity, by the substitution of images, pictures, &c. for the unadulterated word of God? Our Lord, probably to guard His Church, in all ages and countries, against idolizing His mother, took special occasion to show, that she was not more blessed, nor entitled to greater honour, than the humblest of His faithful disciples.² Can it then be matter of surprise that He hath not prospered a

⁸ It has been stated (Book I. Ch. 3. Sec. 5), that Epiphanius, who lived about the fourth century, calls this *the heresy of the women*; but it has since become as popular with the other sex in the Church of Rome. (Tillotson's Sermon on 1 Cor. iii. 15—Entitled, *The hazard of being saved in the Church of Rome*. On the continent of Europe, and in Ireland, this is too notorious to require proof. See B. I. Ch. 3. Sec. 7. Also Appendix to this volume, B.

⁹ 1 Cor. ii. 4.

¹ Isa. xlii. 8.

² Matt. xii. 48: Luke xi. 27.

creed which exalts a creature, though so beloved, above God Himself? ³

We protest then against the conclusion that the Hindoos are lost past hope of recovery, because we reject the premises from which it has been drawn. We deny that the Roman missionaries have ever submitted to them a fair statement of the Gospel of Christ, and affirm, that the failure of their labours ought to be attributed rather to their own unfaithfulness to the Lord, than to the people's insurmountable prejudices. If human ingenuity were competent to convert the heathen, then, we concede, the Jesuits might have anticipated better success; for very few have brought to the task a greater fund of knowledge, or used it with more skill, or followed up their plans with greater perseverance. But all that they have done, with the failure of their endeavours, furnishes a practical confirmation of the text—"The world by wisdom knew not God."⁴ Had they used the wisdom that cometh from above, and, after the Apostle's example, preached Christ Jesus and Him crucified; instead of having to deplore the decline of their missions, they would now have been rejoicing in their prosperity, and pressing forward to other conquests. It is written, that Jesus Christ, "by the grace of God should taste death for every man."⁵ Shall we then be persuaded to turn away from the

³ In the Church of Rome, "for ten *Ave Marias* they say one *Paternoster*; that is, for one prayer they make to Almighty God, they make ten addresses to the blessed Virgin; for that is the proportion observed in their *Rosaries*." Whereas there is not a single passage in the Bible to justify this idolatry: "and there is as little in the Christian writers of the first three hundred years." Tillotson on 1 Cor. iii. 15, referred to above.

⁴ 1 Cor. i. 21.

⁵ Heb. ii. 9.

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poor Hindoos, and consign them to the irrevocable curse of the Almighty, before the death and passion of Jesus have been set before them, with all the fulness and sufficiency of His atonement? God forbid! Nothing less than a vision as manifestly from heaven as that which diverted the Apostle Paul from his intended course, will justify the abandonment of any people to the darkness and ruin of idolatry.⁶ Granted that, by the carnal mind the doctrine of Christ crucified has ever been contemned: yet it has proved "the power of God and the wisdom of God," both to Jews and Greeks, to the proud philosopher and the superstitious idolater, when the Spirit has applied it to the conscience. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe."⁷ Whatever man, in his pride, and sensuality, and self-sufficiency, may think of this Apostolic method of converting the world to the faith of Christ, it is the only legitimate course, the only method that leaves to God all the honour of the success that may attend it, and therefore is it the only one that He will sanction with His blessing. The Jesuits boast of their policy, though it has failed: how would they have gloried in it, had their missions succeeded! Who can doubt, that they would have appealed to their prosperity in proof, that the Almighty sanctioned the very procedure against which even the church of Rome has protested?⁸

⁶ Acts xvi. 7—10.⁷ 1 Cor. i. 21 and 25.⁸ A specimen of the little scruple with which different events are appropriated by papists as arguments favourable to Romish superstitions, has been recently exhibited to the world. Not many years after the countenance afforded to

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From protestant missionaries' success, is inferred the duty of persevering to preach the Gospel in India.

6. We claim, however, to draw the opposite conclusion from their failure, and maintain, that it amounts to no questionable proof of God's disapprobation. But if this is not conceded, Christian charity at least demands that other means should be tried for the conversion of the heathen world, before we adopt the assumption that it is impracticable, and come to the astounding conclusion, that they are to be abandoned to their fate. The means to be employed may be found in the instructions and examples of the Bible—means that have always availed, when used with integrity and diligence, faith and prayer. The experiment has been made, now for upwards of a century, by protestant missionaries in India; and with a measure of success that warrants the inference, that *God*

Christianity by Constantine, the first Christian Emperor of Rome, the Christians acquired sufficient ascendancy in the state to abolish paganism. It so happened, that not very long before, the worship of the Virgin Mary had been added to the other corruptions that were rapidly darkening the Church: and it is now maintained, that the fall of paganism is to be attributed to that device, which has, therefore, it is concluded, received the sanction of Divine Providence. M. A. Beugnot, in his *Histoire de la Destruction du Paganisme en Occident*, writes thus—

“ If it entered into the designs of Providence to temper the severe dogmas of Christianity by the consecration of some soft, tender, consolatory ideas, adapted by their very peculiarity to the nature of man, it is evident that these ideas, whatever their form, must have contributed to detach the last pagans from their errors; the worship of Mary, the Mother of God, appears to have been the means employed by Providence for the completion of Christianity. Thus some prudent concessions made for a time to pagan manners, and the influence exercised by the worship of the Virgin—these were the two elements of the power employed by the Church to conquer the resistance of the last pagans.” (*Quarterly Review*, September, 1836, p. 66). This author has not favoured us with a conjecture how far this influence would have prevailed without the operation of a third element—the power of the sword.

has not shut against this people the door of hope. Almost from the commencement of these missions it has been the practice of romanists to represent them to the public in the most contemptible light, placing them, for the purpose, in striking contrast with exaggerated accounts of their own missions. A specimen of this disingenuous conduct may serve to put us on our guard against such misrepresentations. Paulinus, a Carmelite missionary in Malabar, towards the close of the eighteenth century, in an account that he published of his voyage to India, has made the following assertion. "In my time there were reckoned to be in Madura 18,000 Christians; in Carnada 20,000, and in Tanjore 10,000; whereas the Danish missionaries at Torangapuri, or Tranquebar, with all their exertions, could scarcely muster 1000 Lutheran Christians, as I was assured by several Catholics who resided at *Puduceri*."⁹

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It is of little moment to point out the difference between the numbers of romish converts here given, and those drawn up in the last chapter¹ from the correspondence of Jesuit missionaries. It is important, however, to bear in mind the unjustifiable methods used to swell the catalogue of their "so-called converts;"² and also the description of their infamous character just cited from a Jesuit missionary, the Abbe Dubois.

Upon the insinuation here made to the prejudice of the Tranquebar mission, it is remarked—"The protestant missionaries have in

⁹ Paulinus—*Viaggio alle Indie Orientali*, 4°, Ro. 1796. There is an English translation of this work by William Johnson. London, 1800, p. 65.

¹ Section 39. Note.

² *Ibid*.

the course of nineteen years baptized 19,340."³ It were premature here to enter into the details of the protestant missions in South India: and it has been shown in this volume,⁴ that they will bear comparison, even in point of numbers, with the romish missions in the same province, within a similar period from the time of their establishment. It is true, Paulinus acknowledges that he is giving only hearsay evidence of the state of the Tranquebar mission; but this is quoted by others as authentic information: and though repeatedly proved, by irrefragable arguments and unquestionable facts, to be contrary to the truth; yet the misrepresentation continues to be repeated, without any fair attempt to meet the contradiction, and, like other slanderous reports, it is augmented in its progress.⁵ By means of mutilated extracts from protestants' journals and correspondence, they are made to appear actually to acknowledge that their work has come to nothing. From such opponents what have we to expect but a pertinacious adherence to their own dishonest policy. Experience has proved all argument with them on such questions to be a fruitless

³ *Ibid.* *Neure Geschichte der evangelischen Missionsanstalten*, 51st part.

⁴ Last Chapter, Section 39. Note.

⁵ An attempt of this kind has recently been made by a Dr. Wiseman, from Rome, in a course of Lectures preached in London during Lent in 1836. See the Sixth Lecture, entitled, *The Success of Protestant Missions*. The slanders with which on that occasion this preacher disgraced the pulpit, have since been retailed, as authentic facts, in several publications of the romish party. The most recent that the author has seen, is the Tract already quoted in these pages, entitled—"Glance at the Institution for the Propagation of the Faith."

task. The candid reader, however, whether romanist or protestant, will suspend his conclusion, until he has before him the entire History of Christianity in India.

A. D.
1816.

We must not conclude this volume without noticing a speculative objection to the protestant missions in India. The Abbé Dubois has asserted, that the simplicity of the protestant mode of worship is less adapted to the weak and superstitious mind of the Hindoo, and therefore less likely to succeed, than the pompous rites and ceremonies of the Roman Church. What a thorough ignorance does this betray of the principles of the Gospel, or of their efficacy upon every heart, when applied by the inspiration of the Holy Ghost! Enough has just been stated of the result of protestant labour in India to prove the fallacy of this assertion. Without again entering into the comparative merits of the two antagonist systems of the Reformed and the Roman Churches, we are prepared to maintain, that what this Jesuit missionary has stated as an insuperable impediment to the success of the protestant missions, is the very secret of their prosperity. In the history of those missions ample evidence will be adduced of the work of Divine grace on the converts' hearts: and this beginning of the work of mercy in that idolatrous land, is to be regarded as a pledge from heaven that it shall be carried on to its completion. Instead therefore of believing, as the Abbé Dubois requires us, that Christianity has done its work in India, we look upon it only as begun. It is well begun indeed; for we regard those converts of whose sincerity no reasonable doubt can be entertained, as the first fruits of that harvest which the Redeemer purposes, in His own time, to gather in

from that spacious vineyard. While we use the agency of men with all diligence and to the extent of our means; yet our reliance is not upon *them*, but upon "the Lord of the harvest,"⁶ and when, in answer to the united prayers of His Church, HE shall send forth labourers into His harvest, the fulness of the Gentiles will be gathered in, to the Triune Jehovah's glory.⁷

⁶ Luke x. 2.

⁷ Rom. xi. 25.

APPENDIX A.

A DIOCESAN SYNOD

OF THE

CHURCH AND BISHOPRICK OF ANGAMALE,

BELONGING

TO THE ANCIENT CHRISTIANS OF ST. THOMAS

IN

THE SERRA OR MOUNTAINS OF MALABAR.

Celebrated by the most Reverend Lord Dom Frey Aleixo de Menezes, Archbishop, Metropolitan of Goa, Primate of the Indies, and the see being vacant, of the above named bishopric, by virtue of two Briefs of the most holy father Pope Clement VIII., on the third Sunday after Pentecost, being the 20th day of July, in the year of our Lord 1599, in the church of All Saints, in the town and kingdom of Diamper, subject to the King of Cochín, an infidel; in which the said bishopric, with all the Christians thereunto belonging, submitted itself to the Pope and the holy Roman Church.

Printed at Coimbra, in the shop of Diogo Gomez Lawreyro, Printer to the University, in the year of our Lord, 1606.

THE Father of the Society of Jesus intrusted with the revising of book in Coimbra, having perused the Synod mentioned in the following petition, and the inquisition of the said city having upon his approbation given Licence to print the same, we do order, That after it is printed, it be, together with the book entitled, The Journey of the Serra or Mountains, transmitted to this council, that it may be compared with the original, and Licensed; without which it shall not be made public.

MARCOS TEIXEIRA,
Ruy Fiz de veiga.

I have perused this Synod, and to me it appears to be a work that deserves to be printed; for besides the sound doctrine contained therein, it will be of great use and consolation to all, and very necessary to the extirpating of the errors, schism, and heresies sown by heretics, and particularly the Nestorians in the ancient Christianity, planted in the Indies by the Apostle St. Thomas.

Octob. 23d, 1605.

JOAN PINTO.

By virtue of a particular commission to us granted in this behalf, by the Council of the General Inquisition of these kingdoms; having seen the information of Father Joan Pinto, revisor of this city, we give licence for the printing of the book entitled, the Synod, and the Journey of the Serra; provided that after it is printed, it be sent to the said Council to be compared with the original, and to have leave to be made public.

JAN. 11, 1606.

JOAN ALVAREZ BRANDON.

It may be printed, Coimbra, 25th of Feb. 1606.

The Bishop CONDE.

THE
ACTS AND DECREES
OF THE
SYNOD OF DIAMPER.

SESSION I.

THE OPENING ADDRESS EXPLANATORY OF THE OBJECT OF THE
SYNOD.

IN the name of the most Holy and undivided Trinity, the Father, Son, and Holy Ghost, in the year of our Lord 1599, on the 20th of June, being the third Sunday after Whitsuntide, in the seventh year of the pontificate of our most holy Lord, Clement VIII. the supreme Roman Bishop, and in the first year of the reign of the Catholic King Philip, the second King of Portugal, and Algarves, and of Malucco ; the illustrious Lord Dom Francisco de Gama Conde de Vidigeyra, admiral and viceroy of the Indies, being in the town of Diamper, subject to the King of Cochim, an infidel and heathen, in the church of All Saints, in the bishopric of Angamale of the Christians of St. Thomas in the Serra of Malabar, the see being vacant by the death of the Archbishop Mar Abraham, there assembled in a Diocesan Synod according to the holy canons, the most illustrious and most reverend Lord Dom Frey Aleixo de Menezes, Archbishop Metropolitan of Goa, Primate of the Indies, and the oriental parts, together with all the priests and curates of the said bishopric ; and the pro-

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curators of all the towns and corporations in the same, with great numbers of other persons belonging to the said church, and called to the said Synod by the most reverend Metropolitan : where, after having given thanks to God for his having extinguished and composed all the alterations and commotions by which Satan, the enemy to all that is good, had endeavoured to hinder the assembling of this Synod ; and being all filled with joy, to see themselves met together to treat of things pertaining to the service of God, the purity of the faith, and the good of Christianity and their own souls ; the most illustrious Metropolitan did celebrate the solemn mass for the removing of schism, as it is in the Roman Missal ; and having preached¹ to the people to the same purpose, the mass being ended, he re-invested himself in his pontifical robes, and read the office for the beginning of a Synod, as it is in the Roman pontifical ; which being over, and the Metropolitan seated in his chair, with all the ecclesiastics and secular procurators about him in their order, he told them, That he celebrated this holy Synod by virtue of two Briefs of the holy father our lord, Pope Clement VIII., in which his holiness had recommended to him the government of that church, after the death of the Archbishop, Mar Abraham, until such time as it should be provided of a pastor and prelate ; besides, that the same belonged to him as the Metropolitan thereof, and Primate of the Indies, and all the oriental parts, by the canons, the see thereof being vacant, and it having no chapter to take care of it during the vacancy ; which Briefs being faithfully translated into the Malabar tongue, were immediately read, and received with that reverence and obedience that was due to them : after which the lord Metropolitan told them, That seeing he had but little knowledge of the Malabar tongue, it was necessary for him to have some faithful person, and that was well versed in ecclesiastical affairs, to relate truly in the congregations what he should say, or what should be spoke to him : whereupon Jacob, a priest, and curate of the church of Pallarte in the said bishopric, a person well skilled both in the Portuguese and Malabar languages, was presently pitched upon by common consent ; who being called by the lord Metropolitan, was charged by him with the office of interpreter to himself and the holy Synod, giving him an oath at the same time upon the Holy Gospels, well and faithfully to discharge the said office, and truly and exactly to relate all that should be said by his lordship, or any other person in the Synod, without any addition or diminution ; as also to read in the congregations all the Decrees and determinations of the

¹ Francisco Rox preached on this occasion upon the obedience that all Christians owe to Rome.

Synod, which were to be in the Malabar tongue : and whereas truth itself has testified, That in the mouth of two or three there is all truth ; therefore for the greater security, there were given to the said interpreter, by the most reverend Metropolitan, as assistants, the reverend fathers, Francisco Roz,^a and Antonio Toscano of the Society of Jesus in the College of Vaipicotta in this diocese, who being well skilled in the Malabar tongue, were to observe all that was related by the interpreter, and in case he was at any time faulty, to correct him ; there were besides several others present, natives as well as Portuguese, that were well versed in both languages.

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DECREE I.

EXPLAINS THE OBJECTS OF THE SYNOD.

The congregation being met, and all placed according to their order, the Metropolitan seated in his chair, said, In the name of the Father, Son, and Holy Ghost, three persons and one only True God, Amen.

My beloved brethren, you the venerable priests, and my most dear sons in Christ, you the representatives and procurators of the people, does it please you, that for the Praise and Glory of the holy and undivided Trinity, the Father, Son, and Holy Ghost, and for the increase and exaltation of the catholic faith, and the Christian religion, of the inhabitants of this bishopric, and for the destruction of the heresies and errors which have been sown therein by several heretics and schismatics, and for the purging of books from the false doctrines contained in them, and for the perfect union of this church with the whole church catholic and universal, and for the yielding of obedience to the supreme Bishop of Rome, the universal Pastor of the church, and successor in the chair of St. Peter, and vicar of Christ upon Earth, from whom you have for some time departed, and for the extirpation of simony, which has been much practised in this bishopric, and for the regulating of the administration of the holy sacraments of the church, and the necessary use of them, and for the reformation of the affairs of the church and the clergy, and the customs of all the Christian people of this diocese ; we should begin a diocesan Synod of this bishopric of the Serra ? They answered, *It pleaseth us.* Then the most reverend Metropolitan asked them again ; Venerable Brethren, and

For the propagation of the faith.

Extirpation of heresy.

Establishing the Pope's supremacy.

Assent obtained.

^a He was afterwards made Bishop of the Christians of St. Thomas.

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Compliance
with the
Synods
decrees
essential.

most beloved sons in Christ, since you are pleased to begin a Synod, after having offered prayers to God, from whom all good proceedeth, it will be convenient, that the matters to be treated of appertaining to our holy faith, the church, the divine offices, the administration of the holy sacraments, and the customs of the whole people, be entertained by you with benignity and charity, and afterwards by God's assistance complied with, with much reverence; and that every one of you should faithfully procure the reformation of such things in this Synod as you know to be amiss, and if any that are present should happen to be dissatisfied with any thing that shall be said or done therein, let them without any scruple declare their opinion publicly, that so by God's grace it may be examined, and all things may be truly stated as is desired; but let not strife or contention find any room among you to the perverting of justice and reason; neither be ye afraid of searching after and embracing the truth.

DECREE II.

PROHIBITS THE DEPARTURE OF ANY FROM DIAMPER BEFORE
THE SYNOD IS CLOSED.

Invites propo-
sals of
matter for
considera-
tion.

The Synod by virtue of holy obedience, and upon pain of excommunication to be incurred *ipso facto*, does command all persons whatsoever, ecclesiastical and secular, that have been called to, and are present at this Synod, not to depart the town of Diamper, where the said Synod is celebrated, without express leave from the most illustrious Metropolitan, before the Synod is ended, and they have signed the decrees thereof with their own hand, or till all the rest are dismissed: the Synod does likewise request and command all that have any matter that is fitting to be offered to it for the advancement of God's honour, and the good of the Christians of this bishopric, to acquaint the Metropolitan therewith, either by word or writing, or some third person, that so what is convenient may be determined therein.

DECREE III.

ALL DIFFERENCES ABOUT PRE-EMINENCE IN THE CHURCH TO
BE DECIDED BY THE METROPOLITAN.

Be it known and declared to all present and absent, That no prejudice shall be done, or follow to any town, corporation,

or village, as to any pre-eminence they may pretend to; by the celebration of this Synod in the town of Diamper; as also that no Church or Person shall suffer by reason of the places they sit in, in this Synod, but shall have their rights and privileges, in the same state and vigour that they were in before; and if any doubts should happen to arise about this or any such matter, let them be brought before the illustrious Metropolitan; where both parties being heard, they shall have justice done them.

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DECREE IV.

CONFESSION, MASS, AND THE SACRAMENT TO BE CELEBRATED FOR
THE SUCCESS OF THE SYNOD.

This Synod knowing that all that is good is from God, and that every perfect gift cometh down from the Father of Light, who giveth perfect wisdom to those that with an humble heart pray for it; and being withal sensible that the beginning of true wisdom is the fear of the Lord; we do admonish and command all Christians, as well ecclesiastics as seculars gathered together in this place, to confess their sins with a true contrition for them, and all priests to say mass, and others to receive the most holy sacrament of the altar, beseeching our Lord with humble and devout prayers for good success to all that shall be treated of in this Synod; to which intent, there shall be two solemn masses said in the church every day during the session of the Synod, one of the Latins to the Holy Spirit, and the other of the Syrians to our lady the Blessed Virgin Mary, whose praise and honour is to be particularly treated of; which masses shall be said at such hours as to be no hindrance to the congregations, which henceforward shall meet every day in the church at seven in the morning. They shall likewise, Latins as well as Syrians, every day after sun-set sing the solemn Litanies of the church, with a commemoration of our lady for the good intention of the Synod.

DECREE V.

SECRET ASSEMBLIES PROHIBITED DURING THE SYNOD,

The Synod, for the preventing of some inconveniences that may otherwise happen, and to leave no room for unnecessary and hurtful debates, does command by virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, that while the congregations last, no person whatsoever, ecclesiastic or

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secular, presume to meet together in any junctoes with any persons, ecclesiastics or seculars, to treat of any matters appertaining to the Synod, or this church, without express licence from the most illustrious Metropolitan; that so all that is desired, may be handled publicly, and in the congregation, those meetings only excepted which are kept by the people in order to their proposing of matters to be consulted about, according to ancient custom, and the order of the said Metropolitan.

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THE ARCHBISHOP'S ADDRESS.

On the second day after the singing of the antiphony, psalm, prayers, and Hymn, as they are in the Roman pontifical, the most reverend Metropolitan being seated in his chair, said, Venerable and beloved brethren, the priests, and you my dearest sons in Christ, the procurators, and representatives of the people, we having done little more yesterday than celebrate the divine offices, and preach to the people, it is fit we should begin to-day to treat of matters appertaining to the Synod. In the first place, of those that belong to the integrity and truth of our Holy Catholic Faith, and the profession of the same; which before we go about, I do again admonish you in our Lord Jesus Christ, that all such things as you shall judge to stand in need of reformation in this bishopric, or any part thereof, may be signified to us, or to the congregation, that so with the divine favour and assistance, all things by your diligence and charity, may be brought into so good estate as is desired, for the praise of the name of our Lord Jesus Christ.

DECREE I.

PROFESSION OF FAITH, TO BE MADE ACCORDING TO THE COUNCIL
OF TRENT.

That this Synod may in all things govern itself according to the directions of the holy canons, and tread in the footsteps of the holy general councils, and particularly of the holy council of Trent, upon the knowledge it has of the necessities of this church, and of the diversity of opinions that have been hitherto therein concerning matters of our holy catholic faith, and of the errors contrary thereunto, which have been sowed

in this diocese by heretics and schismatics: it doth command all persons ecclesiastics and seculars, called hither, either in their own name, or in the name of others, ecclesiastics or laicks, of this bishopric, to make profession and oath of the following faith, in the hands of the most illustrious Metropolitan, president of this Synod: and for the more effectual execution of this decree, and to provoke others by his own example, the most illustrious Metropolitan having robed himself in his pontificals, but without his mitre, kneeling down before the altar, and having laid his hands upon a cross that was upon a book of the Gospels, did in his own name, as the present Prelate and Metropolitan of the diocese, and in the name of all the Christians belonging to the same, and every person thereof, secular and ecclesiastic, make profession and oath of the faith following, which was immediately declared to all that were present.

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The profession and oath of the faith made publicly by the Archbishop.

In the name of the most holy and undivided Trinity, the Father, Son, and Holy Ghost, one only true God, in the year of our Lord, 1599, in the seventh year of the pontificate of our most holy lord Clement VIII., Bishop of Rome, in the town of Diamper, in the kingdom of Malabar, in the East Indies, in the church of All-Saints, on the 21st of June, in a diocesan Synod of the bishopric of Serra, assembled by the most illustrious and reverend lord Dom Frey Aleixo de Menezes, Archbishop Metropolitan of Goa, and the oriental parts, and the see being vacant of the said bishopric;

I, N. do of my own free will, without any manner of force and constraint, for the salvation of my soul, believing it in my heart, protest, that with a firm faith I do believe, and confess, all and every one of the articles contained in the symbol of faith which is used in holy mother Roman Church.

I believe in one God the Father Almighty, maker of The heavn. Heaven and Earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men, and for our salvation, came down from Heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate; He suffered and was buried, and

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the third day he rose again according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father, and he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one Catholic and Apostolic Church; I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead; and the life of the world to come.

Traditions and the churches interpretation of Scripture to be implicitly received.

I do firmly receive and embrace all apostolical and ecclesiastical traditions, and all the observances and constitutions of the said church; I admit the Holy Scriptures in that sense wherein it has ever been, and is still held by mother church, to whom it belongeth to judge of the true sense and interpretation of the Holy Scriptures; neither will I either receive or interpret it but according to the unanimous consent of the Fathers.

Seven sacraments.

I do confess likewise, that there are seven true and proper Sacraments of the New Testament, instituted by Christ our Lord, which are all necessary to the health of mankind, though not to every particular person; they are, baptism, confirmation, the eucharist, order, penance, matrimony, and extreme unction, which do all confer grace on those that receive them worthily; and of these seven sacraments, that baptism, confirmation, and orders, are to be received but once, neither can they be repeated without great sacrilege.

I admit and receive all the customs, rites, and ceremonies, received and approved of in the Roman Church, in the solemn administration of the said seven sacraments, and do also receive and embrace all in general, and every thing in particular, that has been defined and declared concerning original sin, and justification, in the holy council of Trent.

Mass—the real presence.

I do likewise confess, that in the mass there is offered to God a true and proper sacrifice of pardon both for the quick and the dead; and that in the most holy sacrament of the eucharist, there is the true, real, and substantial body and blood, together with the soul and divinity of our Lord Jesus Christ; and that the whole substance of the bread is by consecration turned into the body of Christ, and the whole substance of the wine into his blood; which conversion the

Transubstantiation.

catholic church calls transubstantiation ; moreover, I do confess, that under each species Christ is entire, and the true sacrament is received.

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I do constantly hold and confess, that there is a purgatory, and that the souls which are cleansing from their sins, do receive benefit from the prayers and devotions of the faithful.

Purgatory.

I do likewise affirm, that the souls of the just and faithful, which at their departure out of this life, have entirely satisfied for the punishment due to the sins that they have committed ; as also those in purgatory which have made an end of satisfying for their sins according to the divine pleasure and ordination ; as also those who after baptism have committed no sin, do at the moment of their death go immediately into heaven, where they behold God as he is : and I do condemn, and anathematize the heresy of those, who think that the souls of the just are in a terrestrial paradise till the day of judgment ; and that the damned are not tormented any otherwise than by the certainty they have of the torments they are to enter into after the day of judgment.

Souls of the just go immediately to heaven and those of the wicked to hell.

And I do confess, and affirm, that the saints now reigning with Christ in heaven, are to be revered and invoked, and that they offer prayers to God for us, whose relics are likewise to be revered on earth : and moreover, that the images of our Lord Christ, and of our lady the glorious Virgin Mary, and of all the other saints, are to be kept, used, and revered, with due honour and veneration.

Invocation of saints.

I do also believe, that our lady, the most holy Virgin Mary is the proper and true mother of God, and ought to be so called by the faithful, for having brought forth according to the flesh, without any pain or passion, the true Son of God, and that she always continued a Virgin, in, and after her deliverance, having never been defiled by any actual sin.

Relics, images, &c.

Purity of the Virgin Mary.

I do confess, that the power of granting indulgences was left to the Church by our Lord Jesus Christ ; the use whereof I do affirm to be healthful and profitable to all christian people.

Indulgences.

I do acknowledge the holy, catholic, and apostolic Roman Church to be the head, mother and mistress of all other churches in the world ; and do hold all that are not subject and obedient to her, to be heretical, schismatical, and disobedient to our Lord Jesus Christ, and his commands, and to the order that he left in the Church, and to be aliens from eternal salvation.

Supremacy of the Roman Church.

I do promise and swear true obedience to the Pope, the Roman Bishop, the successor of the blessed prince of the

Oath of obedience to the Pope.

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Apostles, St. Peter, and vicar of our Lord Jesus Christ on earth, the head of the whole Church on earth, and doctor and master of the same, and the father, prelate, and pastor of all Christians; and do confess, that all who deny obedience to the said Roman Bishop, the vicar of Christ, are transgressors of the Divine commands, and cannot attain to eternal life.

Heretics
condemned.

I do without any scruple receive, approve, and confess all other matters, defined and declared in the sacred canons, and general councils, and chiefly in the Holy Council of Trent; and do in the same manner condemn, reject, and anathematize every thing that is contrary to the same; together with all heresies condemned, rejected and anathematized by the said Church; namely, the diabolical and perverse heresy of Nestorius, together with its perverse author Nestorius, and its false teachers, Theodorus and Diodorus,³ and all that have and do follow it, who being persuaded and seduced by the devil, do impiously maintain, that our Lord and Saviour Christ consists of two persons, affirming the Divine Word not to have taken the flesh into a unity of person with itself, but only to have dwelt therein as in a temple, and so will not say, that God was incarnate, or that our lady, the most blessed Virgin Mary, was the mother of God, but only the mother of Christ; all which I reject, condemn and anathematize as diabolical heresies; and do believe, and embrace, and approve of all that was determined about this matter, in the Council of Ephesus, consisting of two hundred Fathers, in which by order of Celestine First, Bishop of Rome, the blessed St. Cyril, Patriarch of Alexandria, was president, whom I acknowledge to be a saint now enjoying God, and that all that blaspheme him are in a state of damnation.

Moreover, I do condemn all that say, that the passion of our Saviour ought not to be mentioned, and that it is an injury to him to do it; on the contrary, I do believe and confess, that the consideration and discourses thereof are holy, and of benefit to souls.

But one
Law of
Christi-
anity.

I do likewise confess and believe, that in pure Christianity there is only one law of our Lord Jesus Christ, true God, and true man; in like manner as there is no more than one only true God, one only faith, and one only baptism; which one only law was preached by all the holy Apostles, and their disciples and successors after the same manner. I do therefore condemn and reject all those who ignorantly teach, that there was one law of St. Thomas, and another law of St. Peter, and that they are so different as not to have any thing to do with one another; as also all other heresies and errors condemned

³ This misrepresentation of the character and doctrines of Diodorus and Theodorus has already been exposed. Vide Book III. chap. 5th.

by holy mother church. This true and catholic faith, out of which there is no salvation, and which at present I do of my own free will, profess and truly hold and believe, I shall with the help of God endeavour to keep entire, and undefiled to my last breath; and constantly to hold and profess, and to procure its being held, professed, preached, and taught by all that are subject to me, or that shall be anyways under my care. I, N. do promise and vow to God, and swear to this holy cross of our Lord Christ: so help me God, and the contents of this Gospel.

I do also promise, vow and swear to God, this cross, and these holy Gospels, never to receive into this church and bishopric of the Serra, any bishop, archbishop, prelate, pastor or governor whatsoever, but what shall be immediately appointed by the holy apostolical See, and the Bishop of Rome, and that whosoever he shall appoint, I will receive and obey as my true pastor, without expecting any message, or having any further dependence upon the Patriarch of Babylon, whom I condemn, reject and anathematize, as being a Nestorian heretic and schismatic, and out of the obedience of the holy Roman Church, and for that reason out of a state of salvation: and I do swear and promise, never to obey him any more, nor to communicate with him in any matter: all this that I have professed and declared, I do promise, vow and swear to Almighty God, and this holy cross of Christ: so help me God, and the contents of these Gospels. Amen.

The most reverend Metropolitan, after having made this protestation and confession of faith, rose up, and seating himself in his chair, with his mitre on his head, and the holy Gospels, with a cross upon them in his hands; the Reverend George, Archdeacon of the said bishopric of the Serra, kneeling down before him, made the same profession of faith, with a loud and intelligible voice, in the Malabar tongue, taking an oath in the hands of the Lord Metropolitan, and after him all the priests, deacons, subdeacons, and other ecclesiastics that were present, being upon their knees, Jacob, curate of Pal-larty, and interpreter to the Synod, read the said profession in Malabar, all of them saying it along with him; which being ended, they all took the oath in the hands of the Lord Metropolitan, who asked them one by one in particular, Whether they did firmly believe all that was contained in the profession; as also whether they did believe and confess all that is believed and professed by the holy mother Church of Rome, and did reject all that she rejects, and if they did anathematize the cursed heresy of the Nestorians, with all its falsities, and all the authors and cherishers of the same; namely, the perverse Nestorius, Theodorus, and Diodorus, together with all their

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Oath of
obedience to
the Pope
and Bishops
of his ap-
pointment.

Renuncia-
tion of the
Patriarch of
Babylon.

The same
profession
made by the
Archdeacon
and others.

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followers; and whether they did acknowledge the holy Roman Church to be the mother, and mistress, and head of all the churches in the world, and confess that all that were not obedient to her, were out of a state of salvation; and if they did promise and swear true obedience and subjection to the most holy father the Pope and Bishop of Rome, as universal pastor of the church, and successor of St. Peter, the prince of the Apostles, and vicar of Christ upon earth, without any manner of dependence upon the schismatical Patriarch of Babylon, to whom though contrary to justice, they had hitherto been subject; and if they did promise never to receive any other bishop into this diocese, but what shall be sent by the holy Roman Church, by the appointment of our lord the Pope, and that whomsoever he shall ordain, they will acknowledge and obey for their prelate, as becomes true catholics, and sons of the Church, anathematizing the Patriarch of Babylon, as a Nestorian heretic, out of the obedience of the holy Roman Church, and promising and swearing never to obey him more in any matter, nor to have any further commerce or communion with him in things appertaining to the Church.

To all which, and every particular, they did all, and every one of them for themselves with their hands upon the cross and the Gospel, swear and protest to God by the holy Gospel, and the cross of Christ. After the ecclesiastics had made this profession on oath, the procurators and representatives of the people, by virtue of the powers they had, made the same in their own name, and in the name of the people of the bishopric, as did also all the other Christians that were present.

DECREE II.

COMMANDS THAT ALL SYRIAN ECCLESIASTICS NOT PRESENT BE
REQUIRED TO TAKE THE OATH.

The Synod doth command all priests, deacons, and subdeacons, of this bishopric, that were not present at this solemnity, to make the aforesaid oath and profession of faith in the hands of the most illustrious Metropolitan, at the visitation of their churches, which he intends to make speedily, or in the hands of such as he shall depute for those that shall be absent at the time of the visitation; that so there may be none in holy orders in this bishopric but what has made this profession in the manner aforesaid. The Synod doth likewise declare, That hereafter none shall be capable of undertaking any vicarage, or cure of a church, until they have made the said profession, in the hands of their prelate, or of some commis-

None to be admitted to a cure or to take orders without subscribing.

sioned by him for that purpose ; as also, that all that take holy orders, do first make the said profession in the same manner ; and if any of the forementioned, which God forbid, shall refuse to do it, that they shall thereupon be declared excommunicate, until they comply, and withal be vehemently suspected of heresy, and be punished according to the sacred canons.

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Because without faith it is impossible to please God ; and the holy catholic faith, without which none can be saved, is the beginning of true life, and the foundation of all our good ; the purity thereof being that, which distinguishes Christians and Catholics from all other people ; wherefore the Synod being sensible, that by means of some heretical persons, and books scattered all over this bishopric, many errors and falsities have been sown therein, with which many are poisoned, and more may be, doth judge it necessary, besides the profession of faith that has been made, further to declare to the people in some chapters, the chief articles of our holy catholic faith, and to point at, and observe the errors contained in their books, and to have them preached against in this bishopric, that so knowing the mischief and falsehood of them, they may avoid them.

DECREE I.

DOCTRINES OF THE CATHOLIC FAITH IN FOURTEEN CHAPTERS.

CHAP. I.—*The Trinity in unity and unity in Trinity.*

Our holy faith, that is believed with one unanimous consent by the catholic church spread all over the world, is, That we believe in one only true, Almighty, Immutable, Incomprehensible, and Ineffable God, the eternal Father, Son, and Holy Ghost, one in essence, and three in persons ; the Father not begotten, the Son begotten of the Father, and of the same substance with him, and equal to him, and the Holy Ghost proceeding eternally from the Father and the Son ; not as from two principals, or two inspirations, but from both as from one only principal, and one only inspiration ; the Father is not the Son, nor the Holy Spirit ; the Holy Spirit is not the

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Father, nor the Son; but the Father is only the Father, the Son is only the Son, and the Holy Spirit is only the Holy Spirit, none of them being before another in eternity, not superior to another in majesty, nor inferior to another in power, but were all without beginning or end; the Father is he who begot, the Son is he who was born, and the Holy Ghost he who proceedeth, consubstantial, equal, alike Almighty, and alike Eternal. These three persons are one only God, and not three Gods, one only essence and substance, one nature, one immensity, one principal, one Creator of all things visible and invisible, corporal and spiritual, who when he pleased, created all things with his goodness, and would that they should be all very good.

CHAP. II.—*The Incarnation of Christ.*

Furthermore; That the only-begotten Son of God, who is always with the Father, and the Holy Spirit, consubstantial to the Father, at the time appointed by the profound wisdom of Divine Mercy, for the redeeming of men from the sin of Adam, and from all other sins, was truly incarnate by the operation of the Holy Spirit, in the pure womb of our lady the most blessed Virgin Mary, and in her took our true and entire nature of man, that is, a body and rational soul, into the unity of the Divine Person; which unity was such, that our Lord Jesus Christ is God and man, and the Son of God, and the Son of man, inasmuch as he was the Son of the Blessed Virgin; so that the one nature is not confounded with the other, neither did the one pass into, nor mix itself with the other; neither did either of them vanish, or cease to be; but in one only person, or in one divine suppositum, there are two perfect natures, a divine and human, but so that the properties of both natures are still preserved, their being two wills, the divine and human, and two operations, Christ still continuing one; for as the form of God does not destroy the form of a servant, so the form of a servant does not diminish the form of God; because he who is true God, is also true man: God, because "in the beginning he was the Word, and the Word was with God, and God was the Word:" man, because "the Word was made flesh," and died among us: God, because by his own power he satisfied five thousand men with five loaves, and promised the water of eternal life to the Samaritan woman, and raised Lazarus from the grave, when he had been dead four days, and gave sight to the blind, cured the sick, and commanded the winds and the seas: man, because he suffered hunger and thirst, was weary in the way, was fastened with

nails to the cross, and died thereon: equal to the eternal Father as to the Divinity, and inferior to the Father as to the humanity, and mortal, and passible.

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CHAP. III.—*Born of the Virgin Mary, who is therefore to be called, Mother of God.*

Furthermore; That the same Son of God that was incarnate, was truly born of the Virgin Mary, and had his sacred body formed of the pure blood of the same most blessed Virgin, and is truly her Son: for which reason we confess her to be truly the Mother of God, and that she ought to be so called and invocated by the whole catholic Church; for that she really and truly brought forth according to the flesh, though without any pain or passion, the true Son of God, made man; and that the said Son of God incarnate, truly suffered for us, and was truly dead and buried, and in his soul truly descended into hell, or limbo, to redeem the souls of the holy fathers, which were therein, and did truly rise again from the dead the third day, and afterwards for forty days taught his disciples, speaking with them of the kingdom of heaven, and immediately by his own power ascended into the heavens, where he sits at the right hand of the majesty, glory, and power of the Father, from whence he shall come to judge the quick and the dead, and to give to every one according to their works.

CHAP. IV.—*Salvation only by Faith in Christ, whether before or after His Incarnation.*

Furthermore; That none that are descended from Adam, ever were or can be saved by any other means, than by faith in the Mediator betwixt God and man, our Lord Jesus Christ, the Son of God; who by his blood and death reconciled us to the Eternal Father, by having satisfied him for our debts; the faith before our Saviour appeared in the world, being to believe in him who was to come; as after his appearance, to believe in him who is come, and by his blood and death has saved us.

CHAP. V.—*Original sin universal, but pardoned by Baptism.*

Furthermore; That all we who are born of Adam by the way of natural generation, are born children of wrath, with the guilt of original sin, incurred by the disobedience of Adam,

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in whom we all sinned, and which we all committed in him; for which sin, Adam lost for himself, and us, holiness and righteousness, and so that guilt of sin is derived to all of us by generation, we having all sinned in him, as the Apostle St. Paul tells us, that "by one man sin entered into the world, and by sin death, and so death passed upon all men, all having sinned in him," but notwithstanding this guilt is derived to us by generation; nevertheless our souls are not derived by generation as our bodies are, but are created by God of nothing, and by the Divine ordination infused into our bodies, at the time when they are perfectly formed and organized, and in the instant in which they are infused into our bodies, they contract the guilt of original sin, which we committed in Adam, and for which we were all expelled the kingdom of heaven, and deprived of God for ever; but which is now pardoned by holy baptism, by which our souls are cleansed from the guilt of that sin, and of children of wrath, and aliens from glory, we are made the blessed sons of God, and heirs of heaven; wherein likewise all our other sins and actual transgressions, where there are any, together with all the punishments due to the same, are forgiven.

CHAP. VI.—*Those free from sin after Baptism, and those who have done penance for actual sins go to heaven. The rest go to hell.*

Furthermore; That the souls of all those that have committed no sin after baptism, and of those who having committed sins, have done condign penance, and have made an entire and equal satisfaction for them, are carried immediately into heaven, where they behold God, Three and One as he is; and do partake of the Divine vision, in proportion to the diversity of their merits, some more perfectly than others, and in the same manner they who die in any actual mortal sin, without having done condign punishment for it; or only in original sin, do go straightway down into hell, there to be tormented with eternal punishments, though unequal, according to the measure of their guilt.

CHAP. VII.—*Purgatory.*

Furthermore; That all Christians departing this life in charity, and having truly repented of the sins they have committed, before they have made full satisfaction to the Divine Justice for the same, are at their death carried into purgatory,

where their guilt is purged away by fire, and other punishments in such a space of time as by the Divine ordination is suitable to their quality, or until they have entirely satisfied for them, after which they are carried up into glory, there to enjoy God; and that in purgatory the prayers, alms, and other works of piety that are performed by the faithful that are alive, for the faithful that are dead, are profitable to them; but above all, the holy sacrifice of the mass, for their being relaxed from the punishments that they suffer, and for the shortening of their banishment from heaven.

CHAP. VIII.—*The Resurrection of the Dead and issue of the last Judgment.*

Furthermore, That at the day of judgment, our bodies, though crumbled into dust and ashes, shall be raised up the same that they were in this life, and be reunited to their souls, those of the righteous to be clothed with glory, and to reign with Christ for ever in the heavens; and those of the wicked, to be together with their souls tormented for ever in the company of devils in the eternal and real fire of hell.

CHAP. IX.—*The confirmation and bliss of the faithful Angels; the fall, punishment and malice of the Unfaithful.*

Furthermore, That in the beginning, and in time God created all things visible and invisible, corporeal and spiritual, and the empyrean heavens full of angels, of whom, those that continued subject to God were confirmed in grace, enjoying God with all the perfections and gifts wherewith they were created, as those who disobeyed him fell into hell, which God so soon as they sinned made for them, where they are tormented for ever with the rigour of justice; not only with punishments of loss, in being eternally deprived of the Divine vision, which they were created to have enjoyed, but with real fire, and other eternal torments also; and do tempt men, endeavouring to do them all the mischief they are able, out of envy, for the blessings that are reserved for the just, and which they have forfeited by their sins, and out of hatred they have for God and his works, and that intrinsic malice they are hardened in.

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III.**CHAP. X.**—*The intercession of Angels to be invoked. Bodies and relics of Saints to be preserved, kissed and adored.*

Furthermore, That the blessed angels and saints that reign with Christ in the heavens are to be venerated, and invoked by the faithful, desiring of God a remedy for our wants through their intercession ; and of them that they would intercede for us, which they do daily by offering up our prayers and petitions to God ; That the bodies and relics of saints ought to be had in veneration, in being carefully kept, kissed and adored by the faithful, and placed under the holy altars, and other consecrated places, upon the account of their having been lively members of Christ, and the temple of the Holy Spirit, and because they are to be raised again at the day of judgment, and clothed with eternal glory in heaven, and God vouchsafes many blessings upon earth by them.

CHAP. XI.—*Christ, the Virgin Mary, Angels and Saints to be worshipped, revered and adored through their Images.*

Furthermore, That the images of our Lord Christ, and of our lady the glorious Virgin Mary, and of the holy angels that are painted after our manner, and of other saints which the Church believes to be in heaven, ought to be kept and used in all decent places ; not only in the houses of the faithful, but chiefly in churches and altars, and to be revered and adored with due veneration, and with the same that is due to the persons they represent ; not that we believe that there is any thing of divinity or virtue in them for which they ought to be honoured, or that we put our hope and confidence in them, as the heathens did in their idols ; but because the honour which we pay to them, refers to what they represent, so that in prostrating ourselves before their images, we adore Christ, and reverence the saints, whose images they are : in like manner we adore the sign of the cross, with the worship of Latria, which is due only to God, because it is a sign representing the Son of God our Lord Jesus Christ upon the cross, and which he himself hath told us will be the sign of the Son of Man in the day of judgment, and with the same worship of Latria we adore the images of our Lord Jesus Christ, because they represent him.

CHAP. XII.—*A guardian Angel watches over every Individual.*

Furthermore, the Church professeth that every person as soon as he is born, hath a guardian angel given him, whose business it is to excite people to what is good, and to deliver them from many evils which they would otherwise have fallen into, which angel protects and accompanies people through their whole lives, doing all it can to keep them from sin, and all other evils, that so it may bring them to eternal life, and is always suggesting good things to their free will, from which we receive many blessings as well spiritual as temporal, notwithstanding we neither see them, nor understand how they do it; and these we call our guardian angels.

CHAP. XIII.—*The Pope's supremacy, as St. Peter's successor.*

Furthermore, That the catholic church is one and the same all over the world, having for its pastor the chief Bishop of Rome, successor in the chair of the blessed prince of the Apostles, St. Peter, to whom, and by him to his successors, our Lord Jesus Christ delivered the full power of ruling and governing his whole Church; from whence it is, that the Roman Church is the head of the whole Church, and the father, master and doctor of all Christians; and the prelate of all in common, and of all priests, bishops, archbishops, primates and patriarchs, of whatsoever church they are; as also the pastor of all emperors, kings, princes and lords: in a word, of all that are Christians, and of all the faithful people. Hence it is, that all that are not under the obedience of the said Roman Bishop, the vicar of Christ upon earth, are out of a state of salvation, and shall be condemned to hell as heretics and schismatics, for their disobedience to the commands of our Lord Jesus Christ, and the order that he left in his Church.

CHAP. XIV.—*Divine inspiration of Holy Scripture. Canonical Books, including those of the Apocrypha.*

Furthermore, that one and the same God is the Author of the New and Old Testament, of the Prophets and the Gospels, the saints of both those Testaments being inspired in the writing of them with the same Holy Spirit; and so the catholic church receives all the canonical books of both Testaments.

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which contain in them nothing but what is infallibly true, and was dictated by the Holy Spirit: To wit, of the Old Testament, the five Books of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; as also Joshua, the two Books of Judges, Ruth, the four Books of Kings, the two Books of Chronicles, the first Book of Esdras, the second which is called Nehemias, Tobit, Judith, Esther, Job, the Psalms of David, being 150; the Proverbs, Ecclesiastes, the Song of Songs, the Book of Wisdom, Ecclesiasticus, the four greater Prophets, viz. Isaiah, Jeremiah, Ezekiel, Daniel; the twelve lesser, viz. Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, and the first and second of Maccabees; and of the New Testament, St. Matthew, St. Mark, St. Luke, and St. John, the Acts of the Apostles writ by St. Luke, the fourteen Epistles of St. Paul, viz. one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, two to Timothy, one to Titus, one to Philemon, and to the Hebrews; two of the Apostle St. Peter, three of the Apostle St. John, one of the Apostle St. James, one of the Apostle St. Jude, and the Revelation of the Apostle St. John, all which Books, with all their parts are canonical, and contain in them nothing but what is infallibly true.

DECREE II.

ERRORS IN THE SYRIAC SCRIPTURES TO BE CORRECTED AND
OMISSIONS TO BE SUPPLIED.

The Synod declareth, that in the Books of the New Testament used in this Church, and writ in the Syriac or Syriac tongue, there is wanting in the Gospel of St. John, the beginning of the 8th chapter, the history of the adulteress that was carried before our Lord Christ; as also in the 10th of St. Luke, where it is said, that "Christ sent seventy-two disciples," it is said, he "sent seventy disciples;" and in the 6th of St. Matthew, the words, "For thine is the kingdom, the power, and the glory for ever," is added to the end of the Lord's Prayer; there is also wanting in the said Books the second Epistle of St. Peter, the second and third Epistles of St. John, and that of Jude, and the Revelation of St. John, and in the 4th chapter of the first Epistle of St. John, this verse is wanting, having been impiously left out, *Qui solvit Jesum, non est ex Deo*; and in the 5th chapter of the same

Epistle, these words are wanting, " There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one ; and in the Old Testament there are wanting the Books of Esther, Tobit, and Wisdom, all which the Synod commandeth to be translated, and the passages that are wanting to be restored to their purity, according to the Chaldee copies, which are amended, and the Vulgar Latin edition made use of by holy Mother Church, that so this Church may have the holy Scriptures entire, and may use it with all its parts, as it was written, and as it is to be used in the universal church ; to which end the Synod desireth the Reverend Father Francisco Roz, of the Society of Jesus, and professor of the Syrian tongue in the college of Vaipicotta in this bishopric, that he would be pleased to take the trouble thereof upon him, for which he is so well qualified by reason of his great skill both in the Syrian language, and in the Scripture.

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DECREE III.

TO THE SAME PURPOSE.

Whereas the holy Scriptures are the pillars that support our holy faith, and as it were the foundations whereon it stands, and wherein the truth and purity thereof is to be met with, which has made all heretics in their endeavours to destroy the said faith, constantly and industriously to corrupt the text of the Divine Scriptures, partly by taking away such passages as did manifestly contradict their errors, and by perverting other places so as to make them seem to favour them ; which hath also happened in this bishopric, through its having been governed by bishops who were Nestorian heretics, and that used the same practices upon the Holy Scriptures, that were in their hands in favour of their heresies ; as in the 20th of the Acts of the Apostles, where St. Paul saith, " Take heed to yourselves, and the whole Church, over which the Holy Spirit hath made you Bishops to rule the church of God, which he purchased with his blood ; the word God is impiously changed for that of Christ, and it is said " that Christ hath made them to govern his church, which he purchased with his own blood ;" because the Nestorians, being instigated by the devil, will not acknowledge according to the catholic truth, that God suffered and shed his blood for us ; and in the fourth chapter of the first Epistle of St. John, this verse is left out, *Qui solvit Jesum non est ex Deo* ? because it contradicts the Nestorians, who do impiously divide Christ, by making him

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to have two persons; and in the third chapter of the same Epistle, where it is said, "In this we know the love of God, because he laid down his life for us," the word God is maliciously left out, and that of Christ put in its stead, saying, "That in this we know the love of Christ," &c. and so it favours the Nestorian heresy, which denies God to have died for us; and in the second chapter of the Epistle to the Hebrews, where the Apostle saith, "We have seen Jesus for the passion of his death crowned with glory and honour, that he by the grace of God should taste death for all men;" the Syrian, the better to make a difference of persons in Christ, which was what Nestorius taught, has impiously added, "We have seen Jesus for the passion of his death crowned with honour and glory, that the grace of God, (*præter Deum*, or besides God) might taste death for all;" and in the sixth of St. Luke, where our Lord Christ saith, "Lend, hoping for nothing again;" to favour and justify their usury, they have made it "Lend, and from thence hope for something;" all which places being depraved and corrupted by heretics, the Synod commandeth to be corrected in all their books, and to be restored according to the purity and truth of the Vulgar Edition used by holy mother Church, intreating the most illustrious Metropolitan forthwith to visit the churches of this diocese, either in person, or by some well skilled in the Syrian tongue, whom he shall be pleased to depute.

DECREE IV.

CONDEMNS THREE HEATHEN ERRORS SAID TO BE HELD BY
THE SYRIANS.

The Synod being informed that the Christians of this diocese, by reason of the communication they have with infidels, and by living among them, have imbibed several of their errors and ignorances, namely, three that are the common errors of all the infidels of these parts; the first is, That there is a transmigration of souls, which after death go either into the bodies of beasts, or of some other men; which besides that it is a great ignorance, is also an error contrary to the catholic faith, which teacheth, That our souls after death are carried to heaven or hell, or purgatory, or Limbus, according to every one's merits, and that there is no such fabulous and false transmigration.

1. Metem-
psychosis or
Transmigra-
tion of
Souls.

2. Fate of
our Nati-
vity.

The second is, That all things come necessarily to pass, either through fate or fortune, which they call the nativity of men, who, they say, are compelled to be what they are,

and that there is no help for it ; which is a manifest error, and condemned by holy mother church, forasmuch as it destroys that liberty of will, with which God created us, leaving us in the power of our own will, to do good or evil, to obey his holy inspirations and internal motions, by which he excites to good, or to resist evil ; so that as it depends on his Divine mercy and goodness to move us to good, so it depends on our free will, whether by his assistance we will obey those inspirations, and will profit ourselves of his internal motions, or of our own free will refuse to do it ; or in a word, do well, or ill ; so that if we perish for doing any thing that is ill, it is the fault of our own free will ; as the catholic faith teaches us ; and not from the fate of our nativity, as the ignorant heathens will have it.

The third is, That every one may be saved in his own law ; all which are good, and lead men to heaven. Now this is a manifest heresy ; there being no other law upon earth in which salvation is to be found, besides that of our Saviour Christ, for that he only teacheth the truth ; so that all that live in any other sect, are out of a state of salvation, and shall be condemned to hell ; there being no other name given to men, by which we can be saved, but only the name of our Lord Jesus Christ the Son of God, who was crucified for us : all which errors, the Synod commandeth the vicars and preachers often to preach against in the hearing of the ignorant people ; and all confessors to examine their penitents concerning them, and to teach them the catholic truth.

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3. Law of
Salvation
universal.

DECREE V.

CONDEMNS THE PROHIBITION TO THINK OR SPEAK OF THE LORD'S PASSION, AND COMMANDS THE USE OF THE ROSARY, CRUCIFIX, &c. TO PROMOTE MEDITATION THEREON.

This Synod being informed, that there is a dangerous heresy, and very injurious to our Lord Jesus Christ, sown and preached through this diocese ; which is, That it is a grievous sin so much as to think or speak of our Saviour's holy passion : and as there are a great many of this opinion, so the doing of it has formerly been prohibited by impious censures ; all which is a manifest error, and extremely prejudicial to the souls of all faithful Christians ; and the fruit and profit of souls, arising from such considerations, and discourses, which is very great, as well for that love and affection which they beget in us, for our Saviour, who suffered for our salvation, as for the Example of those virtues which

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were so illustrious in his holy passion, and the hatred of sin, for which he suffered so much, and the fear of the Divine justice which he so rigorously satisfied, and the confidence of our salvation by such a plenteous redemption; and the use of the sacraments, to which he applied the virtue of his holy passion, and other infinite benefits which are derived from thence to our souls, which error included another no less prejudicial, and which is also common among the Nestorians; *the condemning of Holy Images*; for that if it were an impiety to think of the passion of our Lord Christ, it must follow that all those things are unlawful, that move or contribute thereunto; as, the sign of the holy cross; and all images of the holy passion; all which is a gross and manifest heresy: wherefore the Synod doth recommend it to all preachers, confessors, and rectors of churches, frequently to persuade their people to the consideration of those divine mysteries; and to that end, they shall advise them to the devotion of the rosary of our lady the most blessed Virgin Mary; wherein are contained all the principal mysteries of the life of our Lord Christ, with profitable meditations upon them.

DECREE VI.

CONDEMNNS THE NESTORIAN ERRORS AGAINST THE VIRGIN MARY; SETS FORTH HER IMMACULATE NATURE AND INNOCENT LIFE; AND ASSERTS HER RESURRECTION AND ASCENSION.

Among the many errors sown in this diocese, and left in the Books thereof, by the perfidious Nestorian heretics, there being several against our lady, the most blessed Virgin Mary, the mother of God, the *only* remedy of Christians, the mother of mercy, and the advocate of sinners, the queen of angels. The Synod doth therefore declare, That it is the doctrine of the catholic faith, that the holy virgin was never at any time stained with the guilt of any actual sin; and that it is pious to believe, that she was also conceived without original sin; it seeming to be most agreeable to the dignity of the mother of God, that it should be so; though it is true, that holy mother church has not as yet determined any thing about that matter. Furthermore, the catholic faith teacheth, that she was always, before, in, and after child-birth, a most pure virgin, and that she brought forth the Son of God, made man, without any pain, or passion; having none of those things which are common to other women after child-birth,

nor no need of any created assistance to help her to bring forth, or afterwards, there being nothing in her but what was pure, the eternal word, made flesh, springing out of her womb, the claustrum of her pure virginity being shut, when the time, determined in the consistory of the Holy Trinity was come, to the great spiritual joy and satisfaction of the said blessed virgin; for which reason she ought truly to be stiled the mother of God, and not only the mother of Christ; and that when she departed this life, she was immediately carried up into heaven, where by a particular privilege due to her merits, she enjoys God both in body and soul, without waiting for the general resurrection; there being no reason why that body, out of which there was most holy flesh formed, for the Son of God made man, should as other bodies be dissolved into dust and ashes, but that it should be immediately exalted and glorified, and placed high above all the quires of angels, as holy mother church sings and confesseth; concerning the whole of which matter, the impious Nestorian heretics have spoke, and writ, even in the breviaries used in this bishopric, a great many blasphemies and heresies.

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DECREE VII.

CONDEMNS THE ERROR, THAT ST. THOMAS AND ST. PETER PUBLISHED TWO DIFFERENT LAWS; AND MAINTAINS THAT THERE IS BUT ONE LAW FOR THE UNIVERSAL CHURCH OF CHRIST.

The Synod is with great sorrow sensible of that heresy, and perverse error, sown by the schismatics in this diocese, to the great prejudice of souls; which is, That there was one law of St. Thomas, and another of St. Peter, which made two different and distinct churches, and both immediately from Christ; and that the one had nothing to do with the other; neither did the prelate of the one owe any obedience to the prelate of the other; and that they who had followed the law of St. Peter, had endeavoured to destroy the law of St. Thomas, for which they had been punished by him; all which is a manifest error, schism, and heresy, there being but one law to all Christians, which is that which was given and declared by Jesus Christ the Son of God, and preached by the Holy Apostles all over the world, as one faith, one baptism, there being but one Lord of all, and one catholic and apostolic church, of which our Lord Christ, God and man, who founded it, is the only spouse; and one only universal pastor, to whom all other prelates owe obedience,

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the Pope and Bishop of Rome, successor in the chair of St. Peter, the prince of the Apostles ; to whom our Lord Jesus Christ bequeathed that supreme authority, and by him to his successors ; which catholic doctrine is necessary to eternal life : wherefore the Synod doth command all parish priests, and preachers, to treat often of this matter, by reason of the great need there is of having this bishopric well instructed therein.

DECREE VIII.

FORBIDS THE ACKNOWLEDGING OF THE PATRIARCH OF BABYLON, OR ANY SUPREME PASTOR, BUT THE POPE OF ROME, UPON PAIN OF EXCOMMUNICATION.

For that, till the very time of the most illustrious Metropolitan entering into this diocese, there was a certain heresy twice repeated in the holy sacrifice of the mass, and twice more in the divine office, in calling the Patriarch of Babylon, the universal pastor, and head of the catholic church, in all places, and as often as they happen to name him ; a title that is due only to the most holy father, the Bishop of Rome, successor of the prince of the Apostles, St. Peter, and vicar of Christ on earth : the Synod doth therefore command in virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, that no person of this bishopric, secular or ecclesiastical, shall from henceforward presume, by word or writing, either in the holy sacrifice of the mass, or in the divine office, or in any other occasion, to bestow that title on the said Patriarch of Babylon, or on any other prelate, besides our lord, the Bishop of Rome ; and whosoever shall dare to contravene this order, shall be declared excommunicate, and held for a schismatic and heretic, and shall be punished as such, according to the holy canons : and whereas the Patriarchs of Babylon, to whom this church was subject, are Nestorians, the heads of that cursed sect, and schismatics out of the obedience of the holy Roman Church, and aliens from our holy catholic faith, and are for that reason excommunicate and accursed ; and it not being lawful to join with such in the church in public as stand excommunicate : wherefore this bishopric, upon its having now yielded a perfect obedience to the most holy father, the Pope, Christ's vicar upon earth, to which it was obliged by Divine authority, and upon pain of damnation, shall not from henceforward have any manner of dependance upon the said Patriarch of Babylon ; and the present Synod, does under the said precept of obe-

dience, and upon pain of excommunication to be *ipso facto* incurred, prohibit all priests, and curates, from henceforward to name the said Patriarch of Babylon in the holy sacrifice of the mass, or in any other divine office, in the prayers of the church, even without the false title of universal pastor; but instead thereof, shall name our lord the Pope, who is our true pastor, as also of the whole church, and after him, the lord Bishop of the diocese, for the time being; and whosoever shall maliciously and knowingly act the contrary, shall be declared excommunicate, and otherwise punished at the pleasure of his prelate, according to his contumacy.

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DECREE IX.

ABOLISHES THE NESTORIAN SAINTS' DAYS, &c., AND SUBSTITUTES THOSE OF ROME.

Whereas all the breviaries used in this church are Nestorian, and by the commands of the prelates of the same sect, on a certain day the impious and false heretic Nestorius is commemorated in this bishopric, and a day is kept to his honour, and at other times, Theodorus, Diodorus, Abbaratho, Abraham, Narsai, Barchauma, Johanan, Hormisda, and Michael, who are also Nestorian heretics, were likewise commemorated; Nestorius, Theodorus, and Diodorus, being commemorated on the Friday after the nativity; and on the seventh Friday after that, Abraham, and Narsai, and all the above-named; and all of them on every Thursday in the year, in the said Nestorian office, and every day in the holy sacrifice of the mass, and the divine office; and notwithstanding in some places they have not of late named Nestorius, Theodorus, and Diodorus, but do still continue to name Abraham, Narsai, Abba Barchauma, Johanan, Hormisda, and Michael, in the blessing that the priest gives to the people at the end of the mass; wherein they desire Hormisda to deliver them from evil, being his disciples: as also on all Fridays in the year they commemorate as saints, the said Hormisda, Joseph, Michael, Johanan, Barchauma, Barianda, Rabba Hedsa, Machai, Hixoian, Caurixo Avahixo, Lixo, Xaulixo, Barmun Lixo, Metidor, Cohada, Israel, Ezekiola Lixo, David Lixo, Barai Israel, Julianus Haudixo, &c. who were all Nestorian heretics, and, as is evident from the said masses, and from their lives, commemorations, and praises, bestowed upon them, the heads of the said sect. Therefore the Synod in virtue of holy obedience, and upon pain of excommunication to be *ipso facto* incurred, doth prohibit all priests and curates,

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and all other persons, as well secular, as ecclesiastics, in this diocese at any time, either in common, or in particular, to commemorate any of the foresaid heretics, or to keep a day to them, or to celebrate their festivities, with any solemnity, or to make any mention of them in the divine offices, or in the mass or any where else, or to direct any prayers to them, either in common, or particular, or to make any vows, promises, offerings, or any Nerchas to them; or to have their images either in the churches, or in their houses; and in no wise to give them that worship, and veneration, which is due to saints; and that they raze their names out of their books, calendars, and offices; and that their masses be cut out of their breviaries, and missals, and burnt, and their commemorations extinguished, that so their memory may perish among the faithful, all of them having been cursed and excommunicate heretics, and condemned by holy mother church, and are at this time burning in the torments of hell, for their crimes and heresies, and for their having been the followers of such a cursed sect; the Synod doth furthermore command, that instead of them, on the Friday next after the nativity, St. Athanasius, St. Gregory Nazianzen, St. Basil, St. John Chrysostom, and St. Cyril of Alexandria, shall be commemorated; and on the seventh Friday following, St. Austin, St. Ambrose, St. Gregory, and St. Ephrem, who was mentioned by them among the heretics; and on Wednesdays, All-Saints and confessors together; and in the commemorations of the divine offices, and mass, they shall commemorate all the fore-named saints, in the place of the above-mentioned heretics; neither shall any one that shall presume to do the contrary, be absolved from the censures he has incurred, until he hath undergone a condign penance, or such a one as his prelate shall think fit to impose upon him, and shall thereupon be obliged to curse all the said heretics, and their damnable sect, and to make oath of the faith publicly, and to submit to all other punishments that his rebellion shall deserve, and if he is an ecclesiastic, he shall moreover be suspended from his orders, and benefices, and punished according to the holy canons.

DECREE X.

ORDERS THE CHURCH OF ANGAMALE TO BE DEDICATED TO A
NEW SAINT, HORMISDA.

Whereas the church of Angamale, called the Archbishop's, was built by Mar Abraham, and dedicated to Hormisda the

abbot, commonly called St. Hormusio, who was a Nestorian heretic, and a great ringleader of that sect, and for that reason was abhorred by all catholics, who are called Romans, as is reported in his life writ in the Syrian tongue, and which was ordained to be burnt by the most illustrious metropolitan, upon the account of the manifold heresies and blasphemies contained therein, and the many false miracles said to be wrought by him, in confirmation of the Nestorian sect: therefore the Synod does in virtue of obedience, and upon pain of excommunication, to be *ipso facto* incurred, prohibit the observation of the two festivities that have been dedicated to his memory, the one upon the first of September, the other sixteen days after Easter; and the dedicating of any church to him, commanding the above-named church to be dedicated to St. Hormisda the martyr, who was also a Persian, and-whose festivity is celebrated upon the 8th of August, upon which day the feast of the said church shall be observed; and on the Retablo they are to make the picture, wherein the martyrdom of the said saint shall be drawn to the best advantage, that so the people may learn to what saint the said church is dedicated, and all the prayers and devotion that used to be performed upon the festivities of the heretic Hormusio, may be directed to this glorious saint, Hormisda.

DECREE XI.

THE APOSTLES' CREED ORDERED TO BE CORRECTED AS USED IN
THE CHURCH OF ROME.

Seeing in the creed, or holy symbol of faith, ordained by the sacred Apostles, and declared by the holy councils, which is sung in the mass, all the principal mysteries and articles of our faith are contained, it is not fit that any thing should be added to it, or taken from it, but that it should be sung in this bishopric as it is all over the universal church; wherefore the Synod doth order, that the words which are wanting in the creed that is said in the mass be added to it; where speaking of Christ, it is said, that he was born of the Father before all times, there is wanting, God of God, Light of Light, very God of very God, that so it may in all things be conformable to what is sung in the universal church, using also the word consubstantial to the Father, and not what is said instead thereof in the Syrian, Son of the essence of the Father.

DECREE XII.

PERMITS CHILDREN TO BE TAUGHT BY A HEATHEN SCHOOL-MASTER, IF NOT REQUIRED TO CONFORM TO HIS IDOLATRY.—THIS IS POSITIVELY FORBIDDEN.

Notwithstanding it is contrary to the sacred canons, that the children of Christians should go to school to heathen masters: nevertheless, seeing this church is under so many heathen kings, who many times will not suffer any but infidels to be schoolmasters; wherefore the Synod doth command and declare, that in all schools, whether for reading or writing, wherein the masters have pagods, to which they oblige their children at their coming into the school to pay their reverence, as the custom is; that it shall not be lawful for Christian parents or guardians to send Christian children to such schools, upon pain of being proceeded against as idolaters; but if there should be any such schools, wherein the heathen masters will consent that Christian children shall pay no reverence, nor be obliged to any heathen ceremony, in case there is no Christian master near, they may be sent to such schools, their parents instructing them that they must pay no reverence but only to the master, and that they must use none of the ceremonies of the heathen children, that so they may not suck in idolatry as mother's milk. Furthermore, the Synod doth earnestly recommend it to all towns and villages, to do all that is in their power to have their children educated by Christian masters, and as for reading and writing, to have the parish priests to teach them to do that in their houses: but as to those masters who do oblige Christian children to do reverence to their pagods; the Synod in virtue of holy obedience, and upon pain of excommunication to be *ipso facto* incurred, doth command all fathers of families, and others that have charge of children, not to consent to their going to such schools; and doing the contrary, let them be declared excommunicate, and be rigorously punished by the prelate, neither shall such children be suffered to enter the church; as to which matter the vicars and priests ought to be extremely vigilant, to prevent children being educated in idolatry; and wherever there is a Christian schoolmaster in any town, or near it, the children of Christians are not to go to school to infidels.

DECREE XIII.

CHRISTIAN SCHOOLMASTERS FORBIDDEN TO SET UP IDOLS IN
THEIR SCHOOLS FOR THEIR HEATHEN SCHOLARS.

The Synod being certainly informed, that there are some Christian schoolmasters, who to conform themselves to others, and to have the more scholars, do set up pagods and idols in their schools, to which the heathen children pay reverence, doth command all the said school-masters, so soon as it shall be intimated to them, upon pain of excommunication, to remove the said pagods, idols, and reverence out of their schools, and not to give way to heathen children, paying any such adoration; and whosoever shall be found guilty thereof, shall be declared excommunicate, and denied the communion of the church, and of all Christians, and dying, shall not be buried in holy ground, nor have Christian burial, nor have any prayers said for them, and let this decree be published by the vicars of the churches to which such do belong.

DECREE XIV.

CONDEMNNS MANY SYRIAN BOOKS, FORBIDS ALL CHRISTIANS TO
READ THEM, AND COMMANDS THAT THEY BE DESTROYED.

The purity of the faith being preserved by nothing more than by books of sound and holy doctrine; and on the contrary, there being nothing whereby the minds of people are more corrupted, than by books of suspicious and heretical doctrines; errors being by their means easily insinuated into the hearts of the ignorant, that read or hear them: wherefore the Synod knowing that this bishopric is full of books writ in the Syrian tongue by Nestorian heretics, and persons of other devilish sects, which abound with heresies, blasphemies and false doctrines, doth command in virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, that no person, of what quality and condition soever, shall from henceforward presume to keep, translate, read or hear read to others, any of the following books.

The book entitled, 'The Infancy of our Saviour,' or, 'The History of our Lady;' condemned formerly by the ancient saints, for being full of blasphemies, heresies, and fabulous stories, where among others it is said, that the annunciation of the angel was made in the Temple of Jerusalem, where our Lady was, which contradicts the Gospel of St. Luke,

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which saith, it was made in Nazareth; as also that Joseph had actually another wife and children, when he was betrothed to the holy virgin; and that he often reproved the child Jesus for his naughty tricks; that the child Jesus went to school to the rabbins, and learned of them, with a thousand other fables and blasphemies of the same nature, and things unworthy of our Lord Christ, whereas the Gospel saith, that the Jews were astonished at his wisdom, asking how he came by so much learning, having never been taught; that the devil tempted Christ before his fast of forty days, which is contrary to the Gospel; that St. Joseph, to be satisfied whether the virgin had committed adultery, carried her before the priests, who according to the law gave her the water of jealousy to drink; that our Lady brought forth with pain, and parting from her company, not being able to go farther, she retired to a stable at Bethlehem; that neither our lady, nor any other saint is in heaven enjoying God, but are all in a terrestrial paradise, where they are to remain till the day of judgment, with other errors, too many to be related: but it is the Synod's pleasure to instance in some of the chief errors contained in the books that it condemns, that so all may be satisfied of the reason why they are prohibited to be read, or kept upon pain of excommunication, and that all may avoid and burn them with the greater horror, and for other just and necessary respects.

Also the book of John Barialdan, wherein it is said in divers places, That there were two persons, a divine and human, in Christ, which is contrary to the catholic faith, which confesses one only divine person: it is also said, That the names of Christ and Emanuel are the names of the human person only, and for that reason that the most sweet name Jesus is not to be adored; that the union of the incarnation is common to all the three divine persons, who were all incarnated; that our Lord Christ is the adopted, and not the natural Son of God; that the union of the incarnation is accidental, and is only that of love betwixt the divine and human persons.

Also the book entitled, 'The Procession of the Holy Spirit;' wherein it is endeavoured to be proved at large, that the Holy Spirit proceedeth only from the Father, and not from the Son, which is contrary to the catholic truth, which teaches, that he proceeds from the Father and the Son.

Also the book entitled 'Margarita Fidei,'⁴ or 'The Jewel

⁴ The Syrian title of this book is, *Catobo & Margomitho: The book of the pearl of great price.* The author of it was Ebed Jesu, a Nestorian prelate, who died about the beginning of the 14th century, and is therefore to be distinguished from the author of *Catalogue of Syrian Authors.*

of Faith ; wherein it is pretended to be proved at large, That our lady, the most holy virgin, neither is, nor ought to be stiled the mother of God, but the mother of Christ ; that in Christ there are two persons, the one of the Word, and the other of Jesus ; that the union of the incarnation is only an accidental union of love and power, and not a substantial union ; that there are three distinct faiths, which is divided into three professions, the Nestorian, Jacobite, and Roman ; that the Nestorian is the true faith that was taught by the Apostle, and that the Roman is false and heretical, and was introduced by force of arms, and the authority of heretical emperors, into the greatest part of the world ; that to excommunicate Nestorius, is to excommunicate the Apostles and Prophets, and the whole Scripture ; that they that do not believe his doctrine, shall not inherit eternal life ; that they that follow Nestorius, received their faith from the Apostles, which has been preserved to this day in the church of Babylon of the Syrians, that matrimony neither is, nor can be a sacrament ; that the sign of the cross is one of the sacraments of the church instituted by Christ ; that the fire of hell is metaphorical, not real ; that the Roman Church is fallen from the faith, condemning it likewise for not celebrating in leavened bread, according to what the Church has received from the Apostles, for which it is said the Romans are heretics.

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Also the book of the 'Fathers,' wherein it is said, That our lady neither is, nor ought to be called the mother of God ; that the Patriarch of Babylon of the Nestorians, is the universal head of the Church immediately under Christ ; that the fire of hell is not real, but spiritual ; that it is heresy to say, that God was born, or died ; that there are two persons in Christ.

Also a book of the Life of Abbot Isaias, commented by a Nestorian, wherein it is said, That the union is common to all the three persons ; that St. Cyril of Alexandria, who condemned Nestorius, was an impious heretic, and is now in hell, for having taught, that there is but one person in Christ ; whereas, as often as Nestorius, Theodorus and Diodorus are named, they are stiled saints, and blessed ; by whose authority it is there proved, that the saints shall not enjoy God before the day of judgment ; and that till then they shall be in an obscure place, which they call Eden, near to the terrestrial paradise ; and that by so much the worse as any one has been, he is tormented the less for it in hell, by reason of his greater conformity and friendship with the devils ; that the Word was not made Man, and that it is blasphemy to affirm

—Asseman. Bib. Orien. Tom. iii. pp. 352—360. La Croze, Appen-
p. 27.

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it; that Christ conquered all the passions of sin by a power derived from God, and not by his own strength; that St. Cyril was a heretic in teaching, that there was but one person in Christ; that the divine and human nature were united in Christ accidentally by love; that the whole Trinity was incarnated; that God dwelt in Christ as in a rational temple, giving him power to do all the good things he did; that the souls of the just will be in a terrestrial paradise till the day of judgment; that the wicked when they die in mortal sin, are carried to a place called Eden, where they suffer only by the sense of the punishments they know they are to undergo after the day of judgment.

Also the book of Synods, wherein there is a forged letter of Pope Caius, with false subscriptions of a great many other Western Bishops, directed to those of Babylon, wherein it is acknowledged, that the Church of Rome ought to be subject to that of Babylon, which with all that are subject to her, are immediately under Christ, without owing any reverence to the Roman Bishop; they say likewise, That the Roman Church is fallen from the faith, having perverted the canons of the Apostles, by the force of heretical emperors' arms; and that the Romans are heretics, for not celebrating in leavened bread, which has been the inviolable custom of the church derived from our Saviour, and his holy Apostles; that all the Bishops that followed Nestorius, ought to be much esteemed, and when named, to be stiled saints; and to have their relics revered: That matrimony is not a sacrament, that it may be dissolved for the bad conditions of the parties: That usury is lawful, and there is no sin in it.

Also the book of 'Timothy the Patriarch,' where, in three chapters, The most holy sacrament of the altar is blasphemed; it being impiously asserted in them, That the true body of our Lord Christ is not there, but only the Figure thereof.

Also the letter which they pretend came down from heaven, called the 'Letter of the Lord's-day,' wherein the Roman Church is accused of having fallen from the faith, and having violated the Domingo, or Lord's-day letter.

Also the book called 'Maclamas;' wherein the distinction of two persons in Christ, and the accidental union of the incarnation are pretended to be proved at large, and are confirmed with several false and blasphemous similitudes.

Also the book entitled 'Uguarda, or the Rose;' wherein it is said, That there are two persons in Christ; that the union of the incarnation was accidental; that our lady brought forth with pain; and the sons of Joseph, which he had by his other wife, being in company, went for a midwife to her, with other blasphemies.

Also the book entitled 'Camiz;' wherein it is said, That the Divine Word, and the Son of the virgin are not the same; and that our lady brought forth with pain.

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Also the book intituled 'Menra,' wherein it is said, that our Lord Christ is only the image of the Word; that the substance of God dwelt in Christ as in a temple; that Christ is next to the divinity; that Christ was made the companion of God.

Also the book of Orders; wherein it is said, that the form, and not the matter, is necessary to orders; and the forms therein are likewise erroneous; that there are only two orders, Diaconate and priesthood; that altars of wood, and not of stone, are to be consecrated; there are also prayers in it for those that are converted from any other sect to Nestorianism, in form of an absolution from the excommunication they had incurred for not having followed Nestorius, and of a reconciliation to the Church.

Also the book of Homilies; wherein it is said, that the holy eucharist is only the image of Christ, and is distinguished from him, as an image is from a true man; and that the body of our Lord Jesus Christ is not there, nor any where else but in heaven; that the whole Trinity was incarnate; that Christ is only the temple of the Divinity, and God only by representation; that the soul of Christ descended not into hell, but was carried to the paradise of Eden; that whosoever affirms the contrary, errs, and that we therefore err in our creed: there are therein likewise some letters of some heretical synods, in which it is said, that the Patriarch of Babylon is not subject to the Roman Bishop; with an oath to be taken to the said patriarch, as the head of the church, wherein people swear to obey him, and him only, and not the Bishop of Rome.

Also a book entitled, 'An Exposition of the Gospels;' wherein it is everywhere pretended to be proved, that there are two persons in Christ, and that Christ as a pure creature, was obliged to adore God, and stood in need of prayer; that he was the temple of the most holy Trinity; that Christ's soul when he died, descended not into hell, but was carried to the paradise of Eden; which was the place he promised to the thief on the cross: that our lady, the Virgin, deserved to be reproved for having vainly imagined, that she was mother to one that was to be a great King; looking upon Christ as no other than a pure man; and presuming that he was to have a temporal empire, as well as the rest of the Jews: that the evangelists did not record all Christ's actions in truth as they were, they not having been present at several of them; which was the reason why they differed from one another so much: that the wise men that came from the East, received no favour

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from God, for the journey they took; neither did they believe in Christ; that Christ was the adopted Son of God, it being as impossible that he should be God's natural Son, as it is that just men should be so; that he received new grace in baptism, which he had not before; that he is only the image of the Word, and the pure temple of the Holy Spirit; that the holy Eucharist is only the image of the body of Christ, which is only in heaven at the right hand of the Father, and not here on earth: that Christ, as pure man, did not know when the day of judgment was to be: that when St. Thomas put his hand into Christ's side, and said, "My Lord and my God!" he did not speak to Christ; for that he that was raised was not God; but it was only an exclamation made to God upon his beholding such a miracle: that the authority that Christ gave to St. Peter over the church, was the same that he gave to other priests; so that his successors have no more power or jurisdiction than other bishops: that our lady, the Virgin, is not the mother of God: that the first Epistle of St. John, and that of St. James, are not the writings of those holy Apostles, but of some other persons of the same name, and therefore are not canonical.

Also the book of Hormisda Raban, who is styled a saint, wherein it is said, that Nestorius was a saint, and martyr, and suffered for the truth; and that St. Cyril, who persecuted him, was the priest and minister of the devil, and is now in hell: that images are filthy and abominable idols, and ought not to be adored; and that St. Cyril, as a heretic invented and introduced them: there are also many false miracles recorded in this book, which are said to have been wrought by Hormisda in confirmation of the Nestorian doctrine, with an account of what he suffered from the catholics, for being obstinate in his heresy.

Also the book of Lots, into which they put that they call the ring of Solomon, with a great many more superstitions, for the choice of good days to marry upon, and for several other uses; wherein are contained many blasphemies, and heathenish observances; as also all other books of Lots, and for choosing of days, the Synod prohibits under the same censure.

Also the book written after the manner of *Flos Sanctorum*, wherein are contained the lives of a great many Nestorian heretics, who are there called saints; and not only that entire book, but also any of the lives contained therein, which may be current separately; namely, those of Abraham, styled the Great, of George Abbot Cardeg, whom they call a martyr; Jacob, Abban, Saurixo, Johanan, Gauri, Raban, Sabacat, Ocama, Daniel, Barcaula, Raban Nuna, Jacob, Rabai the

Great, Dadixo, Jomarusia, Schalita, Ihab, Abimelech the expositor, Abraham, another Abraham Natpraya, Jobcarder, John, Ircasca, Nestorius, Jaunam, Barcurra, Raban Gabarona, Schabibi, Barcima, Titus, Raban Sapor, Gregory the Metropolitan, George, Monach, Xahucalmaran, Joseph, Nathanael, Simon Abbot Chabita, Zinai Abbot, Audixo, John Crascaya, Barcahade, Italaah, John Sahadui, Aha, Xalita, Joanacoreta, Xari, another John, Elias, Joadarmah, Ananixo, another John, Barhetta, Rabai Simeon, Narsai Naban, Raban Theodorus, Rabai Doctor, Abda, Abolaminer, Rabantarsaha of Cadarvi, Xuuelmaran, Sergiududa, Xunealmaran, Dadixo, another Abraham, Ezekieldasa, Rabai Perca, David Barnutar, Hormisda, Pitton, Salomon Abbot, Raban Machixo, another George, Muchiqua, another Abraham, Apuimacan, Xaurixo, Ixosauran, Josedec, Raban Camixo, Bardirta Abbot, Abraham Burmaharail, George Raban, Ziiva Abbot, Guiriaco Rabanbaut, Joseph Abbot, Zaca, Nasbian, Jesus Abbot, Aaron Bucatixo, Ascan, another Abraham, Xonxa Abbot, Amanixo Gasraya, Sahedona Bishop, Joseph, Azaya, Isahaha Bishop, Jacob, whom they call a prophet, Ixaiahu, Eunuco Romain, Jobar Malchi : who were all Nestorian heretics, and the chief followers of that cursed sect, as is evident from their lives, which are full of heresies, blasphemies, and false and fabulous miracles, with which they pretend to authorize their sect.

Also the book called Parisman, or the Persian Medicine, which is full of sorceries, teaching certain methods whereby one may do mischief to their enemies, and may gain women, and for a great many other lewd and prohibited purposes; there are likewise in it strange names of devils, of whom they affirm, that whosoever shall carry the names of seven of them about him writ in a paper, shall be in no danger of any evil : it contains also many superstitious exorcisms for the casting out of devils ; mixing some godly words with others that are not intelligible ; and with the invocation of the most Holy Trinity, oftentimes desiring the doing of lewd things, and enormous sins, joining the merits of Nestorius and his followers, many times, in the same prayer with those of the blessed Virgin, and those of their devils, with those of the holy angels ; all which is very common in this diocese ; most curates having this book, and making use of it to this very day ; all which sort of books the Synod prohibits in this diocese under the fore-mentioned censures ; and whosoever from henceforwards shall be found to have any of them, besides the censure they have incurred thereby, shall be severely punished by their prelate.

DECREE XV.

ERRORS AND HERESIES IN THE BREVIARIES AND COMMON
PRAYER TO BE CORRECTED.

But the forementioned heresies are not only to be met with in these books, but are likewise in the common prayer, and breviaries that they use in their churches, which having been composed by Nestorian heretics, are full of blasphemies, heresies, fables, and apocryphal stories, whereby instead of praising God, they are continually blaspheming him in their divine offices.

In the book called the Great Breviary, it is said, that the Divine Word did not assume flesh, ignorantly pretending to prove it thus; because if the Word had assumed flesh, to what purpose was the Holy Spirit's overshadowing the Virgin? In the same breviary the whole office of Advent is heretical, it being everywhere affirmed therein, that Christ had two persons, and calling him continually only the Temple of God; and in the feast of the Nativity, there is a proposition in one of the solemn Antiphona's, that directly contradicts St. John, in which it is said, that "The Word was not made flesh," and that all that believe the contrary, are disobedient to the Church, and are obstinate rebels against the faith; so that the whole offices of the Advent and Nativity are little else than pure blasphemy.

In the book of Prayers for the great fast, it is frequently said, that there were two persons, a divine and human in Christ. It contains also several commemorations of Nestorius, and other heretics his followers, affirming Mardeay, Theodorus and Diodorus, and other Nestorian heretics, to have been the followers of St. Ephrem.

In the greater Breviary, which they call Hudre and Gaza, or 'The Treasure of Prayers,' it is everywhere said, that there are two persons in Christ, and one representation of the Son of God; that he is the image of the Word, and the temple of the same; that the Divine Person did enlighten the human, and that Christ advanced in grace and knowledge by degrees; that our lady never carried God in her womb, as heretics affirm, Christ being a man like to others, and that she ought not to be called the mother of God, but only the mother of the second Adam; that the whole Trinity assumed humanity, and that St. Matthew taught the Hebrews so; that God did not make himself flesh, which he only took as a dwelling to cover his glory; that God accompanied Christ on the cross, but had

not taken the humanity, neither was it God that suffered; and by the Word of the Father changed itself into humanity, and by the Son of Mary redeemed mankind; that the Father Eternal took flesh in the same manner as the Son; that the angel delivered his message to the Virgin in the temple, and not at Nazareth; that the pains of travail opened the womb of the Virgin, who brought forth with labour after the manner of other women; that 'in the most holy sacrament of the eucharist, there is not the true body of Christ;' with a thousand more blasphemies about it; that Nestorius was a preacher of truth; and in several places God is praised for having declared the truth to Theodorus and Diodorus, who was master to Nestorius; and in several prayers they beseech God to chastise those that believe otherwise than Nestorius and his followers, whose faith they say is founded on St. Peter's and the rest of the Apostles; moreover it is said, that the holy Virgin, and her spouse Joseph, appeared before the priests, who could not tell how she had conceived; and 'that images are idols, and ought not to be adored, nor so much as kept in churches or in houses of Christians; there are likewise offices of Nestorius and his followers, and commemorations of several heretics.

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In the office for priests departed, it is sung, that in the most holy sacrament of the altar, there is only the virtue of Christ, but not his true body and blood; all which books and breviaries, though they do well deserve to be burnt, for these and other errors that they contain, yet there being no other at present in this diocese, for the keeping up of divine service, and the celebration of religious offices, until such time as they shall be furnished with new breviaries, which the Synod desires they may speedily, and that some may be printed for them at St. Peter's in Rome; the Synod doth order them to be corrected and purged from all their errors, and commemorations of heretics, and the entire offices for all such; and the offices of advent and the nativity to be entirely torn out of their breviaries and burnt, entreating the most illustrious Metropolitan to see it done at his next visitation in all the churches of the diocese, commanding all curates in virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, to produce the said books, and all the other books that they have, as well of public as of private use, and of prayers, as well as of the mass, before the said lord Metropolitan at his visitation, in order to their being corrected by persons appointed for that work, in conformity to what is here ordained.

DECREE XVI.

ALL PERSONS ARE COMMANDED TO DELIVER UP THEIR SYRIAC BOOKS TO BE CORRECTED OR DESTROYED.

For the preservation of the purity of the faith, the Synod does command all priests, curates, and all other persons, of whatsoever condition or quality, within this bishopric, in virtue of obedience, and upon pain of excommunication within two months after the publication thereof shall come to their knowledge, to deliver all the books they have written in the Syrian tongue, either with their own hands, or by some other person, to the most illustrious Metropolitan, which they may do at the visitation that he intends to hold speedily, or to Father Francisco Roz, of the Society of Jesus, professor of the Syrian tongue in the college of Vaipicotta, or to the said college, in order to their being perused and corrected, or destroyed, as shall be thought most convenient, the books of common prayer being excepted, which are to be amended in the form above-said; and under the same precept of obedience, and pain of excommunication, the Synod does command, That no person, of what condition or quality soever within this bishopric, shall presume to translate any book into the Syrian tongue, without express license from the prelate, with a declaration of the book to which it is granted, the books of Holy Scripture and Psalms only excepted; and until such time as this church shall be provided with a bishop, the most illustrious Metropolitan doth commit the power of granting all such licenses to the reverend Father Francisco Roz, of the Society of Jesus, by reason of his great skill in those books, and in the Chaldee and Syrian languages.

DECREE XVII.

NONE ARE TO PREACH TO THE PEOPLE WITHOUT LICENSE FROM THE BISHOP OR THE RECTOR OF VAIPICOTTA, AND WITHOUT HAVING SUBSCRIBED TO THE DOCTRINES OF TRENT.

Seeing the purity of faith and good manners doth very much depend on the doctrine that is preached to the people; wherefore the Synod, being informed that there are several ignorant curates who do take upon them to preach, and make discourses in public, wherein they teach several errors and heresies that they meet with in books that they do not under-

stand, and several fabulous and apocryphal things, those especially which they take out of the book of the 'Infancy of our Saviour,' and other apocryphal and heretical writings, doth command that none presume to preach, or make any set discourse to the people, but who are licensed by the prelate in writing, who shall first examine them diligently, as to their sufficiency and doctrine, according to the holy council of Trent; and when there shall happen to be no prelate during the vacancy of the see, the most illustrious Metropolitan doth commit the care thereof to the rector of the Jesuits' college of Vaipicotta in this diocese, that so he, and such of the Fathers as he shall name, may make the said examinations, of which they shall give a certificate sealed by the rector; and at the next visitation the lord Metropolitan shall name such as shall appear to him to be most for the benefit of the people of this bishopric, in order to their being rightly instructed; and who-soever shall, without having undergone such an examination, and without having obtained a license thereupon, in writing, under the hand of the bishop or prelate, presume to preach, or make any discourses to the people, shall be suspended from their office and benefice for a year; nevertheless, all vicars may in their own churches make such discourses to their people, as they shall judge necessary, out of the Holy Scriptures, and other approved books; to which end the Synod doth earnestly desire, that there may be a catechism made in the Malabar tongue, out of which there may be every Sunday something read to the people: and whereas the Synod is informed that the most illustrious Metropolitan is already about such a work, and has reason to hope that it may be done by the end of the visitation, it doth command, so soon as it is finished and published, that all vicars do every Sunday at the time of offering, or before, or after mass, read a chapter of the same to the people in conformity to the orders they shall receive.

DECREE XVIII.

PRIESTS ARE PUBLICLY TO RECAPT ANY ERRORS OR FABULOUS STORIES THEY MAY HAVE PREACHED.

Whereas, through the ignorance and bad doctrines of the priests of this diocese, occasioned by their having been accustomed to read heretical and apocryphal books, they do many times deliver errors, and fabulous stories, in their sermons and admonitions to the people, without knowing what they say themselves: therefore, to prevent the peoples' being mis-

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taught, the Synod doth command, that whensoever it should be proved to the prelate, that any such thing has been delivered in public, or in any congregation, that the prelate having drawn up a form of recantation in writing, shall send to the said curates, or the persons that have delivered such things, commanding them to retract and unsay the same in public, either by reading the said recantation, or by declaring the contents of it to the people, and teaching them the truth ; which if any shall refuse to do, which God forbid, they shall be declared excommunicate, and shall be punished according to the holy canons, and the quality of the matter they delivered ; which shall be executed with great rigour, if it shall appear to have been spoke with knowledge and malice ; but where it shall be found to have flowed from ignorance, and an innocent mind, it shall suffice that a ready obedience be paid to the said satisfaction and recantation.

DECREE XIX.

RENDERS NULL AND VOID ALL OATHS TAKEN NOT TO SUBMIT TO THE CHURCH OF ROME.

The Synod having been informed of several meetings that were in this diocese, upon the death of bishop Mar Abraham, in which both public and private oaths were taken against yielding obedience to the holy Roman Church, several curates and others obliging themselves never to consent to any change either in the government of the bishopric, or in matters of faith, nor to receive any bishop that should be sent to them by the holy apostolical see, or by any other way, than by the order of the schismatical, heretical, Nestorian patriarch of Babylon, with several other particulars, contrary to the sacred canons, and the obedience that is due to the most holy Roman pontificate ; doth declare all such oaths, or any other taken, or that shall be taken in the same manner, to be void and of no force ; and that they do not only not oblige the consciences of those that have taken them, but that as they were rashly and maliciously taken, so it is an impiety and schism to keep them ; denouncing the sentence of the greater excommunication upon all those that made them or took them ; this synod having above all other things promised and sworn to yield obedience to the commands of the Pope, and the holy apostolical see, according to the holy canons, and never to receive any bishop or prelate, but what shall be sent by the holy Roman church, to which it of right belongs to provide prelates and bishops to all the churches in the world, and to receive those that he shall send, without any doubt or scruple.

acknowledging them for the true prelates and pastors of their souls, without waiting for any other order besides that of the bishop of Rome, notwithstanding any impious oaths that may have been made at any time to the contrary.

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DECREE XX.

THE SYNOD REJECTS THE ERRORS OF NESTORIUS AND SUBSCRIBES TO THE DOCTRINES OF ROME..

This present synod, together with all the priests and faithful people of this diocese, doth embrace all the holy general councils received by holy mother church, believing and confessing all that was determined in them, anathematizing, rejecting, and condemning all that they have rejected and condemned; but especially it doth with great veneration receive and embrace the first holy council of Ephesus, consisting of 200 fathers, firmly believing all that was therein determined, and rejecting and condemning whatsoever it condemned; but above all, the diabolical heresy of the Nestorians, which has been for many years preached and believed in this diocese; which together with its author Nestorius and all his followers, the said council did reject and anathematize; who being taught by the devil, held that there were two persons in our Lord Christ; affirming also, that the Divine Word did not take flesh into the unity of its person, but only for an habitation, or holy dwelling, as a temple; and that it ought not to be said, that God was incarnate, or that he died, nor that our lady, the glorious Virgin, was the mother of God, but only the mother of Christ, with other diabolical heresies, all which this Synod does condemn, reject, and anathematize, embracing the holy catholic faith, in that purity and integrity, that it is believed and professed in by the holy mother Roman church, the mistress of all churches, to which in all things it submits itself according to the profession it has made. Furthermore, this Synod does acknowledge the glorious Cyril, Archbishop and patriarch of Alexandria, who by order of the bishop of Rome, presided in the holy Ephesian council, to be a blessed saint, at this time enjoying God in heaven; and that his doctrine in the said council against the Nestorians, is holy, and universally received in the catholic church, professing all that reject it to be excommunicated heretics.

DECREE XXI.

RESOLVES TO BE GOVERNED IN ALL THINGS BY THE LAST COUNCIL OF TRENT.

Furthermore, this present Synod, with all the priests and

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faithful people of this diocese, doth embrace the last holy and sacred council of Trent, and does not only believe and confess all that was determined and approved of therein, and reject and anathematize all that that council rejected and condemned; but doth moreover receive and embrace the said council as to all matters therein determined, relating to the reformation of the church, and all Christian people, promising and swearing to govern itself according to the rules thereof, and to observe the same forms that are observed in the catholic church, and as are observed in this province of the Indies, and in all the other provinces and suffragans to the metropolis of Goa; in order to the removing of all abuses and customs that are contrary to the decrees of the said council of Trent; by which only it is resolved to govern itself as to all matters relating to the government of the church, and the reformation of the manners of this faithful and catholic people, any customs, though immemorial, in this bishopric, to the contrary notwithstanding.

DECREE XXII.

SUBJECTS THE SYRIANS TO THE INQUISITION AT GOA.

This present Synod, together with all the priests and faithful people of this diocese, doth with great submission and reverence, submit itself to the holy, upright, just, and necessary court of the holy office of the inquisition, in these parts established; and being sensible how much the integrity of the faith depends upon that tribunal, it does promise and swear to be obedient to all its commands in all things thereunto pertaining; being, after the example of all other bishoprics in this province, willing that all matters of faith should be judged of by the same court, or by such persons as it shall depute; and notwithstanding the said holy office has not hitherto, by reason of this church's having been separated, and had little or no correspondence with the apostolical see, or with any of the churches that are subject to it, meddled with any person belonging to this bishopric, yet now for the benefit of their souls, as to absolutions in cases of faith, which are known to be reserved to that court; this present synod doth beseech the lords inquisitors to authorize some learned men within this bishopric, or the Jesuits of the college of Vaipicotta, and of other residences of the same religion in the said diocese, to absolve all such as shall stand in need thereof, and that with such limitations as they shall think fit; considering how diffi-

cult it is for the people inhabiting the Serra, to have recourse to the tribunal at Goa; neither can it be otherwise, considering that they live in the midst of infidels, but that such necessary cases will sometimes happen, and especially to rude and ignorant people.

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DECREE XXIII.

PERSONS SPEAKING, ACTING, OR WRITING AGAINST THE CHURCH OF ROME TO BE REPORTED TO THE BISHOP AND PUNISHED.

The preservation of the purity of the faith, and the prevention of people being corrupted with false and strange doctrines, being a thing of the greatest importance; this Synod doth therefore command all persons, of what quality or condition soever in this bishopric, that whensoever they shall happen to know of any Christians doing, speaking, or writing anything that is contrary to the holy catholic faith, or of any that shall give assistance or countenance thereunto, to dilate them with all possible expedition and secrecy to the prelate, or to the vicars of the church, or to some other faithful person, who will immediately give an account thereof, that so such a course may be forthwith taken, as the necessity of the matter shall require; the Synod in virtue of obedience commanding the said vicars, and persons to whom such things shall be denounced, to intimate them with all possible speed.

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OF THE SEVEN SACRAMENTS.

The holy sacraments of the gospel, instituted by our Saviour and Redeemer Jesus Christ the Son of God, for the remedy and salvation of men, and to which he hath applied the virtue of his holy passion and infinite merits, and by which all true holiness begins in us, and being begun, is increased, and being lost, is recovered, are seven, to wit, baptism, confirmation, the eucharist, penitence, extreme unction, order, and matrimony: all which do differ much from the sacraments of the old law, which did not cause, but did only signify the grace that was to be given by the passion of Christ, whereas our sacraments

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do contain grace, and give it to all those that receive them worthily; the first five were ordained for the spiritual perfecting of every man only with relation to himself, the two last were appointed for the good government and increase of the church; by baptism we are spiritually born again to God; by confirmation we are advanced in grace, fortified in the faith, and being regenerated and strengthened, we are supported by the divine food of the eucharist, and sacrament of the altar; and when we chance by sin to fall into any distemper of soul, we are spiritually restored by penitence, and both spiritually and corporally by extreme unction; by the sacrament of order, the church is governed, and spiritually multiplied; and by matrimony, corporally: all these sacraments are perfected by three causes; that is, things as their matter, words as their form, and the person that is to administer them with an intention of doing what the church doth; and where any of these three causes are wanting, they are not perfect, neither indeed is any sacrament administered; all the ceremonies and rites approved and made use of by holy mother church, in the administration of the sacraments are holy, and cannot be despised, neglected, or changed for others without a great sin, notwithstanding they do not appertain to the integrity or essence of the sacraments; there are three that imprint a spiritual sign on the soul, that can never be blotted out; it is called a character, which is the reason why those sacraments are never to be repeated; they are baptism, confirmation, and orders; the other four, that is, penitence, the eucharist, extreme unction, and matrimony, imprint no spiritual sign in the soul, and so may be repeated with due order; but though these seven sacraments are all divine, and do contain grace, and dispense it to their worthy receivers, deserving our most profound reverence and adoration, on the account of the majesty of their Institutor, who was our Lord Jesus Christ the Son of God, as also for the assistance of the Holy Spirit, who operates in conjunction with them; and for the virtue that is in them for the curing of souls, the treasure of the passion of our Lord Jesus Christ being deposited in them, and dispensed to us by their means; nevertheless this does not hinder, but that in some respects, some of them may be more worthy than others, and may deserve a greater reverence and veneration. These sacraments were all instituted by our Lord Jesus Christ before his ascension into heaven, that so by their means he might communicate grace and other spiritual benefits, he had merited for us by his death on the cross, confirming them to the faithful by his word and promises, that so by using them lawfully, and with due dispositions, we might be ascertained of his communicating himself and all the fruits of his

passion to us, in every one of them, in such a manner as he represents himself in them.

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The Doctrine of the holy Sacrament of Baptism.

The first of all the sacraments is that of Baptism, which is the gate of the spiritual life, and that whereby we are made capable of the other sacraments, of which without it we are no ways capable; for as a man must first be born, before he can enjoy the good things of the natural life, so men before they are born again in baptism, are not capable of enjoying the heavenly advantages of a spiritual life, it being by baptism that we are made members of Christ, and are incorporated into the christian commonwealth, and the mystical body of the church; for as by the first man death came upon all, for the sin of disobedience committed by him and us, for which sin we were excluded the kingdom of heaven, and were born children of wrath, and separated from God, so that without being born again of water and the Spirit, we cannot enter into the kingdom of heaven, as Christ himself has taught us; so that as we were born children of wrath, by baptism we return to be children of grace, and as we were born in sin the sons of men, in baptism we are born the sons of God; all that are baptized in Christ, as St. Paul hath it, having put on Christ: the matter of this sacrament, is true, natural, and common water, as of the sea, rivers, fountains, lakes, or rain, and no other, though never so pure and clean; all others being liquors, and not natural water: the form is, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost." The minister of this sacrament is a priest, to whom it belongs by virtue of his office; but in case of necessity, not only a priest or deacon, but a layman, or woman, nay an infidel, a Mahometan, a heretic, or Jew: in a word, any person that can baptize, using the form of the Church, and intending to do what she does, may administer this sacrament: for seeing none can be saved without being baptized, therefore as our Lord ordained water, than which nothing is more ready at hand, to be the matter of this sacrament, so he would exclude no man from being the minister thereof; the effects and virtue of this sacrament are, the pardon and remission of all sins original and actual, and of all punishments due to them; for which reason there is no penance to be enjoined those that are baptized, for any sin they committed before baptism, all that die after baptism, before they have committed any sin, going directly to heaven, where they enjoy the divine vision for ever.

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DECREE I.

NEW FORM OF BAPTISM APPOINTED, AND THE OLD FORMS
ABROGATED.

Whereas in the examination of the forms of the administration of the sacraments of the Church in this diocese, made by the most Reverend Metropolitan in his last visitation, he found that in divers churches there were different forms used, and written in the baptisteries, some curates using the form following; "N.¹ is baptized and perfected, in the name of the Father, amen; in the name of the Son, amen; in the name of the Holy Ghost, amen:" others using the Greek form, saying, "Baptizetur servus Christi, in nomine Patris, amen; in nomine Filii, amen; in nomine Spiritus Sancti, amen." The Synod in virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, doth command, that no person shall presume hereafter to use either these, or any other forms, but that which is used in the holy Roman Church, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;" and that all other forms be blotted out of their baptisteries and books, and this be put in their place.

DECREE II.

ALL BAPTIZED ACCORDING TO THE OLD FORM TO SUBMIT THEMSELVES TO THE ARCHBISHOP FOR DIRECTION.

This Synod being informed, that at divers times they have used different forms of baptism in this diocese, which were introduced by schismatical and ignorant prelates, some of which were not legitimate, neither was the sacrament administered by them, as was declared by the most illustrious Metropolitan, and others after a strict examination; and others were very doubtful, doth therefore, in the name of the Holy Ghost, desire and command all the faithful Christians of this diocese to declare to the said Metropolitan, at the visitation, he intends to make of the churches of this diocese, or to persons deputed by him, the time when they were baptized, that so according to the form that was then used, a saving remedy may be provided, in conformity to what shall be ordained therein, and that all submit themselves to whatsoever he shall be pleased to order.

¹ The ancient form of Baptizing was by Prayer.

DECREE III.

THOSE WHOSE BAPTISM HAD BEEN NEGLECTED ORDERED TO BE BAPTIZED WITHOUT FEE.

Forasmuch as the Synod is informed, that there are many persons in this diocese, and especially among those that live in the heaths, and are far from any church, who though they are not baptized, yet being of a christian race, do profess themselves Christians, and when they come where there is a church, do go to it and receive the holy sacraments with others, and out of mere shame of letting it be known that they are not christened, do die without baptism; and others because they will not pay the fees, which are simoniacally demanded of them: it doth therefore command all vicars of churches to make diligent inquiry through their whole parishes and heaths, to see if there are any that are not christened, besides the search that the most illustrious Metropolitan does intend at his next visitation, as he did at his former; and that the said vicars on the high festivals, upon which those that live in the heaths do usually come to church, shall admonish them all in general, that in case there are any among them that have never been baptized, or that have some reason to doubt whether they have or not, that they go to them and acquaint them therewith in private, that so they may be secretly christened, and without paying any fee, letting them know that they are not Christians, nor capable of inheriting eternal life, nor of receiving the holy sacraments without being baptized; and all preachers shall frequently give the same admonition, and all confessors must be careful to ask all rude Christians that live in the heaths, whether they have been baptized, and in case it appear doubtful, they shall then baptize them privately. The Synod grants the same license to all priests within or without this diocese, to baptize all such secretly, in what place soever they shall think fit.

DECREE IV.

TO THE SAME EFFECT.

The Synod being informed that there are some small villages in this diocese, which, by reason of the great distance they are at from any church, and through the negligence of their prelates and priests, though they call themselves Christians of

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St. Thomas, because descended of such, yet are not baptized, having nothing of Christians but the bare name, doth command a diligent inquiry to be made into this matter, recommending the same to the most reverend Metropolitan, and commanding all vicars of churches to search all places bordering upon their parishes, and to oblige all such to be baptized; the Synod doth likewise command chapels to be built in or near to all such villages, and to be provided with such curates as may instruct them in all matters of faith, that so there may be none in all these parts that call themselves Christians of St. Thomas, but what are baptized; and of some parish where they may receive the sacraments.

DECREE V.

GIVES DIRECTIONS FOR THE BAPTISM OF CHILDREN.

By reason of the great negligence that is so visible in the Christians of this bishopric, in bringing their children to be baptized within eight days after they are born, according to the custom of the church, but chiefly among those that live at a considerable distance from any church, whose children are many times some months or years old before they are christened; the Synod doth strictly command, that all children be baptized on the eighth day after they are born, according to the custom of the universal church, without there should be some danger of their dying before, in which case they ought to be christened immediately, or that it should so happen, that if they are not baptized sooner, they cannot be in a long time, in which case also they ought to be presently christened; and for those that live in heaths, and far from any church, if they should not be able to bring their children to be baptized on the eighth day, they must not fail to bring them betwixt the fifteenth and the twentieth; and all that are found to be negligent herein, let them be punished severely; and whosoever shall neglect to bring their own children, or others that they have the charge of, though their slaves, to baptism for above a month, let them be thrown out of the church, neither shall it be lawful for any priest to go to their houses, or to give them the *casturi*, or a visit, no not in order to persuade them to bring their children to baptism: but if it should be probable that the length of the way might endanger the child's life, then let the father or guardian signify so much to the vicar of the church to which they belong, that a fit remedy may be taken therein, that the baptism of the infant be no longer

deferred; and in such cases the Synod doth command all vicars either in person, or by some other priest, to hasten to go; the doing thereof with diligence being one of the highest duties of their function.

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DECREE VI.

ORDERS THE CHILDREN OF EXCOMMUNICATED PARENTS TO BE BAPTIZED.

The present Synod doth condemn the custom or abuse which has hitherto obtained in this diocese, of not baptizing the infants of parents that are excommunicated, for fear of having some communion with them, by which means it often happens, that children continue unbaptized for many years, thereby running a great hazard of dying without baptism; and ordaining the contrary, commands the children of excommunicated parents to be christened as well as others, and to that intent declares, That they that go into such families to fetch such children, or shall carry or accompany them to church, shall incur no censure or punishment whatsoever for so doing; nevertheless, the persons that are excommunicated shall not be suffered to go along with them, nor shall others go to any feast or banquet at their houses which they may have made on that occasion.

DECREE VII.

AUTHORIZES AND EXHORTS ANY PERSON, MALE OR FEMALE, TO BAPTIZE A NEW BORN INFANT IN CASE OF DANGER.

The Synod doth exhort and admonish all fathers and mothers, and all other persons that are present at women's labour, to be careful not to suffer any infant to die without baptism: wherefore if they shall perceive the child when it is born, to be weak, or in danger of dying presently, they shall then, if it can be done, call the vicar, or in his absence any other priest, to come immediately to baptize the infant; but if the danger shall be such as not to admit of any delay, in that case any person that is present shall baptize it in the church; throwing water upon its face, and saying, 'I baptize thee in the name of the Father, and of the Son, and the Holy Ghost, Amen:' which shall be done by ecclesiastics, if any are present, rather than laics, and by men, rather than women, if they know the form; but if they do not, then any one that

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knows it may perform it; and when infants are in danger of dying in the birth, in case the head or any other principal member doth appear, though the whole body should not, they shall sprinkle the member that appears with water, using the Form. And as for those that have been baptized in this manner, if they shall happen to live, and it shall be proved that they were baptized on the head, or the greater part of the body, they shall not then be christened again, but shall only be carried to the church to be anointed with the holy oils; but if the baptism was performed on any other part, they shall then be baptized again, but with a condition, saying, 'If thou art not baptized, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen.' And after the same manner priests, and others shall behave themselves, as to such persons of whose baptism they have any reason to doubt; provided, if there are any other present, it shall not be lawful for the parents of such infants to baptize them, that they may not contract the spiritual relation of godfather, or godmother; but in case there should be nobody else present, and the child should be in apparent danger of death, in such a case of necessity, the father or mother must baptize it.

DECREE VIII.

CHRISTIAN MIDWIVES TO BE RECOMMENDED, AND INSTRUCTED
IN THE FORM OF BAPTISM.

The Synod doth earnestly recommend to all people, to procure Christian Daiaes or midwives in all their townes, and such as know the form of baptism, and are able to succour the necessities of infants when born in danger: and whereas infidel daiaes do use a great many ceremonies and superstitions with infants, which are foreign to the purity and integrity of the Gospel, and especially such of them as are Mahomedans; the vicars shall therefore take care frequently to instruct all their people, but especially the daiaes, in the form of baptism, that so every body may know how to succour the necessities of infants when they are born; and the confessors of the daiaes must be sure to examine them as to the said form, and having instructed them therein, shall acquaint them how much it is their duty to be perfect in it.

DECREE IX.

CHILDREN OF INFIDEL SLAVES TO BE BAPTIZED ; AND THE SLAVES TO BE INSTRUCTED AND EXHORTED TO RECEIVE BAPTISM.

The Synod doth command, That no person presume to keep an infidel slave without baptizing him ; whom, if they are infants, they shall baptize presently ; and if come to years of discretion, they shall take care to instruct in the faith, in order to make them Christians, but without any manner of compulsion, besides that of continual persuasion ; and whosoever should be found to have an infidel child that is not baptized, or one that is of age and does desire to be, shall be severely punished by the prelate, and the parties shall be christened : in this the vicars ought to be extremely vigilant, and especially when they make the roll of confessions, and inquire what persons are in every family, and who are not Christians, and why they are not.

DECREE X.

BAPTIZED SLAVES NOT TO BE SOLD TO INFIDELS.

There being some Christians so unmindful of their Christian obligations, as to sell Christians to infidels, contrary to the holy canons, who by that means are certainly constrained to apostatize from the faith ; wherefore the Synod in virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, doth command, That no Christian presume to sell any of the faithful to infidels ; and that whosoever shall be found to have done it, shall be forthwith declared excommunicate, and shall not be absolved, until he hath redeemed the said Christian, though he should cost him more than what he sold him for ; or until it shall be manifest to the vicar of the church, and to other curates, and the whole people, that it cannot be done ; in which case he shall not be absolved until by way of penance he has refunded the money that he received, with which the vicar and church-wardens shall buy an infidel, whom they shall christen, great numbers of such being sold daily in Malabar ; and the person so bought shall have his liberty, and shall be committed to the care of some devout substantial Christian that will educate him for God's sake. Moreover, the Synod in virtue of obedience, doth prohibit all Christians to sell any boys or girls, though they

are not baptized, to any Mahomedan, Jew, or Heathen ; it being certain, that such when sold to infidels, will never come to the knowledge of the faith ; though when it is necessary, and they are their lawful slaves, they may sell them to other Christians : whosoever shall transgress herein, shall be severely punished, except the person that was sold was twenty years of age ; and it is manifest to the Vicar, to whom he shall be carried before he is sold, that he refused to be baptized.

DECREE XI.

COMMANDS CHRISTIANS TO RESCUE AND CHERISH THE CHILDREN OF HEATHEN EXPOSED BY THEIR PARENTS.

The heathens of these parts being so strangely addicted to auguries, and superstitions, as sometimes to kill their children which are born on those days which they reckon to be unlucky, imagining they must be miserable if they live, the mothers, that they may not murder them with their own hands, leaving them in heaths, or at the bottom of some tree, or in a ditch, there to perish ; wherefore the Synod doth command all the faithful Christians of this bishopric, That whereas living among such heathens, and being their neighbours, they cannot for the most part but know what passes in their houses, to be very watchful in this case ; and whosoever they shall know of any infants being thus exposed, or shall find them at any time in the heaths, to carry them home to their houses, and cherish them with Christian charity, either baptizing them themselves, or procuring it to be done ; and if when they find them, they shall apprehend them to be near dying, notwithstanding they may know that their parents will take it ill of them, who by thus exposing them have lost their dominion over them, they shall baptize them immediately, whereby the church will acquire a right in them, and as a holy mother, is glad to receive them ; and if it should so happen that those by whom they are found, are not in a condition to breed them up, they shall then carry them to the vicar, and the other curates of the church, whom we command in the name of Christ, to call together the chief men of the parish, to take some course about the bringing up of the child ; and if there is no well-disposed person that will for the love of God, take the charge thereof upon him, they shall then procure a nurse, and whatsoever else is necessary, if there can be no other way found, out of the alms and fabric of the church.

DECREE XII.

FOUNDLINGS TO BE TREATED IN LIKE MANNER.

The Synod commands, That the infants that are left at the gates of the churches, or in any other place, if it does not manifestly appear that they are already christened, shall be baptized, and shall be brought up in the same manner as is prescribed for the children of infidels that are found exposed in the heaths, the vicars doing all they can to prevail with some to undertake the charge of their education for God's sake.

DECREE XIII.

CONVERTS TO BE INSTRUCTED AND BAPTIZED.

All that shall be converted from heathenism to Christianity, being of age, shall be well instructed in the matters of faith, before they shall be admitted to baptism, and shall know at least how to cross themselves, and be able to say the Pater Noster, Ave Mary, the Creed, and the commandments, as well as they can be taught; in which matter there has been hitherto a great neglect, commanding the vicars to examine all such in the faith before they christen them, without they should happen to be in danger of death before they have learned those things; in which case their making a profession of faith, and the necessary mysteries thereof, and signifying a desire to be baptized, shall be sufficient: and whereas the Synod is informed, that great numbers of infidels living among Christians, have long desired baptism of them, but through the coldness of priests and others, have had none that would be at the pains to instruct them, it doth therefore charge the consciences of the vicars therewith, speedily to set about instructing such, according to the fervour of those that desire it, that so they may be brought to the sacred font of baptism, desiring all other Christians likewise to be diligent and zealous in that matter.

DECREE XIV.

HOLY OILS COMMANDED TO BE USED.

The holy oils having hitherto not been used in this bishopric in any of the sacraments, and if any have been used, it having

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been without any distinction, and without being blessed by the bishop; wherefore for remedy thereof, the most illustrious Metropolitan, in his reformation of the affairs of this church, having on the Thursday of the last holy week blessed the oils, and furnished all the churches therewith, instructing them in their holy uses and distinctions; the Synod doth therefore command all vicars in virtue of holy obedience, to use the said oils in baptism, anointing all that are baptized therewith on the breast and the sides, and after they are baptized, anointing them with the holy chrism on the head, and making the sign of the cross thereon with their thumb dipt in the holy oils, or with a feather kept in the vessel for that use, wiping the oil off afterwards with a cloth or towel, which shall likewise be kept in the same place: the Synod doth also command under the same precept, that all curates and vicars do celebrate this sacrament, with the rites and ceremonies, exorcisms and prayers, that are contained in the Roman ceremonial; which the most illustrious Metropolitan has ordered to be translated into Syrian for the administration of all the sacraments, and is to be kept in all churches; and that the priests when they administer baptism solemnly in the church, shall have on a surplice, and a stole about their necks, for the more decent administration of that sacrament, and shall not perform it in their ordinary wearing habit, as they have done hitherto.

DECREE XV.

SPONSORS APPOINTED TO BE USED.

Whereas hitherto the ancient custom of the church of having godfathers and godmothers, has not been in use in this bishopric, by which means there has been no knowledge therein, of the spiritual affinity that is contracted betwixt the party baptized, and the parents thereof, and the godfathers and godmothers; therefore the Synod does command, that all that are baptized, shall have one or two godfathers and godmothers, to present them in the church, and to touch them on the head before baptism, and to receive them from the holy font: the men must be fourteen years of age at least, and the women twelve; neither shall any be admitted under those ages. The Synod doth likewise declare, that there is such a close spiritual affinity betwixt the godfathers and godmothers, and their godchildren, and the parents of the children, that they can never marry with one another, without a dispensation from the pope, or from one empowered by him, and which is seldom granted,

and never but when there is a very urgent cause for it ; and that such marriages celebrated without a dispensation, are void and of no effect. The Synod furthermore declares, that this spiritual affinity reacheth no further than to the one or two godfathers, and one godmother, but not to those that shall stand for them, though they touch the heads of the children, neither shall the priest admit above two.

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DECREE XVI.

OLD TESTAMENT NAMES TO BE DISCONTINUED, AND THOSE OF
THE NEW TESTAMENT GIVEN.

Seeing that by our Lord Jesus Christ and his death, we are passed from the old law to the new law of grace, it is therefore reasonable, that we should in all things be ingrafted into the same : and whereas in this bishopric Christians do take several of the names of the saints of the Old Testament, as also several of the names of the country, insomuch that there are but very few called by any of the names of the law of grace ; wherefore the Synod doth command the priests to do all they can to have the names of the law of grace given in baptism, but chiefly those of the holy apostles, and of the saints that are most celebrated in the church, not intending hereby to take them from any devotion that several among them may have for some of the saints of the Old Testament, whose names have been hitherto very common in the diocese, such as Abraham, Jacob, Zacharias, and others ; nevertheless from henceforward they shall not presume to take the name of Hijo, which has been very common among them, neither shall the priests ever give it to any, it being the most sweet name of Jesus, to which that respect and reverence is due, that none ought to take it upon them ; for that in the naming thereof, " all knees both in heaven and earth, and under the earth, ought to bow themselves, and every tongue ought to confess, that it is from that Divine name that we desire all the good things that we enjoy on earth ;" commanding all that are called by that name, to change it for another when they come to be confirmed ; and as for the common names of the country, they may still retain them, if they are such as have been used only among Christians, but not among the heathens, for as to those names which the heathens have in common with Christians, the Synod will not have them to be given in baptism, charging the vicars and priests that baptize, to take care thereof.

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DECREE XVII.

CHILDREN TO BE CALLED ONLY BY THE NAME RECEIVED AT BAPTISM.

The Synod being informed, that there are some Christians so far unmindful of their duties in this matter, as to give other names to their children, than the Christian names they received in baptism, and sometimes such as are not used among Christians; it doth therefore strictly command, that no Christian shall presume to give their children, or to call them by any other names, than those that were given them when they were christened; or when there shall happen to be any just cause for the changing of their baptismal names, it shall be done only at their confirmation, and whosoever shall transgress herein, shall be severely punished by the prelate; and the priests must not be wanting frequently to admonish their people thereof.

DECREE XVIII.

CHILDREN TO BE BAPTIZED IN ORDER, WITHOUT RESPECT OF PERSONS.

The Synod being informed, that when many children are brought together to be baptized, there are great heats, which shall be first christened; and that after having laid wagers, they give money to the curates for the preference, all which are intolerable disorders, and such scandalous abominations as the church ought not by any means to give way to, and which might be easily prevented, if people could but be persuaded to bring their children to be christened upon the eighth day, it being their deferring of their baptism so long, that is the cause of so many coming together; wherefore for the removing of these disorders in the church, the Synod doth command that the children be baptized as they come, without any distinction of first or last, and that the priests do accustom themselves, either to baptize the poorest first, or all indifferently; and the vicar or priest that shall be found to have taken money or any fee, before or after baptism, though it should be voluntarily offered, and of never so small value, or only what is to be eat, shall be condemned of simony, and punished according to the canons.

DECREE XIX.

INSTRUCTIONS CONCERNING THE FONTS AND WATER OF BAPTISM.

In all parochial churches there shall with all possible expedition be fonts provided for baptism, which may be built with the fabric money, or with the alms-money of the church, or by a collection among the parishioners; it must be erected in a decent place, in a corner of the church, and shall have a hole in the bottom, through which the water may be conveyed away, that so it may not be thrown out where it may be trod upon, or treated with any irreverence, it shall also be close covered at top, and locked up, and until such time as a font shall be provided, they shall have a vessel of some metal or other, which shall be put to no other use, and shall be always kept in some decent place in the church, or sacristy; neither shall they hereafter make use of any common vessel, as has been the custom hitherto; and the water they have baptized with, shall be thrown in some place of the church, where it will not be trod upon, and all the water that shall be made use of in baptism, whether it be in a font or a vessel, shall be blessed with the holy chrism, according to the Roman ceremonial, which they are to make use of.

DECREE XX.

BAPTISMAL REGISTERS.

This Synod, conforming itself to the decrees of the holy Council of Trent, and the universal usages of the church, doth command every parish church to provide a book, wherein the vicar shall register the names of all that are baptized, together with the names of the parents, and of the place where they live, and of the godfathers and godmothers, naming the place also where they were christened, the day of the month, and the year, in this form: on such a day of the month, in the year *N.* I, *N.* vicar of the church of *N.* baptized there, or in such a place, *N.* the son of *N.* and of *N.* naming the father and mother natives of such a place, and the godfathers and godmothers were *N.* and *N.* the vicar signing his name to it at the bottom; and when any priest that is not the vicar shall christen a child, which shall never be done without the vicar's leave, he shall register it thus: I, *N.* curate, with leave from the vicar of such a church, naming both the vicar and the

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church, did baptize *N.* and so on as above, signing his name at the bottom; which book shall be always kept in the church and the vicars shall be obliged to give an account thereof, and at every visitation to shew it to the prelate, out of which the curates are to give certificates of the age of such as are to be married, or to receive holy orders, that so their age may be certainly known; and that such matters may not be so in the dark, as they have been formerly, when there was no certain way of coming to the knowledge of people's age, which must needs create great scruples in the minds of such as were to be married or ordained.

The Doctrine of the Sacrament of Confirmation.

The second sacrament is Confirmation, which our Lord Christ instituted, in order to the confirming and establishing of Christians in the Faith, so that nothing might be able to separate them from it through the power of the Holy Ghost which is given therein, particularly to that effect; besides the sanctifying grace which it gives in common with the other divine sacraments; the matter of this sacrament is the holy oil of chrism, made of the oil of the olive-tree, signifying the light and purity of the conscience; and of balsam, which signifies the sweet smell of a good name, both mixed together, and blessed by the hand of the bishop; the form are the words spoke by the bishop when he dips his thumb into the said chrism, making therewith the sign of the cross on the forehead of the person that is confirmed, saying, 'I sign thee with the sign of the cross, and do confirm thee with the chrism of health, in the name of the Father, and of the Son, and of the Holy-Ghost;' to which the bishop subjoins three holy and wholesome prayers, wherein he beseeches God to fill those that are confirmed with his Divine Spirit. The ordinary minister of confirmation is the bishop, for though simple priests may perform several other unctions, this can be done only by a bishop, the bishops being the successors of the Apostles, by the imposition of whose hands the Holy Ghost was given; in the place of which imposition of hands the church gives confirmation, Christ having so ordained it, wherein the Holy Ghost is given likewise; nevertheless, by a dispensation from the holy see, and by no other way, when there is any very urgent occasion, or when it happens to be necessary for the good of the faithful, simple priests may confirm with chrism, that has been consecrated by a bishop in the forementioned form; the effect of this sacrament is, that therein the Holy Ghost is given, to the strengthening and

fortifying of the soul, as it was given to the Apostles on the day of Pentecost, that Christians may with boldness confess the name of Christ and his catholic faith, for which reason the person confirmed is anointed on the forehead with the sign of the cross, that being the most open place of the body, and the seat of shame and confusion, which is very different from what is done to people when they are baptized, who are anointed on the head; people are confirmed on the forehead, that they may not be ashamed to confess the name of Jesus Christ and his cross, which as the Apostle saith, is "to the Jews an offence, and to the heathens foolishness;" this sacrament differs much from that of baptism, for as by baptism we are born into the faith, so by this we are confirmed therein; for as in the natural life, to be born is different from growing, so in the spiritual life it is one thing to be born to grace and faith, which is done in baptism, and another to increase and grow stronger therein, which is done in confirmation, and so in baptism we are born to a spiritual life, and are afterwards prepared and confirmed for our warfare, and do receive so much strength, that no dangers or terrors of punishments, or losses, or torments, or deaths are able to separate us from the confession of the name of Christ, and of the true faith we profess.

DECREE I.

ALL PEOPLE COMMANDED TO BE CONFIRMED.

Forasmuch as hitherto there has been no use, nor so much as knowledge of the holy sacrament of Confirmation among the Christians of this bishopric, the heretical prelates that governed it, having neglected to feed the people in a great many cases with wholesome catholic food; therefore the Synod doth declare, that all persons who are come to the use of reason, ought to receive this holy sacrament, having the opportunity of receiving it at the hands of a bishop, and that all masters of families, and others having the charge of children, are in duty bound to command their children and slaves to receive the said sacrament, and that all who out of contumacy or contempt shall refuse to receive it, or to order such as belong to them to go to it, are guilty of a mortal sin, and if they neglect it out of a conceit of its not being a sacrament, they are heretics and aliens from the true catholic faith; wherefore the Synod doth command, that in the visitation that is to be made speedily by the most illustrious Metropolitan in the churches of this bishopric, all men and women that

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are above seven years old do come to be christened or confirmed, those only excepted who were confirmed by the said lord in his former visitation, or at some other, or on some other occasion, by some other bishop; this sacrament as well as that of baptism being never to be repeated, insomuch, that all that receive it a second time wittingly, are guilty of a great piece of sacrilege, besides, that they receive no sacrament thereby: but in case any are doubtful whether they have ever been confirmed or not, or should not remember that they were ever, they shall declare so much to the said lord, or to the bishop that is to confirm them, that they may order the matter according to the merit of their doubts: but if any, which God forbid, should sacrilegiously and obstinately despise the said sacrament, it being proved upon them, they shall be declared excommunicate until such time as they have done condign penance, and shall be punished at the pleasure of the prelate.

DECREE II.

ALL THAT TREAT CONFIRMATION WITH CONTEMPT TO BE EXCOMMUNICATED.

The Synod, to its great sorrow, having been informed, that some ignorant persons in sacred matters and the doctrine of the holy sacraments of the church, being instigated by the devil to persist in their cursed schism, did in several places resist the most illustrious Metropolitan in his former visitation of these churches, so far as not only to refuse to receive the holy sacrament of Confirmation from him, but did also oppose him publicly in the churches, and that many did absent themselves, some whereof excused themselves by pretending, that it was an unnecessary thing, and that they had never seen nor heard of it before, and others that they should be affronted by the holy ceremony of the prelates touching their cheek, scurrilously upbraiding those that had received it, with base provoking words, telling them that they had suffered themselves to be affronted and buffeted, with other such sacrilegious expressions, full of infidelity and heresy, arising from the schism wherein they have been brought up: whole towns conspiring together so far in this mutiny, that the despising or receiving this holy sacrament, became the test of their obedience or disobedience to the said Metropolitan, doth therefore (notwithstanding it knows they have all in common, and every one in particular repented of this, and being sensible of the greatness of the error they

committed therein, have begged pardon for it, and upon their having confessed their ignorance, have been graciously received by the said lord Metropolitan, and having submitted themselves to the obedience of the holy Roman Church, are ready to do all that shall be enjoined them, to prevent the like however, that none for the time coming may commit the like faults or sacrileges command, That if any (which God forbid) shall dare to do or say any such thing against this sacrament or the holy ceremonies and rites wherewith it is administered to the faithful, that they be declared excommunicate, and be separated from the church and the communion of the faithful, until such time as they have undergone condign penance at the pleasure of the prelate, and shall demonstrate their due subjection to the obedience of the holy church, and have taken the oath of the faith contained in this Synod, and declared that all that reject and despise the rites and ceremonies approved of, and received in the church, in the solemn administration of this and the other sacraments, are heretics and apostates from our holy catholic faith, as was determined in the holy council of Trent, and ought to be proceeded against and punished as such, according to the sacred canons.

DECREE III.

SPONSORS APPOINTED IN CONFIRMATION.

The Synod doth declare, That in the sacrament of Confirmation or Chrism, there must be a godfather and godmother as well as in baptism, to present such as are to be confirmed according to the ancient custom of holy mother church, but there shall be but only one godfather and godmother, who must themselves have been confirmed; it being very indecent; that any person should present one to have that done to him, which they have not had done to themselves; and that the man shall be above fourteen, and the woman above twelve years old, or one of them at least shall be of that age; and in this case the godfathers and godmothers do contract the same spiritual affinities and the same impediments that the others do in baptism, the said spiritual affinity being equally contracted in both these sacraments.

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OF THE HOLY SACRAMENT OF THE EUCHARIST, AND OF THE
HOLY SACRIFICE OF THE MASS.*The Doctrine of the Holy Sacrament of the Eucharist.*

The third sacrament in the order of the spiritual life, is the holy Eucharist, though in veneration, sanctity and dignity, it is the first and most excellent, for containing in it the true, real and substantial body and blood, together with the soul and divinity of our Lord Jesus Christ, the Son of God, true God, and true Man, our Saviour and Redeemer; which was instituted by him the day before he suffered for us, as the most sweet remate, or conclusion of all his works, and a memorial of his passion, the fulfilling of all the ancient figures, the greatest of all the miracles that ever he wrought, and for the singular consolation of the faithful in his absence. The matter of this sacrament is bread of wheat, and wine of the grape only; so that all that consecrate in bread made of rice, or of any thing else but the flour of wheat, or of wine that was not pressed out of the ripe grape of the vine do not make the sacrament; there must also be water mixed with the wine before it is consecrated, but in a much smaller quantity than the wine, that so it may easily turn itself into wine before the consecration: which mixture is therefore made, because from the testimony of holy fathers, holy mother church believes that our Lord Christ himself did so, whose having mixed water with the wine that he consecrated, makes it a great sin to omit to do it. It is also agreeable to the representation of the mystery of what passed on the cross, and of our Lord Christ, out of whose precious side flowed water and blood; as also to signify the effect of this sacrament, which is the union of the faithful with Christ, the water signifying the faithful, and the wine our Lord Christ, and the conversion of the water into the wine, the union of our souls with Christ by means of this divine sacrament, according to what our Lord said; "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." The form of this sacrament is the words of our Saviour, by which the sacrament is made; for though the priest pronounceth many and divers words in the mass, and makes many prayers and petitions to God, yet when he comes to consecrate, he useth only the words of Christ, none others belonging to the substance of consecration; so the priest speaking in the person of Christ makes

this divine sacrament, because by virtue of those words, he turneth the substance of bread into the substance of the body of Christ, and the whole substance of the wine into his blood, there remaining nothing of bread and wine after that, but only the accidents or species of them; and that after such a manner, that the whole of Christ's body and soul, and divinity, are contained under every particle of both, though never so small when separated; so that in every crumb of the host, though never so small, there is Christ entire, and in every drop of the species of wine that is separated there is Christ entire, so that in each of the species whole Christ, God and man is received, as also the true sacrament; for which reason holy mother church does not use to communicate the faithful but under one species, because in that they receive Christ entire. To this Divine sacrament the worship, veneration and adoration of Latria is due, or the same that is due to God who is contained therein, and is really present there. The effect that this sacrament worketh on the souls of those that receive it worthily, is the union of the man with Christ, and by it, through grace, the man is incorporated into Christ, and joined to his members: moreover by this sacrament, grace is increased in all such as receive it worthily, so that whatever effects carnal eating and drinking work upon a man as to his corporal life, the same are wrought upon man by this divine sacrament as to a spiritual life.

DECREE I.

WHEN THE EUCHARIST IS TO BE SPECIALLY CELEBRATED.

There being nothing so necessary for the faithful, as the acknowledgment of, and thankfulness for so profound a blessing, and so excellent a mercy as that which our Lord Christ did for us, in leaving himself under the sacramental species, to be the true food of our souls, and for the consolation, support, and remedy of the spiritual life of believers; we ought therefore wholly to occupy ourselves in the veneration of that divine mystery: in order whereunto, holy mother church, besides the continual thanks and veneration which she always gives and shews, hath ordained a particular day in the year for the celebration of the memory of so great a blessing: which not being observed in this diocese, the Synod desiring that in all things this church may conform herself to the customs of the holy mother, the universal Church of Rome doth command the festivity of the most holy sacrament to be celebrated in all the churches of this diocese, on the Thursday

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after Trinity Sunday, according to the stile of these parts, and the said day to be kept by all sorts of people; and that thereon, either before or after mass, they make a procession through the town, or in some convenient place with all possible solemnity, in the same manner as they do upon Easter-day.

DECREE II.

ALL ABOVE THE AGE OF FOURTEEN TO TAKE THE SACRAMENT
AT LEAST ONCE A YEAR.

The Synod doth declare, That every faithful Christian so soon as he attains to the years of perfect discretion, that is to say, men at the age of fourteen, more or less, according as their confessors shall think fit, and women having a capacity to know what they do at the age of twelve, are obliged to receive the most holy sacrament of the Eucharist, once a year in Lent, or at Easter, from the hands of their own vicar or curate of their church, and that whosoever does not receive it, being capable, betwixt the beginning of Lent, and the second Sunday after Easter, shall be declared excommunicate on the third Sunday, and be held as such until they have confessed themselves, and communicated. Nevertheless the Synod gives licence to such vicars as know their parishes to be of that nature, that it is not possible for the people to comply with this obligation in so short a time, to wait till Whitsuntide, and then to declare them; provided that before they declare those that live on the heaths, they shall first take care to admonish them, either by themselves, or by others of known fidelity, that so they may do their duty herein, letting them know if they fail, that they must be declared excommunicate. The curates must also be sure to observe who have complied with this obligation, putting their names in a roll as is ordered in confession. But notwithstanding the sacred canons do oblige the faithful only to confess and communicate once a year at the time aforesaid, nevertheless the vicars shall advise their parishioners to do it oftener, namely at Christmas and Whitsuntide, and the assumption of our lady, giving warning thereof on the Sunday before.

DECREE III.

NONE TO RECEIVE BEFORE CONFESSION.

The Synod doth declare and teach, That no Christian, how

contrite soever for his sins, may lawfully come to receive the divine sacrament of the altar, being guilty of any mortal sin, without having first confessed all his sins entirely, to some approved priest that has authority to receive his confession, that being the trial and examination that the Apostle speaks of, and saith a man ought to make of himself, and being so approved and confessed, let him eat of the divine bread, and drink of the divine cup; "For he that eateth and drinketh unworthily," and with a conscience of sin, "eateth and drinketh judgment" and condemnation "to himself; for which reason this divine sacrament must not be given to public sinners, without they have left their sins, as public witches, and common women, and such as keep concubines publicly, and such as are in open malice, before they are reconciled, and all other open sinners whatsoever. In which matter the vicars must be extremely careful, being sensible, that as it is a grievous sin in such to receive the divine sacrament, before they have forsaken their sins; so it is likewise a grievous offence in them to give the sacrament to such public sinners, and who are known by all to live in such sins, and not to have forsaken them, notwithstanding they should have been confessed by others, and should bring a note of their being absolved. This matter ought to be laid home to the consciences of the vicars by reason of the great dissoluteness that there is in this bisopric in giving the communion to public sinners, and especially to those that keep concubines, and are married, but will not live with their wives, and to others who live in open malice, without any body to hinder them, of all which the vicars must give a strict account to God; but at the point of death they may give the divine sacrament even to such as have been public sinners, if they are not finally impenitent.

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DECREE IV.

TO BE RECEIVED FASTING.

The Synod teacheth, That this divine sacrament ought to be received fasting, as holy mother church commands, and that upon the day on which people are to communicate, they are neither to eat nor drink any thing from midnight until after they have received the communion, not to do so being a most grievous sacrilege, such only excepted as are under any great infirmity, or much spent with sickness, who may take electuaries, and other light things to strengthen them, of which the confessor must be judge.

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DECREE V.

SACRAMENT TO BE ADMINISTERED AS A VIATICUM WHEN IN
DANGER OF DEATH.

Christians are not only bound to receive the most holy sacrament of the altar once a year, at Easter, but as often as they are in probable danger of death, and especially in any great sickness, for which reason this divine sacrament is called the viaticum, that is to say the support in the way from a mortal to an eternal life, wherefore the Synod doth command all sick people, whose distempers are any thing dangerous, to receive it with much devotion; and as they that look after the sick ought to give the vicars timely notice, so the vicars themselves must be diligent to enquire what persons are sick in their parishes, that so before they come to be too weak, at a time when it will do them no prejudice, they may be brought in a palanquin, or in something else that covers them, to the church, there to receive the holy sacrament; for which use there shall be a palanquin, or net, made commodious with carpets, in every church, in which the sick shall be carried with due care, which shall be bought within a month after the publication hereof out of the fabric money of the church, all which the Synod doth recommend earnestly to the vicars, this being truly the chief duty of their office; and if it shall any time happen that a parishioner shall die without having received the communion, through the vicars default, the said vicar shall be suspended for six months from his office and benefice, and if it happen through the vicars not having been advised thereof, then those that attended the sick person, shall be severely punished by the prelate.

DECREE VI.

WOMEN BEFORE CHILDBIRTH, AND TRAVELLERS BEFORE A VOY-
AGE, TO TAKE THE SACRAMENT.

Whereas women are many times in danger of death in child-bed, a great many dying therein, the Synod doth therefore declare, That all women with child ought about the time when they reckon they are to be delivered, to confess themselves and receive the holy sacrament, but especially before the birth of their first child, in which the danger is greatest, recommending it to them to be careful to do it in time, that they may not be prevented by their labour from going to

church. Such also as design to undertake any long and dangerous voyage, ought to do the same, to whom the Synod recommends it much, and requires it of them.

DECREE VII.

PRIESTS TO COMMUNICATE AT LEAST ONCE A MONTH.

Forasmuch as there are several priests and cattanars of this diocese that do never celebrate, some by reason of their having been ordained when they were but boys, and so do wait till they come to be of a due age, and others through other impediments, therefore the Synod doth command all such to receive the holy sacrament upon all the solemn festivities, and at least once a month, wishing they would do it every Sunday with a due preparation and reverence; and as often as any priest doth communicate, he shall be in a surplice and stole, with a cross on his breast to distinguish him from other people, by reason of the reverence and respect that is due to the sacerdotal office which he bears.

DECREE VIII.

PRIESTS NOT TO COMMUNICATE WITHOUT CONFESSION IF THEY
HAVE ANY SCRUPLE OF MORTAL SIN.

Seeing as is aforesaid, it is not lawful for any person to come to the most hely sacrament of the altar, having the least scruple of any mortal sin about him, without having been sacramentally confessed, the Synod doth declare, That even to priests it is not lawful, and that none finding in themselves the least scruple of mortal sin, and having an opportunity of a confessor, shall say mass, though under an obligation to do it, without having first confessed themselves: but besides, that such when under any scruple are obliged to confess, for the greater purity of their souls, though under no scruple the Synod commands all priests to confess at least once a week.

DECREE IX.

WHEN DEACONS AND SUB-DEACONS ARE TO COMMUNICATE.

The Synod doth furthermore command all deacons and sub-deacons, that minister solemnly in the solemn masses on Sun-

days and saints-days, to receive the most holy sacrament at those times, and on the festivity of our Lord Christ, our Lady, and the Holy Apostles, all the Chamazes, or clergy that are in the church; of which the vicars ought to take special care, and the prelate in his visitations is to make diligent inquiry, how these things are observed.

The Doctrine of the Sacrifice of the Mass.

The great love of God to mankind, does not only appear in the institution of the holy sacrament of the eucharist, and in the putting of his divine body and blood under the sacramental species, to be the heavenly food of our souls, by which the spiritual life is maintained and preserved, but in his having likewise so instituted it, that the catholic church militant might have a perpetual and visible sacrifice for the purging away of our sins, and for turning the wrath of our heavenly Father, who is many times offended with our wickedness, into mercy, and the rigour of his just punishment into clemency: so in the mass there is offered unto God a true and proper sacrifice, for the pardon both of the living and of the dead, by the offering of the which sacrifice the Lord is so far appeased as to give grace, and the gift of repentance to sinners, and by means thereof does forgive men their sins and offences, though never so enormous; the host that is offered by the ministry of the priest on the altar of the church, being one and the same that was offered for us on the cross, with no other difference besides that of the reason of their being offered: and so it is not only offered for the sins, punishments, satisfactions, and other necessities of the faithful that are living, but also for the dead, departed in Christ, and that are in the torments of purgatory, being not as yet fully purged by reason of their not having made a complete satisfaction for the punishments due to their sins, it being but just and reasonable, that all should be benefitted by a sacrifice, which was instituted for the remedy and health of all mankind; which oblation is of that purity, that no indignity or wickedness in the offerers is able to defile it: so that as to the substance, value, and acceptation, it is the same when offered by a wicked and unclean sinner, as when by a pure and holy priest, because it does not derive its dignity from the offerer, but from the majesty and excellency of what is offered, neither does the eternal Father accept thereof for the merits and virtue of the priest that offers it, but for the value of the sacrifice itself, and the infinite merits of Christ, who is offered therein; so that our Saviour being about to offer himself to God the Father on the altar of the cross.

could not possibly have given us a greater expression of his immense love for us, than by leaving us this visible sacrifice in his church, in which the blood which was presently to be once offered upon the altar of the cross, was to be renewed every day upon the altar of the church, and the memory thereof to our great profit, was to be adored every where in the church until the end of the world; which divine sacrifice is offered to God only, notwithstanding it is sometimes celebrated in memory and honour of the martyrs and other saints in bliss; it not being offered to them but to God only, who has been pleased to crown them with immortal honour, rendering him thereby our bounden thanks for the notable victory of the martyrs, and the public mercies and blessings, he has vouchsafed to other saints, and for the victories which by these means they obtained over the world, the flesh, and the devil; beseeching the said saints to be pleased to intercede for us in Heaven, whose memories we celebrate on earth: and though the divine eucharist does still continue to be a sacrament, yet it is never a sacrifice, but as it is offered in the mass.

DECREE I.

DIRECTIONS FOR SAYING MASS: AND THE SYRIAN MISSALS TO BE ALTERED IN CONFORMITY TO THE DOCTRINES OF ROME.

Forasmuch as it is of great moment, that all things belonging to the sacrifice of the mass, should be preserved pure and undefiled, and whereas this church has been for 1200 years from under the obedience of the holy Roman Church, the mistress of all the other churches, and from whence all good government and true doctrines do come, all the bishops that came hither from Babylon having been schismatics and Nestorian heretics, who have added to, and taken from the mass at their pleasure without any order; from whence it has come to pass, that several things are foisted into the Syrian mass which is said in this diocese, without any consideration, and such things too as may give occasion to many impious and heretical errors: for which, if due order were observed, all the missals of this bishopric ought to be burned, as also for their having been of Nestorian use, and compiled by Nestorian heretics; but being there are no other at present, they are tolerated, until such time as our lord the Pope shall take some order therein, and there shall be missals sent by him printed in the Chaldee tongue, which is what this Synod humbly and earnestly desires may be done: and in the mean time it doth command, that the missals now in use be purged and

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reformed as to all the following matters, and that till such time as they are so purged, which the most illustrious metropolitan, with the assistance of some persons well versed in the Chaldee tongue will see done the next visitation, no priest shall presume to make use of them any more.

Whereas from the above declared doctrine of this sacrament it is evident, that the priest does not consecrate with his own words, but with those of our Lord Christ, the author and institutor of the said divine sacrament; it is not therefore lawful to add any clause, how good soever in itself to the form of consecration, or to what our Lord Christ said therein; in which we do not comprehend the word *Enim*, which the church of Rome adds to the consecration of the body and blood; for besides that, there is the tradition of the holy Apostles, for our Lord Christ having used it in the consecration of the body; and that St. Matthew also relates it in the consecration of the cup, it is no clause or distinct sentence, but a conjunction to a sentence of the words of Christ which immediately follow. As also the word *æterni* in the consecration of the cup; and the words '*mysterium fidei*,' which though not mentioned by the evangelists, yet as it is proved by apostolical tradition, were used by our Lord Christ in the consecration of the cup, and for that reason the holy church continues to use them in the same; but as for the words added to the consecration of the cup in the Syrian missal, '*et hoc erit vobis pignus in sæcula sæculorum*,' they being no where in any of the four evangelists, nor in any book of the New Testament; and it not appearing to the church by apostolical tradition, that Christ used them in that consecration, the Synod doth prohibit them to be used therein any more; but the words in themselves being good and holy, and agreeable to what holy church singeth of this divine sacrament, that it is the pledge of the glory that we expect, that we may keep to the old missal so far as the sincerity of the faith, and the purity of this divine sacrifice will permit, the priest shall say them after the elevation of the cup, where making a profound reverence, he shall begin the following prayers with them, only changing the word *vobis*, which was used as spoke by Christ, for *nobis*, as spoke by himself, saying. '*Hoc erit nobis pignus*:' and for the words, in '*sæcula sæculorum*,' which follow, they being commonly said in the church of such matters only as are to last for ever, or are wished to be eternal, seeing the use of this divine sacrament as well as of the rest, is to continue but to the end of the world, (they having been instituted only as a remedy for our spiritual necessities in this life, for in the other we are to see our Lord no more under sacramental species, but clearly as he is, neither shall we in heaven eat

this divine bread of angels sacramentally, but shall eat as the angels do in the vision of the divine word.) The words 'in secula sæculorum' shall be therefore left out, and instead thereof shall be put 'usque ad consummationem sæculi,' saying, 'hoc erit nobis pignus usque ad consummationem sæculi,' the sacrament being a pledge only for so long as we do not see the glory that we hope for, but is and ever will be such a pledge in this life, Christ having promised to his church, 'that he will be with her to the end of the world;' so that the divine sacraments, which were instituted for our benefit, can never fail till then; after these words the priest shall go on with what immediately follows in the mass, 'Gloria tibi, Domine, gloria tibi,' and so on.

Furthermore, in the consecration of the cup, there is added to the words of Christ, 'novi testamenti qui pro vobis, &c. novi et æterni testamenti mysterium fidei, qui pro vobis et pro multis,' &c. Therefore the Synod doth command, That the words of consecration of the body and blood be reformed, and put in all their missals, according to the canon of the Roman missal used in the universal church without the least addition or diminution, and with the same adorations, inclinations, and ceremonies as are in the Roman missal.

Furthermore, where the priest saith 'Dominus Deus noster quando spirabit in nobis odor suavissimus,' it is said in the same prayer, 'et cum animæ nostræ veritatis tuæ scientia fuerint illustratæ, tunc occurremus dilecto filio tuo,' &c., speaking of the day of judgment, it shall be said, 'Cum corpora nostra veritatis tuæ splendore fuerint illustrata, tunc occurremus dilecto filio tuo,' the souls of the just being illuminated and glorified in Heaven before the day of judgment, which is the time when the bodies receive their glory; this passage seeming to allude to the Nestorian heresy, which teacheth that the souls of the just do not see God, nor are glorified, nor are in bliss, before the day of judgment.

Furthermore, where the deacon saith, 'Orando pro sanctis patribus nostris patriarchâ nostro pastore universalis totius ecclesiæ catholicæ,' meaning the schismatic of Babylon, et episcopo hujus metropolis; it shall be said, 'pro sanctis patribus nostris, beatissimo papâ nostro totius ecclesiæ catholicæ pastore,' naming him by his name, 'et episcopo hujus metropolis,' naming him also, 'et ministris ipsorum;' and a little lower where the deacon praying, saith, 'præcipuè nos oportet orare pro incolumitate patrum nostrorum sanctorum, domini patriarchæ totius ecclesiæ catholicæ pastoris,' naming the patriarch of Babylon by name, instead thereof he shall say, 'Præcipuè oportet nos orare pro incolumitate patrum nostrorum Domini

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Papæ,' naming him also, 'et episcopi hujus metropolis,' naming him also.

Furthermore, when the deacon a little before saith, 'commemoramus autem beatissimam Mariam, virginem matrem Christi et salvatoris,' it shall be said, 'Sanctam matrem Dei vivi, et salvatoris, et redemptoris nostri,' &c. because the perverse Nestorians do impiously deny the Blessed Virgin to be the mother of God, as has been observed.

Furthermore, when the deacon a little lower saith, 'Commemoramus quoque patres nostros sanctos et veritatis doctores Dominum et sanctum Nestorium,' &c. all which is heretical, it being an impious thing sacrilegiously to pray to God to preserve the doctrine of Nestorius, and of other heretics his followers in the church, all the fore-mentioned having been such except St. Ephraim; wherefore instead of them he shall say, 'Commemoramus quoque patres nostros sanctos veritatis doctores S. Cyrillum,' &c. And though in some missals the names of Nestorius, Theodorus, and Diodorus are already left out, yet they do still remain in some, and the names of Abraham and Narcissus, two of the ringleaders of that cursed sect are in all of them. Wherefore there must be care taken to have them also left out.

Furthermore, in the beginning of the prayer wherein the deacon saith, 'Oportet nos orare et exaltare unum Deum patrem Dominum omnium adoratione dignissimum, qui per Christum fecit nobis bonam spem,' it shall be said, 'Qui per Jesum Christum filium suum Dominum nostrum fecit nobis bonam spem.'

Furthermore, where the priest pouring the wine into the cup, saith, 'Misceatur pretiosus sanguis in calice Domini nostri Jesu Christi,' it shall be said, 'Misceatur vinum in calice Domini nostri,' that no occasion may be given to the error of calling the wine before it is consecrated, the precious blood of Christ, alluding to the condemned custom of the Greeks, who as they offer the bread and wine before they are consecrated, so they adore them too, saying they do it for what they are to be; and presently after where the priest saith, 'Expectans expectavi Dominum, Corpus Christi et sanguinem ejus pretiosum super sanctum altare offeramus,' it shall be said for the same reason, 'Panem sanctum et calicem pretiosum offeramus; and immediately after where the deacon saith, 'Edent pauperes et saturabuntur, Corpus Christi et sanguinem ejus pretiosum super sanctum altare offeramus,' he shall say for the same reason, 'Edent pauperes et saturabuntur, panem sanctum, et calicem pretiosum,' &c.

Furthermore, where the priest with a low voice in the

prayer, which begins, 'Offeratur et gloriæ imoletur,' saith, 'et Christus qui oblatuſ est pro ſalute noſtrâ,' he ſhall ſay, 'Jeſus Chriſtus Dominuſ noſter Dei filiuſ qui oblatuſ eſt,' &c. And where the prieſt raiſing hiſ voice, ſaith, 'Gloria Patri, &c. Fiat commemoratio Virginis Mariæ Matris Chriſti,' he ſhall ſay, 'Fiat commemoratio Virginis Mariæ Matris ipſiuſ Dei et Domini noſtri Jeſu Chriſti;' and a little lower, where the deacon ſaith, 'In ſæcula uſque in ſæcula, Amen, Amen, Apoſtoli ipſiuſ filii et amici unigenti;' he ſhall ſay, 'Apoſtoli ipſiuſ filii dei et amici.' And where the prieſt begins, 'Puſilli cum majoribuſ,' and ſaith, 'Reſurrectione tuâ ſuperglorioſâ reuſcitabiſ eoſ ad gloriâ tuâ,' he ſhall ſay, 'Per reſurrectionem tuâ ſuperglorioſam ſuſcitabiſ eoſ.'

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Furthermore, where the deacon ſaith, 'Effundite coram illo corda veſtra, jejuniu, oratione, et pœnitentiâ, placaverunt Chriſtum, patrem quoque et ſpiritum ejuſ ſanctum,' where in ſaying, 'ſpiritum ſanctum ejuſ,' they ſeem to allude to the error of the Greeks, that the Holy Spirit proceedeth only from the Father, and not from the Father and the Son, as from one principal, as the catholic Faith confeſſeth, and becauſe the Neſtorianſ by reaſon of the great communication they have had with the Greeks, have imbibed ſome of their errorſ, that there may be therefore no countenance given to ſuch an error, it ſhall be reformed thuſ, 'Placaverunt patrem, filium, et ſpiritum ſanctum.'

Furthermore, in the prayer where the prieſt ſaith, 'Dominuſ Deuſ fortis, tua eſt eccleſia ſancta catholica, quæ admirabili Chriſti tui paſſione empta eſt;' it ſhall be ſaid, 'Quæ admirabili Chriſti filii tui,' &c.

Furthermore, near the end of the Goſpel taken out of that chapter of St. John, which, as has been obſerved, is corrupted in the Syrian tranſlation, where it is read, 'quoniam venit hora in quâ omneſ qui in monumentiſ ſunt audient vocem ipſiuſ,' it ſhall be read 'audient vocem filii Dei,' as it is in the Goſpel.

Furthermore, in the creed that is ſung in the maſſ there are wanting ſeveral ſubſtantial wordſ, where ſpeaking of our Lord Chriſt, and ſaying, that 'he waſ born of the Father before all worldſ,' there is wanting 'God of God, light of light, very God of very God,' all which ſhall be added to it: as alſo the word, conſubſtantial to the Father, leaving out the wordſ that are in itſ place, in the 'Syriac, filiuſ eſſentiæ Patriſ,' and the whole ſhall be reformed and tranſlated into the ſame wordſ, as it is ſung in the catholic church in the Roman miſſal.

Furthermore, preſently after the creed, where the deacon praying for, and making a commemoration of the Holy Apoſtles, martyrſ, and confeſſorſ, deſireſ of God that he

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would raise them up that they may be crowned with glory at the resurrection of the dead, saying, 'Oremus, in quam, ut resurrectione quæ est ex mortuis à Deo coronâ donentur,' which besides that it is not the custom of the church to pray for the Holy Apostles, Martyrs, and confessors, nor to desire any good thing for them, whom we believe to be in possession of bliss, but much rather to pray to them, to intercede for us, and to obtain for us of God, whose familiar friends they are, all that we stand in need of, and is of importance, both as to all our spiritual and just temporal concerns; it seems to allude to the Nestorian opinion, That the souls of the saints are not to see God, until after their bodies are raised at the day of judgment, and that till then they are in a terrestrial paradise, which is impious and heretical; wherefore the Synod doth command, That since there are no such prayers used in the church, nor any such petitions made to God in behalf of the saints, notwithstanding they are said in the Revelation to make them for themselves, that those words be blotted out, and what follows be joined with what went before, saying, 'et Confessores hujus loci et omnium Regionum, oremus, inquam, ut det nobis ut efficiamur socii eorum,' &c. leaving out the fore-mentioned words; and at the end of the prayer where it is said, 'per gratiam Christi,' it shall be said 'Per gratiam Dei, et Domini nostri Jesu Christi.'

Furthermore where the priest begins, 'Confitemur et laudamus, Domine Deus noster,' where he saith below, 'Dignos nos fecisti dispensatione sacramentorum sanctorum corporis et sanguinis Christi tui,' it shall be said, 'Christi filii tui;'; as also before where the priest speaketh to those on the right side of the altar, and they answer with the deacon, 'Christus exaudiat orationes tuas, hoc sacrificium quod tu offers pro te, pro nobis, et pro toto orbe à minimo usque ad maximum,' the last words, 'et pro toto orbe à minimo usque ad maximum,' must be left out, for the mass being a public prayer of the church, infidels, schismatics and heretics are not to be prayed for therein, but only catholics, and such as are united to the church; wherefore instead thereof it shall be said, 'quod tu offers pro te, pro nobis, et pro universâ Ecclesiâ Catholicâ, et omnibus orthodoxis, atque Apostolicâ et Catholicâ fidei cultoribus.'

Furthermore, where the priest begins, 'Etiam Domine Deus Exercituum,' where he saith, 'et pro Sacerdotibus, Regibus, et Principibus,' it shall be said, 'et pro Regibus et Principibus Catholicis,' the Christians of this church being subject to infidel princes; and a little lower, where the priest begins 'Tu Domine cui propter,' &c. where he saith, 'recor-datione corporis et sanguinis,' it shall be said, 'Christi filii

tui; and a little lower in the same prayer, near the end, it shall be said, 'sanguine Christi filii tui redempta.'

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Furthermore, where the deacon and clergy praying, do say, 'Et pro omnibus Patriarchis, Episcopis, et Presbyteris,' &c. it shall be said, 'et pro beatissimo Papà nostro,' naming him, 'et pro omnibus Patriarchis et Episcopis.'

Furthermore, in the hymn said by the clergy and the deacon *alternatim* after the elevation of the most holy sacrament, in the verse where the priest saith, 'Quando ad sanctum altare ingreditur, manus suas purè protendit in cœlum, et invitat spiritum qui de superis descendit et consecrat corpus et sanguinem Christi,' in which words the priest seems to call upon the Holy Ghost, to come down from heaven to consecrate the body of Christ, as if it were not the priest that consecrated it; whereas in truth it is the priest that does it, though not in his own words, but the words of Christ; wherefore that no colour may be given to such an error, it shall be said, 'manus suas purè protendit in cœlum et consecrat corpus et sanguinem Christi,' leaving out the words of 'et invitat spiritum qui de superis descendit,' &c. and the following words 'à sæculo usque in sæculum.'

Furthermore, in the prayer said by the deacon, which begins 'Omnes timore pariter et amore accedamus,' where it is said, 'unigenitus Dei mortale corpus et spiritualem, rationalem, immortalemque animam ex filiis hominum suscepit,' that there may be no countenance given to an error held by some, and followed by several Nestorians, that the soul as well as the body, is *ex traduce*, or derived from the parents; whereas in truth it is created by God out of nothing, and infused into the body when it is perfectly formed; it shall therefore be said, 'unigenitus Dei mortale corpus ex filiis hominum, et spiritualem, rationalem, immortalemque animam suscepit.' As also where the deacon after the communion of the priest, inviting the people to communicate, saith, 'fratres mei suscipite corpus ipsius filii,' he shall say, 'ipsius filii Dei.'

Furthermore, in the first word of the benediction of the people, where he saith, 'Ille qui benedicit nos in cœlis, per filium Humanitatis,' he shall say, 'Per filium suum;' and in the first blessing which the priest gives to the people, at the end of the mass, where he saith, 'Cathedra gloriosa Catholicorum orientalium,' meaning schismatical Babylon, he shall say, 'benedicatur Cathedra gloriosa Romana,' and in the following verse of the same blessing, where speaking of the Bishop of the diocese, he saith, 'Dominus totius gregis episcopus plenus sobrietate custodiatur à malo,' &c. he shall name our lord the Pope, saying, 'Dominus totius gregis catholici Papa N. plenus sobrietate custodiatur à malo, una cum bono

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Doctore, et Episcopo nostro *N.* naming him by his name : and a little after in the same blessing, where he saith, ' *Illustris in congregatione Sanctorum religiosus Hormisda, sanctitas sanctitatum,* ' &c. the name of Hormisda, who, as has been observed, was a Nestorian heretic, shall be left out, and instead thereof he shall say, ' *Illustris in congregatione Sanctorum S. Apostolus Thomas,* ' &c. all that follows agreeing very well with that glorious Apostle, who first taught the faith in these parts, and not to that false heretic.

Furthermore, in the first verse of the blessing of the solemn days, where it is said of the Divine Word, ' *Qui factus est homo, et operuit speciem suam in filio hominis,* ' for fear of the Nestorian doctrine it shall be said, ' *Qui factus est homo, et operuit Divinitatem suam humilitate nostrâ ;* ' and a little lower where it is said, ' *Benedic Ecclesiam tuam quæ patitur, et in ovili pessimi Dæmonis ecce comprehenditur,* ' it shall be said, ' *Quæ patitur infestationes a pessimo Dæmone, libera illam,* ' &c. for the catholic church though it be infested and persecuted by the Devil, is not held nor overcome by him, our Saviour having promised, that ' all the powers of hell shall never prevail against her. ' And afterwards where it is said, ' *Benedic dextrâ tuâ, Christe, congregationem hanc,* ' it shall be said, ' *Benedic dextrâ tuâ, Jesu Christe,* ' &c. and in the same blessing, where it is said, ' *Salva Reges nostros et Duces nostros,* ' it shall be said, ' *Salva Reges nostros et Duces nostros Catholicos,* ' all the kings and princes of this church being Infidels, and so ought not to be prayed for in the public prayers of the mass ; and a little after, where it is said, ' *Sicut decet coram ipso Jesu Salvatore,* ' it shall be said, ' *Coram ipso Jesu Deo Salvatore,* ' because of the Nestorian error ; and in the last verse but one of that blessing, where it is said, ' *Qui comedit corpus meum et bibit ex sanguine meo sanctificante liberabitur ab inferno per me,* ' the words of Christ, ' *Habet vitam æternam,* ' shall be used instead of ' *Liberabitur ab inferno ;* ' and in the end of the third blessing, where it is said, ' *Gloria illi ex omni ore Jesu Domino,* ' it shall be said, ' *Jesu Domino Deo,* ' because the Nestorians do impiously affirm, That the name of Jesus is the name of a human person, and does not agree to God.

All the above-mentioned particular the Synod doth command to be corrected, as is here ordered, with such caution as is necessary in these matters, wherein the cursed Nestorian heretics have sown so many errors.

DECREE II.

THE MISSALS OF NESTORIUS, THEODORUS AND DIODORUS TO
BE BURNED.

Whereas in the Missals of this diocese there are some masses that were made by Nestorius, others by Theodorus, and others by Diodorus, their master, which are appointed to be said on some certain days, and which, carrying those names in their titles, are full of errors and heresies; the Synod doth command all such masses, entire as they are, to be taken out, and burnt, and in virtue of obedience, and upon pain of excommunication *Lata Sententia*, doth prohibit all priests from henceforward to presume to use them, ordering them to be forthwith cut out of their books, and at the next visitation to be delivered by them to the most illustrious Metropolitan, or to such as he shall appoint to correct their books, that so these masses may be burnt.

DECREE III.

A NESTORIAN CEREMONY IN THE MASS CONDEMNED.

Whereas in the masses of this bishopric, there is an impious sacrilegious ceremony, which is the priest, after having dipped that part of the host, after his having divided it, which he holds in his right hand, and has made the sign of the cross upon the other part that is upon the patin, opening this latter part that was upon the patin with the nail of his right thumb, to the end, according to their opinion, that the blood may penetrate the body, that so the blood and body may be joined together, which is ignorantly done in allusion to the heresy of Nestorius, or of his followers, who do impiously affirm, That under the element of bread is only the body of Christ without blood, and under the element of wine the blood without the body: wherefore the Synod doth command in virtue of holy obedience, and upon pain of excommunication to be *ipso facto* incurred, that no priest presume to use any such ceremony, and that they throw it out of their masses, for that besides it alludes to the forementioned heresy, it contains a great ignorance in supposing that the species can penetrate the body and blood of Christ.

DECREE IV.

THE ROMAN MASS TO BE TRANSLATED INTO SYRIAC.

Forasmuch as the Syrian Mass is too long for priests that have a mind to celebrate daily, the Synod doth grant license for the translating of the Roman Mass into Syriac, desiring the reverend father, Francisco Roz, of the Society of Jesus, to undertake the work, which mass together with all the Roman ceremonies the priest may say on particular occasions, but the solemn and sung masses of the day shall be always the Syrian, as they shall be amended by the most reverend Metropolitan: and such priests as are able to say masses both in Latin and Syriac in the churches of other dioceses, may say it in Latin, but not in this bishopric, in which to avoid confusion, it shall be said only in Syriac. Wherefore the Synod desires the bishops of those parts to give license, that the priests of this diocese, having letters dimissory from their prelate, that do not know how to say mass in Latin, may be permitted to say the Syrian mass in their churches, or at least the Roman translated with all its ceremonies into Syriac; the schism which this church has been in, being now through the goodness of God removed, entreating the most illustrious Metropolitan, the president of this Synod, that he would be pleased to present this petition in behalf of the priests of this diocese to the first provincial council that shall be celebrated in the province, that so if the fathers shall think fit, it may pass into a decree.

DECREE V.

SUBDEACONS ONLY TO HANDLE THE HOLY VESSELS.

Whereas the power of handling the holy vessels is given particularly to the order of the Subdeacon, this Synod doth command that from henceforward if the minister that assists at the mass be not a subdeacon, that the priest shall not put the patin into his hand, when he is ordered by the Syrian mass to do it, such a one having no authority to touch it; but he may lay his hand only on the stone or wood of the altar, so as not to touch the patin, which is according to the rubric of the missal, which supposes the person that assists at the mass to be a deacon, ordering expressly that the priest shall put the patin into the hand of the deacon.

DECREE VI.

THE STOLE TO BE WORN ONLY BY DEACONS.

Whereas the Stole that is thrown over the shoulders is the particular Badge of the order of deacon, it is not lawful therefore for any person that has not taken the said order, to use the stole in the church with any public ceremony; and whereas hitherto all of the clergy that have assisted at mass, though but in inferior orders, or without them, have worn the said stole over their shoulders, no less than the deacons, contrary to the *ceremoniale*, which supposeth him that assists at the mass to be a deacon; the Synod doth therefore ordain and command, that from henceforward the *chamazes*, who do assist at the mass, and are not deacons, be not permitted to wear the stole; it would also be decent for the deacons when they wear the stole, to be in a surplice, and to have a towel, and not to have it over their ordinary wearing clothes, as has been hitherto the custom.

DECREE VII.

STAMPS TO BE MADE FOR THE WAFER, OR HOST, USED AT MASS.

The Synod doth command, that in all churches there be stamps of hosts (or instruments wherewith to print the wafers that are to be consecrated) which shall be bought forthwith out of the fabric-money, or the alms of the church; and that the vicars take care to be always provided of the flour of wheat, for the making of them, which they must be sure not to mix with any thing else, as is done commonly in other bread, for fear there should be no consecration therein; wherefore they must either make themselves, or employ such as are of known skill and fidelity to do it, and the same care shall be taken of the wine that it be no other than that of Portugal, and that it be not mixed with the juice of raisins, or with any other wines of the country for the same danger.

DECREE VIII.

WHAT WINE IS TO BE USED IN THE EUCHARIST.

The Synod doth earnestly recommend it to the priests of this diocese to take heed in what wine they celebrate, having

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been informed, that as some churches, by reason of their poverty, are without Portugal wine, so where it is that the priests keep it in glass bottles, where being in a small quantity, and kept a long time, it must necessarily decay and turn to vinegar, with which they celebrate notwithstanding, not considering the danger there is of there being no consecration; for remedy whereof the Synod in the strictest manner that it can, doth command, that in every church there shall be in the vicar's keeping a sweet pipe, or small runlet of wood, or a flask, in which the wine for the masses shall be kept, and that the vicars be extremely careful, that the wine do not decay or turn to vinegar; which if it should happen so as to have lost the essence of wine in the opinion of those that have good palates, they shall not then celebrate therewith, it being a great sacrilege to do it, seeing there can be no consecration.

DECREE IX.

THE KING OF PORTUGAL TO BE ENTREATED TO SEND SUFFICIENT WINE ANNUALLY FOR THE PURPOSE.

Whereas for want of Portugal wine, it many times falls out that there are no masses celebrated in this diocese, to the great prejudice of the faithful Christians, who for that reason are several months without hearing mass, and without an opportunity of receiving the most holy sacrament, and the sick of receiving the holy Viaticum; wherefore the Synod, for remedy hereof, doth entreat his majesty the King of Portugal, out of his great piety, and as he is protector of the Christians of these parts, once a year to send us an alms, a pipe and half, or two pipes of Muscatel wine of Portugal, to be distributed among the Christian churches of this bishopric, and of the whole Indies; and till such time as an answer shall be returned to this petition, the most illustrious Lord Archbishop of Goa, Dom Frey Aleixo de Menezes, Metropolitan of this church, primate of India, and president of this Synod, is pleased to give the said quantity of wine to be distributed among the churches of this bishopric, the distribution whereof shall be made by the prelate according to the informations he shall receive of the necessities of every parish, and whereas all the successes of this life are uncertain, if this should happen to fail at any time, the prelate shall then at his visitation take so much out of the stock of every church as shall suffice to purchase what wine is necessary, and the wine shall be committed to the vicar, who shall make use of it only in the masses that are said in the church, and order shall be taken

that the mass of the day, which belongs to the whole parish, and is the chief obligation of the church, shall be celebrated without fail. SESSION
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DECREE X.

STONES OF THE ALTAR TO BE CONSECRATED AND CUPS PROVIDED.

This Synod being very doubtful whether the stones of the altar, on which the masses are said in the churches of this diocese, be consecrated with holy oil, or truly blessed, by reason of the small care and knowledge which the former prelates coming from Babylon had of such matters, doth command, that all such as are not well known to have been lawfully consecrated, shall be brought to the most reverend Metropolitan that they may be consecrated by him, whom the Synod doth intreat to provide such churches with stones as want them: commanding likewise, all cups that are not of gold, silver, copper or tin, to be broken, and no cups to be used but what are made of one of these metals, and that mass be never said in any of these after they are broken; and seeing there are many churches that for want of cups have no masses, the lord Metropolitan is desired to give order, that all churches be furnished with cups.

DECREE XI.

ECCLESIASTICAL VESTMENTS TO BE PROVIDED.

Whereas there are many poor churches in this bishopric, and especially in the heaths that have no consecrated vestments for the saying of mass, and for that reason have but few said in them, to the great prejudice of the faithful parishioners; therefore the Synod doth command, that out of the alms of the parish the most reverend Metropolitan may provide all churches with holy vestments, so that none may be without them, and for that reason be without having masses every Sunday; and in those parishes where the alms shall not be found to be sufficient to do it, the said lord Metropolitan is desired to take such order therein, that they may be some way or other provided, and have so great a want supplied.

DECREE XII.

ALL PERSONS COMMANDED TO ATTEND MASS CONSTANTLY IF
NOT IMPRACTICABLE.

Whereas the Christians of this diocese have not hitherto heard mass as upon obligation, having never imagined that the not hearing thereof upon some particular days was a mortal sin; for which reason, some have without any scruple neglected going to hear it, and others have not staid to hear it out; therefore the Synod doth declare, that it is the precept of the universal church, and that upon penalty of a mortal sin, that all Christians, men and women, having no lawful impediment, do hear an entire mass upon every Sunday and holiday that is commanded to be kept, if they have the opportunity of a priest to say it to them. As also, that all masters of families are obliged by the said precept, to make their children, and such of their servants and slaves as are Christians, and all other persons living in their families, to go every Sunday and holiday to hear mass, which every one shall endeavour to hear at his own parish church, or at the place where he then happens to be; and as for those who with just reason are afraid to leave their houses alone without any body in them, and especially such as live in heaths, and are a great way from any church, they shall so order the matter, that all in their families shall take their turns of going to mass and staying at home on Sundays; and the vicars of the churches must be careful to mark all such as are negligent herein, and reprove, admonish, and punish them, so as they shall judge necessary: and where there is any number of clergy, they shall sing the mass on Sundays and holydays: and when there is not a competent number, there the mass shall be said at a convenient hour, the whole parish being present, and he shall at the same time preach, publish their admonitions, the banns of matrimony, and whatsoever else is necessary in the church.

DECREE XIII.

REGULATIONS FOR PERSONS HERETOFORE NEGLIGENT OF HEARING MASS.

The Synod being informed that most of all the Christians that live out of towns and villages in the heaths, being a great

way from church, do go to church but once a year, on the three days before Lent, which they call Monorbo, and then rather to fill their bellies with what is given by Christians at that time, than to hear mass; and that there are others who content themselves with going to hear mass twice or thrice in the year, and so have no opportunity of being instructed in matters of faith and religion as they ought to be, nor of complying with their obligations, doth command all Christians living within two leagues of the church to go to mass at least once a month, and on the principal festivities of our Lord and lady, commanding the vicars also to constrain them to do it; and all such as are but one league, to hear mass once a fortnight, and such as are less than a league, to hear it every Sunday and holyday; commanding all that shall transgress herein, being obstinate, after the third admonition, to be thrown out of the church when they come thither; neither shall the priest go to their houses, or give them the censure, or blessing, until they shall come to hear mass, more or less, in the form aforesaid; and besides, they shall be punished by the prelate as he shall think good.

DECREE XIV.

FORBIDS HEATHEN MUSICIANS AND OTHER PAGANS TO REMAIN
IN CHURCH WHEN THE SACRAMENT IS ADMINISTERED.

Whereas upon several festivals of the church there are musicians called to the celebration thereof, according to the custom of the country, who are all heathens, small care being taken in what part of the church they are placed, or to hinder them from playing during the time of the holy sacrifice, at which no excommunicate person or infidel ought to be present, therefore the Synod doth command, that great care be taken not to suffer them to remain in the church after the creed is said, or the sermon, if there be one, is ended, that so they may not behold the holy sacrament; the vicar shall also be careful to drive all heathens who may come upon such occasion, from the doors and windows of the church.

DECREE XV.

MASSES TO BE SAID FOR THE DEAD.

Whereas there is nothing that is so great a help to the souls of the faithful that are in the fire of purgatory as the holy

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sacrifice of the mass, of which there is no memory remaining in this diocese; that holy sacrifice having been instituted for the health and remedy of the living and of the dead: wherefore the Synod doth exhort all the faithful of this bishopric to accustom themselves to procure masses to be said for the souls of their deceased friends, and to leave something by will that they may have masses said for their own souls, which will be much more profitable for them than the feasts that they used to make for their kindred and others invited to their funerals; which custom shall be left off, and instead thereof, they shall give a dole to the poor, which is also very profitable to the souls of the departed. And that the decree relating to such masses may have its due effect, the Synod doth command, that all that shall be found to have died worth two thousand fanams, and have left nothing for a certain number of masses to be said for their souls, shall have so much taken out of their estates before they shall be divided among the heirs, as shall procure the saying of five masses for their souls, which shall be deposited by the executors in the hands of the churchwardens, by them to be distributed among five priests, that they may be the sooner said; and where there are more than five priests, the alms shall be given to the five eldest, there not being sufficient to divide among them all; and where there is only the vicar of the church, the whole shall be given to him: which custom of procuring masses to be said for the souls of the faithful departed this life, as it is used in the universal church, so it is what this Synod is extremely desirous to introduce into this bishopric, wherein it has been totally disused, recommending this matter earnestly to the preachers and confessors, to persuade all Christians to it in their sermons and confessions, and to the vicars to do the same in their admonitions.

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OF THE SACRAMENT OF PENANCE AND EXTREME UNCTION.

The fourth sacrament is that of penance, in which the acts of the penitent are, as it were, the matter, and are distinguished into these three parts, contrition of heart, confession of the mouth, and satisfaction for sins, according to the direction of the confessor. It belongs to the contrition of the heart, that

the penitent be sorry at his soul for the sins that he has committed, and detesting them, is firmly resolved not to commit them any more: which contrition, though it sometimes happen to be perfect through charity, so as to reconcile one to God even before he has actually received the sacrament of confession, yet it can never be perfect, nor a means of reconciliation with God, if not attended with a readiness and purpose of mind to confess those very sins which it is conversant about; such sins being no less subject than others, to the keys and the engagements to confession. It belongs to the confession of the mouth, that the penitent confess himself entirely to his own priest, as to all the sins that he remembers, using all due diligence according to the length of the time, since he last confessed himself; and this confession is not to be only of sins in general, nor only of the species of them, but of every sin in particular, and as far as the penitent is able to remember of their number; declaring withal, all the aggravating circumstances, and all such as change the species; in a word, all mortal sins, how secret soever, though only in thoughts and wicked desires; as also all faults committed against the two last commandments; "Thou shalt not covet thy neighbour's wife: thou shalt not covet any thing that is another's;" such sins being at some times more dangerous for the soul, than others that are open; all which we are commanded to do by the Divine law; our Saviour when he ascended into heaven, leaving the priests for his vicars upon earth, and constituting them judges, before whom all mortal sins committed by Christians were to be brought, that by the power of the keys which he committed to them to forgive or retain sins, they may pronounce sentence, which cannot be just and righteous, neither can the punishments they impose be equal or proportionated to the nature of the faults, without their having a full knowledge of the same, as of the matter that they pass sentence upon; which knowledge cannot be had but by the penitents confessing all and every mortal sin, whereon judgment is to pass, not only in general, but in specie and number, making mention of every such sin in particular, with all its necessary circumstances, that so a just sentence of absolution or retention may be pronounced upon them. And as to venial sins which we frequently fall into, and for which we are not excluded from the grace of God, though the confessing of, and being absolved from them, is very profitable to the soul, yet we are not under any such precise obligation of confessing them, there being other ways by which they may be pardoned, so that it is no sin not to discover them. The third part of penitence, is, satisfaction for sins according to the judgment of the confessor; which satisfaction is chiefly performed by prayer, fasting and

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alms, the penitent being obliged to comply with the penance imposed upon him by the priest, who being as a judge in the place of God, ought to impose what he thinks to be necessary, not only with respect to the amendment of sin for the future, but chiefly with respect to the satisfaction and penance of past sins. The form of this sacrament is, 'I absolve thee;' to which necessary words the church has thought fit to add the words following, 'from all thy sins, in the name of the Father, of the Son, and of the Holy Ghost.' There are also some prayers which the priest saith immediately after over the penitent, which, though they are not essential to the form, yet are very profitable and healthful for the penitent. Now by pronouncing the form, not only all the sins that are confessed, but all those likewise which after a due diligence and examination of the conscience do not occur to the memory, so as to be discovered, all such being included in the said confession, are all pardoned; though with an obligation of confessing them, if they should ever after come to be remembered, sins being as it were chains to the soul, from which it is delivered by the absolution of the priest, which is applicable to such, as by virtue of contrition joined with a desire of confessing, have obtained pardon of God for their sins, which they were under an obligation to have confessed: as also to those sins which were never confessed, because not remembered after a due diligence, and to those likewise which having been once lawfully confessed and truly pardoned, are by the penitent of his own accord, and for the greater penance confessed and submitted to the keys several times. The minister of this sacrament is a priest, who hath authority to absolve, and is either the ordinary, as the prelates, or such as are commissioned and approved of by them. The effect of this sacrament is, the absolution and pardon of sins, and for that reason it is by the doctors properly called the 'table after shipwreck,' because the grace which was given to us in baptism, being lost by the commission of mortal sin, by which we make shipwreck thereof, and of all the other virtues and gifts, which together therewith were poured down upon us, there remains no other remedy or means whereby we can be saved, but only by the plank of penance, or the sacrament of confession; for that without this either actually received, or firmly purposed according to the command of holy mother church with contrition, wherein such a purpose is always included, we cannot be saved nor enter into the kingdom of heaven; for which reason this sacrament ought to be much revered and frequented, as the only remedy that sinners have for all their evils.

DECREE I.

THE SACRAMENT OF CONFESSION, THE NEGLECT OF WHICH
DECLARED A MORTAL SIN.

Whereas an entire sacramental confession is of Divine right, and necessary to all those who after baptism fall into any mortal sin, and holy mother church doth command all faithful Christians who are come to the use of reason, upon pain of mortal sin, to confess at least once a year in the time of Lent, or at Easter, when all that are capable are bound likewise to receive the most holy sacrament of the altar, declaring all that neglect to do it, to be excommunicate; and notwithstanding, this precept has not hitherto been in use in this bishopric, in which no Christian has ever confessed upon obligation, and a great many not at all, which was occasioned through their ignorance of this healthful precept, and of the necessity of this Divine sacrament, this church having been governed by schismatical Chaldæans and Nestorian heretics, the particular enemies of this sacrament, being the cause of their being totally unacquainted with the virtue, efficacy, and necessity thereof. Some not using it all, others being persuaded by the devil into a vain and superstitious opinion, that if they should confess themselves, they should die immediately, all which having been made known to the most illustrious Metropolitan in his first visitation of these churches, he at that time persuaded a great many that had never done it before to confess themselves, having undeceived them as to the unreasonable and pernicious mistakes which they lay under, therefore the Synod the more to further this, doth declare that it is the duty of every faithful Christian, upon penalty of mortal sin, to observe the precept of the church concerning confession, at the time by her determined and founded on the Divine precept of confession, for all such as are fallen from grace, by the commission of any mortal sin, and doth command all faithful Christians, men and women, that are arrived at the years of discretion, to confess themselves to their own vicar, or to such priests as are licensed by the prelate to hear confessions, at the time of Lent, or against Easter, and that whosoever shall not have complied with this precept, or is not confessed sometime betwixt the beginning of Lent, and the second Sunday after Easter, shall be in the church declared excommunicate by the vicar without waiting for any order from the prelate to do it, until he has effectually confessed himself, and has undergone the punish-

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ment due to his rebellion; and if the vicar shall for some just reason think fit to wait any longer, for some that have been negligent, and who being busy have desired to be dispensed with till Whitsuntide, it shall be in their power to bear with them, according to what is determined in the second Decree of the fifth Session, of the sacrament of the eucharist, having first admonished those that live in the heaths, or are at sea, or engaged in business in such places where there are no churches to confess in, that when they return home, they are bound to do it within a month.

And that the whole of this may be executed, with the more ease, and be performed as is reasonable, the vicars of the churches shall be obliged a month or more before Lent, if it be necessary, to go to all the houses of their parishes belonging to Christians, however remote in the heaths, either in person, or by some other clergyman, whom in conscience they can trust with such a business, and taking the names of all the Christians even to the very slaves in every family that are nine years old and upward, and of those too that are abroad, observing whether they do return home after the time of the obligation, and having made a roll of parchment of all that are of age to confess themselves, they shall afterwards make a mark at their names as they come to confession, that so they may know certainly who have, and who have not complied, that the disobedient may be excommunicated, which we declare to be the precise obligation of their office, the pastor being bound to know his sheep, that he may give them food, and so far as he is able, supply all their necessities, temporal as well as spiritual, and to have their number, that he may know when any are lost; and for the perfecting of such a roll the vicars may take the advantage of the Monoibo, at which time all Christians do flock to the churches, at which time likewise they may hear of many that live in the heaths. And as to those that have confessed themselves to some other approved confessors, they shall bring a note signed by them of their having been confessed, which they shall deliver to their vicar, who shall thereupon mark them in his roll; but though it is lawful for them to confess themselves to confessors that are strangers, yet they cannot receive the most holy sacrament, nor the communion upon obligation in Lent any where, but in their own parish churches, and the prelates in their visitations shall call for those rolls, in order to inform themselves how this Decree is observed.

DECREE II.

ALL PERSONS TO CONFESS WHO ARE OLD ENOUGH TO COMMIT MORTAL SIN.

Whereas the precept of confession obligeth all that have the use of reason, and conscience of mortal sin, which happens sooner to some than others, the Synod therefore taking the most safe and probable way, according to the knowledge it hath of the people of Malabar, doth ordain, that at eight years old and upward, all people shall confess themselves, and that without prohibiting such as are younger and capable to do it sooner; on the contrary, the vicars, if they shall understand that there are any under eight, of so much judgment and discretion, as to be capable of committing a mortal sin, they shall immediately constrain them to come to confession, as being obliged to it, which must be left to the discretion of the parish priests.

DECREE III.

MASTERS TO CAUSE ALL IN THEIR FAMILIES TO CONFESS.

The Synod doth admonish all masters of families, and all that have the charge of others, to be careful to make all the persons in their families to confess themselves at the time of obligation, and particularly their servants and slaves, both men and women, who if they do never come to confession, their masters and none else must be certainly in the fault, in having neglected to put them in mind of it, and to order them to do it, it being their duty, and that upon penalty of mortal sin, to call upon them to do it, of which they must give a strict account to God, the apostle St. Paul affirming, that "he who does not take care of his servants, has denied the faith, and is worse than an infidel;" which words are chiefly to be understood of the spiritual necessities of those of his family, and of matters appertaining to their salvation; about which matters the vicars ought to be very careful, and must observe whether the slaves, whose names as well as others, they must have down in their rolls, do come to confession, declaring such of them as have not complied with their obligation at the time appointed, excommunicate, having first admonished their masters to command them to come, and acquainted them with the declaration that will be made if they do not: and the vicars

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DECREE IV.

CONFESSION TO BE MADE IN SICKNESS OR ANY PROBABLE DANGER OF DEATH.

All faithful Christians are not only obliged to confess themselves once a year, under penalty of mortal sin, but also as often as they are in any probable danger of death, or are very sick, they are under the same obligation; wherefore the sick persons or those that attend them, so soon as ever they shall apprehend any danger, wherever they live, though in the heaths, shall send to call a confessor, and shall advise the vicar of the church thereof, who shall either go himself, or send another to hear their confessions. The vicars are also to understand, that it is their indispensable duty to inquire after the sick, and either to go to confess them themselves, or to send another to do it, whensoever they shall be sent for, that so none may die without the holy sacrament of confession, they being guilty of the condemnation of such of their sheep as go to hell for not having confessed their sins before they died, if it was through their fault or negligence it was not done. And the vicar, through whose fault or negligence any of the parish shall die without confession, shall be suspended from his office and benefice for a whole year without any dispensation, and another shall be appointed to supply his cure, and the persons that attend the sick, that shall neglect to send for the parish priest, shall be severely punished at the discretion of the prelate; and such as die in hamlets or in heaths without confession, if they did not send to call a confessor, if their death was not so sudden as to prevent them, shall not be buried in holy ground, neither shall the clergy go to their houses, or say the office of the dead for them, nor so much as the Chata.

DECREE V.

WOMEN TO CONFESS BEFORE CHILD-BIRTH.

Not only such as are dangerously sick, but all that are any ways in danger of death, are obliged to confess themselves; wherefore since all women in child-birth are in danger thereof, they shall before they are in labour, confess themselves, but

especially before the birth of their first child, at which time the danger is known to be the greatest; and shall likewise, if capable, receive the most holy sacrament; and if any such, not being surprised by their labour, shall die without confession, or being in visible danger, did not desire it, their negligence being proved, and especially if they lived in towns, they shall be proceeded against in the same manner, as those are who through their own fault die without confession as is above decreed.

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DECREE VI.

HOW PERSONS WITH THE SMALL-POX ARE TO BE CONFESSED.

The Synod being informed that the greatest part of those that die of the small-pox, though they lived in towns and desired confession, do die without it, that distemper being so very dangerous and infectious, that the priests are afraid of coming near those that have it; doth command all vicars to be careful, that none such do die without confession, and either to go themselves in person, or to send one to confess them; a due regard being still to be had to their own health, either by confessing them at some distance, or so that the wind shall blow the steams from them, and by having taken preservatives against the distemper; that so none may die without confession, which is what the Synod doth very earnestly recommend to them in the Lord.

DECREE VII.

EXHORTS TO FREQUENT CONFESSION.

The Synod doth earnestly recommend to all the faithful Christian inhabitants of this bishopric, not to satisfy themselves with having confessed their sins once a year at Easter, when they are bound to it upon the penalty of mortal sin; but that they do frequently make use of this sacrament, in proportion to the sins they fall into daily, and not to fail to confess themselves on the festivities of the nativity of the Holy Ghost, and the assumption of our Lady, and at the wake of their parish, and the vicars must not fail to admonish their people thereof on the Sunday before those festivities.

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DECREE VIII.

NONE TO HEAR CONFESSIONS BUT PRIESTS LICENSED FOR THE PURPOSE, UNLESS IN APPEARANCE OF DANGER.

The Synod doth declare, That notwithstanding the power of pardoning sins is annexed to the sacerdotal order, nevertheless that all priests cannot hear Confessions, but only such as are licensed by the prelate; for the act of absolution being an act of jurisdiction, and judicature, cannot be without subjects, which the prelate only can give when he appoints confessors with such limitations as he thinks necessary; so that a priest having no licence, or transgressing the bounds that were set to him by his prelate, if he shall presume to hear confessions and absolve, his confessions and absolutions are void and of no force; neither are the sins of the penitents pardoned, who are therefore bound to confess themselves again to a confessor that has power to absolve, as if they had not confessed before; but when any one is in probable danger of death, and cannot have a priest that is licensed, any priest, though he is not licensed, may confess and absolve him in that case.

DECREE IX.

HOW ABSOLUTION UPON CONFESSION IS TO BE ADMINISTERED, AND BY WHOM.

Whereas it belongs to the good government of the church and the faithful, that crimes of a heinous nature should be judged not by every priest, but by prelates or bishops, because for that reason Christians will be the more fearful to commit them; besides that, it has always been the custom of the church, to reserve to the prelates, and even to the pope as the universal head of the church, some crimes from which they and none else can absolve, or not do it without their leave: therefore the Synod doth declare, That notwithstanding this doctrine has not hitherto been understood or practised in this bishopric, by reason of the great ignorance of the church and sacred canons that has reigned therein: nevertheless, that the ordinary confessors have no power to absolve in cases reserved to the prelate, and least of all in those that are reserved to the pope, namely, those contained in the *Bulla Cœnæ Domini*; which all confessors ought to be acquainted with; neither can they absolve in the crime of

heresy, or in any cases wherein the faith is concerned; all which do belong to the court of the Holy Office of Inquisition, or to such as are commissioned by them, or to the bishop who by himself may absolve in the form of the holy council of Trent; and according to the ordinations of the holy fathers: neither can ordinary confessors dispense with or change the vows of penitents, because that belongs to the prelate, or such as are deputed by him, or that have obtained apostolical privileges to that effect. Only at the point of death, not only approved confessors, but also all simple priests, there being no other to be had, are obliged to hear confessions, and may also absolve in all cases and from all censures to whomsoever reserved. Though as to the censures with this obligation, that if the sick person shall recover, they shall return to the persons again to whom they were before reserved, from whom they shall receive such healthful Penance as shall be thought meet.

DECREE X.

THAT CONFESSORS MAY NOT GIVE ABSOLUTION IN ALL CASES
HERE ENUMERATED.

That confessors may the better know in what cases they may, and in what cases they may not absolve their penitents, having no authority to do it, the Synod doth command the *Bulla Cænæ Domini*, and all the cases reserved in this bishopric to be pasted on a board, and set up in all sacristies, and where there are no sacristies, in the chief chapel in every church, in the Malabar tongue, for the direction of the confessors, and doth furthermore in its regulation of the reserved cases in this diocese, declare, That wilful murder, publicly committed with violence on the person of an ecclesiastic, the voluntary firing of houses, or of any goods belonging to Christians, formal simony both in the givers and receivers, marrying without the vicar and two witnesses, schism and disobedience against the prelate, in all that are guilty thereof, or that favour such as are, the having of any of the books condemned by this Synod in their houses, or the reading of any of them, the performing of the public ceremonies called *Taliconum Coliconu*, the having of pagoda or idols in their houses, and the giving them any veneration, have all the censure of excommunication annexed to them, of which though some are reserved by law, yet that they might be the better known, it was thought fit to have them expressed here.

DECREE XI.

REGULATES THE SENTENCE OF EXCOMMUNICATION.

The Sentence of Excommunication being the last and most rigorous punishment of the church, and which for that reason ought not to be inflicted but with great caution and consideration, the Synod doth therefore condemn the facility wherewith it has been used in this diocese upon very slight and impertinent occasions, commanding it not to be inflicted hereafter, but for weighty causes, and with great consideration, and never by word of mouth, but always in writing. The Synod doth likewise condemn what has been formerly commanded in this bishopric, which was, that in certain cases penitents were not to be absolved, but at the hour of death, and in some not then either, which is contrary to Christian charity, and the rules of the church, who as a pious mother at all times receives true penitents, and never shuts the gates of salvation against any of her children: so that let their crimes be never so enormous, yet upon their doing penance, and expressing a deep sorrow for their sins, and yielding the satisfaction that is imposed upon them, they are graciously received, and made free at least in the internal or sacramental court: but being there is no other punishment in this church, by reason of its being under kings that are infidels, beyond that of excommunication or exclusion from the church, some who are absolved in the internal court may still continue excommunicate in the external, so as not to be permitted to enter the church; and though the priests may go to their houses, they shall not give them the casture, until such time as the prelate shall order it to be done, having a regard to the heinousness of their crimes, and the length of time from the commission of them, that by this means the facility wherewith the Christians of this diocese commit several crimes, namely murder, and the ceremonies of the Taliconum may be removed.

DECREE XII.

NO PRIEST TO HEAR CONFESSION WITHOUT HAVING A WRITTEN LICENCE.

Forasmuch as the ignorance of confessors is the destruction of penitents, and through the error of the key, there is nothing done, and it being known to the Synod that in this diocese

there are many confessors that are such idiots, as not to know what they do in confession, all the priests exercising themselves therein without ever having been examined as to their sufficiency; it doth therefore command, that from henceforward no priest shall presume to hear Confessions without being licensed thereunto in writing by the prelate, which license shall not be granted to any, but what have been first examined by learned persons, as to their sufficiency for such an employment, and until such time as this church is provided of prelates to regulate all such matters to the best of their understanding, the Synod doth commit the examination and approbation to the fathers of the Society of Jesus, of the college of Vaipicotta, upon whose examination and approbation, and a license granted by the governor whom the most illustrious Metropolitan will leave in this bishopric, the priests may hear confessions with the limitations expressed in the said licences, and all such as are at present confessors, shall be examined by order of the lord Metropolitan at his next visitation, and such of the clergy as shall be made parish priests, or vicars, shall be first examined, and approved of in the same form to be confessors, that so such as are not qualified to be confessors, may not be admitted vicars, whose precise obligation it is to confess their sheep: and all confessors that are not approved of by the said lord Metropolitan in the form aforesaid, this Synod doth suspend from the office of confessor till such time as they shall be effectually examined and allowed of, and if any priest, which God forbid, shall be found hearing confessions without such a license, except in the case of danger of death, and where no confessor is to be had, he shall be suspended from his office and benefice for a year, and be further punished according to the degree of his contumacy, and the penitents shall be admonished to confess themselves again to some approved confessor.

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DECREE XIII.

CONFESSORS SPEAKING MALABAR TO BE EMPLOYED.

By reason of the great want there is of knowing and able confessors in this bishopric, the Synod for the sake of the sheep thereof doth approve of all such confessors as understand the Malabar¹ tongue, and are licensed confessors in any other diocese, of whom also the prelate may make use for the assistance of the parish priests in Lent, where it shall be judged necessary, and especially of the priests of this diocese residing at Cochin.

¹ Malayalim.

DECREE XIV.

THOSE ONLY WHO TOOK THE CONFESSION CAN GIVE ABSOLUTION IN THE SACRAMENTAL COURT.

The Synod doth grievously condemn the sacrilegious ignorance of those priests, who when they have confessed any at the command of the prelate, or of any other by whom they are authorized, after having heard the sins of their penitents, do carry them to the said prelate, to be absolved by him in the Sacramental Court; which was what happened to the most illustrious Metropolitan in these parts; the Synod doth therefore teach and declare, That none can absolve the penitent in the sacramental court, but the priest only that heard his sins; for whereas he is the Judge, it is he that ought to pass sentence and absolve, in conformity to what he has heard confessed, the contrary being a gross and manifest error.

DECREE XV.

THE SACRAMENTAL FORM OF ABSOLUTION TO BE USED ONLY IN ITS PROPER PLACE.

Forasmuch as there are some ignorant clergymen, who being desired by Christians to read the Gospels and prayers to them, or to give them the blessing on their heads, do ignorantly use the form of sacramental absolution, saying, 'I absolve thee from thy sins in the name of the Father,' &c. wherefore the Synod doth advertise and admonish them not to commit such an error, it being a most grievous sacrilege to apply the sacramental form, where it ought not to be, wherefore they shall only read the Gospels and prayers allowed, ending with the blessing, 'In the name of the Father,' &c.

The Doctrine of the Sacrament of Extreme Unction.

The fifth sacrament of Extreme Unction has for its matter, the oil of olive blessed by a bishop, it is called extreme unction, because it is the last of all the holy unctions, instituted by our Lord Christ in his church, and the last that is received by a Christian; this sacrament is to be administered to an adult person that is sick, when apprehended to be in probable danger of death, who is to be anointed by the priest, the only

minister of this sacrament, on those parts wherewith he hath offended God chiefly; that is to say, on the eyes, because of sins committed by the sight; on both the ears, because of sins committed by hearing; on the mouth, because of sins committed by tasting and speaking; on both the hands, for the sins committed in feeling and touching; on both the feet, for the sins committed in walking; on the loins and reins, for being the chief seat of carnal pleasure; every one of which parts must be anointed by the priest, making the sign of the cross upon them with his thumb dipped in holy oil, and at the same time repeating the words of the form, which are, 'By this Holy Unction, and his most tender mercy may our Lord forgive thee all the sins thou hast committed by thy sight;' and so on, naming every part or sense as it is anointed: the effect of this sacrament, is the health of the soul, and of the body also, so far as it is convenient and necessary to the soul, which is the chief; moreover, it washeth away the relics of sin, if there are any remaining in the soul, comforting the soul of the sick withal, and confirming and exciting in it a great confidence in the Divine mercy, by virtue of which consolation it suffers the troubles of sickness with the more patience, and with the greater ease resists the temptations of Satan, whose custom it is to assault the soul with extraordinary violence in its last hour: it likewise cherishes and succours the body, so far as it is convenient for the salvation of the soul, as St. James teacheth us in his canonical Epistle, saying, "Is any one sick, let him call for the priests of the church, and they shall pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall give him ease, and if he be in sins, they shall be forgiven him:" the Apostle in saying 'they shall be pardoned,' demonstrates it to be a sacrament, whose virtue and nature is to confer grace, that pardoneth sins; and in saying, 'If any are sick among you,' he declares the time when this sacrament is to be received, that is in time of dangerous sickness; and in saying, 'they shall call the priests of the church,' he sheweth that the priests are the only ministers of this sacrament; and in saying, 'they shall be anointed with oil in the name of the Lord,' he sheweth, that holy oil is the matter of this sacrament; and in saying, 'they shall pray over the sick, anointing,' he sheweth, that the form of this sacrament is to be pronounced by way of deprecation, or prayer; and in saying, 'the Lord shall give him ease,' he sheweth also, that the effect of this sacrament is to give health to the body, so far as it is convenient and necessary to the health of the soul. And whereas this sacrament was instituted for the use of the sick, none but

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what are dangerously so must take it, and a person who shall recover after having received it, may when dangerously sick receive it again, it having been instituted by our Lord for that end; and to prepare, defend and fortify us at the time of our departure out of this life, whensoever it is.

DECREE I.

THE USE OF EXTREME UNCTION, WITH DIRECTIONS HOW TO ADMINISTER IT.

Whereas in this bishopric there has not been hitherto any use of the sacrament of Extreme Unction, in which for want of catholic instruction, there has been no knowledge of the institution, effects, or efficacy thereof; therefore the Synod does most earnestly recommend the use of this sacrament, commanding the vicars to be vigilant over the sick of their parishes, wherever they live, whether in the villages or in the heaths; and whenever they shall hear of any in danger of death, to carry the most holy sacrament of unction, and administer it to them according to the Roman ceremonial, which is to be translated into Syriac, and kept in all churches, anointing them with oil, and making the sign of the cross with holy oil on both their eyes shut; doing the right first, and then the left, upon the eye-lashes, and upon both the ears, the nostrils, and the mouth, being shut, on both the lips; but if the distemper should be such, that the sick person's mouth cannot be shut, or not without danger, then the upper lip shall be anointed, making the sign of the cross upon it; as also both the palms of the hands, the balls of the feet and the loins, ordering the sick person to be moved gently; neither is it necessary that any more of these parts should be anointed than what is convenient for the making the sign of the cross with the holy oil; and the priest must be sure to remember in this, as in all other sacraments, to join the form with the matter, repeating the words of the form as he anoints the parts: if the sick person shall happen to expire while the priest is anointing, the priest being satisfied that he is dead, shall proceed no farther with the office; and the vicar through whose negligence any parishioner shall die without having received this sacrament, shall be suspended from his office and benefice for six months.

DECREE II.

CONFESSORS TO INSTRUCT THE SICK IN THE NATURE OF THIS
SACRAMENT.

Forasmuch as the troubles the sick are in, together with the want of good instruction in matters appertaining to their salvation, do but too often make them unmindful of the holy sacraments; wherefore the Synod doth command and earnestly recommend it to all confessors that are called upon to confess any sick person to instruct them in the doctrine and efficacy of this sacrament of Unction; admonishing, persuading and intreating them when they shall come to stand in need of it, to have it administered to them; and they shall also admonish the people, and particularly those who attend the sick person, not to fail to call the vicar when it is necessary, that is, when they apprehend the sick person to be in any danger, and before he has lost his senses, to give him the holy unction; and such as shall be negligent therein, besides the offence they do to God and the sick person, shall be punished severely at the pleasure of the prelate.

DECREE III.

PARTICULAR DIRECTIONS FOR THE ADMINISTRATION OF THIS
SACRAMENT.

The Synod doth command the priests that go to anoint the sick, though it should be to the hamlets, to go in their surplice and stole, carrying the vessel the holy oil is in, in their hands, covered with a piece of silk, with great reverence, having the chamus or parish clerk before them with the cross of the church, in his arms, who, or some other person, shall also carry a pot of holy water, and if it is in the night, a lanthorn or some other light before him, that so all people may know what he is going about; and if the sick person is in a condition, he shall persuade him to confess himself again, and be reconciled, notwithstanding he should have confessed himself the day before; letting the sick person know that it is necessary in order to his receiving the holy sacrament of unction with the greater purity; and when the priest shall be to carry this sacrament a long way to those that live in heaths, he shall go in the best form he can, and shall carry the surplice and stole along with him, that so when he comes to administer the sacrament, he may do it with all due reverence;

he shall likewise if the sick person has not a crucifix of his own, leave one upon his pillow, exhorting him to fix both his eyes and confidence thereon at his last minute, begging by it the pardon of his sins of our Lord, who for our sake died thereon.

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OF THE SACRAMENTS OF ORDERS AND MATRIMONY.

The Doctrine of the Sacrament of Orders.

The sixth Sacrament is that of Order, which was instituted by our Lord Jesus Christ the day before he suffered for us, after that he had made an end of instituting the sacrament of the eucharist, that so he might institute the sacrifice and the priests that were to offer it together; at which time he created the Apostles priests, giving them withal power to consecrate others, that so the sacrifice and the priesthood might be continued in the church till the end of the world. The matter of this sacrament is that which is delivered to the person that is ordained, for the exercise of that order he has received; to the priests, a cup with wine in it, and a patten with bread; to a deacon, the book of the Gospels; and to a sub-deacon, an empty cup and patten, and so as to the other inferior orders: the form of the priesthood and other orders, are the words spoke by the bishop when he delivers to every one that which belongs to his ministry and the exercise of his order. The minister of this sacrament is only a bishop, to whom only Christ committed the power of consecrating priests; the effect of it is the increase of grace, to the end that the person ordained may be a fit minister. This sacrament was instituted by Christ as highly necessary in his church; for a sacrifice and priesthood are so joined, that the one cannot be without the other; wherefore since under the New Testament the visible sacrifice of the holy eucharist was to be instituted, it became therefore necessary, that there should be a new, visible and eternal priesthood in the same church; whereby the ancient priesthood of the Old Law was translated; and there were priests provided accordingly for the offering of the Divine sacrifice; which priests being lawfully ordained, our Lord Jesus Christ has given them power over his true and real body, to consecrate, offer, and administer it, as also over his mystical body the church; giving them

power to pardon and retain sins; to which power it likewise belongs to rule and govern all Christian people, and to lead them in the way to eternal life. Now the priesthood being so high an office, that it may be exercised with the more decency and veneration, it was convenient that there should be different orders or ministers, who are bound by their function to serve the priesthood, and to be divided in such a manner, that after having received the clerical tonsure, they are to ascend through the lower to the higher orders. The lower are the ostiary, reader, exorcist, acolythus. The higher, those which are called holy, and are, the sub-deacon, deacon, and priest, to which degrees there is joined that of bishops, who succeeded in the place of the Apostles, and as St. Paul saith, are ordained to "govern the Church of God; so that they are in a higher degree than the priests, and to them only it belongs, by virtue of their office, to administer the sacrament of confirmation, to consecrate the holy oil of chrism, and to consecrate altars and churches, and ordain priests and other bishops. The church enjoins continency and chastity to all that take holy orders, that so being disengaged from all other business they may employ themselves wholly in the ministry of the altar, and be intent only on matters appertaining to our Lord, and divine worship. The church does not admit slaves to be priests, because it is necessary to the Divine worship, that the ministers thereof should be free and not subject to others, and that they should not have been guilty of murder or blood, neither must they have been born out of lawful wedlock, nor have any blemish or maim, nor have been twice married, nor have married a widow, nor be boys that are not come to perfect age; all which is ordered for just reasons and considerations, and out of respect to the high mystery wherein they are exercised.

DECREE I.

DESCRIBES THE AGE AND THE CIRCUMSTANCES OF PERSONS
TO BE ORDAINED,

Whereas it has been hitherto the custom of this diocese to ordain boys even priests, and that without examining their lives and manners, having for money and not for any extraordinary sufficiency, all the orders inferior, as well as holy, conferred upon them in one day, contrary to the holy canons and the laws of the church: therefore the Synod doth command, that from henceforward, none be ordained but what have first been examined as to their sufficiency, lives, and manners, which

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shall be done by the prelate, or by some appointed by him, fearing God, and who are observers of the holy canons, and the forms of the holy Council of Trent. And whereas in the said council it is commanded, that none be ordained sub-deacon under two and twenty, nor deacon under three and twenty, nor priest till they are five and twenty, this Synod doth command the same to be inviolably observed; declaring, that no prelate can dispense therewith without being particularly empowered and authorised thereunto by the apostolical see. And forasmuch as there are great numbers in this diocese that have been ordained before they were at that age, the Synod suspends all such, whether priests, deacons, or sub-deacons, from the exercise of their several functions, until such time as they have perfectly attained to it, they shall nevertheless hold their places, and reap the benefits thereof, in the same manner as if they were in the exercise of their functions: and as to their sufficiency, the Synod doth declare, that as the Council of Trent requires, that all that are ordained do understand Latin, so in this diocese it is required, that all that are ordained if they do not understand Latin, should understand Syriac: neither shall any Syrian that does not understand it so well, as to be able to read and sing it, so as to understand what they say in the offices, be admitted into orders, or at least not into those that are holy.

DECREE II.

THOSE SIMONAIKALLY ORDAINED ARE ABSOLVED.

All that are in orders in this diocese having been simonically ordained in having paid a certain price, upon a formal bargain for their orders, have thereby incurred the grievous punishments of the law. Nevertheless in consideration of their ignorance, and the false doctrine wherein they have been educated by their former prelates, the most reverend Metropolitan, both by his ordinary authority, this see being vacant, and the apostolical authority committed to him over this church, doth absolve all that have been so ordained, from all penalties and censures which by the law they have incurred, by having been simonically ordained, commanding them to have no further scruples about that matter, and dispensing with them all as to the exercise of their orders, so that they may lawfully officiate, as in right they may and ought to do.

DECREE III.

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NO LEPROUS PRIEST TO OFFICIATE.

The Synod being informed that there are several priests, who though infected with the leprosy, and miserably deformed thereby, do presume to celebrate, to the great loathing of the people, and to handle the holy vessels and vestments, to the endangering of the health of others, doth command, that none that are notoriously leprous, do presume to celebrate, all such being irregular according to the law of corporeal defects, on the account of the disgust they give to people when they see them celebrate in such a condition, and receive the most holy sacrament of the altar at their hands.

DECREE IV.

PRIESTS FORBIDDEN TO BLESS WHO ARE NOT IN CHARITY WITH
THEIR NEIGHBOUR.

Whereas it is the custom to receive the casture or blessing from the hands of the oldest clergyman that officiates in the quire, and for all that are present to return it to him; which according to the usage of this diocese, contains in it a symbol of charity, communion, and brotherly love; the Synod being informed that there are those, who not being in charity with their neighbours, do not speak to them, nor take them by the hand, and do neither give nor take the casture from them, thereby discovering that they live in malice with their neighbours, denying them the ordinary ecclesiastical salutation used in the church of this diocese; doth command, that all that shall refuse to give or receive the same, be punished by the prelate as persons living in hatred or out of charity with their neighbours; and that until such time as they shall give the said casture, they shall not be suffered to come to the altar, according to the command of our Lord Jesus Christ: neither shall they be permitted to officiate or minister in the church; neither shall the blessing be given them until they have effectually reconciled themselves to their brother.

DECREE V.

DIRECTIONS FOR RECITING THE OFFICES IN THE CHURCH.

Whereas it is the precept of the universal church, that all

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that are in holy orders do recite the whole divine office, and the usage of this diocese is, to recite it only when they go to church, and there, though it happen to be near ended before they come, having heard a little to go away immediately, reckoning they have complied with their obligation, though they do not say over what they were not present at, there being very few that recite the divine office in their houses, some imagining that they are not bound to do it any where but in the church, and others excusing themselves for want of books, there being but very few, and those that are, are in manuscript in this bishopric; therefore the Synod doth declare, that all that are in holy orders, are obliged upon pain of mortal sin, to recite the whole divine office as it is recited in the church; and that all such as shall come late, shall be obliged to recite what they have missed; and if they do not recite it in the church, they shall do it at home in their houses, having the conveniency of a book, which being what a great many do want, the Synod obligeth all such to recite the said divine office by beads, that so there may be none but what perform this duty either by book or beads: and though the divine office consists of seven distinct canonical hours, yet in this church, in conformity to the breviary thereof, they shall only recite one part at two times in the morning, and the other part in the evening, without making any other difference in the divine office, besides that of repeating one part thereof in the morning and the other in the evening; and whereas they who have no books are to recite with beads, such beginning in the morning as the divine office is begun in the church, shall say thirty-three paternosters, and as many Ave Marias, with the Gloria Patri, &c. in the morning; and when they are ended, they shall moreover say twelve paternosters, and twelve Ave Marias, for the souls of the faithful departed, and one paternoster and one Ave Mary for the pope, and the same for the bishop, instead of the prayers that are said for them in the church: and instead of the prayers that are to be recited by them in the evening, they shall say thirty-three paternosters, and as many Ave Marias, with the Gloria Patri, &c. as in the morning; and when they are ended, they shall say nine Ave Marias to our lady, and one paternoster and one Ave Mary for the pope, and another for the bishop as in the morning, provided that such as have books shall recite by them, and not by beads, and such as recite by beads, if they have said any of the prayers either in the morning or evening at church, shall not be obliged to recite them again, but shall only recite those which they may have omitted there.

DECREE VI.

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THE ATHANASIAN CREED TO BE USED.

The Synod doth command the creed of St. Athanasius, 'Quicumque vult,' to be translated into Syriac, and to be put into all the breviaries, and books of prayer of this diocese, and to be read every Sunday in the church immediately after morning service, desiring the Reverend Father Francisco Roz, of the Society of Jesus to translate it, and all the curates and clergy to learn the said creed by heart, which is what the holy canons recommend to them, forasmuch as that creed contains in it summarily the chief mysteries of our faith, and is used and sung in the universal church.

DECREE VII.

THE CLERGY TO BE PUNCTUAL IN THEIR ATTENDANCE AND DEVOUT IN THEIR DEPARTMENT AT CHURCH.

The Synod doth earnestly recommend it to all the clergymen and curates, not to be absent from church at the time of Divine service, morning nor evening, and that none offer to talk or divert themselves there any other way, as has been the custom, or to dispose themselves to sleep whilst others are reciting, who are also to take notice, that in reciting they ought not to begin a new verse before the congregation has done with the former, and that though it has hitherto been the custom for the oldest clergyman that was present at divine service to give the casture, that from henceforward the true vicar of the church being present, shall in every thing be preferred to all others, as he is the particular pastor of the church.

DECREE VIII.

TO BE FINED FOR ABSENCE UNLESS FOR SUFFICIENT REASON.

There being no reason why they that do not minister in the church, should be equally rewarded with those that do; it seems just to the Synod that the curates and other clergymen, that are absent either from morning or evening service, or from the mass of the day on Sundays and holydays, be marked by the vicar, or the oldest clergyman in his absence, that when

the dividend comes to be made, for every time they have been absent so much may be deducted from their share, as they that make the distribution shall think fit, in proportion to the quantity of the dividend, which shall be done only when they are not hindered by some lawful impediment, as sickness, or are not otherwise employed in the service of the church, or by the prelate, in all which cases they are to be excused: and the sconces shall be equally divided among the rest.

DECREE IX.

FORBIDS ALL FORMS OF EXORCISM BUT THOSE OF ROME.

The Synod being informed, that great numbers of clergymen do use superstitious and heathen exorcisms, taking words out of an impious and prohibited book called 'Parisman,' for the casting out of devils, doth command in virtue of holy obedience, that none presume to use any other exorcisms to that effect, but such as the Roman church makes use of, and have been approved of by the holy fathers, which are to be bound up with the offices of the administration of the sacraments, and all clergymen, that shall be found to use any other, or to use any unknown superstitious words or ceremonies with such as are possessed, shall be suspended from their office and benefice for a year, and be subject to what other penalties the prelate shall be pleased to lay upon them, according to the quality of the superstitions they have made use of; and in case they shall after they have been admonished and censured, persist therein, they shall then be excommunicated; and when it shall appear that any have acted thus upon any compact or contract with the devil, which God forbid, as it is said some do, they shall be declared excommunicate, until they have done the condign penance, which the prelate shall have imposed upon them, and shall be moreover suspended from their office and benefice during their lives, without any hopes of a dispensation, and shall be yet further punished, as the law requires they should be, who are guilty of such crimes, and are convicted of having had a compact with the devil.

DECREE X.

FORBIDS HEATHEN SUPERSTITIONS RELATING TO PROFITIOUS AND UNPROFITIOUS DAYS FOR MARRIAGES.

Whereas there are several clergymen, who according to the

superstitious custom of the heathens, do give good days for marriages, and do several other things, at the request of Christians for the heathens, and for that end keep an account of the lucky and unlucky days of the Gentiles in their books, and do use some of their prayers, and do make schemes after the manner of astrologers; as appears from several even of their church-books, the Synod doth command in virtue of holy obedience, and upon pain of the greater excommunication, that no ecclesiastical or secular, or cattanar, shall dare to give good or bad days for marriages, or on any other occasion, or to draw any thing out of a book of lots, and namely out of that which is generally bound up with the book called 'Parisman,' or out of any other place, or by whosoever invented; and whosoever shall transgress herein shall be declared excommunicate, and shall be suspended from their office for a year, and six months from their benefice: it being the duty of the priests rather to admonish the people to avoid all heathen superstitions, and to choose the solemn days of the church, or the saints' days, who may intreat God for them, for the celebration of their marriages, or any other days they please, all days being good to those that do good upon them, being all equally the work of God's hands. Those only which are spent in the greatest works and the higher celebration of the divine mysteries, being the days that are to be most revered.

DECREE XI.

PRIESTS ARE TO BE TEMPERATE AND SOBER; AND NOT TO EAT WITH ANY BUT CHRISTIANS, NOR IN A PUBLIC HOUSE.

Whereas it is decent that priests, being the masters from whom the people are to learn good manners, should themselves give good example, the Synod is therefore much concerned for the scandal some give by their being disorderly in their eating and drinking, to the great disgrace of the sacerdotal office among so many infidels, and does recommend moderation to them, ordering such as shall be found at any time overtaken with drink to be sharply reprov'd by the prelate, and if it appear that they are frequently so drunk, as to lose their judgment, they shall be suspended from the exercise of their orders for ever, though not from reading prayers with others in the church, nor from the profits they may receive from thence. The Synod doth likewise command, that no priest shall dare to eat or drink in a tavern or public eating-house, it being very unbecoming the gravity of the sacerdotal office so to do, and is

therefore forbidden the priests by law : it doth likewise prohibit all priests to eat with infidels, whether heathens, Mahometans, or Jews, upon pain of being suspended for four months, from their office and benefice.

DECREE XII.

REGULATES THE DRESS AND MANNERS OF THE CLERGY.

It being convenient that clergymen should always go in a habit different from that of the laity, and in such a one as becomes their function, wherefore the Synod doth command, that no clergymen presume to go abroad in doublets with their skirts flanting out, as has been too customary, or with any open linen : but when they shall go into town, or to the church, or when they travel upon the road, they shall wear a white and black, or blue vestment, according to custom, and a hat or bonnet on their heads ; neither shall they at any time go disguised, no not at nights, nor when they go a hunting, or fishing : and all that shall transgress herein shall be severely punished ; neither shall they wash themselves, or if they do, it shall not be in the company of women, according to the custom of the country, it being a thing very unbecoming the gravity of the ministers of the church : and as for their beards, they shall be left to their liberty to do what they shall think fit, only such as are young shall not suffer their beards to grow, but shall still keep them shaved, and they that wear them very long, shall take care to cut off the hair, that grows near their lips, that so they may not be a hinderance to their receiving the blood of the cup in the mass, by being so long as to touch it.

DECREE XIII.

THE CLERGY NOT TO ENGAGE IN SECULAR BUSINESS.

Whereas the apostle St. Paul saith, that the persons that are particularly dedicated to the service of God and the divine worship, ought not to entangle themselves in secular affairs ; for which reason all clerks are by the sacred canons prohibited to merchandise, a thing very little observed in this diocese, therefore the Synod doth prohibit all the clerks thereof to go upon the public exchange, or to farm any of the revenues, or to be factors or agents, or to farm any contracts singly, or in company : or to sell any sorts of merchant goods

publicly in their houses, or any sort of victuals, or to bear any secular office, all that shall transgress herein, shall be most rigorously punished by the prelate, and if they do not reform, shall be suspended from their orders; and such as are Taregas, if they shall not renounce that office within a month, shall not be suffered to enter the church, and shall be suspended from their office and benefice, until such time as they have effectually abandoned it.

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DECREE XIV.

THE CLERGY ALWAYS TO APPEAR IN THEIR CLERICAL HABITS.

Whereas several priests in this diocese not having the fear of God or of the church, or of their prelates, before their eyes, and without having a due regard to the high station and dignity they are in, do occupy themselves in secular business and in public merchandise, and that they may do it the more securely, do neither wear the sacerdotal habit, nor the tonsure, nor any manner of crown, but do wear their hair long like the laity: therefore the Synod doth command in virtue of obedience, and upon pain of excommunication, that all clerks in holy orders, do wear the habit tonsure and shaved crown, and not long hair after the fashion of the laity; and that whosoever shall transgress herein, shall be declared excommunicate, until they have put on the said habit and tonsure, and shall have their crown shaved as other ecclesiastics.

DECREE XV.

NO ECCLESIASTIC TO RECEIVE PAY FOR MILITARY SERVICE.

Whereas there are several ecclesiastics, as well cattanars as chamazes, who being unmindful of their obligations, to free themselves from some vexations of infidel kings; or, which is yet more scandalous, to be favoured and protected by such princes against their prelates, that they may not punish them for their faults, do receive pay from the said kings as the natives do, whereby they are obliged to take the field as soldiers, and fight when commanded, which is expressly contrary to the holy canons and ecclesiastical laws: therefore the Synod doth command in virtue of obedience, and upon pain of excommunication to be *ipso facto* incurred, that no cattanar nor chamaz do from henceforward presume to receive pay from any king as a soldier; and that whosoever shall trans-

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gress herein, shall be immediately declared excommunicate, and shall not be absolved before they have renounced the said pay, and all the obligations thereof, and have undergone condign punishment for their fault.

DECREE XVI.

ECCLESIASTICS FORBIDDEN TO MARRY.

It having been the universal custom from the beginning of the church, for all that are in holy orders, and especially priests, to keep chastity and continency, as is evident from all the ancient councils, Eastern and Western;² and though in the beginning of the Church, as well for the want of priests, as for the making use of several learned men who were married when they turned Christians, but not having been twice married, several who were married were not only consecrated priests, but bishops also; which custom still remains both in the Greek church, and in some that are subject to the apostolical see, by which it is tolerated for just reasons: nevertheless, the church catholic did never consent that priests should marry after they are in orders, but was much rather for having such as were married to leave their wives, that they might serve the better in the holy ministry; and whereas in this diocese (which the Synod has taken notice of with great sorrow) through their vile ignorance of the law, and the abounding iniquity of the times, and their having been governed by schismatical prelates, priests have married after they were in orders, nay have taken orders on purpose that they might marry the better, and have frequently married widows, and some have married three or four times, making no account of the impediment of bigamy, so strictly observed in the church from the beginning, but did, notwithstanding that, go on still exercising their function, some few excepted, who after they had been twice married, gave over celebrating and performing all other exercises and ministeries of priests; all which they thought they might do lawfully by virtue of a license granted by their prelates, who notwithstanding they prohibited them to marry upon pain of excommunication, and had declared them excommunicate, did nevertheless absolve them for a sum of money, or upon some Simonaical contract; so that notwithstanding that excommunication, they did all marry and continued in wedlock, reckoning themselves safe in conscience upon their having obtained a license after such

² Another proof of the ignorance of Menezes and his Jesuits of the Council of Gangra, and of the account given of the Council of Nice, and several others. La Croze, p. 25.

a manner: all which being detested by the Synod as the inventions of the devil, and devised by the covetousness of schismatics, and desiring to restore this church to its due purity, and the usage of the Roman Church, doth command, in virtue of obedience and upon pain of excommunication *latæ Sententiæ*, that henceforward no clerk in holy orders presume to marry, nor shall any cattanar marry any such, nor shall any presume to be present at any such marriage, nor give council, favour, or assistance thereunto: and whoever shall offend in any of these particulars, must know that they are excommunicate and cursed, and are to be declared as such by the church; and as to those who are already married, the Synod suspends them all, whether married once or oftener, from the ministry of their orders, and all sacerdotal acts, until such time as they have put away their wives effectually, which is what the Synod intreats them in the Lord to do: and to those who have been twice married, or have married widows, or women that were publicly dishonest, the Synod doth command all such as being bigamists, and having married contrary to their consciences, as it appears several of them have done, by their giving over thereupon to celebrate, notwithstanding their having obtained a license from their bishop, in virtue of obedience and upon pain of being declared excommunicate, so soon as this decree shall come to their knowledge, to turn off the said women, not only as to bed and board, but so as not to dwell in the same house with them; declaring, that until they have done it they are in mortal sin, and do live in concubinage, such marriages having never been true or valid; but on the contrary, void and of no force: neither can any prelate or bishop grant licences in such cases, having no authority to do it, by reason of its being contrary to the rules of the church, that have been always punctually observed, and contrary to the holy general councils received all over the world; and as to those who have been but once married, the Synod will consult the most holy pope and bishop of Rome, that he as prelate and head of the whole Church of God, and master and doctor of the same, may teach and command what ought to be done therein, and whatsoever his holiness shall ordain, shall be punctually observed.

DECREE XVII.

THOSE WHO PUT AWAY THEIR WIVES ARE TO BE RESTORED
TO THEIR OFFICE.

The Synod doth declare, That those priests who as obedient
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sons shall follow the advice of the Synod in turning away their wives, may, after they have so done, continue in the exercise of their functions; and if not otherwise hindered, may celebrate, notwithstanding they have been twice married, or may have married widows, since by such weddings not being true marriages, they did not incur the irregularity of bigamy: all which the Synod grants out of pure grace, being extremely desirous to have them turn away such women, and out of respect to their ignorance, and the cheat that was put upon them by their prelates, who instead of instructing them better, granted them licences: and whereas all priests that marry are irregular, according to the holy canons, the most illustrious Metropolitan by the ordinary, as well as the apostolical authority, that he has in this church by reason of the see's being vacant, doth dispense with the priests and all the other clergymen in holy orders that shall yield obedience to the Synod, in turning away their wives, and shall desire to continue to officiate, as to the said irregularity which they have incurred, granting them license as to this freely and without scruple, to exercise their orders.

DECREE XVIII.

WIVES WHO REFUSE TO LEAVE THEIR HUSBANDS TO BE
DEGRADED IN THE CHURCH.

Whereas the wives of priests who are called *cattiaras* or *cattaneiras*, have not only the most honourable place in the church for their being such, and are the more revered, but do moreover partake of the profits of the churches wherein their husbands ministered equally with the surviving priests, and have sometimes a greater share of them than any of the priests, by reason of the seniority and preeminence that their husbands had in the church; therefore the Synod doth ordain, That such of them as do not from henceforward depart from their husbands, shall receive no such benefit: but if obeying the admonition of the Synod they shall leave their husbands, they shall then immediately receive their proportion as an alms to help to sustain them and their families, and shall enjoy the same place and honour in the church, and every where else which they did before.

DECREE XIX.

THAT SONS OF ECCLESIASTICS BORN BEFORE THIS SYNOD, BE
ELIGIBLE TO THE SACRED OFFICE; BUT NOT THOSE BORN
AFTER.

The Synod doth declare, That notwithstanding it has re-

ceived the holy Council of Trent, with all its decrees, relating both to the good government of the church and manners, nevertheless that what was declared therein relating to priests' bastards, not being permitted to minister in the same church, wherein the fathers have ministered before, is not to be extended to the sons of the married priests in this diocese that are now born, by reason of the great numbers there are of such at present in all churches, and of other great inconveniences that would follow thereupon; it is therefore permitted to such to minister, nay to be vicars of the churches wherein their fathers have officiated; but this is to be understood of such only as were born of marriages, that were reputed true, the provision of the forementioned holy council being to take place, as to all that shall be born hereafter.

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DECREE XX.

FORBIDS SIMONY UNDER EVERY PRETENCE.

Whereas the sin of Simony is one of the greatest offences in the church, and a pernicious plague therein, which God has always punished with great rigour, it being the selling of spiritual things for money; and this bishopric, which the Synod takes notice of with great regret, having hitherto abounded with it, money having been publicly taken for the administration of the holy sacraments, and after such a manner that none of them were given, before the money was either put into the priest's hands, or into the church box, to be divided among them, no not so much as the holy sacrament of the eucharist, at which all pious ears do tremble, nor any other sacraments or dispensations for marriages, nor absolutions from excommunication, nor the consecrations of stones, nor any of the lesser orders, nor licenses, nor *reverendas*, to go to receive those orders in another place, nor letters dimissory for clerks, to go to other dioceses; all which was done at a rated price, or by a public agreement: all which the Synod detesting as a most execrable and horrid abomination, doth therefore in virtue of holy obedience, and upon pain of excommunication to be *ipso facto* incurred, command, That no money, nor nothing else, be taken for any of the foresaid things; and that no priests shall dare to take any thing for the administration of any of the sacraments, nor to give them upon any such consideration to any person whatsoever, but shall give the holy sacrament gratis to the faithful, according to the precept of our Lord Christ, who said, "Freely you have received, freely you shall give;"

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neither shall they so much as receive alms that the faithful would give voluntarily, though not given with any respect to the sacrament, if offered at the same time when the sacrament is administered : and the priest that shall be found to transgress herein, besides being excommunicated, shall be suspended from his office and benefice for three years, and the vicars must take care to advertise the people thereof. The Synod being moreover informed, That a great many poor people who live in the heaths, do not bring their children to be baptized, because they have not so much money as is demanded, doth order the priest to be satisfied with the profits arising from the dead, the alms they receive for their masses, in which the Synod declares there is nothing of simony ; but only a congruous maintenance for the priest that celebrates, given by the person that he recommends, and with the other alms which the faithful are accustomed to give ; which being just and holy, shall be divided after the same manner as they have been formerly : and the Synod doth declare further, That such as are absolved from excommunication, if it was for any great crime that they were under that censure, though there can be nothing taken for their absolution, yet for the fault that they have committed, they may, by way of punishment, be condemned in a pecuniary mulct, if authorized by the prelate, which money must be put to some pious use, or employed in the building of a church ; and the offender being poor, he may be employed in person to do some work about a church, for so long as shall be thought fit, and in that case no money shall be required of him.

DECREE XXI.

RECOMMENDS MEANS FOR THE SUPPORT OF THE CLERGY IN
LIEU OF FEES.

The Synod desiring by all means possible to destroy and root out of this diocese the pernicious vice of Simony, which it understands to have been increased in part by the want the ministers of the church are in of a necessary maintenance, doth therefore most earnestly entreat the people of this bishopric to apply a certain yearly sum to be raised by the way of alms, collection, or assessment, or by the way of tithes, according to peoples' abilities ; for the support of the vicar and curate of their souls, and the other ministers that are necessary to the divine service in the church, which the most reverend Metropolitan may treat about in every parish ; for

they must know, that Christians are bound both by divine and human laws to maintain the priests which pray to God for them, and give spiritual food to their souls, of which they are to render an account to God and their prelates.

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DECREE XXII.

KING OF PORTUGAL TO BE PETITIONED TO CONTRIBUTE TOWARD
THEIR SUPPORT.

That this Synod may by all ways possible supply the necessities of the ministers of the church, and by that means extirpate Simony; besides what it desires the people to contribute towards their maintenance, understanding their poverty to be such, that they are not able to supply them with so much as is necessary, it doth further beseech his catholic majesty, the King of Portugal, that as protector of the Christians of these parts, and the only Christian king and lord in the Indies, he would be graciously pleased to provide the vicars of this church with a sufficient maintenance, as he does in all the other churches of the Indies, allowing them at least fifteen thousand cruzado's to be divided among them all, besides what shall be gathered for them in their respective parishes; which as the Synod is informed, is the sum that was formerly desired of his majesty in the third provincial council of Goa, in order to the reducing of this church to the obedience of the Church of Rome, and the extirpating of simony. The Synod doth moreover entreat the most illustrious Metropolitan to present this their petition to his majesty, in the name of this church, representing therewith the great necessities of the ministers thereof, and that until such time as they shall have his majesty's answer, the said Lord Archbishop, Metropolitan of this church, and president of the Synod, Dom Frey Aleixo de Menezes, understanding how effectual a course this will be for the rooting the pestilential sin of simony out of this diocese, and for the tying of vicars to their churches, there to govern the faithful, and administer the holy sacraments to them, would be pleased to give the said sum of fifteen thousand cruzado's yearly out of his own revenues, and to pay it quarterly at Goa, to be divided among the said vicars, the distribution whereof the Synod orders to be made in all churches according to the allotments, in the instrument passed, and signed and sealed by the said lord Archbishop, under the great seal of his chancery, every church being to receive so much, as was now read in the presence of the whole Synod.

DECREE XXIII.

NO MORE TO BE ORDAINED DURING THE VACANCY OF THE SEE.

Whereas this diocese is not only provided with a sufficient number of clergy, but has a great many more than are necessary, and the holy Council of Trent having prohibited that any more should be ordained than what are necessary for the churches, the synod doth therefore command, that during the vacancy of this see, none shall be put into holy orders, neither shall any reverenda's, or licenses be granted for that purpose, such only as are in holy orders may go ascending therein, as the governor, who is to be left in this diocese by the most illustrious Metropolitan shall judge convenient: the Synod doth also put such as do aspire to priests holy orders in mind of not failing to learn the doctrine of the sacraments, and the form of sacramental absolution, so as to be ready to use them on all occasions, and in all cases of necessity, as also the absolution from censures, or at least the conditional one, which always goes before the sacramental absolution from sins in confession.

The Doctrine of the Sacrament of Matrimony.

The seventh sacrament is that of Matrimony, which according to the Apostle is the signification of that union which is betwixt Christ and his Church. The efficient cause of matrimony regularly, is the consent of both parties declared by words or signs *de presenti*. This sacrament our Lord Jesus Christ founded on the matrimonial contract, which has always been in the world, and in all religions, from whence it is that matrimony is to be considered in two respects; either as a natural contract, or as a sacrament instituted by our Lord Jesus Christ: the bond of matrimony God hath made to be perpetual, inasmuch that it cannot be dissolved by any thing but death, according to what Christ said, "Whom God hath joined let no Man put asunder;" which is also in itself very convenient. As it is a sacrament, there is grace received therein, as in other sacraments, our Lord Christ, who was the author and institutor of the divine sacraments, having by his passion merited grace for us, whereby the natural love which is betwixt the married couple is perfected, and the conjunction that is betwixt them is confirmed, and made perpetual, and the husband and wife are sanctified. There are two reasons or ends for which matri-

mony was ordained and instituted; the first and principal is the procreation or generation of children, for the conservation of the world, and the multiplication of the faithful, and servants of God. The second is for a remedy for uncleanness; and that such as are inclined to that vice, might have a remedy given them by God, so that living with their wives, they might not fall into that sin, from whence it is that people may not only marry once, but as often as one of the parties dies, because this end of matrimony may not only be compassed in the first, but equally in the subsequent marriages; wherefore the church detests those as heretics, who condemn second marriages, holding them to be unlawful, as some heretics did anciently, and as some of the most superstitious heathens do at this day in these parts; from whence it may also be collected, that this sacrament may not only be lawfully celebrated betwixt persons capable of having children, but also betwixt those, who according to the ordinary course of nature, cannot have any, because the second end may be answered in such marriages; but where neither the one nor the other end can be answered, as in children, for whom the church has set a certain time, and in such as are under a natural impotency that will last as long as they live, as to matrimonial acts, matrimony is not to be celebrated: and though both under the law of nature and of Moses, there were dispensations whereby matrimony was made to deviate from its first original, some of the patriarchs having had several wives at once by a divine dispensation, and the law of Moses having permitted divorces, or the repudiating of wives, yet under the evangelical law, by which matrimony was perfected and restored again to its first estate and purity, it is prohibited for a man to have more than one wife at a time, and to turn away his wife and take another so long as she lives. The benefits of marriage are three principally; the first is the generation and education of children for the worship and service of the true God; the second is the fidelity which the married couple ought to keep to one another; and the third is the perpetuity of matrimony, which, in that it cannot be dissolved, signifies that inseparable conjunction and union that is betwixt Christ and his church: and notwithstanding for the cause of fornication or adultery, it is lawful for the married couple to part as to cohabitation, yet it is not lawful to marry with any other, because the bond of matrimony, being once lawfully tied, is perpetual, and cannot be dissolved by any thing but the death of one of the parties.

DECREE I.

MARRIAGES TO BE CELEBRATED IN CHURCH AND BEFORE
WITNESSES.

Holy mother church has always so ordered the celebration of Matrimony, as to make it to be understood to be a holy thing, and that as holy, it ought to be holily treated; wherefore for the removing of several inconveniences, and those especially that attend clandestine marriages, she has ordained and commanded, that Matrimony be celebrated in the face of the church by the vicar, or parish priest, or some other priest, licensed by him or the prelate, and in the presence of two or three witnesses at least; and that all marriages that are not celebrated with this solemnity by the parish priest before two witnesses, are void and null: and that the priest, who without leave from the parish priest, and the parish priest who without two witnesses shall presume to marry any couple, shall be severely punished. Now the Synod understanding that this rule is not observed in this diocese, but that the persons who are to be married do employ any priest, and are married where they please, from which great inconveniences and disorders do many times follow, different rites and ceremonies being also used in divers places in the celebration thereof, doth command, that all that is above related be punctually observed according to the decrees of the holy Council of Trent, which has been received by this church in this Synod; declaring all marriages not celebrated in this form, or not by the parish priest before two witnesses, to be null, and the parties not to be married, neither are they to be permitted to live together as man and wife: and the priests who shall presume to marry without leave from the parish priest or ordinary, shall be suspended from their orders and benefices for one year without indulgence, and the marriage shall be declared void, and the parties shall be obliged to marry again in the foresaid form. The Synod doth furthermore declare, That the contracted may be married by the parish priest of either of the parties, though the ordinary custom is to be married by the parish priest where the woman lives.

DECREE II.

THE FORM OF SOLEMNIZATION OF MATRIMONY.

Whereas matrimony ought to be celebrated with words sig-

nifying a present consent, and in many places of this diocese, it is commonly celebrated with words signifying only a consent for the time to come: therefore the Synod doth command, that when the persons that are to be married, come to the door of the church, the parish priest, or some other priest, having his or the prelate's license, being in his surplice, with his stole, and at least two witnesses present, shall ask them, if they are pleased to marry; and if they say they are, or express their consent by some other evident signs, the priest then shall take one end of his stole, and laying it on the palm of his left hand, shall take the right hand of the bride and lay it on the stole, and lay the palm of the right hand of the bridegroom on the palm of the right hand of the bride, in form of a cross, and covering both their hands with the other end of the stole, and laying his own right hand upon all, so that the hands of both parties, and both the ends of the stole are betwixt the priest's hands; after having blessed them with the sign of the cross, he shall say, 'In the name of the Father, and of the Son, and of the Holy Ghost, Amen;' and shall make the bride say first, 'I, N. receive thee N. for my lawful husband, so as the holy mother Church of Rome doth command;' and shall afterwards make the bridegroom say the same words; 'I, N. receive thee N. for my lawful wife, so as the holy mother Church of Rome doth command;' and after they have both said these words, the priest shall say, 'I, by the authority I have, do join you in matrimony in the name of the Father, and of the Son, and of the Holy Ghost, Amen;' after which he shall sprinkle them both with holy water, saying, 'By this sprinkling of holy water, the Lord give you health and blessing, Amen.' And if neither of the parties was ever married before, they shall then be carried before the high altar, where being upon their knees, the priest shall give them the blessings, as they are in the Roman ceremonial of the administration of the sacraments, which is to be translated into Syriac, and to be used in all churches; but if either of the parties have been married before, he shall not then give them the said blessings, but dismiss them, after having said a prayer in the church.

DECREE III.

THAT BANNS OF MARRIAGE BE PUBLISHED.

That there may be no frauds in matrimony, and that the impediments, which, if they were known, would hinder the same, may be discovered; and that in all things we may con-

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form ourselves to the decrees of the holy Council of Trent, the Synod doth command, that what is ordained by the said holy council, be punctually observed; to wit, that the parties to be married, shall have their banns published by the vicar, or by one appointed by him, on three Sundays or holydays in the churches where the bridegroom and bride live, when the people are assembled at mass, in this form; '*N.* born in such a place, does purpose to marry *N.* the daughter of *N.* and *N.* born in such a place; wherefore if there be any that know any impediment, they must declare it upon pain of excommunication:' and the vicar, in case he has any lawful impediment declared unto him, shall not marry the parties before he has made the prelate acquainted therewith, that so he may determine what is just to be done therein; which publications cannot be dispensed with by any but by the prelate, or one representing him: and in case it is probable that if such publications are made, there are those that will maliciously endeavour to hinder the marriage, though in such a case the parties may be received without them, yet for the better discovery of other impediments that may happen to be therein, they cannot be joined together, nor receive the blessings, though capable thereof, before the publications are made in the churches, without the prelate should be pleased to dispense therewith, to whose prudence and judgment the holy Council of Trent has committed the whole of this matter, and the priest who shall receive any couple without a license from the prelate, before such publications have been made, shall be suspended from his office and benefice for six months.

DECREE IV.

THAT MARRIAGE REGISTERS BE ENTERED AND KEPT WITH CARE.

This Synod conforming itself in all things to the holy Council of Trent, doth command that in every parish there be a book, as was ordered as to baptism, wherein the vicar of the church shall write the names of the married persons, and the place, day of the month, and year, and the names of the two witnesses, commonly called the '*padrinhos,*' where they were married, registering them thus, 'On such a day of such a month and year, *I, N.* vicar of the church, naming the saint to whom it is dedicated, in such a part, naming where the said church is, did join *N.* the son of *N.* and *N.* to *N.* the daughter of *N.* and of *N.* born in such a place, both at the gate of the church according to the holy Council of Trent; the

witnesses were *N.* and *N.*' to which the vicar and the two witnesses shall sign their names, and when any priest shall by a license from the vicar, or prelate, marry any couple, he shall write, 'On such a day of such a month, and year, I, *N.* a priest, by a license from the vicar of such a place, or from the bishop,' if he granted the license, 'did receive at the gate of the church *N.*' naming him, 'the son of *N.* and *N.*' naming his parents, 'born in such a place,' naming the town according to the holy Council of Trent, 'the witnesses were *N.* and *N.*' to which the said two witnesses and priest shall put their names; which book shall be kept among the registers of the church, and the prelate at his visitations shall see that there be no fault or neglect therein.

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DECREE V.

THE PARTIES TO CONFESS AND TAKE THE SACRAMENT BEFORE
MARRIAGE—NONE TO BE MARRIED OUT OF CHURCH WITHOUT
SPECIAL REASON.

As holy matrimony is a sacrament, and as such conveys grace, it ought therefore to be received with great purity and holiness, wherefore this Synod conforming itself to the holy Council of Trent, doth exhort and admonish, and command all that are to be married, that at least three days before the celebration of this sacrament, they do confess themselves, and being capable do receive the holy sacrament of the eucharist, neither shall the vicars receive them before they have complied with this obligation, concerning which they shall make diligent inquiry. The Synod doth furthermore command, that all marriages be celebrated in the church, and that the parish priest do not accommodate himself to the negligence of those who do not care to be seen to marry in the church; but declaring withal that wheresoever matrimony is celebrated, if it be done by a parish priest, and in the presence of two witnesses, it is true and valid, though the parish priest ought not to marry any out of the church, but upon very urgent reasons.

DECREE VI.

DECREES OF CONSANGUINITY PROHIBITING MARRIAGE WITHOUT
PAPAL DISPENSATION.

There have been always in the church, even under the old

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law prohibited degrees of kindred, within which matrimony was not to be celebrated, and being celebrated, was null; and that not only as to such as were prohibited by a divine natural law, as betwixt persons in the first degree, and betwixt brothers and sisters, but as to others also who are prohibited by a divine positive law; wherefore the Synod doth declare, that the degrees at this time prohibited in the church, without which matrimony cannot be celebrated without a dispensation, and being celebrated, is void, are only to the fourth degree inclusive of consanguinity, and of affinity only to the second degree, as first cousins, second cousins, third cousins, fourth cousins, by father and mother, and the same degrees are prohibited in the kindred of affinity, betwixt the kinsfolk of the husband and wife, with whom either of the parties have been married; and besides, that the kindred in the first and second degree only with such, or of those with whom either of the parties have at any time had unlawful carnal knowledge, beyond which degrees there are no other of carnal kindred that can hinder matrimony, but in all these that have been mentioned, all marriages that are made, are null, and of no force, and all those that have married so, do live in the mortal sin of foul fornication: but if any upon just and reasonable accounts shall desire to marry within any of these degrees that are prohibited only by a positive law, they must have recourse to the holy apostolic See for a dispensation, or to their prelate, having power from the said See to do it, declaring the degree of kindred wherein they desire to be dispensed, together with the causes why they do desire it, in which the prelate shall do what he shall judge convenient in the Lord, and so the prelate being empowered by the holy See to do it, shall do it gratis, without taking any thing for the dispensation, though the parties of their own accord should offer to pay him for it.

DECREE VII.

CASES OF SPIRITUAL AFFINITY THAT COME WITHIN THE SAME
RULE.

Besides the carnal kindred of consanguinity and affinity, which hinders matrimony in certain degrees, there is also another sort of kindred that does the same, which is called spiritual kindred, and is contracted in baptism betwixt the godfather and godmother, and the child that is baptised, and the parents of the said child, and in confirmation or chrism betwixt those who offer and present the person that is con-

firmed, as was ordered in the decrees of baptism and confirmation; which spiritual kindred of godfathers and godmothers, and gossips, does so hinder the celebration of matrimony, that without a dispensation from the apostolic See, or from some authorised by the pope to that purpose, the matrimony is null, and of no force, all that live therein living in fornication, and a state of damnation; and if any that are thus akin have a mind to marry together, they shall prefer a petition, as they shall be directed hereafter, but are to know that the church does very seldom or never, but for weighty causes, dispense in cases of spiritual affinity.

DECREE VIII.

DISPENSATIONS GRANTED FOR ALL MARRIAGES HITHERTO CONTRACTED CONTRARY TO THE ABOVE DECREES.

Whereas hitherto the prohibited degrees, and the reservation of dispensing with the same to the apostolical See, has not been understood in this diocese, the prelates thereof having dispensed in all degrees, prohibited only by a positive law, without having had authority for what they did, so that great numbers by virtue of such dispensations, have lived many years in a married estate, without any scruple concerning what was granted by their prelates; for which reason the Synod, for the greater security of the consciences of such people, has thought fit that the most reverend Metropolitan should dispense with them in all the said degrees, by virtue of the apostolic authority granted to him in these parts to that effect, and particularly by the brief of Gregory the Thirteenth of glorious memory, obtained at the instance of the Jesuits, and confirmed by our holy Father Clement the Eighth, at this time presiding in the church of God; wherefore for the quieting of the consciences of such as have been married with the formentioned dispensations, the said lord with the approbation of the fathers of the society, doth by the authority of the said brief, effectually dispense in all and every one of the said degrees of spiritual as well as carnal kindred and affinity, which are prohibited only by a positive law, and with all persons who have married within the same with such dispensations so far as of right can or ought to be done, as much as if they were here particularly named; commanding them for the further security of their consciences to be married again privately in their houses, or elsewhere, as they shall judge most convenient, by any priest they please, there being two wit-

nesses present, according to the form of the holy Council of Trent: and the Synod doth command that henceforward such dispensations be not granted any otherwise than in form of the briefs of the holy apostolic See in these parts to that effect, declaring all that shall be granted otherwise to be null, and of no force; and the marriages that are celebrated by virtue of them, to be void, and the parties not to be married.

DECREE IX.

APPOINTS SEASONS FOR MARRYING.

The Synod recognising for the time to come the ancient prohibition, observed in the universal church, of not marrying from the first day of Advent until the Epiphany, and from Ash Wednesday until the Sunday of the octaves of Easter inclusive, doth command the same to be inviolably observed in this diocese, adding to those days the time from Quinquagesima Sunday forward, when by ancient custom Lent is begun in this church, but that at all other times, though of fasting, marriage may be celebrated as people shall think fit.

DECREE X.

AT WHAT AGE PARTIES MAY BE MARRIED.

Whereas in this diocese there has hitherto been no respect had in the celebration of matrimony to the age of the parties that the law appoints, therefore the Synod doth command, that no man shall be married hereafter, until he has attained the age of fourteen years at least, nor any woman before she is full twelve, declaring that herein the prelates have no power to dispense, but can only, if any that are under that age should pretend to marry, judge in their consciences whether they are ripe for matrimony, and judging them to be so, may grant them a license, and dispense with their marrying; nevertheless, for several just respects, and the greater security of people's consciences, and to remove as far as is possible for the Synod to do it, the imitations of the marriages that are so much in use among the heathens, who marry people very young, there being also great numbers in this diocese who have been married at nine or ten years old, or under, the Synod will not have the said dispensation or anticipation of time to exceed four months as to men, and six as to women; nor to be granted by any but the bishop; and if any man

hereafter shall presume to marry without such a dispensation, before he has attained the age of fourteen, or any woman while she is under twelve, all such marriages shall be void, but may be resolved into contracts *de futuro*, and the priests that shall marry any such, shall be suspended from their office and benefice, for six months, and the parties shall be kept asunder until they are of a due age.

DECREE XI.

SEPARATIONS FORBIDDEN WITHOUT AN ECCLESIASTICAL ORDER.

The Synod being informed, that great numbers of married people in this diocese do, without any sentence of the church, (to which all matrimonial causes do belong) forsake their wives, and, to the great offence of God, absent themselves from them for a long time together, doth command that there be no such separations made without the order of the church, and if any shall presume to make them, that they be constrained to come together again, upon pain of excommunication, or whatsoever other penalty the bishop shall think fit to inflict; and in case they refuse to comply, they shall be declared excommunicate, until such time as they return to one another; and in case they have any just cause to separate, they shall carry it before the prelate to be judged according to law, and what is just, and shall be obliged by censures to stand to his last determination. The Synod doth furthermore declare, that the non-payment of the portion that may have been promised, is no just cause to leave their wives, which they might have been careful to have secured before they were married to them; and that whosoever shall forsake their wives on that account, shall be punished and constrained by excommunication to live with them.

DECREE XII.

ALL MARRIAGES VOID THAT ARE NOT CELEBRATED ACCORDING TO THE FOREGOING DECREES.

The Synod being informed that the black slaves that are Christians, and even such of them as live in the mountains with Christians, do marry without a priest, by only tying a thread about the bride's neck, according to the usage of the heathens, doth declare, that all such marriages are void and null, and that all that live so, do live in uncleanness; com-

manding all that have been so married, to be brought to the church, there to be married by the vicar, according to the form of the holy Trent Council, and as is above ordered. The vicars must take pains to inform themselves of the marriages of all such slaves, in order to make them observe the said decrees inviolably; and the masters who have consented that their slaves or servants should be thus married, and have celebrated such marriages themselves, and shall not send them to church to be married, though they desire it, shall be severely punished at the pleasure of the prelate, and shall be told of the great wrong they do to their own consciences therein, and of the scandal they give to Christianity.

DECREE XIII.

FORBIDS POLYGAMY.

The Synod being informed that some of the Christians of the mountains have been married to several women in the face of the church, their first wife being still alive, to the great affront and injury of the holy sacrament of matrimony; doth command all vicars and curates at their first institution into their churches, immediately to make strict inquiry into this matter, and to force all such to live with their first wives; and, in case they refuse, to declare them excommunicate, until such time as they comply, and do turn away all their other wives, removing them from the place where they live, which shall be done to all, who during the life of their first wife have presumed to take others, until they shall be brought to live only with the first; and besides, they shall be punished with other punishments at the pleasure of the prelate, or of the holy office of Inquisition to which this doth belong.

DECREE XIV.

FORBIDS ALL HEATHEN PRACTICES TO INSURE SUCCESS IN MARRIAGE.

Whereas it is a thing unworthy of a Christian to observe the superstitious ceremonies of the heathens, from whence it is imagined good success may be derived, the Synod being informed that there are some ill Christians, that, in imitation of the heathens, do go to some of them, and others to some of their own superstitious priests, to learn which are the best

days and hours to be married on, after the manner of the infidels; and do furthermore on their wedding-day make certain circles, into which they put rice, and certain persons using several superstitious ceremonies, which are plainly heathen; and do moreover make certain figures behind their doors to make their marriage fortunate, and use several prayers with ceremonies, which they call the ring of Solomon; all which being devilish, superstitious, and heathenish ceremonies, condemned by holy mother church: wherefore the Synod doth command and exhort all faithful Christians, neither to practise any such ceremonies themselves, nor to suffer others to use them in their houses; and that all who shall presume to practise them themselves, or permit others to do it in their houses, shall be denied the sacrament for a whole year, and be rigorously punished at the pleasure of the prelate: and the same shall be done to those that go to heathens, to learn what days are fortunate.

DECREE XV.

PROHIBITS HEATHEN SUPERSTITIONS IN MAKING MARRIAGE CONTRACTS.

The Synod having been informed, that when contracts *de futuro* are celebrated among the Christians of this diocese, or marriages are concerted, that it is performed with some heathenish and superstitious ceremonies, and that many times when the parties contracted are not of age, or have not judgment enough to give their consent, doth command, that no such contracts be made, but when the parties contracting are of sufficient age to understand what they do, and are capable of giving their consent *de futuro*; and, if the parents will make such matches, they shall do it by a simple writing, or by shaking hands, or by any other way that has nothing of superstition in it; neither shall they use any superstitious ceremonies, upon pain of being severely chastised at the pleasure of the prelate; commanding the priests, in virtue of holy obedience, not to be present at contracts, where any such damnable superstitions are performed, that so they may not seem to authorise them by their person and dignity.

DECREE XVI.

CONDEMNS A JUDAICAL CEREMONY ADOPTED BY SOME SYRIANS AT THEIR MARRIAGE.

The Synod doth condemn the custom, or abuse that has ob-

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tained in this diocese of the new-married couple's not going to church till after the fourth day after their marriage, when they use to wash themselves, which is according to the Judaical ceremonies condemned by the law of Christ; but on the contrary, doth exhort all new-married people, without respect of days, to go to church and say their prayers, knowing for certain, that if any of the days that they stay from church, should happen either to be a saint's-day or a Sunday, upon which all people are obliged to hear mass, that they sin mortally in not hearing it, if hindered by no other cause: neither are they to imagine, that such washings do any way contribute to the spiritual health of their souls, the worship of God, or the reverence of the church.

SESSION VIII.

Of the Reformation of Church affairs.

DECREE I.

FOR DIVIDING THE DIOCESE INTO PARISHES AND APPOINTING
MINISTERS.

Whereas the universal catholic church is ruled, inspired, and taught by the Holy Spirit, by whose direction, for the better government of Christians, and the more commodious administration of the sacraments to the faithful, it has divided the provinces of the whole world into dioceses, which are all subject to their several bishops; and the dioceses into parishes, which are all subject to their parish priests, so that as the dioceses and all the faithful inhabitants of the same are subject to their several bishops, and through them to the Bishop of Rome, the universal pastor and head of the church, and Christ's vicar upon earth; so all the faithful inhabitants in every parish are subject to their rector or vicar, that administer the sacraments to them, and are the particular pastors and curates of their souls, through whom they are subject to their bishop, and through the bishop to the pope, and through the pope to Christ; which order has been at all times preserved in the church all over the world, and for want whereof, this church is so confused and disorderly as it is; every one doing what seems good in his own eyes, without ever being called

an account for what they do, having none that are under any obligation to take care of their souls, nor any particular pastor to assist them in their necessities, nor distinct parishes, unto which every one is bound to resort; therefore this Synod conforming itself to the government of the whole catholic church, doth ordain, that this diocese be also divided into parishes, allotting such a number of people to each parish as shall be found most convenient, and furnishing them with particular vicars and curates, to watch over the souls of the faithful; and as for other priests and curates that shall be in any church, they shall be therein as beneficed persons, and coadjutors to the vicars in the administration of the sacraments to the people, as also in the divine service and worship of the Church, as they have hitherto been, having the same profits and dividend they had formerly, save that the Synod intends to deprive them of those fees which formerly they simoniacally received for administration of the sacraments, as to which they shall observe what is before decreed, as the vicars and parish priests are to have what is allotted for their maintenance in the twenty-first and twenty-second Decrees; and the said vicars shall make a roll of all the inhabitants of their several parishes, that so they may be acquainted with their customs and way of living, and may administer the sacraments unto them, and comfort them in their troubles and necessities; neither shall the faithful receive the sacrament from any but their own vicar, without his license in form.

DECREE II.

THE DIVISION, &c. TO BE CONDUCTED BY THE BISHOP.

The Synod doth declare, that the division of parishes, and the laying of people to them, has at all times belonged to the prelate; so that he may at any time divide or unite parishes at his pleasure, and as he shall find to be most convenient for the administration of the sacraments to the faithful, to whom it also belongs to provide vicars and curates for churches, whom he may institute or depose as often as he shall judge it to be necessary, to the better feeding of the flock of Christ, which he is charged with, and is to give an account of; and for the present the most reverend Metropolitan shall make such a reparation of parishes and people in this his visitation, uniting or dividing them as shall seem to him to be most commodious for the administration of the sacraments to the faithful, who at the end of the Synod will name vicars for every parish: and the Synod, for the just respects and the better government of

the church, will not have any vicars so established, as not to be removable at the pleasure of the prelate.

DECREE III.

PLURALITIES CONDEMNED.

The Synod doth furthermore declare, that no priest shall hold two churches with cure, or receive the fruits of them according to the holy canons: and whereas in this diocese there are many that have two or three churches, which they have had commended unto them in several parts, either because they were built by their relations, or for some other reason; all which being a great abuse, the Synod doth declare, that after the division of the parishes is made, none shall have any jurisdiction therein besides their proper vicars, to whom only it shall belong to order all the affairs of their churches, and to whom whosoever shall deny to yield obedience, shall be declared excommunicate, and shall be punished at the pleasure of the prelate as disturbers of the church; and all such priests as are in present possession of the churches, if qualified, and there be no just impediment, the Synod will have it be instituted vicars of one of their parishes, as the most reverend Metropolitan shall think fit; not that the Synod intends to prohibit the prelate, in case he is not provided of a sufficient number of able priests, or where there is not a sufficient maintenance, to recommend two churches to one vicar, provided they are at such a distance that he can look after both, without any wrong to the administration of the sacraments. However, this shall never be done, but when there is an urgent and necessary reason for it.

DECREE IV.

NO CHURCH TO BE WITHOUT A MINISTER.

Whereas there are a great many churches in this diocese who have no priests, to the great detriment of the faithful, who by that means are for several years without mass, or any to administer the sacraments to them, as has appeared to the reverend Metropolitan in his visitation of the churches, in some of which he found there had been no masses said in five or six years, and that there are children of that or a greater age, that have never been baptized; therefore the Synod doth command, that there be no church that is made parochial,

how poor and inconsiderable soever the people may be, for any long time without a curate or vicar to administer the sacraments to the faithful, of which the prelate is to take special care; and if it should so happen, as it does too often, that he cannot have a priest to supply such cures, in that case, the Synod declares, that the prelate may oblige whomsoever he pleaseth, by penalties and censures to serve such churches, that so the necessities of the faithful may be provided for, given them whereon to subsist in the said churches.

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DECREE V.

THE DISUSE OF CHRISTIANITY TO BE INQUIRED INTO.

The Synod being informed that there are many villages in this diocese, which, by reason of their great distance from any church, have little of Christianity left in them besides the name of the Christians of St. Thomas, which has been occasioned through the great negligence of the former schismatical prelates of this bishopric; wherefore the Synod doth, in virtue of holy obedience, command all priests that are nominated vicars, so soon as they shall come to their churches, to make a strict inquiry into the Christians that live in the skirts of their parishes, and to report what they shall discover as to this matter to the most reverend Metropolitan, that so he may take such course therein as shall be most for the service of Christ, and the benefit of souls; and the same diligence shall be used in all parts, where there are such people found, and have never been baptized, and where it is thought necessary, there shall be new churches built, and vicars appointed for the reducing such to true Christianity, and the use of the holy sacraments of the church.

. DECREE VI.

THE CHURCH OF TRAVANCORE TO BE REBUILT.

Whereas the church of Travancore is at this time totally demolished, the greater part of its parishioners having above forty years ago turned perfect heathens, all which has happened through the negligence of sending priests among them by reason of their great distance from any other church, there being nevertheless several good Christians there still, therefore the Synod doth command, that a vicar be forthwith collated to that place, who shall set immediately about rebuilding the

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church; there shall likewise be some preachers sent along with him to reduce the said people into the bosom of holy mother church, and to the holy catholic faith of Christ, according to the orders given therein by the most reverend Metropolitan, and the vicar shall continue there baptizing and receiving all, according to the necessity of the church, for which an olla, or license has been already obtained from the king of Travancore, and shall from henceforth continue in the church according to the necessity thereof.

DECREE VII.

MINISTERS TO BE SENT TO TADAMALLA.

The Synod being informed, that upon the borders of the territories belonging to the Zamorin king of Calicut, at the distance of four leagues from any church in this bishopric, there is a country called Tadamalla, in which there are certain villages of Christians, who were anciently of this church, but at present have nothing of Christianity but the bare name, doth command that priests and preachers be sent thither immediately from this church, to reduce them to the catholic faith, and baptize them; in which matter, through the diligences that have been used by the most reverend Metropolitan, they will meet with no difficulties on the part of those who have lost their Christianity only for want of instruction, and the Synod doth recommend this people, as a member of their church to the spiritual care of the most reverend Metropolitan.

DECREE VIII.

THREE VESSELS OF OIL TO BE KEPT IN EVERY CHURCH WITH GREAT CARE.

Whereas the use of the holy oils was instituted by Christ in the church, who made the oil of Chrism, the matter of the sacrament of Confirmation and Extreme Unction; and did furthermore appoint other holy unctions for the Catechumeni, delivering the doctrine of the consecration of such oils in his last Supper to his Disciples, as we are taught by holy tradition from the apostles and the doctrine of the holy fathers of the church, and there having notwithstanding this been no such thing in use, or known in this church to this day: Therefore the Synod doth command, that in all parish churches there be a box that shall hold three vessels of plate, tin, or

glass, in which the holy oils shall be kept with due decency and reverence, with their several names upon each vessel, so that they may not be used one for another, commanding the vicars that are to be nominated, not to go from hence without carrying these boxes along with them, to their respective churches, which the most reverend Metropolitan will furnish them withal, and with the holy oils which he consecrated on Holy Thursday last for this purpose in the church of Carturte in this diocese, which boxes they shall put under lock and key in their repositories, either in the chief chapel of the high altar, or in their vestries, or near to the font, having them always decently covered with silk, or in case the vicars live at a considerable distance from their churches, or in the heaths, in some decent place in their houses for fear of infidel robbers, and that they may be always at hand, when they shall be called to administer the sacrament of unction; and whensoever they are carried to church for baptism, or are carried to the sick, they shall be always carried by a priest, if it is possible, but at least by one in holy orders; and upon holy Thursday they shall either burn all the oils that remain of that year in the lamps of the church, or pour them into the font, so as after that day not to make use of any oils but such as are new, which after Easter they shall either go or send to the prelate for, or to the place where he has ordered them to be distributed, and in case the see be vacant, they shall then by order from the governor of the diocese, have recourse to the bishop of Cochin, and the vicars that shall neglect to go or send for the said holy oils for the use of their churches, so as not to have them within a month after Easter, shall be suspended by the prelate, (who is desired to be very watchful in this matter,) from his office and benefice for six months, and be obliged to fetch them, and the children that shall be baptized during that time, shall be anointed with the holy oils of baptism when they come; neither shall the vicars depart from hence, until they are fully instructed in the use of the oils by persons appointed by the Synod to teach them, that so they may not be mistaken in the administration of the holy sacraments.

DECREE IX.

WHAT HOLY DAYS OR FESTIVALS ARE TO BE KEPT.

There being a great confusion in this bishopric as to the holy days that are to be kept under the obligation of a mortal sin, as well as to the hearing of mass, as to the doing of work; wherefore the Synod doth declare that they are these following, to wit, all the Sundays in the year.

In January, the first day being the Circumcision of our Lord, and the sixth being the feast of the Epiphany.

In February, the second day being the Purification of our Lady, and the twenty-fourth being the feast of the Apostle St. Matthew, which in the Bissextile is to be celebrated on the twenty-fifth.

In March, the twenty-fifth day, being the Annunciation of our Lady.

In April, the twenty-third being the Feast of St. George the Martyr, according to the custom of this bishopric.

In May, the first being the feast of the Apostles St. Philip and St. James.

In June, the twenty-fourth being the feast of St. John the Baptist, and the twenty-ninth being the feast of St. Peter and St. Paul.

In July, the second being the Visitation of our Lady, and the third being the feast of the glorious Apostle St. Thomas, which by some is said to be the day of his translation, by others of his arrival in these parts, and which has by ancient custom been still kept in this bishopric; and the twenty-fifth being the feast of the Apostle St. James.

In August, the sixth being the Transfiguration of our Lord, according to the custom of this bishopric, the fifteenth the Assumption of our Lady, and the twenty-fourth the feast of St. Bartholomew the Apostle.

In September, the eighth being the Nativity of our Lady, the fourteenth the feast of the Holy Cross, according to the custom of this bishopric. The twenty-first the feast of St. Matthew the Apostle, the twenty-ninth the feast of St. Michael the Archangel.

In October, the twenty-seventh being the feast of the Apostles St. Simon and St. Jude.

In November, the first being the feast of All Saints, the thirtieth of St. Andrew the Apostle.

In December, the eighth being the Conception of our Lady, the eighteenth being the day whereon the Holy Cross of the Apostle St. Thomas did sweat: the twenty-first being the feast of the same holy Apostle St. Thomas; the twenty-fifth the feast of the Nativity; the twenty-sixth the feast of St. Stephen the Protomartyr, the twenty-seventh of St. John the Evangelist, the twenty-eighth of the Innocents.

The Thursday of our Lord's Supper, from the time the offices are begun in the church until midnight, according to the custom of the church. Easter, and the three days following, notwithstanding they may have hitherto observed only two days. The day of our Lord's Ascension, the most holy feast of Pentecost, with the two following days.

The most holy feast of the Body of God, or of the most Holy Sacrament, which, according to the custom of these parts, they celebrate on the Thursday after Easter. SESSION
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Also the days of the consecration of their churches, and the feasts of the saints, to whom they were dedicated, in their own parishes only.

The Synod doth furthermore declare, That the Fridays from Christmas to Lent, which used to be observed in some parts, shall not be kept hereafter, the Saints that were celebrated on some of them, having their particular feasts; and others of them being dedicated to heretics, as is above observed, whose memories ought not to be celebrated; and the vicars shall not fail on Sundays at mass, to warn the people of all the holy days of the week, that so they may be advertised to keep them.

DECREE X.

WHAT FAST DAYS ARE TO BE KEPT.

Not only what holy days were to be kept, were uncertain, and not uniformly observed in this bishopric, but the same also happened to the fasting days, which Christians are under an obligation to keep; wherefore the Synod doth declare, that the fasting days, as well the ancient ones, as those that are now commanded, are these following.

The holy and solemn fast of Lent, which according to the custom of this bishopric, begins upon the Monday after Quinquagesima.

The holy fast of Advent, which is kept in this bishopric with great rigor from the Sunday, that is next to the first of December, until Christmas.

The first day of February, being the vigil of the Purification of our Lady, the 23d being the vigil of St. Matthias the Apostle.

The 23d of June, being the vigil of St. John the Baptist, and the 28th of St. Peter and St. Paul.

The 24th of July, being the vigil of St. James the Apostle.

The 12th of August, being the vigil of the Assumption of our Lady, and the 23d of St. Bartholomew the Apostle.

The 7th of September, being the vigil of our Lady's Nativity, the 13th of the Holy Cross.

The 27th of October, being the vigil of St. Simon and Jude, and the last, of All Saints.

The 29th of November, being the vigil of St. Andrew.

The 2d of December, being the vigil of the glorious Apostle

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St. Thomas, on the 24th of our Saviour's Nativity, notwithstanding these two do both fall in Advent.

And that this diocese may be in all things conformable to the customs of the universal church, the Synod doth command, the Fast of the four Times to be published and observed therein ; they are the first Wednesday, Friday, and Saturday after the first Sunday in Lent ; and the first Wednesday and Friday, and Saturday after Whitsuntide ; and the first Wednesday, Friday, and Saturday after the feast of the Holy Cross, in September ; and the Wednesday, Friday, and Saturday after the feast of the Holy Cross, on the 13th of December, which falls in with the Advent fast.

And the Synod doth furthermore declare, That the Fast of our Lady's Assumption, which begins on the first of August, and lasts to the day of the festivity, and the fast that is called the Apostles' which begins on the first day after Whitsuntide, and lasts fifty days, notwithstanding they are holy and laudable, it wisheth they were not kept as they are by the Christians of this diocese, after the same manner as the ancient fasts are ; nevertheless, since they are observed by some and not by others, that there may be no scruples nor disorder, the Synod doth declare, that the keeping of them is not commanded under the precept of a mortal sin, though they may be kept out of devotion by those that have a mind to it, neither are people under any obligation to a Lent fare on these days ; and as to the three fasting days of the prophet Jonas, called Mononebo, which begins eighteen days before the first day in Lent, the Synod, out of respect to its antiquity and holiness, doth permit it to be observed with great strictness : but whereas people do assemble together in the churches on those days, there to eat the Nerchas that are distributed, the Synod, though it is not willing to oblige people to fast on those three days under the obligation of a mortal sin, doth nevertheless oblige them to a Lent diet at least upon them ; and the vicars shall be obliged to give notice to the people of all the fasts of the week upon Sundays, that so all may be warned to observe them.

DECREE XI.

THE SYRIAN CHRISTIANS' CUSTOM OF KEEPING LENT APPROVED
OF AND CONFIRMED.

The Synod doth approve of the holy and laudable custom observed by the Christians of this diocese, of eating neither eggs nor cheese, nor any thing made of milk, nor of fish, and

of abstaining totally from wine, and from their wives during the whole time of Lent; all which it desires them to continue to observe inviolably, as also to begin the fast upon the day after Quinquagesima Sunday; and some abuses being reformed, it doth declare, That fasting doth not only consist in people's abstaining from some sorts of meat, but also in their not eating so often as they may desire, the integrity of the precept of fasting obliging people not to eat above one meal a day; and that at hour appointed, and at night they that shall stand in need of it, and have an appetite to drink for their health's-sake, may eat a light collation, according to the permission of the church; but if they shall exceed either in the quality or quantity of the said collation, or eat oftener than twice after this manner, they do violate the fast, and sin mortally; and if through infirmity or weakness, they should break the fast upon any day, they shall not, as some imagine, be released by their having broke Lent once, from continuing the fast, but on the contrary, they shall be guilty of so many mortal sins, as there are days of obligation, on which they neglect to fast: they are also bound to fast on all the saints' days, though never so solemn, that shall fall in Lent, Sunday only excepted, upon which it is not lawful for any Christian to fast, as to which matter there are great abuses introduced into this diocese.

DECREE XII.

WHAT PERSONS ARE EXEMPT FROM FASTING.

The Synod doth declare, That, notwithstanding fasting is of great benefit, it doth not intend to oblige any that are under one and twenty, nor such as are very ancient, or weak, or sickly, nor women with child, nor those that give suck, nor those that cannot fast conveniently by reason of some hard labour they are obliged to, to fast any otherwise than by eating a Lent diet on fasting days, as to which too the weak and sick are excepted, who may at all times eat what is necessary to their health; and it shall also be lawful for women with child to eat whatsoever they long for, to prevent abortion.

DECREE XIII.

HEATHENISH ABLUTIONS CONDEMNED.

The Synod doth very much condemn what some ignorant

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observers of heathenish superstition imagine, viz. That if they do not wash their bodies betimes in the morning on a fast-day, their fast will be of no worth; and that if they happen to touch any of a base race, or a Naire, they must wash themselves to make their fast to be of any merit; and declares, that all such washings and superstitious touches, are commanded neither by God nor the church, and are no ways proper for Christians; and doth furthermore command the observers of all such superstitions to be punished severely by the prelate, as followers of heathenish vanities, condemned by holy mother church, earnestly desiring that all such things may be totally rooted out of the hearts of the very infidels in this diocese.

DECREE XIV.

CONSECRATED ASHES TO BE USED.

Notwithstanding the Synod doth approve of the laudable custom that has obtained in this diocese, of beginning the holy fast of Lent, upon the Monday following Quinquagesima Sunday: nevertheless in conformity to the usage of the universal church, it doth ordain and command, that on the Wednesday following, they consecrate ashes in the church, which shall be sprinkled on the heads of the people by the priest that celebrates mass, using these words, "Remember man that thou art dust, and that to dust thou shalt return," as he is directed by the Roman ceremonial, translated into Syriac, by the order of the most reverend Metropolitan, leading by this holy ceremony the faithful to a deeper repentance, for their sins, and a sense of their own vileness in that holy time; which ashes so far as it can be done, shall be made of the branches that were blessed the former year upon Palm Sunday, which is called *Osana* in this diocese, as it is likewise ordered in the said ceremonial, but at the same time the people shall be told that this is only a holy ceremony of the church, and not a sacrament.

DECREE XV.

FLESH NOT TO BE EATEN ON SATURDAYS, BUT PERMITTED ON
WEDNESDAYS.

That this bishopric may in all things be conformable to the customs of the catholic church, the Synod doth command all the members thereof upon pain of mortal sin, not to eat flesh

upon Saturdays, in memory of our Lord's burial; but eggs, milk, butter or cheese they may lawfully eat upon Saturdays, as also upon all fish days that are not fasts, and since the custom of not eating flesh on Wednesdays is not observed over the whole diocese, but only in some parts thereof, and that but by a few; the Synod doth declare, that albeit that custom is holy and laudable, and it were to be wished that it were universally observed by all Christians, it doth not think fit to oblige people thereunto upon pain of sin, so that all that list may eat flesh upon Wednesdays.

DECREE XVI.

FASTS AND FESTIVALS TO LAST FROM MIDNIGHT TO MIDNIGHT.

The Synod doth declare, That the obligation of not eating flesh on prohibited days, lasts from midnight to midnight, beginning at the midnight of the prohibited day, and ending at the midnight of the day following, so that the obligation of not eating flesh upon Fridays and Saturdays, begins at the midnight of Friday, and ends on the midnight of Sunday, and the obligation of ceasing from labour begins at the midnight of the said day, and ends at the midnight of Monday: being to understand that in beginning the fasts and festivities on the evening of the former, and continuing them to the evening of the latter day, they do conform themselves to the customs and rites of the Jews condemned by holy mother church, in which days and their observances are not reckoned from evening to evening, but from midnight to midnight.

DECREE XVII.

HOLY WATER TO BE BLESSED WITH HOLY SALT, AND USED WITH CARE.

Whereas it is the custom of the universal church, to have holy water at the entrance of the churches, that so the faithful by sprinkling themselves therewith, may have their venial sins pardoned, and the holy water that has been hitherto made use of in this diocese has not been blessed by the priest, nor by any prayer of the church, the sextons only throwing a little of the clay into it, that is brought by pilgrims from the sepulchre of St. Thomas, or from some other holy place relating to him, and where such clay has been wanting, the said sextons have thrown some grains of incense into it: whereupon without any further consecration, it has been

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esteemed holy : therefore the Synod doth declare, that such water is not holy, and that the faithful ought not to make use of it ; and albeit that all the earth of holy places, and of the sepulchres of saints approved of by the church, ought to be kept with much veneration, yet that the earth of the holy places belonging to St. Thomas, has not the virtue of such a consecration in it : for which reason it commands all priests to bless the said water, by throwing holy salt into it, according to the custom of the universal church, as is directed by the Roman ceremonial translated into Syriac by the order of the most reverend Metropolitan, according to the form whereof the true vicars shall take care to consecrate water, and every Saturday evening, or Sunday morning to furnish the water-pots therewith ; and upon Sundays the people being assembled, the priest being in his surplice and stole, but without his planet, shall before he begins mass, sprinkle the whole congregation, repeating the Antiphona, and the Prayer contained in the said ceremonial : and at masses at which the deacon and sub-deacon officiate, the deacon may repeat the Antiphona, but the prayer shall always be said by the priest. The vicars must also instruct the people at their entering into the church, to take holy water and bless themselves therewith, in the form of a cross, and to give over the saying the prayer to the impious heretic Nestorius, which they used to do when they took holy water as they entered into the church, the Synod condemning the same as heretical and blasphemous.

DECEE XVIII.

CHILDREN AND SERVANTS TO BE INSTRUCTED IN THE DOCTRINES
OF ROME.

Whereas the greatest part of the people of this bishopric are not instructed in the doctrine, and they that are, know only the Paternoster, and Ave Mary in the Syrian tongue, which they do not understand, and most of the children know not how to bless themselves, may the clergy themselves are ignorant thereof, not being able to say the commandments ; therefore the Synod doth command, that in all parish churches in the morning and evening, as the vicar shall think most convenient, one of the boys or the bellman shall ring the little bell to call the boys and girls together in the church, where being assembled, the vicar, or some other clergyman that he shall appoint, shall instruct them in the doctrine, that is to say, the sign of the cross, the Paternoster, Ave Mary, the creed, and the commandments of God, and the church, the

articles of faith, and other Christian doctrines in the Malabar tongue, that so all may understand them, and not in the Syriac, which the people do not understand, it being the custom of the church to teach the doctrine to children, and to the people in their mother tongue, and furthermore upon all Sundays and holydays, either before or after mass, the vicar shall teach the said doctrine in the congregation, that so all may be instructed therein, and shall also after having called the people together with a bell, teach it on the evenings of Sundays, and as for the churches that are in the heaths, the vicars shall give orders that the children, or at least such of them as are nighest to the church, shall upon a certain day of the week come to learn the doctrine, employing other persons to instruct the rest therein, and the schoolmasters that teach Syriac, or that teach to read and write, shall every day, before they begin school, repeat the said doctrine to their scholars in Malabar; neither shall any inferior orders, no, not the first tonsure, be given to children before they can say the whole doctrine in Malabar, in which they must be examined according to the holy Council of Trent; and in all churches there shall be a book of the doctrine in the Malabar tongue, for the instruction of children: which the Synod doth intreat the father rector, of the college of Jesuits of Vaipicotta, to order to be translated by some of that college, commanding all the churches of this diocese, as also exhorting all the Christians thereof at night to cause the said doctrine to be taught in their houses to their whole families, that so their servants and slaves may be instructed therein, and the confessors in their confessions must not fail to examine their penitents in the doctrine, and to exhort them to learn it.

DECREE XIX.

DIRECTIONS FOR SAYING THE AVE MARIA.

That the faithful Christians in this diocese may in their common prayer be conformable to the whole catholic church, they must not from henceforward say the Ave Mary, as they have been taught by the perfidious Nestorians, but must say it thus, 'Ave Mary full of grace, the Lord be with thee, blessed art thou among women, blessed is Jesus the fruit of thy womb; holy mother of God pray for us sinners, now, and at the hour of our death, amen, Jesus.' And in this form it shall be inserted into all the prayer-books of this diocese.

DECREE XX.

COMMANDS ALL TO BOW AT THE NAME OF JESUS.

Whereas the Christians of this diocese do not shew the least reverence to the most holy name of Jesus when it is mentioned, which ariseth from the false doctrine of the Nestorian heretics, who do impiously assert, that it is not worthy of reverence, being the name of a human person, teaching falsely that there are two persons in Christ, therefore since that divine name contains in it so many divine mysteries, being the name of our redemption, and the name above all names, "At which," St. Paul saith, "every knee in heaven and in earth, and below the earth ought to bow," the Synod doth command, that as often either in the Gospel or prayers of the mass, or offices, or any where else that name is mentioned, all people do reverently bow their body, whether they be sitting or standing, and the clergy and other Christians, having their caps on shall take them off, and the vicars and preachers must not neglect to put their people frequently in mind thereof; and whereas the name *Lyo* is the same with the most sweet name of Jesus in the Malabar language, and is commonly given to children in baptism; the Synod doth strictly prohibit the giving of that name to any body for the future, commanding all that are called by it, to take another name in confirmation, or at any other time, it being a great irreverence for any one to be called by so high and divine a name.

DECREE XXI.

MATINS AND PROCESSIONS ORDERED ON CHRISTMAS EVE.

Whereas it is necessary that the feast of Christ's nativity should be celebrated with great solemnity and uniformity through the whole catholic church; the Synod doth command that on the eve of that festivity, all the clergy and people do assemble together in the church, there to say the matins, with the greatest solemnity possible; and that after they have done these prayers, which shall end about midnight, they shall make the customary procession, which being over, a solemn mass shall be said, with all possible festivity, after which the priest may say a mass at break of day, and a third at the usual time of mass; for the priest must know, that for the greater solemnity of this festival, they are permitted to say three

masses upon it, that is, one at midnight, one at break of day, and a third at the ordinary time; or being private masses, all three together after break of day, but being public, shall be all said in the formentioned order; neither shall they after the first two take the lavatory, but after having received the blood, shall go on with the mass without taking the lavatory, that so they may be fasting to celebrate the third; and they shall be very careful to have the cups well scoured, and their fingers washed clean with water, which shall be preserved in a particular vessel in order to its being afterwards either thrown into a pond, or poured under the altar, or into the baptismal water that is in the font; and if any priest through carelessness should in either of the two first masses take the lavatory, after that it shall not be lawful for him to say any more, because the mass is not to be celebrated but fasting, which the taking of the lavatory breaks.

DECREE XXII.

ECCLESIASTICAL VESTMENTS TO BE USED IN THE SACRAMENTS.

The Synod doth command, that the priests in the solemn administration of the sacraments of baptism, matrimony, and extreme unction, or when they administer the holy eucharist without the mass, for the greater decency and reverence for what they are about, do wear a surplice with a stole about their necks: and whereas hitherto there has been no such thing as a surplice in this bishopric, the most reverend Metropolitan having been pleased to provide such vestments as are necessary in this bishopric, no vicar shall go from hence without taking a surplice along with him, which he is to wear in the administration of the holy sacraments, wherein the Synod commands them likewise to use the rites and ceremonies prescribed in the Roman ceremonial, which the said lord Metropolitan has commanded to be translated into the Syriac and to be kept in all churches, which contains the forms of baptizing, of anointing the sick, of marrying, of sacramental absolution, with the customary prayers therein; of administering the holy sacrament of the altar, of the exorcisms of the church, for people possessed with the devil, the blessings of holy water, of ashes, of chains and branches, as also the form of burying the dead, old and young, and of reconciling churches and churchyards. Which books being bound, shall be kept in all churches; neither shall any priest presume to apply them to his own private use, or to take them out of the church: and the Synod doth earnestly recommend it to the rector of the

college of the Jesuits of Vaipicotta, to have always some of these books translated by some of the said college by him, in order to the supplying of the necessities of these churches.

DECREE XXIII.

CANDLES TO BE BLESSED ON STATED DAYS.

The Synod desiring that this church may in all things be conformable to the holy Roman and whole Italian church, doth command, that on the second of February, being the day of our lady's purification, before mass, the wax candles which are in the church, be blessed, as also all the candles that shall be brought by the people out of devotion, according to the Roman ceremonial, translated into Syriac; and after the public and solemn benediction is over, there shall be a procession in or round the church, in which all the clergy shall carry blessed candles lighted in their hands, as the people shall also do that have any, in memory of the mystery of our Lord Jesus Christ, the divine light and splendour of the Father, first entrance into the temple, there to offer himself to his Eternal Father, clothed with our humanity: so likewise upon the Monday, Tuesday, and Wednesday before the feast of our Lord's holy ascension, in the morning, either before or after mass, there shall be a procession in the church, or where the vicar shall appoint, in which the Litanies shall be said according to the customs of the church, which shall also be translated in the said Roman ceremonial, expunging the names of all the heretics, who according to the custom of the Nestorians, were commemorated in this church; and it is the desire of the Synod, that the use of the said Litanies be brought into this church to be read in their necessities, or when they desire to implore the divine mercy.

DECREE XXIV.

COMMANDS ENTIRE REST FROM WORK ON THE SABBATH.

The Synod being informed, that in the remote parts of this bishopric, as well towards the south, as towards the north, the Christians that dwell in the heaths are guilty of working and merchandising on Sundays and holydays, especially in the evenings, doth command the vicars to be very vigilant in this matter, and to admonish and reprehend all that they shall find so doing; and if after three particular admonitions, they shall

not reform, they shall after that be thrown out of the church, and have the casture denied them ; neither shall any priest go into their houses until they have yielded obedience.

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DECREE XXV.

CHURCHES TO BE DEDICATED HENCEFORTH TO NONE BUT
ROMAN SAINTS.

Whereas in this diocese there are many churches dedicated to Marxobro, and Mar Phrod, who are commonly styled saints, of whom there is nothing known, only it is commonly said, 'That they came into these parts and wrought miracles, and returned afterwards to Babylon, from whence they came, others affirming that they died in Coulon, there being nothing writ of them that is authentic, neither does it appear that they were ever canonized by the church ; but on the contrary, since they came from Babylon, there is just cause to suspect that they might be heretics ;' wherefore the Synod doth command, that all the churches which are dedicated to them, be dedicated to all the saints, and that the festivities used to be kept to their honour, and the Nerchas that used to be given upon their days, shall be given on All Saints' day, being the first of November : and for the future there be no more churches dedicated to them, churches and festivities being never to be dedicated, nor prayers made to any but to saints canonized and approved of by the church.

DECREE XXVI.

DIRECTIONS FOR THE KEEPING OF THE POOR'S BOX.

Whereas experience has demonstrated that many churches have been robbed by reason of the poors' box being kept in them and not opened in many years, no not when the necessities of the church did require it ; therefore the Synod doth command, that in every church upon the first of January there be chosen four substantial and conscientious men to be overseers of the poor, and to take care of the church, who at the end of the year shall open the poors' box and take out all the alms they find therein, which shall be put down in a book by one of the four overseers, and the said alms shall be afterwards put into a chest locked with thres different keys, which shall stand in any one of their houses as they shall agree, of which keys the vicar shall have one, and the other two the two over-

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seers, who are not the scrivener, or in whose houses the chest is not kept: he that's the scrivener shall also have a book, in which he shall set down the expenses of the said alms, how much has been laid out upon the fabric of the church, and in the reparation of the walls and roof, how much in adorning it, and in necessary linen, and in pictures, and in keeping it clean: and whensoever there is any great extraordinary expense, it shall not be made without the consent of the four overseers, according to custom; neither shall the chest be opened but when they are all five present, or some one in the place of him that is lawfully hindered; and when new overseers are chosen, the old ones shall deliver the said chest to them, for which the elect shall give a receipt, that so it may always appear how much has been received and how much is remaining: and the prelate in his visitation shall look over the said books and inform himself of the expenses, and may order the alms to be disposed of as he shall think fit and necessary. And the Synod intreats the most reverend Metropolitan to see that this decree be put in execution at the visitation he intends to make, it being a thing of great advantage to the churches.

DECREE XXVII.

CAPIARS TO BE APPOINTED TO KEEP THE CHURCH CLEAN.

Whereas most of the churches of this diocese are kept very nasty, being full of dust and cobwebs, for want of an officer to keep the church clean, therefore the Synod doth command, that the overseers appoint a capiar, who shall be paid out of the alms, for sweeping the church and keeping clean the lamps and candlesticks; and the capiar shall take care that the church be swept at least three times a week, and there be always one lamp at least lighted before the high altar, and the vessels wherein the lamp-oil is kept, without they be so small as not to be seen, shall not be kept in the church, nor the bategas or kettles, nor any thing else that is indecent, but shall be kept in the capiar's or overseers' houses, that so the church may be kept clean and decent.

DECREE XXVIII.

THE VESSELS AND CHURCH-PLATE TO BE SECURED IN CUPBOARDS
OR CHESTS.

The Synod doth command, that in all vestries of churches

there be cupboards and chests with locks, to keep the cups, corporals, and ornaments in; and where there is no vestry, until one shall be built, they shall be kept somewhere in the church; except in the heaths, where the churches are in danger of being robbed, where the vicars shall keep them in their houses, and shall by no means leave any of them upon the altars, as has been the custom, which was the occasion of the ornaments being so dirty, and of the altars being so much out of order: and whereas most of the chief chapels are extremely dark, they shall take care to have windows opened, and fortified with iron to let in air and light, which must nevertheless be so contrived, that the heathens when they come may not see the divine mysteries through them.

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DECREE XXIX.

COMMAND RESPECTING IMAGES, PULPITS AND BELLS IN ALL THE CHURCHES.

Whereas almost all the churches of this diocese are without pictures, which was the effect of their being governed by Nestorian heretics, who do not allow of the healthful use of sacred images; therefore the Synod doth command, that in churches that are finished, the first work that shall be done after that of the baptismal font out of the alms of the parish, shall be to set up some images, according to the directions of the prelate, who shall always be consulted about every picture; and after that of the high altar is once set up, if the church has any side altars, they shall also have images set up in them, and on every altar besides an image, there shall be a cross or some matter or other set up; and in all churches that are large enough, and yet have no pulpits, pulpits shall be erected for the preaching of the word of God; and they shall also put bells in their steeples to be rung at meet times, and to call the people to church, which shall not be hung within the church, where besides that they cannot be rung as they ought to be, they do take up too much room; and in places where there is danger of having their bells stolen, they shall have their steeples fortified and shut up after the manner of towers; and where the kings and brahmins of the pagods will not consent to their having a building higher than the church, which often happens through their imagining that the pagods are made melancholy by the hearing of such bells; they shall hang them within the church but at such a height, that they may ring them without touching them with their hands, and that they shall take up no room below in the church; and in those

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churches where they have no bells, the Synod grants licence until such time as they can procure some, to make use of boards, as they have done formerly, to call the faithful together, and to give the signal at the mass.

DECREE XXX.

CAUSES THAT DEFILE A CHURCH, AND HOW TO BE PURIFIED.

The Synod doth teach and declare, that by ancient right always observed in the church, churches may be so violated in certain cases, that it is not lawful to celebrate in them, nor to bury the dead until they are reconciled, which through the ignorance of the canons has not hitherto been observed in this bishopric; the cases are, when human blood is injuriously shed in the church, or there is a natural cause given of such shedding, or of death; as if one has a mortal wound given him in the church, or a wound that fetches blood, notwithstanding the wounded person shall be got out of the church before any blood is shed; but if the wound was given without the church, notwithstanding the blood thereof should come to be shed therein, the church is not violated thereby; and by a wound that is injuriously given in the church, whereby blood is shed, though the wound should not prove mortal, the church is violated. The second case is, 'si semen voluntarie effundatur intra Templum, etiam si id fiat per copulam conjugalem:' the third is, when one that is excommunicated is buried in the church; the fourth, when an infidel is buried in it; in which case the church is not only to be reconciled, but the walls are also to be scraped: the fifth is, when the church has been consecrated or blessed by a bishop that was publicly excommunicated; in all which cases the church is to be reconciled, which reconciliation being to be done to a church that was consecrated by a bishop, none but a bishop can perform it: but having been only blessed by one, or by a priest, the vicar may perform the reconciliation, according to the form, and with the prayers and ceremonies contained in the Roman ceremonial translated into Syriac; and it is to be observed, that when a church is violated, the churchyard that belongs to it is violated also, if they are not at some distance the one from the other; but when the churchyard is violated in any of the forementioned cases, the church it belongs and is joined to, is not violated thereby.

DECREE XXXI.

THE SICK FORBIDDEN TO LIE IN THE CHURCH.

It being of mighty moment that consecrated churches be had in great reverence; and whereas in this diocese it is a common thing for sick people out of devotion to lie in churches with their wives and families for several days, hoping thereby to be cured of their distempers, which cannot be done without many services; wherefore the Synod doth command, that no person whatsoever, though never so sick, do lie in the church with his family, the time of war only excepted, but the sick having performed their devotion, shall lie at home at their own houses, or if they shall desire it may lodge in some houses that are near to the church, or in the porches thereof, but by no means within the church.

DECREE XXXII.

THE DEAD TO BE BURIED IN HOLY GROUND AND BY A PRIEST.

Whereas there is a great neglect in carrying the corpse of those that die in the heaths to the church, which are sometimes buried without a priest, and in unconsecrated earth; wherefore the Synod doth command, that the kindred, or those in whose houses Christians do die, do carry their corpse, how far soever they may live off, near to the church, where the vicars shall go to fetch them, with the cross of the church, and in their surplice and stole, praying all the way they go with the rest of the clergy, and inter them, which all, though never so poor, shall be obliged to do: and if at the time when they bring the corpse they shall meet with no priests in the church, they shall then assemble as many Christians together as conveniently they can, and bury the corpse in the church-yard, praying for their souls with Christian charity: and whosoever shall neglect to bring their dead to the church, and shall bury them in profane ground, shall be severely punished by the bishop.

DECREE XXXIII.

HOW TO INTER THOSE WHO DIE OF THE SMALL-POX.

Whereas the Small-Pox is looked upon in these parts as a

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very dangerous and infectious distemper, for which reason a great many Christians dying thereof are not carried to the church, nor buried in holy ground; therefore the Synod doth very much recommend it to the vicars to take order, that the corpses of such as die of that sickness may be brought with due caution to the church-yard, where they with the rest of the clergy at some distance are to recommend them, and pray for them, as they do for others, and to see them interred: all which Christian charity will teach them to do, according to the obligation of their office.

DECREE XXXIV.

NO CHURCH IS TO BE DEDICATED TO A SECOND SAINT, WITHOUT APPOINTING ANOTHER FESTIVAL FOR HIM.

The Synod doth order that no town or village, wherein there is a church dedicated to any saint, shall dedicate the same to any other, or if they do, they shall appoint another Orago, or wake, so as to have two festivals to prevent those emulations that are common in these parts. The Synod also condemns the ignorance of those Christians who imagine that they do an injury to a church, in dedicating a new one in the same country to a different saint, from whence it is that all the churches in the same country are as it were called by the same name, and doth furthermore command, That upon the Orago's of churches where there are sermons, people having no sermon in their own parish, do repair thither, that so there may be no division among churches, to the prejudice of charity and Christian unity, as the Synod is informed there is in many places, all which it is desirous to remove, as not becoming Christians, and for the further service of the church commands fraternities to be erected, but especially for the festivities, by which means such things as are necessary for the church may be greatly advanced.

DECREE XXXV.

GENTLENESS TO BE USED IN THE CONVERSION OF INFIDELS.

The Synod doth very much recommend it to the vicars of churches, and other priests to labour much in the conversion of Infidels, and that by just and gentle methods, namely, by the preaching of the Gospel to bring them to the catholic faith, and to omit no opportunity of instructing as well the

Naires as the Chegoss, or baser sort of people in the knowledge of the truth; but above all, the poor malleans who live in the heaths, who as the Synod is informed, are less wedded to their errors, particularly that of the adoration of idols, and are much better disposed to receive the evangelical doctrine than others; and whensoever any infidel is converted, the priest shall advise the prelate thereof, that he may take such order therein as he shall judge most convenient, and to be most for the service of Christ, earnestly entreating that the conversions that are begun in some parts by the most reverend Metropolitan, may be carried on by the clergy of this diocese, by providing themselves continually of such priests as are fit to advance the same, and wherever there is any considerable number of converts, they shall immediately build churches, and appoint vicars to take the cure of their souls.

DECREE XXXVI.

ALL THE POOR WHO DESIRE IT ARE TO BE BAPTIZED.

Whereas the Synod is informed, That the meaner sort of people are much better disposed to receive the faith than the Naires, or nobles, and being extremely desirous to find some way whereby such well disposed people may be made Christians, so as to assemble together with the old Christians, (as why should they not, since they all adore the same God, with whom there is no distinction of persons, and are all of the same faith, and do all use the same sacraments?) and whereas after mature deliberation, and having oftentimes recommended the matter to God, and conferred about the most proper methods for the effecting of it in the congregations, we have not been able to find any that are effectual, by reason of the heathen kings and lords to whom all the Christians in these parts are subject, who, if they should observe that we withdraw their common subjects from their religion, would correspond with us no longer to the loss of the trade and commerce we do at present maintain with them, all which being observed by the Synod, it doth command that if any of the poorer sort of people shall desire to turn Christian, that they be received to baptism, and the prelate shall be advised thereof, that he may give order for the building of distinct churches for them, and may appoint priests to take the cure thereof, that so the meaner sort of people may not have the gate of Christianity and salvation shut against them, as it has been hitherto in this church; and in case they have not a church to themselves, they shall then hear mass without

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doors in the porch, until Christ shall provide some better way for them, and the heathen kings shall be brought to allow the mean people that turn Christians to be esteemed as noble, upon the account of the relation that all Christians stand in to one another : and the Synod doth beg it of his majesty, the King of Portugal, that by means of the great power he has in these parts, he would procure this privilege of the kings and lords of Malabar.

DECREE XXXVII.

ALL TO BE TAUGHT TO CROSS THEMSELVES FROM LEFT TO RIGHT.

The Synod being desirous that the Church of the Serra, should in all things be conformable to the Latin customs, or holy mother Church of Rome, unto which see she has now yielded a perfect obedience, and whereas in the Roman Church, the custom is to make the sign of the Cross and Blessings from the left to the right, so that in saying, " In the name of the Father, and of the Son, and of the Holy Ghost," they put their hand on their forehead, and after that descended to their breast, where after having crossed themselves, they go next to the left shoulder, and from thence to the right, thereby signifying among other mysteries, that by virtue of the cross of Christ the Son of God, we are translated from the left hand, the place of reprobates, to the right, the place of the elect ; and the custom of this diocese is to make the said sign from the right to the left ; wherefore the Synod doth command that all children and all other people be taught to cross and bless themselves from the left to the right, according to the Latin custom, which shall also be observed by the priests in the blessings they give to the people, and in the crosses they make in the holy sacrifice of the mass, and the administration of the other sacraments.

DECREE XXXVIII.

BISHOPS TO SEE TO THE EXECUTION OF WILLS.

The Synod doth declare, That the execution of last wills lawfully made by deceased Christians does by the canon law belong to prelates and bishops, who are to take care that they be observed ; and that whatsoever Christian has made a will that is valid according to the custom of the place, if it is not

complied with in a year after the death of the testator, the bishop shall by censures, and other penalties, if found necessary, constrain the heirs, or others, whose duty it is to fulfil the same.

DECREE XXXIX.

BURIAL SERVICE TO BE PERFORMED FOR ALL THAT DIE
PENITENT.

Whereas it often happens that persons dying who were under the scandal of having committed some grievous sin, though never proved upon them, are upon that account denied the prayers, and other offices of the dead, especially if they desired confession, and were confessed at their death, which is contrary to the order and custom of the church, which deprives none of her public prayers, but such as die excommunicate, or in the act of some mortal sin, without having given any sign of contrition: Therefore the Synod doth command, that whatsoever sins one may have committed, if the censure of excommunication was not annexed to them; or unless the person died in the very act of some mortal sin, without giving any sign of contrition, or slowly in his bed, without desiring to be confessed, or to have a priest called to him to that effect, as is appointed by the decrees of the sacrament of penance, they shall pray and perform the office of the dead for him, and bury him in holy ground with the same prayers they do other people.

DECREE XL.

A GENERAL LICENSE GRANTED TO THE JESUITS.

The Synod having thanked the Jesuits of the College of Vaipicotta in this diocese, and of the other residences, for the pains they have been at in instructing the Christians of these parts, does for the greater benefit of the souls of the said Christians, grant license to the said religious, as well of the college, as of their other greater residences to preach and hear confessions, and administer the sacraments in all churches wherever they come, without standing in need of any further license, the sacrament of matrimony only excepted, which it shall not be lawful for them to administer without leave from, or at the request of the parish priests, commanding all vicars and curates of churches, and all the people to receive the said fathers cheerfully, and to entertain them with great kind-

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ness and thanks, for the great trouble they are at in travelling continually over the mountains only for the salvation of their souls, and rejoice to learn from them how to administer the sacraments, and to have their flocks instructed by them in all such doctrines as are necessary to their souls; and their vicars shall oblige their people to come to church, to hear them, whenever they preach, the Synod being very confident, that the said fathers will exercise all the said functions in great love and charity with the parish, and all the other priests of the church.

DECREE XLI.

THE SYRIAN CHRISTIANS TO BE BOUND BY THE CONSTITUTIONS
OF GOA.

Whereas the Constitutions of the Bishopric of Goa have been received in the provincial councils thereof, and have been ordered to be observed through the whole province, of which this church being a suffragan, is obliged by the said councils, and to which this Synod yielding a due obedience, doth command, That in all things that can be observed in this bishopric, or concerning which there is no provision made in this Synod, the said constitutions be kept and obeyed, and doth likewise command, That appeals whensoever made from sentences given in this bishopric to the Metropolitan, such appeals being made in such cases wherein the canons allow them, shall be granted; nevertheless not intending hereby to alter anything in that mild method of the prelate, and four or more persons composing matters amicably to the prevention of many discords; but if the parties shall not submit to such determinations, but will appeal to the Metropolitan, it shall not be denied them, being done in due form.

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Of the Reformation of Manners.

DECREE I.

ALL SUPERSTITIOUS CUSTOMS TO BE ABOLISHED.

Whereas of all the evil customs that are to be rooted from among the faithful, those are the most dangerous which have

something of the heathen superstition in them, of which this bishopric is full; therefore the Synod desiring that all such customs were totally extirpated, that so Christians may enjoy Christianity in its purity, doth in order thereunto command, that all superstitious washings which are by some most superstitiously practised as holy ceremonies be utterly abolished, such as the washing of dead corpses the day after they have given a dole, reckoning it a sin to neglect such washings, the making of circles with rice, into which they put the parties that are to be married, having given rice before to children, as also the taking a thread out with great superstition when they cut a web of cloth, and the taking two grains of nele back again, after they have sold and measured it: all which heathenish vanities the Synod totally prohibits, commanding all that shall use them hereafter to be severely punished.

DECREE II.

EXPLAINS IN WHAT CASES CHRISTIANS MAY TOUCH HEATHEN AND INFERIORS.

Though it would much rejoice the Synod to see the superstitious and absurd customs of the heathen Malavars of the better sort not mixing with the lower, and of having no communication or correspondence with those that have but touched any of them, totally abolished among the Christians of this bishopric; yet forasmuch as the Christians thereof, by reason of their being subject to infidel princes, whom they are forced to obey in all things, wherein the faith is no ways concerned; and that Christians, if they should but touch those of the baser rank, could not after that, according to the laws, have any trade or communication with the better sort of people, and so would not be able to live among them; for which reason the Synod doth declare, That the custom of not touching any of the baser sort, being observed only in compliance with the heathens, and looked upon as a superstitious heathen vanity, and not voluntarily observed, is no superstition, nor for the above-mentioned reasons any matter of scruple, and that Christians may in all places thus lawfully observe it, where there are Naires or any of the better sort, or where it is likely they may be, or may come to hear of it: but in all places where these causes do not concur, or in secret, or among the Portuguese, this superstition cannot be observed without doing a great injury to their consciences; on the contrary, the Synod doth admonish all the faithful to receive all such with great love and charity, though never so

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poor and mean, and especially if they are Christians, knowing that there is no distinction of persons with God, who is Lord of all: and albeit they do not touch the base sort of people upon the forementioned account, yet if they should happen to touch any of them, they shall not wash themselves thereupon, that being a thing that can never come to the knowledge of the heathens, and would therefore be a manifest superstition; those also that will not touch the Naires, or if they should, do wash themselves, which, as the Synod is informed, is what the Christians in the Southern parts do observe, where the forementioned impediment is not among the heathens, who are rather scandalized by such a contemptuous carriage: therefore the Synod doth command all that shall be found guilty of forbearing to touch such, or having touched them, shall wash themselves, to be severely punished as superstitious followers of the heathen customs, and commands the preachers and confessors to admonish them thereof in their sermons and confessions.

DECREE III.

FORBIDS HEATHENISH PURIFICATIONS.

The Synod being informed, that in some parts when any one of the baser sort do but touch the cisterns of Christians, that Christians do Disempolear, or Purify them, by performing certain ceremonies after the manner of the heathens, which is very contrary to the purity of the Christian religion, being an intolerable superstition, doth with great rigour command those that make the said Disempoleamento, or Purification, or use the said ceremonies, to be thrown out of the communion of the church, and to be denied the casture during the prelate's pleasure, or at least for one year, and to be punished with the penalties that such ceremonies do deserve.

DECREE IV.

FORBIDS ATTENDANCE ON HEATHEN FESTIVITIES.

Whereas in the feast of the heathen, called Ona, which is celebrated in August, in which they go out one against another with bows and arrows, and other arms, in which conflicts some are killed, and more wounded; and some Christians, unmindful of their obligations, living among them, and communicating much with them, do go forth with them, and armed as they are to the said feasts, and are thereby liable to

the same disasters : therefore the Synod doth command all the faithful Christians of this bishopric, in holy obedience, and upon pain of excommunication, not to presume to resort to this or any other heathen festivity, though there should be no ceremony belonging to a pagod therein ; forasmuch as all such feasts are dedicated to the said pagods, and are celebrated and observed to their honour and veneration ; which is the rather to be forbore in this of the Ona, by reason of the danger of death that there is probably therein, the heathens superstitiously imagining that all that die in that occasion, go immediately to heaven ; but Christians shall only observe their own holy festivities among themselves, and that with a due moderation and decency, as becomes the professors of the law of Christ ; without having any thing to do with the superstitious festivals of the heathens, which are dedicated to the honour of the devil, and if any Christian shall die in the said heathen feast, he shall be denied ecclesiastical burial.

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DECREE V.

DIRECTIONS FOR WOMEN AFTER CHILD-BIRTH.

Faithful Christians must not only avoid the ceremonies and superstitions of the Heathens, but the Judaical rites and ceremonies also, which were all abrogated by the sufficient promulgation of the Gospel ; for which reason the Synod, though it doth very much commend the holy custom of carrying children to church forty days after they are born, to offer them to the Lord, in imitation and praise of what was done by our lady the most holy Virgin ; nevertheless it condemns the separating of women for the said forty days after the birth of a male, as if they were unclean so as not to suffer them to enter into the church, imagining they would sin in doing it, and eighty days after the birth of a female ; both which are Jewish ceremonies, that are now abrogated, and not only useless but prejudicial, and as such, the Synod doth totally prohibit the observance of them ; declaring, that if women have health and strength sooner, they shall be obliged to go to church to hear mass upon Sundays and holydays : and after forty days they may, according to their custom, carry their sons to church with devotion, understanding that there is no precept of the church for it, but that it is only a pious devotion of faithful women that are willing to make such an offering of their sons to God in imitation of the most holy Virgin Mary, the mother of God, taking her for the intercessor of the children thus offered to God both for spirituals and temporals.

DECREE VI.

AGAINST CONSULTING WITCHES AND FORTUNE-TELLERS.

One of the greatest sins in the sight of God, and which he has always prohibited and punished above all others, is, The consulting of witches, and such as hold a correspondence with the devil; wherefore the Synod being informed that a great many Christians of this bishopric, and especially among those that live in the heaths, by reason of the communication they have with infidels, and their having so many witches and Fortune-tellers about them, when they intend to marry, have recourse to such people to know what success they shall have, governing themselves so much by what they are told, as to break off matches after they are concluded, and to make new ones at the pleasure of the said witches; as also when they are sick, that they send for such people to perform some ceremony whereby they hope to have their health restored; and at other times to help them to children, and to discover thefts, and for several other purposes; all which are things repugnant to the Christian religion, Doth command all Christians convicted of having consulted any of the said witches for these or any other purposes, to be thrown out of the church; neither shall any priest go to their houses or give them the casture, during the prelate's pleasure, or for one year at least, and shall be punished with such other penalties as the ceremonies they performed and consented to shall deserve.

DECREE VII.

AGAINST WITCHCRAFT AND CONJURING.

The Synod being informed, that some wicked Christians are not content only to go to witches to consult them, but do furthermore send for them to their houses, where they join with them in the invocation of their pagods, and in making offerings and sacrifices to them, in killing dogs, and performing other ceremonies, that are contrary to the faith, namely, one which they call 'Tollicanum, Ollicanum, Bellicorum, Conum,' which they do often publicly to the great scandal of Christianity, as if they were not Christians, and at other times permit the heathens to perform them in their houses, doth command in virtue of holy obedience, and upon pain of excommunication to be *ipso facto* incurred, that no Christian shall presume to perform any of the said ceremonies, or consent to

the performing of them in their houses, and that all that do transgress therein, shall be declared excommunicate in the church, until they shall beg for mercy, and have undergone condign and public punishment in the church, and though upon their repentance appearing to be true and sincere, they may be absolved, yet they shall not have the casture given them, neither shall any priest go to their houses in two years, save in case of peril of death; and they who shall go to offer any thing to a pagod, or shall make any vow to one, shall be punished after the same manner, and with the same penance, and shall incur excommunication *ipso facto*, in all which matters the vicar must be very watchful for the prevention of all such idolatries.

DECREE VIII.

AGAINST DIABOLICAL CHARMS.

A great many ignorant Christians of this bishopric being unmindful of the purity of their Christian obligations, do carry notes about them which have been given them by witches for the cure of their distempers, hoping for relief from their virtue, hanging them likewise about the necks of their cattle to keep them well, and putting them in their orchards to increase the fruit, and communicating them to several other things for various effects; all which the Synod detesting as diabolical, doth command all that are guilty thereof to be severely punished by the prelate, and all vicars not to permit any such offenders to enter into the church, nor to give them the casture, and no priests to go to their houses, and they shall be compelled to deliver all such notes to their vicars to be torn, and all that have used any of them, though they should never do it more, shall be punished for the space of six months with the said penalties.

DECREE IX.

REGULATES THE INTEREST OF MONEY.

The onzena, or practice of usury, is a grievous sin in the sight of God, and is very much condemned in the Scriptures, Christ commanding us "to lend to others, hoping for nothing again," and the Synod being very much troubled to find the greatest part of the Christians of this diocese entangled therein,

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through their ignorance of what gains are lawful, and what are not, and of what may be kept, and what ought to be restored, doth therefore admonish in the Lord, all faithful Christians to consult the learned about these matters, giving them an account of all their contracts, in order to their being rightly instructed as to what they may lawfully take for money they have lent out. And the Synod doth furthermore declare, that according to the best information it has received, the interest of money in Malabar is ten per cent. and whatever is taken more, if the principal runs no risk is onzena, or usury, and as to the ten they shall likewise consult the learned, to whom they shall declare how money may be improved in the place where it is lent, that so they may be able to tell them, whether it be lawful for them to take so much, for it may happen that in some places, there will not be so much to be got by the negotiating of money, which must make such an high interest to be there unlawful, and whosoever shall take more than ten per cent. if his principal runs no risk, after having been three times admonished by the prelate or vicar without amendment shall be declared excommunicate, and shall not be absolved until he has dissolved the said contract.

DECREE X.

AGAINST EXTORTION.

The Synod doth condemn the taking of one per cent. by the month, where the principal runs no risk, being secured by a pledge, and of two per cent. by the month, if the one is not paid punctually, such contracts being very unjust and manifest onzena, or usury, so that neither the want of a pledge, nor anything else can justify the taking of two per cent. by the month, if the principal is not in danger, all which contracts the Synod doth prohibit, and the vicars to give their consent to any such, and where they are made to dissolve them, compelling all that are faulty therein by penalties and censures if it shall be found necessary: the Synod doth furthermore condemn their calling all gain arising from money, onzena, because it gives occasion for some to imagine that all such gain is unlawful, and notwithstanding such gain is lawful, and may be justly taken in several cases, to scruple the taking any.

DECREE XI.

FORBIDS CONCUBINAGE.

Whereas there are great numbers of Christians who for want of having the fear of God and the church before their eyes, do cohabit publicly with concubines, to the great scandal of Christianity; the vicars shall therefore with great charity admonish all such offenders, three times declaring to them, that if they do not reform, they must declare them excommunicate, and if after so many admonitions they do not turn away their concubines, they must be excommunicated until they are effectually parted, and be punished with other penalties at the pleasure of the prelate, according to the time that they have lived in that sin, and when it shall so happen that their concubines are their slaves, they shall constrain them not only to turn them out of their houses, but to send them out of the country where they live, that there may be no more danger of their relapsing, which shall be likewise observed as to all other women where there is the same danger.

DECREE XII.

AN ADMONITION TO MASTERS AND PARENTS.

The Synod doth very earnestly recommend it to all masters and fathers of families, to be very watchful over the lives and manners of their slaves and servants, and the rather for having been informed, that most of the black women belonging to Christians in this bishopric do lead very ill lives in being public whores, and known to be such by their masters, never going to mass or confession, and being totally ignorant of the Christian religion, their masters taking no care to have them instructed therein, or of the good of their souls, notwithstanding the obligation they are under of doing it, St. Paul having told us, that "he that does not take care of his family, is worse than an infidel." Wherefore the Synod doth very much recommend it to the vicars of churches to be very watchful over, and to make diligent inquiry into the lives of the slaves that are in their parishes, and as they shall see occasion to exhort their masters, and oblige them not to suffer their slaves to live in a sinful state.

DECREE XIII.

FORBIDS THE BUYING AND SELLING OF CHILDREN.

Whereas several poor wretched Christians following the custom of the heathen among whom they live, when they find themselves pinched with any want, do, contrary to all right and reason, sell their children : wherefore the Synod doth in virtue of obedience, and upon pain of the greater excommunication, prohibit all Christians to sell their children, or any of their kindred, no not to other Christians, and doth under the same precept and censure forbid all Christians to buy any such, or to keep them as slaves, except when they see parents so far despise this prohibition, as to be ready to sell their children to infidels, in which case they may buy them to keep the Christian children from coming under the power of heathens, whom nevertheless they shall not keep as slaves, but shall forthwith signify what they have done, to the prelate, that he may take such course therein, that the buyer may have his money, and the child its liberty, and the seller may be punished : all that shall buy such children in any other case, as well as those that sell them, shall be held excommunicate until they have effectually dissolved all such bargains ; and if the child do happen to be made an infidel, he that sold it shall not be absolved until he has ransomed the said child, or at least until the vicar and people are satisfied of his having done all that he is able to have redeemed it, and the Synod doth furthermore recommend it to the vicars and curates of churches, and to all Christian people, that whenever any such thing happens, they do all that is in their power to recover such children, and to ransom them whatever it cost, by contributing money towards it, and by complaining thereof to their kings, and advising the prelate of it, leaving no means untried to rescue such children, that so they may not be bred up infidels.

DECREE XIV.

APPROVES OF GIVING TO THE CHURCH THE TITHE OF THEIR WIVES' PORTION, &c.

The Synod doth approve of the laudable custom of this diocese of men's giving the tenth part of their wives' portion, when they are married, to the church ; as also of that making a repartition of the said alms betwixt the fabric of the church

and the priests thereof; and whereas this custom does not obtain all over the diocese, and especially in the southern parts, the Synod doth intreat and command all people to conform themselves to the same, and willeth that the people among whom this custom is not as yet introduced, may be obliged to it by their procurators, there being no reason, since it is observed in the greater part of this diocese, why it should not be established all over it.

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DECREE XV.

THE DISPUTES OF CHRISTIANS TO BE DECIDED BY THE BISHOP.

Whereas by the ancient custom consented to by the infidel kings of Malabar, the whole government of the Christians of this bishopric, not only in spirituals but, temporals also, is devolved to the church and the bishop thereof, who is to determine all differences that are among Christians, and that some, dreading the justice and judgment of the prelate in their controversies, do without any fear of God, carry them before infidel kings and their judges, who are easily bribed to do as they would have them, to the great prejudice of Christianity; the said kings taking occasion from thence to intrude themselves into the affairs of Christians, by which means, besides that they do not understand such matters, being tyrants and idolaters, they become very grievous and vexations to Christians; for the avoiding of which, and several other mischiefs arising from thence to Christianity, the Synod doth strictly command all the Christians of this diocese, not upon any pretence whatsoever, to presume to carry any of their causes before infidel kings or their judges, without express license from the prelate; which, whensoever it shall be judged necessary, shall be granted to them as shall be thought fit in the Lord; but all causes shall be first carried before the prelate, that he may judge or compose them according to reason and justice; and all that shall do otherwise, shall be severely punished for the same, at the pleasure of the prelate, and be thrown out of the church for so long time as he shall think fit.

DECREE XVI.

AGAINST THE USE OF HEATHENISH ORDEALS AND OATHS.

Whereas the Christians of this bishopric are subject to kings and lords that are infidels, by whom they are many

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times obliged to handle bars of hot iron, or to thrust their hand into boiling oil, or to swim through rivers that are full of snakes; reckoning, that if they are innocent, none of those things can hurt them, but will certainly, if guilty of what they are accused: and seeing there are not wanting some ill-minded Christians, who finding themselves unjustly accused, do voluntarily offer themselves to undergo the said ordeals for the manifestation of their innocency; and notwithstanding that it is true that God has sometimes concurred with people's innocency and simplicity in such cases, by not suffering them to be hurt by such things; nevertheless, since for any to offer themselves to undergo such ordeals, is to tempt God, and to pretend to work a miracle, which is not lawful, and may sometimes so succeed, as to be a great affront to our catholic faith; therefore the Synod doth prohibit all Christians to presume to offer themselves to undergo any such ordeals, knowing that they sin mortally in so doing, in being guilty therein of tempting God; commanding all that shall transgress therein, to be severely punished. And when it shall happen that any such ordeals shall be so imposed upon them by their infidel princes, that there is no avoiding it, in such cases they shall submit themselves to the will of God, as to the injustices and violences laid upon them by infidel tyrants; and in case of any oath being tendered to them by infidels, wherein they must swear by their pagods, they must know that they ought rather to suffer death, than take any such oath, the taking of an oath being an act of worship and veneration, that is due to God alone: neither shall Christians use any ordeals among themselves, or oaths, but such as were in use in the church, the foresaid oaths being what Christians ought to dread more than all the torments of the world.

DECREE XVII.

CHRISTIANS TO BE DISTINGUISHED FROM HEATHEN BY THEIR DRESS, &c.

Whereas the distinction of the faithful from unbelievers, even by outward signs and habits, is a thing which has always been endeavoured, that so the one may be known and divided from the other; therefore the Synod having observed that there is no distinction either in their habits or in their hair, or in any thing else, betwixt the Christians of this diocese and the heathen Naires, doth command, that henceforward no Christian do presume to bore their ears, or to do any thing to make them large, except women, among whom

it is an universal ornament ; and whosoever shall transgress herein, shall be punished at the pleasure of the prelate, who shall not suffer them to wear an ornament of gold or of any thing else in their ears ; and whosoever shall presume to wear any such ornament, shall be thrown out of the church, neither shall the casture be given them until such time as they are brought to yield effectual obedience, and to leave off all such ornaments ; but as for those whose ears are bored already, if they are not children, they may wear what they please, or what they have accustomed themselves to.

DECREE XVIII.

AGAINST THE USE AND SALE OF SPIRITUOUS LIQUOERS.

The Synod being desirous to rectify whatever is amiss in this diocese, and so far as it is possible, to reform all evil customs ; and having observed the great debauchery of many, and especially of the poorer sort, in drinking Orraca, from whence do follow many disasters, murders, and wounds ; wherefore in order to the preventing such mischiefs so far as is possible, the Synod doth prohibit the selling of Orraca in any Christian inn, neither shall Christians trade in that commodity upon pain of being punished at the pleasure of the prelate, by which means not only disorders, but the great communication the faithful hath with the heathen in such inns, will also be prevented.

DECREE XIX.

AGAINST THE USE OF DIFFERENT WEIGHTS AND MEASURES.

Whereas it is a manifest injustice to have diverse weights in the same country, the Synod being informed, that in many markets of this bishopric every one sells with what weights they please, doth command, That there be but one weight for the same merchandize in a market and all the shops thereof, and that it be the usual weight of the place ; to which all that do not yield obedience, shall be admonished by the vicars, and if they do not reform thereupon, shall be chastised at the pleasure of the prelate, who shall constrain them to the same by penalties and censures, if they shall be found necessary ; there being no other government among the Christians of this diocese but that of the church, nor any other coercive power but that of censures.

DECREE XX.

FEMALES TO INHERIT IN DEFAULT OF MALE ISSUE.

Whereas an unreasonable custom has obtained in this diocese, viz. That males only inherit their fathers' goods, the females having no share at all thereof; and that not only when there are sons, but when there are daughters only, and they unmarried, and many times infants, by which means great numbers of them perish, and others ruin themselves for want of necessaries, the father's goods falling to the males that are next in blood, though never so remote or collateral, there being no regard had to daughters any more than if their parents were under no obligation to provide for them; all which being very unreasonable, and contrary to the natural right that sons and daughters have to succeed, to the good of their parents; the kindred who have thus possessed themselves of such goods, are bound to restore them to the daughters as the lawful heiresses to them; wherefore the Synod doth decree and declare this custom to be unjust, and that the next akin can have no right when there are daughters to inherit their father's estate; and being possessed of such estates, are bound in conscience to restore them; neither is it lawful for the males to divide the estate among them, without giving an equal portion to the females; or if they have not done it already, they stand indebted for their portions; or if the father has disposed of the third part of his estate by will, the remaining two parts shall be equally divided betwixt the sons and the daughters, the portions that have been received by those that are married being discounted; all which the Synod doth command to be observed, intreating and commanding all the Christians of the diocese to receive this decree as a law, and observe it entirely, it being laid as a duty upon their consciences; and if any shall act otherwise, and being a kinsman, shall seize upon the goods belonging to daughters; or being a son, shall deny to give portions to his sisters, or being in possession of the said goods, shall refuse to make restitution; the prelate, if it cannot be done otherwise, shall compel them to it by penalties and censures, declaring them excommunicate, without any hope of absolution, until such time as they shall pay an effectual obedience, and shall make restitution.

DECREE XXI.

ADOPTION OF SONS ILLEGAL EXCEPT IN DEFAULT OF CHILDREN.

The Adoption of Sons is not lawful, but in defect of natural children; which not being understood by the Christians of this bishopric through their ignorance of the law, they do commonly adopt the children of their slaves born in their houses, or of other people, disinheriting their lawfully begotten children, sometimes upon the account of some differences they have had with them, and sometimes only for the affection they have to strangers, all which is contrary to law and reason, and is a manifest injustice and wrong done to their legitimate children; wherefore the Synod doth declare, that the said adoptions must not be practised where there are natural children, and being done are void, so that the persons thus adopted are not capable of inheriting any thing, except what may be left them by way of legacy, which must not exceed the third of the estate; no, not though the adoption was made before there were any legitimate children to inherit. The Synod doth furthermore declare, That the adoptions which have been made before the celebration of this Synod, where there are children, and the adopted are not in actual possession of the estate, are void, neither shall the adopted have any share thereof, or having had any, shall be obliged to restore it, to which if it be found necessary, the prelate shall compel them by penalties and censures; but as to those who by virtue of such adoptions, have for a long time been in quiet possession of estates, the Synod by this decree does not intend to dispossess them thereof, by reason of the great disturbance and confusion the doing so would make in this diocese, which is what this Synod pretends to hinder, leaving every one however in such cases, at liberty to take their remedy at law.

DECREE XXII.

FORBIDS THE BISHOP TO SANCTION SUCH ADOPTION.

Whereas the way of adopting by ancient custom in this diocese, is to carry the parties that are to be adopted before the bishop or prelate, with certain testimonials, before whom they declare, that they take such a one for their son, whereupon the bishop passeth an olla or certificate, and so the adoption is perfected; the Synod doth command, That from henceforward, the prelate do not accept of an adoption from

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any that have children of their own ; or in case they have none, yet it shall be declared in the olla, That if they shall afterwards happen to have any, that the said olla shall be void to all intents and purposes ; by which means the great injustices that are now so common in this diocese will be prevented.

DECREE XXIII.

CHRISTIANS DESIRED TO DWELL TOGETHER IN VILLAGES.

The Synod being desirous to have all the Christians of this diocese to live together in villages, by reason of the great inconveniences they are under that live in the heaths, as well by reason of the great communication they must have with infidels, as for wanting opportunities of going to church, and sacraments, whereby they are kept in ignorance of Christianity, doth in order thereunto very earnestly recommend it to all Christians that live in heaths, to do all they are able, either to come and live in some village, or to build new villages with churches, that so they may live more civilly, and be separated from the communication of infidels, and be the better instructed in the customs of our holy catholic faith, recommending it earnestly to the vicars to persuade their sheep thereunto, for the spiritual profit they will receive thereby : which the prelate shall also endeavour to effect with all his power.

DECREE XXIV.

DESIRES THE KING OF PORTUGAL TO TAKE THE CHRISTIANS UNDER HIS PROTECTION.

The Synod having taken into consideration the manifold injustices, oppressions and grievances wherewith infidel kings and governors do often treat the Christians of this bishopric ; and that out of enmity to our holy catholic faith, and observing the necessity they are in of defence and protection, doth with great instance desire, That his Majesty the King of Portugal would be graciously pleased to take all the Christians of this bishopric under his favour and protection, he being the only Christian king or lord in all these oriental parts ; and the Christians of this diocese shall on their parts be ready at all times to sacrifice their lives to their holy catholic faith, the preservation of Christianity, and the defence of Christians, which they shall be always prepared to do with their lives and fortunes ; beseeching the most reverend Metropolitan, President of this Synod, to present this their petition to his majesty, and to let him know how ready all the Christians of this bishopric are to serve him.

DECREE XXV.

ORDERS ALL VICARS TO HAVE A COPY OF THESE DECREES,
AND FOR WHAT PURPOSE.

Whereas in this Synod, matters pertaining to our holy catholic faith, the holy sacraments of the church, the reformation of affairs thereof, and the customs of Christian people have been handled; the Synod doth command all vicars of churches not to fail to have all its decrees transcribed from the original Malabar, and to have a copy thereof in all their churches, signed by the reverend the Archdeacon of this diocese, and the Rector of the College of Vaipicotta, and upon every Sunday and holy day, when there is no sermon or no lecture upon the Catechism set forth by the most reverend Metropolitan, that a portion of this Synod be read to the people; but on the seasons when the said Catechism is ordered to be read, it shall be read on Sundays, and the Synod upon holy days, that so all that is decreed therein may come to the knowledge of the people, and may be remembered and observed by them; the original of the said Synod being signed by the most reverend Metropolitan and all the other members thereof, shall be put in the archives of the Jesuits' College of Vaipicotta in this diocese, from whence so many copies as shall be thought necessary, shall be transmitted to the churches; there shall also be another original signed by the most reverend Metropolitan, the archdeacon, and other members, kept in the archives of the church of Angamale, called the Archbishop's see, that all copies may at all times be corrected according to either of those originals; and the Synod doth furthermore recommend it to all vicars, priests, and curates, and to all and every Christian of this diocese, and commands them all in the Lord to conform themselves to the Decrees of this Diocesan Synod, and so far as is in their power, to observe and cause them to be observed inviolably, and to govern themselves by them in all things; which the Synod is confident they will do with the help of "God the Father, Son, and Holy Ghost, who liveth and reigneth for ever. Amen."

N.B.—The congratulatory letter of the Bishop of Cochin, and the Synod's answer, referred to at page 132, Note 7, give no additional information to what is contained in the foregoing Decrees. It is deemed expedient, therefore, to omit them, as their insertion could serve little purpose but to increase the bulk of this volume.

APPENDIX B.

BOOK IV. CHAP. I. PAGE 94.

The following Litany and prayers to the Virgin Mary are copied from the Romish offices referred to at p. 94, and given in a small work, entitled—*The Church of Rome—The Apostasy*, &c. By William Cunninghame, Esq. pp. 7—15.

“ In the Romish Liturgy or Book of Common Prayer, edited by the Rev. Peter Gandolph, and printed in London in the year 1812, there is a Litany in honour of the Virgin Mary, which is commonly called the Litany of Loretto, from which I extract the following passage:’—

“ We fly to thy patronage, O holy Mother of God; despise not our petitions in our necessities, but deliver us from all danger, O ever glorious and blessed Virgin.’

“ The rest of this Litany, with the exception of a few petitions addressed to God, and our Lord, is as follows. The texts of Scripture which are placed opposite to the various expressions of praise, are copied from the Roman Prayer-book, and seem to be intended as authorities for the language used.

¹ “ The Liturgy here quoted is entitled, *Liturgy, or a Book of Common Prayers, and Administration of the Sacraments, with other Rites and Ceremonies of the Church, for the use of all Christians in the United Kingdom of Great Britain and Ireland*. In this title, it is evidently implied, that all Protestants who reject this Book of Prayer with abhorrence as idolatrous, are *not Christians*. And yet there are persons with such facts before their eyes, who imagine that the popery of the present day is essentially improved.”

" Holy Mary	Luke i. 28.
Holy Mother of God	Luke i. 32.
Holy Virgin of Virgins	Luke i. 27.
Mother of Christ	Luke ii. 11.
Mother of divine grace	John i. 17.
Mother most pure	Isaiah vii. 14.
Mother most chaste	Luke i. 34.
Mother undefiled	Luke i. 35.
Mother untouched	Luke i. 38.
Mother most amiable	Luke i. 48.
Mother most admirable	Luke ii. 51.
Mother of our Creator	John i. 14.
Mother of our Redeemer ...	Luke ii. 30.
Virgin most prudent.	
Virgin most renowned.	
Virgin most powerful.	
Virgin most merciful.	
Virgin most faithful.	
Mirror of justice	Cant. iv. 7.
Seat of wisdom	Prov. ix. 1.
Cause of our joy	Luke ii. 10.
Spiritual Vessel	Acts ix. 15.
Vessel of honour	Rom. ix. 21.
Vessel of singular devotion ...	2 Tim. ii. 21.
Mystical Rose	Eccl. xxiv. 18.
Tower of David	Cant. iv. 4.
Tower of Ivory	Cant. vii. 4.
House of Gold	1 Kings vi. 22.
Ark of the Covenant	Joshua iii. 3.
Gate of heaven	Psaln lxxviii. 23.
Morning Star	Eccl. i. 6.
Health of the weak	Gen. iii. 15.
Refuge of sinners	John ii. 3.
Comfort of the afflicted	Luke i. 41.
Help of Christians	John ii. 4.
Queen of Angels	Psaln xlv. 11.
Queen of Patriarchs	Cant. vi. 8.
Queen of Prophets.	
Queen of Apostles.	
Queen of Martyrs.	
Queen of Confessors.	
Queen of Virgins.	
Queen of all Saints.	

" We fly to thy patronage, O holy Mother of God, despise not our petitions in our necessities, but deliver us from all dangers, O ever blessed and glorious Virgin.

" Pray for us, O holy Mother of God, that we may be made worthy of the promises of Christ."

" I shall quote from the same Romish Prayer-book "a thanksgiving in honour of the Patron Saint of the place where we dwell.

" O Lord, who by an effect of thy singular bounty towards the inhabitants of this place, has given us St. N. as a special patron,

vouchsafe to accept the most humble thanks we can offer to thee for so great an act of thy tender charity; and in consideration of that favour which he enjoys with thee, and his earnest intercessions for us, preserve us from all misfortunes and accidents, and especially from all sin—“And thou, great Saint, vouchsafe to make us every day experience the powerful effects of thy protection, and after procuring for us from our Lord, the grace of leading a truly Christian life, obtain for us the special grace of dying a holy death, through the infinite merits of Jesus Christ. Amen.

“The following specimens of Romish Idolatry from the Primer or Office of the Virgin, seem to exceed in blasphemy even what has already been laid before the reader.

- “ ‘ 1. O gloriosa Virginum,
 Sublimis inter sidera ;
 Qui te creavit parvulum
 Lactente nutris ubere :
 5. Quod Heva tristis abstulit,
 Tu reddis almo germine.
 Intrent ut astra flebiles
 Cœli recludis cardines.
 Tu Regis alti janua
 10. Et aula lucis fulgida.
 Vitam datam per Virginem,
 Gentes redemptæ plaudite
 Jesu, tibi sit gloria,
 Qui natus es de Virgine,
 15. Cum Patre et Spiritu
 In sempiterna sæcula.

O glorious Virgin, exalted in the stars, thou nourishest with thy milky breast the little one that created thee :

That which sad Eve took away, thou restorest in thy gracious offspring.

Thou openest the gates of heaven that the mourners may enter the heavens (stars)

Thou art the gate of the great King, and the shining palace of light.

Ye Redeemed nations, clap your hands, *that life is given by a Virgin.*

Jesus, to thee be glory who wast born of a Virgin, with the Father and the gracious Spirit through eternal ages.

“ Now, if this be not abominable idolatry, let the Romanists show wherein the worship of the heathen goddesses *Juno* and *Minerva* and *Venus*, and of the *Queen of Heaven*, to whom women of Israel baked cakes, did constitute the sin of idolatry.

“ I shall give extracts from two other prayers to the Virgin in the Latin Office.

“ ‘ Obsecro, te Domina sancta Maria, Mater Dei, &c. .

“ I beseech thee, O holy Lady Mary, Mother of God, most full of pity, daughter of the supreme King—mother most glorious—mother of orphans—the consolation of the afflicted—the way of those who go astray—the salvation of all who hope in thee—

virgin before bearing—a virgin in bearing—a virgin after bearing (a child); the fountain of compassion—the fountain of salvation and grace—the fountain of piety and joy—the fountain of life and pardon.”

“The next prayer begins as follows :—

“O intemerata et in æternum benedicta,’ &c.

“O undefiled and for ever blessed, singular, and incomparable Virgin Mary, the Mother of God, most grateful temple of God, sanctuary of the Holy Ghost, gate of the kingdom of heaven, *by whom next to God the whole world liveth.* Incline, O mother of mercy, the ears of thy pity to my unworthy supplications, and be pitiful and propitious to me, a very great sinner, and be thou my helper in all things.”

“I shall, finally, in order to prove that to this very day the Papacy cleaves to all its abominations of idolatry, quote a passage from the Encyclical Letter of the present Pope. The letter bears the following title :—

“Sanctissimi Domini Nostri Gregorii Divinâ Providentiâ Papæ XVI. Epistola Encyclica ad omnes Patriarchas, Primate, Archiepiscopos, et Episcopos.”

“The Encyclical Letter of our MOST HOLY LORD, by Divine Providence Pope Gregory XVI., to all Patriarchs, Primate, Archbishops, and Bishops.”

“The passage I quote is as follows :—

“Sed ut omnia hæc prospere et feliciter eveniant,’ &c.

“But that all these things may come to pass prosperously and successfully, let us lift up our eyes and hands to the most holy Virgin Mary, who alone has destroyed all heresies, and is our greatest confidence, yea the whole cause of our hope. May she, by her patronage in this trying situation of the Lord’s flock, implore a prosperous result of our efforts, designs, and actions! Let us ask this with humble prayers of Peter the Prince of the Apostles, and of his co-apostle Paul, that you may all stand as a wall, lest any other foundation should be laid than that which is laid.”

“Such, then, is the worship paid by the Church of Rome to the creature when unveiled and exposed to the light in its native deformity. It is probable that many Roman Catholics in this Protestant country may disown the use of such prayers as we have now cited, and feel ashamed of them. We are sincerely glad if it be so. We earnestly exhort them, therefore, to save themselves from the guilt of this idolatry by coming out of that church, of whose worship these abominations form a part. The authenticity of these prayers cannot be questioned even by a Jesuit, since the Latin Office of the Virgin, from which they are taken, is approved by a Bull of Pope Pius V., and printed under the license of Pope Clement XIII.

The following from the *Latin Office of the Virgin*, p. 607. Antwerp, 1780.

“O Domina mea sancta Maria me in tuam benedictam fidem ac singularem custodiam, &c.”

“O my Lady, holy Mary, myself unto thy blessed trust and alone safe keeping (I commend), and into the bosom of thy mercy to-day, every day, and at the hour of my departure, I commend

APPENDIX B.

my soul and body to thee. My whole hope and my consolation, all my troubles and miseries, my life and the end of my life, I commit to thee, that by thy most holy intercession and by thy merits, all my works may be directed and disposed ACCORDING TO THINE AND THY SON'S WILL. Amen."

In the hymn *Ave Maris Stella—Hail, Star of the Sea*,—the following lines occur to the Virgin :—

" Solve vincla reis.	" Mala nostra pelle.
" Profer lumen cæcis.	" Bona cuncta posce."
" Loose the chains of the guilty.	" Drive away our ills.
" Bring light to the blind.	" Ask all good things."

The *Latin Office of the Virgin* which contains these prayers, so full of blasphemy and daring and besotted idolatry, is authenticated by the bulls of three popes, Pius V., Urban VIII., and Clement XIII., the first of which grants an indulgence of fifty days to whosoever, not bound to do so, shall devoutly recite the *Office of the Virgin*. The Papal authority does therefore, in the most solemn and authentic manner, affix its seal to this idolatry and blasphemy, which places the WILL OF THE VIRGIN before that of OUR LORD JESUS CHRIST.

APPENDIX C.

CATALOGUE OF THE JESUIT MISSIONARIES' MSS. AT PONDICHERRY,
REFERRED TO BOOK V. CHAP. III. SECT. 11.

- No. 1. Jozour Béd (Ezour Védam).
 2. Do. with a supplement.
Also that part of Zozochi Kormo Bédo, which treats on
the *Sand Aya*, &c.
 3. La Chaka du Rik et de Ezour Védam.
 4. Odorbo Beder Chaka (L'Odorbo Vedon).
 5. *Chama Vedam*.
 6. De Zozochi Kermo Béda.
 7. Rik Védam (Rik Béder Oupo Béd).
 8. Another part of Zozochi. &c. See No. 6.
-

The following extracts from these works will give some
idea of their character.

Prose.—The most merciful Jaimeni knowing the impurity of
Cali.

The minds of men were much confounded, and that from the
want of a knowledge of the Deity.

The power of ignorance had sprung in their minds.

Began to declare the duties of Brahmachari.

Then in the beginning, with a most delighted mind, he wor-
shipped the most high God.

Verse 1.—*Āmo!* The God with a thousand heads, who causes the destruction of the wicked.

2.—The establisher of all creatures, HIM, I reverence, the chief of the world.

3.—The supporter of all worlds, the Lord without beginning or end.

4.—Him not subjected to all the Mâyās, I reverence the great Lord.

5.—The indestructible, the highest, the eternal, Him who is called the universe, the station of the happiness of the universe.

6.—The God, who energizes all elements, Him, I reverence, the highest of the high.

7.—The chief male, the fixed, the sole cause of all knowledge.

8.—The most high God, him I reverence, the great Lord.

9.—The highest light, the highest throne, the pure, the highest place.

10.—Him, whose nature never changes, the most high, I reverence, Him, whose ideas are sublime.

11.—That pure spirit which is ever happy, of excellent things the most excellent.

12.—Him, who is without qualities, who never varies, the Lord, him I worship with joined hands.

13.—O thou, the high Lord, O thou, the preeminently happy, thou who shewest mercy to those who take refuge with thee.

14.—Deliver me, O sea of mercy! for the sake of eternal beatitude, I worship thee.

Prose.—Thus it was declared as an admonition to the disciples of Him, who thus lauded the Supreme.

At that time Narayana, who had heard of the various incarnations; approached the great one, and reverently joining his hands, he drew near to the teacher of the Vêda. To Jaimini, the select of the sages.

Verse 15.—I am a wretch whose mind is void of understanding, who have done no good in the world.

16.—Wherefore, O Lord! have pity on one, and tell me, at length, by what means salvation may be attained.

17.—Besides thee, there is none in the world, who knows any thing respecting it.

18.—The knowledge of that, can be obtained only by the Vêda, but a knowledge of the Vêda is most difficult to acquire.

19.—Heretics and atheists have confused the whole of the Vêda Sastra.

❧

O high Lord! O preeminently happy, O merciful to those taking refuge with thee.

Deliver me, O sea of mercy! for the sake of beatitude, reverence to thee.

Brahmā is not the eternal God, and certainly not an incarnation of him.

Now is he the creator of the world, he is merely a human being.

And as thou art, so is he, there is no difference whatsoever.

Creation, destruction, and preservation, these caused He, the self-ruling Lord.

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To him there is no incarnation, nor the contact of quality and the rest.

Nor are marriage, women, or a peculiar heaven, in any way known to him.

Therefore, quitting delusion, do reverence to the Supreme.
All the rest is a dream, why place affection on it?

APPENDIX D.

BOOK VI. CHAP. II. SECT. 41.

IN arranging for the press the Syrian Liturgy and Services in the author's possession, several important parts were unexpectedly found to be defective: and since what is wanting can be obtained only from India, it is deemed advisable to postpone the publication of the whole, until this History shall reach the period when the Church Missionary Society established a Mission in Travancore for the benefit of the Syrian community. By that time the deficiencies now discovered may be supplied; but should we be disappointed in this expectation, the portions of the Ritual already entire will be published. The author is reluctant to give them in a detached form without a further effort to complete the series; but each portion is too essential to the right understanding of the character of the Syrian Church, not to be published under almost any disadvantage that it may be found impracticable to remedy.

END OF VOL. II.

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