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*GEORGE CATHANAR*

## THE ORTHODOXY OF THE ST. THOMAS CHRISTIANS

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## PART II.

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### INTRODUCTION

The Travancore Government, as the readers are aware, proposing to publish an official Manual of the Travancore State has entrusted to Mr. Nagam Aiya, Settlement Peishkar, the task of compiling this Manual. Mr. Nagam Aiya asked Mr. G.T. Mackenzie, British Resident in Travancore and Cochin, to assist him with the chapter on Christianity. Mr. Mackenzie printed a Chapter on Christianity in Travancore for private circulation with the permission of His Highness the Maharaja of Travancore, and asked all those who received it to assist him in writing a history of Christianity in Travancore for the use of the Government, and to correct the mistakes they might therein find. As it is improbable that the Catholic Syrians, if they lose this opportunity, can any more get a chance of correcting the mistakes, and as such serious mistakes in a history accepted by Government for future references concerning Christians, would lead to many evil consequences in both religious and temporal affairs, some Syrians, having consulted many learned men and examined all available records, wrote with the help of these, some historical notes or observations and forwarded them to the Resident. But in those notes, as we hear, they took particular care, to omit the mention of several disgraceful facts that happened in this country, because they did not want to give offence to any body. The manuscript in question mentioned only what was absolutely necessary to defend the Syrian cause and set right the errors in the draft pamphlet of the Resident, and avoided many more things which could have been added to make the matter clear.

When the British Resident published in 1901 his corrected pamphlet, several missionaries evidently had also sent to it notes offensive to the Syrians, and those who stand against the orthodoxy of the Syrians began to write repeatedly and publicly opposing it greatly offending the Catholic Syrians, in the basest terms. One of these under the Nom-de-plume of 'Historicus Philalethes', in the 'Mylapore Catholic Register' organ of the Diocese of Mylapore, challenged the Syrians to prove their orthodoxy if they could. To meet this challenge, a pamphlet in the form of a dialogue was published. Moreover the same or another under the disguised name of 'P.P.M.' repeatedly went on publishing articles dishonourable to the Syrians, in a paper named 'The Voice of Truth', belonging to the Arch-diocese of Verapoly, and managed by Carmelite missionaries. Two pamphlets were published also in 'The Bombay Catholic Examiner' and in 'The Cochin Argus.' It was painful to the Syrians that no one put a bridle to such publications, which besides being offensive to them, were erroneous misrepresentations of facts.

Some high personages think that the views in favour of the orthodoxy of the Syrians are scandalous, which therefore cannot be published. We are at a loss to understand why these personages think that the publications so offensive to the Syrians are not scandalous. We, however think that, if there would be any scandal from the publications in support of the orthodoxy of the Syrians, it might be a pharisaic scandal.

We find the following information published in 'O Vinte E Tres De Novembro' (No 5, May 1903, p. 58.), a Portuguese organ of the Cochin Diocese, published from Alleppey :- "The same Sacred Congregation of Propaganda has sent a kind of circular to the Rt. Rev. Vicars Apostolic of the Syrian rite of Malabar in order to endeavour to force to refrain the writings and style of some priests of the same rite on the celebrated question of their pretended Catholicity uninterrupted." But we do not think that the Sacred Congregation of the Propaganda would issue such an order, for, if the Syrians had published any view in favour of their uninterrupted Catholicity it would have done no harm to the Holy See. Nay, the publications in defence of the orthodoxy, on the contrary, would be highly conducive to the greater glory of God and His Church. It is therefore to the interest of the Holy See to establish by evidence that the Catholic Religion which was planted here by the Apostle St. Thomas, was, by a special grace of God, and as an additional evidence to the Catholicity of the Church, preserved here in the

midst of idolaters. Evidently, therefore, the views in favour of Catholicity is more glorious to the Church than the view of our opponents, and one affords to the universal Supremacy of the Holy Roman Church. We, indeed, believe that the Holy See would have no intention to condemn all the forefathers of the Catholic Syrians of Malabar, as heretics, if they really were not so.

We therefore publish some documents and reviews, not for the *men in the moon nor for the inhabitants of Mars*, as 'a friend of Syrians' has expressed it in his view in the Cochin Argus, 15th and 29th August 1903; but for the students of history following the principle of Pope Leo XIII. of Immortal memory and Pius X. happily reigning Pontiff, 'there is nothing to fear from the truth': "The Gioronale d' Italia" relates some interesting particulars of an interview between Pius X. and Professor Pastor, author of the great history of the Papacy. The historian having acknowledged his indebtedness to valuable documents discovered in the Vatican Library, expressed a wish that His Holiness might allow this treasure-house of information to remain open to students. The Pope in reply said: 'It is my express wish that everything should remain as arranged by my predecessor. The throwing open of the Vatican Archives to the learned and studious was one of the greatest merits of Leo XIII. *There is nothing to fear from the truth*. You in your work, continued Pius X., 'have revealed the human weaknesses of the Popes. This can do no harm, because these weaknesses are like the clouds, about the sun, which only render its splendour more effulgent.' ..... G. O. November 7. (Vide Bombay Catholic Examiner, December 12-1903, page 1013.)

10th June 1904

PUBLISHER.

#### SOME DOCUMENTS

FROM

#### GIAMIL'S 'GENUINAE RELATIONES INTER SEDEM APOSTOLICAM ET CHALDAEORUM ECCLESIAM'

Viz: We here reproduce some of the numerous documents recently taken from, the Vatican archives and published in 1902, Rome by Very. Rev Fr. Samuel Giamil, General Procurator of the Chaldean Patriarch to the Holy See.

From pp. 69-100; 604-610.

#### XII.

(Archiv. Vat. Secr., Archiv. de Castello, Armad. VII, caps. V, N.9).

Venerabili Fratri Abdisu Patriarchae Assyriorum sive de Muzal Pius Papa Quartus <sup>(1)</sup>.

Venerabilis Frater, Salutem et Apostolicam benedictionem. Cum dilectus Frater Abraham ad Apostolorum limina venisset, et quem expectabamus nuncium de te nobis attulisset; sane magna laetitia affecti fuimus et omnipotenti Deo gratias egimus, qui te saluum istis sospitemque perduxit, eaque de causa gratus nobis ipsius Abraham adventus fuit, quanquam eiusmodi testimonium tuis illi litteris dedisti, ut suo quoque nomine libenter a nobis visus, et benigne exceptus sit. Cum abs te ad Ecclesiam Catholicam reductum esse, et pro meritis eius etiam honoratum eo libentius cognovimus, quo utiliore eius operam fore speramus, ad alios reducendos. Cum, sicut accepimus, multum ingenio valeat et sacrarum litterarum catholicorumque dogmatum valde studiosus sit, et ea vitae ac morum honestate praeditus quae religioso viro digna est; Incommodis eius quae in India passus est, dolumus, sed id Dominum permisisse credimus, ut eius fides exploraretur, et ita fieret cum tentatione proventus. Redituro ei in Indiam litteras, ut petiit, commendatitias <sup>(2)</sup> dedimus. Expedire autem putamus, Fraternitatem tuam propriam ei dioecesim, et locum in quo resideat assignare, et inter ipsum, et illum alterum nationis tuae episcopum, <sup>(3)</sup> quem in illis partibus commorari audivimus, dioecesim partiri, ut uterque eorum proprium gregem, quem pascere et custodire debeat agnoscat; nec alter alterum in sui munere obeundo impediatur. Quia vero sicut relatum nobis fuit, Abraham cuperet attribui sibi ad residendum locum Lusitanis finitimum Angamali vocatum, ea in re, ut eius desiderio satisfacias, Fraternitatem tuam hortamur, sicut tibi quoque referet dilectus frater Joannes Baptista Abyssinus creatus a nobis, Abyssinorum Cyprum incolentium episcopus, quem cum nostrum et sedis Apostolicae Nuncium in istas Orientis partes mitteremus, praeter alia mandata hoc quoque ei dedimus, ut

Fraternitatem tuam nostro nomine omnino inviseret, teque ac clerum et populum tuum diligenter saluaret, cuius adventum tibi opportunum fore speramus ad ea, quae istis ordinari potuerint, ordinanda; et si qua correctione eguerint, corrigenda. Itaque eius pia salubriaque consilia tamquam nostra suscipere exequique debebis, et omnem operam dare atque eniti, quantum poteris, sicut etiam te facturum esse promisisti, ut fides eorum, quibus praece, fidei Sanctae Romanae, Catholicae et Apostolicae Ecclesiae plane congruat, nec ulla in re, quae quidem ad salutem necessaria sit, discrepet. Nam quod ad ritus et ceremonias attinet, et valde deceret, tametsi optandum esset ipsas quoque congruere, tamen passuri sumus, consuetudines vestras, et ritus vestros antiquos, qui quidem fuerint probabiles, retinere, dummodo in sacramentis, et aliis rebus ad fidem pertinentibus, ad salutemque necessariis, Ecclesiam, ut diximus Romanam, omnium Christifidelium matrem et magistratam sequamini. Ipsum Nuncium nostrum dilectioni tuae commendamus; Omnipotens Deus incolumem te una cum clero et populo tuo conservet, dilectissime frater <sup>(4)</sup>.

Datum Romae Apud Sanctum Petrum, die XXIII Februarii MDLXV. Pontificatus nostri anno sexto.

ANTONIUS FLOREBELLUS LAVELLINUS.

Concordat.

L+S.

PETRUS WENZEL, Subarchivista.

#### XIII.

(Ex Archivio Vaticano Secreto, Archiv. de Castello, Armad. VII, Caps. V. N. 9).

Venerabili Fratri Archiepiscopo Goano in partibus Indiae.

#### PIUS PAPA QUARTUS

Venerabilis Frater salutem et Apostolicam benedictionem.

Ad Apostolorum limina iam inde ex istis Indiae regionibus venit dilectus hic frater Abraham, natione Chaldaeus a Venerabili fratre nostro Abdisu Patriarcha Assyriorum sicut accepimus, istis in dioecesi ad eum pertinente, pro suis erga illum meritis, constitutus Archiepiscopus, a quo literas commendatitias <sup>(5)</sup> attulit, moverunt animum nostrum tam longae, tamque periculosae peregrinationis pericula quae adiit. Movit vero, in primis magna eius erga Sedem Apostolicam insignisque devotio. Etsi autem ex testimoniis gravissimis Patriarchae sui, et aliorum qui illum in istis partibus bene noverunt, virum eum esse religiosum et pium cognoveramus, tamen ea ipse de se testimonia, re ipsa hic comprobavit, et dum in hac alma Urbe mansit, curavit ut fidem Sanctae Romanae Ecclesiae quam antea susceperat, a doctis et religiosis viris ad id munus mandato nostro delectis diligentius doceretur, eamque de integro suscepit, certumque eius rei, Patriarchae sui exemplo <sup>(6)</sup> documentum Romae reliquit manu sua subscriptum <sup>(7)</sup>. Itaque revertentem eum istuc testimonio, et commendatione nostra merito duximus prosequendum. Et quia Patriarcham eius hortati sumus, ut dioecesim illam ad se in istis partibus pertinentem, quae dioecesim Cocchinensem attingit, inter ipsum et quemdam alterum <sup>(8)</sup> dividat, locumque utrique proprium in quo resideant, assignet, ut suum uterque eorum gregem agnoscat neque alter alterum in suo munere impediatur, Fraternitatem tuam hortamur, ut id quod ipse Patriarcha de utrisque statuerit servari omnino, et ad effectum adduci curet, nostra etiam auctoritate apud dilectum filium nobilem virum Proregem, si opus fuerit

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interponenda, simodo ipse Abraham, ut de eo speramus, in fide et unione Ecclesiae Catholicae permanserit, cum eum dignum hac commendatione nostra ducimus, tum respiciendum etiam esse putamus Patriarcham eius, quia cum tam diligenter de eo scripserit, cavendum est, ne si negligatur id quod de hoc ille admonitu nostro statuerit iustam querendi causam habeat.

In quo, sedi quoque huic Sanctae injuria fieret, et nobis, qui ipsum Patriarcham virum admodum bonum et religiosum, cum abhinc circiter triennium communionis Ecclesiae Romanae, obtinendae causa ad Sedem Apostolicam usque ex Assyria venisset, debitam huic Sedi reverentiam, *obedientiamque rite professum confirmavimus, et Pallio dato suisque illi privilegiis confirmatis* <sup>9</sup> *in fidem nostram et Sedis Apostolicae recepinus, eamque ob causam, iurisdictionem ei suam salvam et inviolatam manere aequum esse censemus et volumus.*

Datum Romae Apud S. Peterum die ultimo Februarii, anno MDLXV Pontificatus nostri anno sexto.

ANTONIUS FLOREBELLUS LAVELLINUS.

Concordat.

L+S PETRUS WENZEL Subarchivista.

#### XIV.

(Ex Archivio vat. secr., Archiv. de Castello, Armad. VII, Caps, V, N. 9.)

Venerabili Fratri Episcopo Cocchinensi in India.

#### PIUS PAPA QUARTUS

Venerabilis Frater salutem et Apostolicam Benedictionem.

Is qui tibi has literas reddet, Abraham nomine, natione Chaldaeus, a Venerabili Fratre Nostro Abdisu Patriarcha Assyriorum, in istis partibus Archiepiscopus, sicut accepimus constitutus, ad Apostolicam Sedem venit cum litteris Patriarchae sui commendatitiis. Eum nos benigne excepimus, tum propter testimonia quibus merito fidem habuimus, de eius honesta ac religiosa vita, tum Patriarchae sui causa, qui cum abhinc circiter triennium ad praestandam Sedi Apostolicae obedientiam et obtinendam confirmationem Sacerdotii venisset, Sanctae Romanae Ecclesiae fidem rite et admodum devote professus confirmatus a nobis fuit, et Pallium, ut mos est, accepit. Cuius exemplo Abraham, fidem ipse quoque suscepit Ecclesiae Romanae, eamque libello manu sua subscripto se perpetuo servaturum, et eis quibus praeerit, traditurum esse, sanctissime professus est. <sup>10</sup> Hoc Fraternitatem tuam scire volumus, ut intelligas propter communionem Sedis Apostolicae quam obtinet, et Patriarchae sui respectu complectendum eum esse abs te Charitate fraterna et perseverantem in huius sanctae Sedis devotione, ac fide, sicut perseveraturum esse speramus, ab omni esse iniuria defendendum, ut tuo, sicut confidit, patrocinio tectus, *sine ulla molestia, et impedimento residere, ubi suus eum Patriarcha locaverit, ac commissum sibi munus exequi* et quam plurimas animas Christo lucrari possit, quocirca fac illum ita et tam diligenter ab omni iniuria tuearis, ut vel ex eo intelligi possit quanta nos et Sedem Apostolicam reverentia prosequaris, et quantopere ipsius Sedis estimationem et aequitatem ac iustitiam ipsam diligas. *Nos enim eam dioecesim, quam suus illi Patriarcha assignaverit, obtinere eum sine ullo impedimento cupimus et volumus.*

Datum Romae Apud S. Petrum die ultima Februarii MDLXV.

ANTONIUS FLOREBELLUS LAVELLINUS,

Condordat.

L.+S.

PETRUS WENZEL Subarchivista.

#### XV.

(Sequens expositio excerpta est ex Archivio Vaticano, Archivio de Castello, Armad VII, cap. 5. N. IX.)

#### BEATISSIMO PADRE

Per informazione della Santità Vostra e chiarezza del dubio fatto da Mons. Cesare Glorierio (costui era segretario dei Brevi al tempo di Pio IV) nell'espedizione del Breve per Mar' Abraam Arcivescovo Angamalense nell'India, si dice che egli da che fu mandato Arcivescovo dei Christiani di S. Tommaso Apostolo nell'India, da Abdisu Patriarcha d'Assiria, confermato in Roma poco dopo il ritorno di esso Patriarcha in Assiria, fu, et è vescovo consacrato e per tale si presuppone nel processo che ho fatto sopra di ciò, se bene in quello non appare di che città prima fusse vescovo, né come né quando se non quanto si vede per i tre Brevi scritti in favor suo, e della ordinatione fatta dal detto Patriarcha della

persona sua, dalla felice memoria di Pio III la copia dei quali mando qui alligata, massime che i vescovi delle nazioni Orientali sono per la maggior parte titolari e dal tempo che non è stato più per forza impedito da scismatici o suoi avversarii concorrenti, ne da prelati portoghesi per ordine del detto Papa dopo che fu e ritornò di Roma egli ha esercitato, e sin hora esercita l'ufficio suo pastorale e l'ordine pontificale liberamente, come nel processo. Ma perchè i padri della compagnia et i Latini portoghesi come si crede parte per conformarlo al rito Latinò, <sup>11</sup> parte per farli riconoscere la dignità e la necessità del pallio Arcivescovile, massime per servire di questa grazia con l'autorità Apostolica appresso il popolo contro di un vescovo scismatico della sua nazione <sup>12</sup>, parte anco per ridurre pian piano l'ordinatione di quella provincia sotto questa Santa Sede, gli hanno persuaso a chiedere il detto pallio, come ha già fatto, chiedendola alla Santità Vostra, Anchora che gli Arcivescovi Orientali moderni non usano tal ornamento, né conoscano la necessità di esso. E sebbene il Patriarcha di Assiria per i privilegi di Giulio III et Pio III hanno potestà di confermare e consecrare i vescovi et arcivescovi in partibus in quibus a Romano pontifice praesules non instituuntur, e dopo havuto loro il pallio poterlo dare egli agli arcivescovi suoi, non dimeno per i suddetti rispetti è stato indirizzato a questa Santa Sede, et non al Patriarcha d'Assiria massime per esser morto Abdisu confermato dalla Sede Apostolica, e non si sapeva ancora che vi sia stato eletto o confermato alcuno, e per la lunga distantia e difficoltà del paese, ma per ragionevol causa non essendo parso alla Santità Vostra di concederlo, per non darsi, se non ad Arcivescovi creati o confirmati da questa Santa Sede; parve pure, e per invitarlo a domandare la confirmatione, e per darli autorità contro i scismatici di concederli questo Breve di esercitare l'ufficio suo anco pontificale, sino che havesse ottenuta la confirmatione et il pallio, il qual Breve però non li dà cosa di nuovo poichè egli come Arcivescovo consacrato secondo l'usanza di Orientali, esercita gli uffici pontificali, e però non parebbe che si negasse, pure la Santità Vostra potrà ordinare quel che ispirato da Dio giudicherà essere più espediente, e che le sarà più servitio.

Concordat.

L.+S.

PETRUS WENZEL Subarchivista.

#### XVI.

#### Lettera del Re de Cocin (Cocchin) per Nostro Signor Papa Gregorio XIII.

(Fedele traduzione dell'originale della lettera del Re di Cocin per nostro Signore Papa Gregorio XIII, che esiste nell'Archivio Secreto Vaticano sotto titolo di Nunziatura di Portogallo. 4 pag. 316-317. Theiner *Annal. Eccles.* ad an 1576, T.II, pag. 576, N. 78).

Ancorché i Re miei antecessori non si habbiano comunicato a Vostra Santità per lettere per la differenza di leggi nelle quali viviamo, mi parve cosa giusta darle relatione di me, poichè ho tanti vassalli Christiani del nome di St. Tommaso et molti altri che ogni giorno si fanno col favor mio, per il zelo del Re di Portogallo mio fratello, accioche con la cognitione di questo Regno si dia a V. Santità occasione di potermi favorire in quello che da parte mia le sarà domandato, et potermi comandare in quello che di queste parti le piacerà, et aiuti et favorisca questi miei vassalli, i quali dipendono dalla protectione et favore di Vostra Santità, perchè in quello che a me appartiene sempre sono stati e saranno da me bene trattati senza differenza di persone avenga che lo siano nella professione et legge dei miei.

Mar Abramo Arcivescovo di Angamale et vassallo mio, prelado della Christianità di Sto Tommaso dei miei Regni mi fece intendere che essendo richiesto pel concilio provinciale dell'Arcivescovo di Goa non ha potuto trovarsi in esso per essergli stati fatti molti torti et oppressioni in queste parti, la cui persona è stata posta due volte prigioniera; per il che adesso non si poteva fidare del detto concilio, et mi domandò che io informassi V. Santità come esso è ubidente figliuolo della Santa Sede Apostolica, et essendo esso da V. Santità assicurato, si troverà presente ai concilli di questi stati, et comunicherà coi Prelati et religiosi Portoghesi con grande utile della Christianità. Giorgio di Christo suo archidiacono mi pregò che gli ottenessi alcune indulgenze da V. Stà per una Chiesa che nuovamente ha fatto in honore dell'Assontione nel mese di Agosto. Riceverei favore in essere esaudita questa petitione da V. Santità, et perche in questa solamente la intentione mia è aprire la

strada a dare relatione per l'avvenire perfettamente di me et delle cose di questo regno, se così piacerà a V. Santità non dico altro che offerirmi ai comandamenti di V. Santità.

Di questo Cocin il 2 di Gennaio 1576.

### XVII.

(Theiner *Annal. Eccles.*, ad an. 1576, T. II, pag. 250, N. 119. Arch. Secr. Vat. Arm. 44, Greg. XIII, Ep. ad Principes Ann. IV, V, VI, fol. 243-244, N. 339)

ILLUSTRI REGI<sup>13</sup> COCINIK (Cocchin)

GREGORIUS PP. XIII.

Illustris Rex, verae felicitatis agnitionem atque adeptionem. Laudamus magnopere humanitatem tuam, quam perspeximus in tuis litteris ad Nos datis II Januarii<sup>14</sup> sic enim scribis, te Christianos, qui in tuo Regno sunt, non secus atque eos, qui tuam legem sequuntur, tractare, quin etiam favere omnibus, qui volunt ad sacrosanctum Baptisma, atque ad Jesu Christi Dei et Domini nostri fidem pervenire, inque eo carissimi filii nostri Sebastiani Portugalliae Regis zelo satisfacere. Quoniam autem fides nostra docet, christianos omnes ubicumque terrarum sitos esse unius quasi Christi corporis membra, magnas tibi gratias agimus, nihilo minores quam si eadem ista humanitatis ac benignitatis officia, quae in Christianos filios nostros confers, in Nos ipsos, qui ejusdem Christi misericordia ipsius vicem in terra gerimus, conferres, progamusque ut in ista voluntate perseveres, atque etiam aliquid addas nostra causa, facit enim humanitas tua, ut speremus, te hoc Nobis libenter daturum, Nos vicissim, quia hoc tempore aliud non possumus, optamus tibi, ut initio ascripsimus, summae veraeque beatitudinis, tum agnitionem quam docet vera Religio, tum ejus adeptionem, quo quidem ducit vita pie, sancteque, atque ex huius Religionis regula et praescripto acta, de Archiepiscopo Angamalis (Angamalae)<sup>15</sup> nihil possumus statuere, quia ignoramus, quibus injuriis deterreatur, quominus eat ad Synodum Provinciale, quo ipsum accersiri scribis, aut quibus de causis bis jam in carcerem conjectus fuerit, ubi quid certius cognoverimus, id statuemus, quod jus, aequumque esse intelligemus, neque illum injuria opprimi patiemur, Indulgentias, quas postulas nomine Georgii Archidiaconi<sup>16</sup> libentissime concedimus deque iis proprias literas confici et expediri mandavimus<sup>17</sup>, si quid praeterea erit, in quo Nos tibi gratificari posse intelligemus, non deerimus. Datum Romae apud S. Petrum sub Annulo Piscatoris die vigesima prima Decembris 1576. Pont. nostri anno quinto.

### XVIII.

(Theiner, *Annal. Eccles.* ad ann. 1576, T. II, pag. 251, N. 119; Arch. Secr. Vat., Arm. 44, Greg. XIII, Epist. ad Principes, ann. IV, V, VI, fol. 243-244 a tergo N. 340.)

En quas ejusdem Regis Legato scripsit.

DILECTO FILIO COCINIK (Cocchin) REGIS ORATORI

GREGORIUS PP. XIII

Dilecte fili salutem et Apostolicam benedictionem.

Fuerunt Nobis redditae tuae literae, cum his etiam literae<sup>18</sup> Cocinik Regis quas libentissime legimus, eique gratificati sumus, de indulgentiis, quas postulavit Georgii Archidiaconi nomine, earumque literas confici mandavimus, cumque his ad te mittimus, reddes eas Regi, bonamque ejus voluntatem, quam ostendit erga Christianos, quoad poteris, firmissimam reddere curabis, forte enim Deus, ut est ditissimus in misericordia, hanc illius voluntatem remunerabitur amplissimo suae gratiae munere, ut Christianam scilicet veritatem et fidem aliquando agnoscat et colat, quod quidem Nos Divinam Bonitatem oramus. Datum Romae apud S. Petrum sub Annulo Piscatoris die XXI Decembris 1576, Pont. Nostri anno quinto.

### XIX.

#### Lettera del Re di Cocchin per il Santo Pontefice Gregorio XIII.

(Traduzione fedele dall'originale che esiste nell'Archivio Segreto Vaticano sotto titolo: *Nunziatura di Portogallo*, 4, pag. 329-330).

L'anno passato del LXXVII (1578) mi fu data una lettera di V. Santità della quale mi rallegrai estremamente, essendo molti anni che desideravo che occorresse cosa in questo mio Regno, nella quale V. Santità mi occupasse, dovendola io far molto volentieri. Quanto alla Christianità che V. Santità mi raccomandanda, io le tratto et favorisco della maniera che V. Santità sarà avvisata da li Padri della Compagnia.

Del negotio di Mar Abraham Arcivescovo da Sera<sup>19</sup> mi hanno

ricercato li Padri della Compagnia di nome di V. Santità et del Re di Portogallo mio fratello, che io facessi con lui, che avesse conversazione et amicitia con li religiosi di questa Città, et venisse a li suoi conventi et si contentasse che li Padri della Compagnia andassero a visitar la Christianità da Sera de l'Apostolo S. Thomaso, il che esso ha fatto per compiacermi consentendo á tutto ciò, di che io ho preso molto contentamento per il gusto che mi viene detto, ne riceverà la Santità Vostra siccome a me anchora sarà di molto piacere, che V. Santità comandi, che ne la sua corte Romana l'Arcivescovo sia spedito, occorrendoli avere dispaccio o petitione in essa, perché io farei il medesimo quando sapessi dover portare satisfattione a V. Santità qualche cosa di questo mio Regno e Stato.

Benedetto mio Secretario l'ha scritta

Di Cochín à 6 de Gennaro 1579.

PETRUS WENZEL, subarchivista.

Concordat

L. + S.

### XX.

(Archivio Segreto Vaticano — Nunziatura di Portogallo 4, pag. 340).

BEATISSIMO PADRE<sup>20</sup>

Perchè la riduzione della Christianità di S. Thommaso alla obediencia, et ai riti della S. Chiesa Romana dipende in gran parte dalla buona dispositione dell'Arcivescovo e dell'Archidiacono di Angamale nel Malavar (Malabar), i quali due hanno la cura di detta Christianità. Per tanto i Padri della Compagnia di Gesu che stanno nell'India Orientale supplicano humilmente la Santità Vostra a si degni di scrivere alli sudetti Arcivescovo et Archidiacono mostrando loro quanto contento ella habbi ricevuto in Domino dalle sue lettere, et di obediencia, et della professione della fede Catholica, fatta dall'uno et dall'altro et dal desiderio che dimostrano di ridurre quei popoli alla medesima fede et alla divotione della Chiesa Romana con l'ajuto dei nostri. Di più la Santità Vostra voglia ordinare al detto Arcivescovo che nell'avvenire si ritrovi nel Sinodo Provinciale di Goa in compagnia degli altri Prelati della India senza timore di alcuna vessatione o molestia, et che per tale effetto Vostra Beatitudine scriverà agli stessi vescovi che lo trattino con amorevolezza et honore come Prelato, eletto canonicamente, etc., né si può ritrovare ad altro Sinodo provinciale né farlo da se, atteso che al presente non ha vescovo alcuno sotto di lui; et in conformità V. Beatitudine si degni scrivere allo Arcivescovo di Goa et al vescovo di Cocino che lo ricevano con grandi accoglienze, et lo trattino con carità si nel Sinodo come fuori, affine che quei popoli del Malavar, con l'opera et fatica dei nostri, che a ciò attendono, più facilmente condursi possano al culto et alla devotione della Sede Apostolica. Oltre di cio, perché l'Archidiacono e persona digna et molto atta all'administratione di quella diocesi, in caso che l'Arcivescovo morisse, mentre chi di altro Arcivescovo si provvede, si supplica la Santità Vostra vogli sostituirlo amministratore di detta diocesi, come per statuti di un' altro Arcivescovo le viene, acciò con maggior fermezza e sicurtà di conscientia possa conservare quella Christianità mentre non sarà provisto d'altro Pastore, et insieme la Santità Vostra si degni raccomandarlo al Serenissimo Re di Portogallo, che faccia buoni ufficii per esso con il Vice Re et Governatore dell'India; oltre a ciò la Santità Vostra sia servita di scrivere al Re di Cocino, benché gentile, lodandolo della protettione che tiene dei Christiani del suo regno et eshortandolo a perseverare di bene in meglio. Di più si supplica la Santità Vostra si degni concedere per una chiesa che detto Arcivescovo nuovamente edificata in Angamale sotto la invocatione di Santo Hormisda<sup>21</sup> o vero Santo Hormes Abbate<sup>22</sup> per il quale Nostro Signore opera molti miracoli, indulgentia plenaria nelli giorni che si celebra la festa di detto Santo, che sono due l'anno, et parimente ne' giorni della Pentecoste, di Natale, di ogni santi, et santo Lorenzo, et ciascheduno giorno della settimana santa, cominciando dal vespero innanzi la Domenica delle Palme sino a tutto il giorno di Pasqua, e a tutti quelli che confessi e comunicati divotamente visiteranno in quei giorni la detta chiesa di santo Hormisda, ovvero Hormes, il che dimanda il detto Arcivescovo aggiungendo che desidererebbe cotale indulgentia non essendovi molta sicurezza, che i suoi successori habbiano a curarsi di farla rinovare.

Ultimamente, che la Santità Vostra faccia gratia all'Arcivescovo

come egli anco dimanda nel suo memoriale di alcune reliquie, Agnus Dei, et grani benedetti per utilità et consolatione sua, et di quella Christianità.

### IL CARDINAL DI COMO.

PETRUS WENZEL subarchivista.

Concordat.

L. + S.

### XXI.

(Arch. Arcis. S. Aug., Armar. XI, Caps. 3, n. 39).

Ego Mar Abraham firma fide credo<sup>23</sup> et profiteor omnia et singula, quae continentur in symbolo fidei quo sancta romana ecclesia utitur. Item credo in unum Deum patrem omnipotentem, factorem coeli et terrae, visibilium omnium et invisibilium, et in unum Dominum Jesum Christum filium Dei Unigenitum, et ex patre natum ante omnia saecula, Deum de Deo, lumen de lumine, Deum verum de Deo vero, genitum non factum, consubstantialem patri, per quem omnia facta sunt, qui propter nos homines, et propter nostram salutem, descendit de caelis, et incarnatus est de Spiritu Sancto ex Maria Virgine et homo factus est crucifixus etiam pro nobis, sub Pontio Pilato passus et sepultus est, et resurrexit tertia die secundum Scripturas. et ascendit in caelum sedet ad dexteram patris et iterum venturus est cum gloria iudicare vivos et mortuos cuius regni non erit finis, et in Spiritum Sanctum Dominum et vivificantem, qui ex patre filioque procedit, qui cum patre et filio simul adoratur, et conglorificatur, qui locutus est per prophetas, et unam sanctam catholicam, et apostolicam ecclesiam, confiteor unum baptisma, in remissionem peccatorum, et expecto resurrectionem mortuorum et vitam venturi saeculi. Amen. Apostolicas et ecclesiasticas traditiones reliquiasque eiusdem ecclesiae observationes et constitutiones firmissime admitto, et amplector, item sacram scripturam iuxta eum sensum, quem tenuit, et tenet sancta mater ecclesia cuius est iudicare de vero sensu et interpretatione sacrarum scripturarum admitto, nec eam unquam nisi iuxta unanimum consensum patrum accipiam, et interpretabor, profiteor quoque septem esse vera et propria sacramenta novae legis a Jesu Christo Domino nostro instituta, atque ad salutem humani generis, item non omnia singulis necessaria, item baptismum, confirmationem, eucharistiam, penitentiam, extremam unctionem, ordinem et matrimonium, illaque gratiam conferre, et ex iis baptismum, confirmationem et ordinem, sine sacrilegio reiterari non posse. Receptos quoque, et adprobatos ecclesiae catholicae ritus, in supradictorum omnium sacramentorum solemnem administrationem recipio, et admitto: omnia et singula quae de peccato originali, et de justificatione, in sacrosanta Tridentina synodo deffinita, et declarata fuerunt amplector, et recipio. Profiteor pariter in missa offerri Deo, verum proprium et propitiatorium sacrificium, pro vivis et defunctis, atque in sanctissimo eucharistiae sacramento esse, vere, realiter et substantialiter corpus et sanguinem una cum anima, et divinitate Domini nostri, fierique conversionem totius substantiae panis in corpus et totius substantiae vini in sanguinem quam conversionem catholica ecclesia, transubstantiationem appellat: fateor etiam sub altera tantum specie, totum atque integrum Christum verumque sacramentum, constanter teneo purgatorium esse, animasque ibi detentas fidelium suffragiis iuvare, similiter et sanctos una cum Christo regnantes, venerandos atque invocandos esse, eosque orationes Deo pro nobis offerre, atque eorum reliquias esse venerandas: firmissime assero imagines Christi ac deiparae semper virginis, nec non aliorum sanctorum habendas, et retinendas esse, atque eis debitum honorem ac venerationem impertiendam; indulgentiam etiam potestatem a Christo in ecclesia relicta [sic] fuisse, illamque usu christiano populo maxime salutare esse, affirmo, sanctam catholicam et apostolicam romanam ecclesiam omnium ecclesiarum matrem et magistram agnosco, Romanoque pontifici beati Petri apostolorum principis successor, as Jesu Christi vicario veram obedientiam spondeo ac iuro: coetera item omnia, a sacris canonibus, oecumenicis conciliis, ac precipue a sacrosanta Tridentina synodo tradita, difinita, et declarata indubitanter recipio, atque profiteor, simulque contraria omnia, atque haereses quascunque ab ecclesia damnatas, et roiectas, et anathematizatas, ego pariter damno rejicio et anathematizo: hanc veram catholicam fidem extra quam nemo salvus esse potest, quam in praesenti sponte profiteor, et veraciter teneo eandem integram et inviolatam usque ad extremum vitae spiritum constantissime

(Deo adiuvante) retinere et confiteri atque a meis subditis licet, illis quorum cura ad me in munere meo spectabit teneri, doceri et praedicari, quantum in me erit, curaturum. Ego idem Mar Abraham spondeo, voveo, atque iuro sic me Deus adjuvet, et haec sancta Dei evangelia.

Homilis ABRAHAM ANGAMALENSIS

Archiepiscopus famulorum Sanctitatis vestrae servus,

Anno 1577.

Concordat.

L. + S.

PETRUS WENZEL, Subarchivista.

Ex Archivio Vat. 23 Maj 1898.

### XXII.

(Archivio Vatic. Secreto, Armad. VII, Caps. V, N. 14).

Sanctissimo<sup>24</sup> Patri et Domino nostro Papae.

Universi Christiani Indiae sancti Thomae Apostoli Dei Altissimi Pacem: Paternum desiderium et Christianam dilectionem.

Tuam o maxime Pastor omnium Christi Dei Charitatem certiore facimus nos indignos peccatores Indiarum filios a tempore Domini nostri Sancti Thomae, Discipuli Domini Christianos esse, ac Baptismatis filios et Sacramentorum et corporis Domini et Dei nostri esse participes *nostrasque orationes esse lingua Siriaca vel Chaldaica nobis a Domino nostro Sancto Thoma tradita et nos et praedecessores nostros hac lingua doctos esse, nostrosque Episcopos et Archiepiscopos ex genere Assiriorum Orientis semper ad nos mitti solitos esse, et Sacerdoti et diaconatus ordinationem ab eis nobis tradi.*

Dominus noster (Abdjesus IV Patriarcha) ad nos miserat Mar Heliam<sup>25</sup> et Mar Josephum<sup>26</sup> quibus magnus gavisus sumus, Deoque nostro gratias agimus et alia. Verum postea nos reliquit orphanos Mar Helias et abiit, et Mar Josephus Sulaka missus a Domino Portugallentium Prorege, nec scimus quid de eo factum fuerit, et absque Pastore remansimus oves, et viduum remansit ovile. Dedimus propterea litteras Domino Abdiesu<sup>27</sup> eumque de rebus nostris nosque orphanos esse, et Episcopos carere certiore fecimus. *Quapropter pater noster Abdjesu ob Christi dilectionem Episcopum Metropolitam Mar Abraham cum<sup>28</sup> literis Patris et Domini nostri Sanctissimi Papae et suimet Patriarcha ad nos miserat* qui cum ad benedictam civitatem Goam, quae est proregis pervenisset audivimus ipsum a prorege detentum fuisse, et greges Domini dispersos reliquisse quos nunc lupi absque misericordia invadunt atque corrumpunt, Tu enim scis Pater noster Sancte, an valeas ovium Domino respondere. Ideo si ovibus times et miserearis, literas ad Portugalliae Proregem quibus Christi amore horum Christianorum status significes a Sanctitate Tua dare non dedigneris, *nosque item Patriarchae nostro litteris tuis commendatos facias, ut quinque ad nos mittat Episcopos, quemadmodum Primo tempore a nostro mittabantur Patriarcha.* Multae enim sunt gentes quae sub ditione Portugalliae non sunt, nec ad eas Francus aliquis transire potest, pluresque annos sine Baptisma et sine Eucharistia existunt; nec ad eas Mar Helias et Mar Josephus et Mar-Abraham, dum apud nos erant pervenire potuerunt. Quapropter Tu scis, Pater noster, nos excusari a peccato harum redemptorum sanguinè lateris Jesu Christi. Nam tu es Christianorum omnium Pater, ideo fac cum grege tuo ut par est Regni tui acquisitioni et optime in Domino valeas.

Datum in civitate Agamaliae in India anno ab Alexandro Magno 1889 anno Christi Domini 1578.

ABRAHAM RAISBANDAR (Raisbandar dicuntur praefecti Stationis).

JOSEPHUS RAISBANDAR

GEORGIUS RAISBANDAR.<sup>29</sup>

### XXIII.

(Arch. Secr. Vat, Greg. XIII, *Brevium minutae*, oct., nov., decembr.

MDLXXIX To. XXIV, vol. 40, fol. 187).

Venerabili Fratri Abrahamo Archiepiscopo Agamalensi.

### GREGORIUS PAPA XIII.

Venerabilis frater, salutem etc. Cum nuper non sine gravi animi nostri molestia acceperimus quamplurimos gregis tibi a Deo commissi, usurarum varie contractarum pondere gravari; et quod deterius evenit, illos saepius in fenoratitias merces et conventiones incidere propter quas ad restitutionem indebiti lucri in certis personis faciendam [rog] ari affirmas, et cum eis super hoc dispensare desideras, si tibi desuper apostolica faveat auctoritas, Nos tuorum saluti consulentes, teque a

quibusvis etc. censes, votis tuis in hac parte inclinati, tibi cum tui gregis occasione turpis lucris et fenoribus delinquentibus huiusmodi componendi, et, dummodo ea quae restitutioni subiecta videbuntur si certis personis illis restituantur, quae vero incertis personis debeantur, et alias in pauperes et pia opera erogentur dispensandi, et si egestate oppressi sint remittendi et condonandi et quantus opus sit eis a talibus delictis in utroque foro absolvendi, licentiam et facultatem apostolica auctoritate tenore praesentium concedimus et indulgemus; tuam etiam Fraternitatem hortamur ut eos moneas, ne illicitas<sup>30</sup> tractent negotiationes, sed usurarum pestilentiam devitent, scientes se illarum iudicio reos esse. Datum Romae apud Sanctum Petrum die prima Decembris 1579 anno octavo.

Potest expediri.

FLAVIUS CARD. URSINUS.

CAESAR GLORIERUS<sup>31</sup>.

Concordat.

L. + S.

PETRUS WENZEL, Subarchivista.

#### XXIV.

(Ex Archivio Vat. Secr., Arm. VII, Caps, IV No 3).

Immensitati totius universi Papae Domini Gregorii XIII.

(In tribus signis inscriptum est).

Abdjesus Indignus Patriarcha Orientis.

Loco + Trium + Signorum +

Tu qui es Sol Splendidissimus et Maximus in firmamento Ecclesiae Sanctae radius luminis qui sanctos Ecclesiasticos illuminas, et Sydere quo illustratur Lucifer, et Luna tua splenduerunt Domini nostri greges et rutilo sole quo luxisti et nunc ipse lucet in Ecclesia sancta, omnesque ecclesiasticos mundos, et super nivem dealbas. Tu qui es Sol, Rex luminum Ecclesiasticorum et Scientia membrorum Christianorum maxima, es paternitas generica, eis qui sunt in Ecclesia specifica, eorumque Paternitas est specifica paternitati tuae genericae, vocaris ideo genus generalissimum, estque tua paternitas de qua omnes fraternitates in species dividuntur, ut species a genere, et genus a genere generalissimo. Tu es pater Patrum, et maximus Pastorum, Sol Ecclesiasticorum, et lumen Christianorum, et Caput Ecclesiae Sanctae et craneum Catholicatus et lux Patriarcharum, et maximus Sanctae Ecclesiae Sacerdotum, et caput pastorum Sponsae Regis Salim cuius salutis non est finis, confirmatus in capite Ecclesiae ut Petrus et prosper in suo pascendi officio, ut Paulus, et elatus omnibus in rebus ut Apostoli Sancti socii tui Amen.

Adoramus, ideo ego (Simon Denha) et omnes mei Metropolitanus, et Episcopi et monachi et sacerdotes et Diaconi et totus populus ante thronum Sedis tuae venerationis gloriosae. Adoramus etiam nostrum hominem interiore et exteriori ante Sanctitatis tuae palatium, Adoramus etiam corporaliter, et humiliter supplicamus spiritualiter ante altare indulgentiarum tuae Personae divinitate divinarumque intelligentia plenissima et Deo divitis. Adoramus etiam ab omnibus et singulis habitationis nostrae locis ante habitationis sanctitatis tuae domum, ut servi ante dominos suos. Adoramus etiam ante limina portae camerae tuae sanctae et sal tuum pietatis quae dona concedit, et ante pulverem terrae castris tui et etiam supplicamus nostrae infirmitati adiutorium per tuas preces et orationes exauditas, et Deo placitas, et capite inclinato, et curvis humeris, et oculis lacrimas fundentibus, et manibus ligatis petimus corde et ore et labiis nostris remedium mundationis peccatorum nostrorum et maculorum nostrorum purificationis, et sine intermissione omnibus mundi diebus semper dicimus, - Benedic o Domine noster, et benedicite domini nostri Cardinales, et primo Dominus noster Cardinalis Carpi, et Dominus noster Cardinalis Alexandrinus, et Dominus noster Cardinalis Amulius, et Dominus noster Card, Borromaeus, et Dom. noster Cardinalis sanctae Severinae, et omnes cardinales benedicite servos vestros et mittite nobis orationes vestras et concedite benedictiones ovibus Domini nostri etc.: et nunc quid aliud dicit servus Domino suo petimus a sanctitate et puritate tua ut oculo misericordiae respicias personam illustrem benedictionum filium Domini Simonis Sulakae et domini Abdjesu, et etiam nostrum procuratorem Dominum Eliam Episcopum Metropolitanum Amed benedicite<sup>32</sup> qui praeter vires maximum in hoc itinere subivit laborem et si huius rei veritatem comprobare volueris, quaeras a Domino nostro mundo domino Ignatio Patriarcha

Antiocheno<sup>33</sup> de homine et civitate sua, qui propter hunc Patriarchatum plurimum expendit Hierosalem petiit, domosque nobis emit. Non enim ibi stationem habebamus, nosque inter Christianos commiscuit, ac socios fecit in sepulchro Domini nostri et Dei nostri Jesu Christi, in quo nobis est peccatorum nostrorum remissio. Petimus etiam a te o Pater noster qui es loco D. nostri ut commendatum habeas, hunc filium et servum tuum, amicum et benevolum, magis quam omnes tuos benevolos et amicos, ut par est Sanctitati tuae propter Dominum nostrum; et cor nostrum ut laetentur amici et benevoli nostri, et inimici et malevoli tristentur. Petimus etiam a dilectione tua, ut cum quamprimum Hierosalem remittas, cum ipse post Sanctitatem tuam sit diligens in rebus nostris, cumque citius omnino ac penitus remittas, quia in Dei Altissimi, et reliquis rebus Diligentiorum habemus neminem, Salutes vero humilitatis nostrae perferantur ad civitatem sanctam Romam sponsi coelestis Jesu Christi, et habitaculum sanctorum aedificatorum Petri Apostolorum Principis, et Pauli Doctoris gentium, et ad omnes et singulos Ecclesiae clericos, et populos fideles, majores et minores, et indigni sumus. Amen.

Simon (DENHA) Indignus.

Mar DENKHA Metropolitanus.

Mar JOSEPH Metropolitanus Selemest (Salamas).

Mar DENKHA Metropolitanus.

Mar SERGHIS Metropolitanus de Gelu.

Mar EUSEBIUS Metropolitanus de Gazarta.

Mar ADDAI Metropolitanus.

Mar JOANNES Metropolitanus de Attel.

Mar JOANNES Jesu Metropolitanus de Sepatkai (Schapate).

Mar ABDJESU Metropolitanus de Koma<sup>34</sup>.

Mar JOANNES Jesu Metropolitanus de Mardin.

Mar JOSEPH Episcopus de Seert.

Mar JOANNES Episcopus de Chelhacke<sup>35</sup>.

Scripta est haec epistola anno ab Alexandro Magno 1891.

id est anno Christi Domini 1580.

#### XXV.

Sequens Expositio descripta est Romae ex authentico documento archivii Vaticani; Armadio VII, capsula 4, N. 5, et directa ad Eminentissimum Cardinalem Caraffam, uti Chaldaeorum Ecclesiae Protectorem, et sic incipit italico idiomate illius aetatis.

Relazione, e dimande fatte del reverendo Mar Elia Caldeo Arcivescovo di Amed nella Mesopotamia, mandato dal Reverendo Mar Denha Simone eletto patriarcha di Musal della nazione Caldea Orientale.

Mar Elia<sup>36</sup> frate dell'ordine di s. Basilio Archivescovo di Amed nella Mesopotamia, Caldeo dell'Assiria devotissimo servitore di Vostra Signoria illustrissima e reverendissima, humilmente espone, come ritornato che fu da Roma in quelle parti Mar Simone Sullaka<sup>37</sup> Patriarca di sua nazione, havendo firmato in Amed per spatio di 5 mesi solamente, creò da cinque Vescovi et Archivescovi; delle quali uno è il Supplicante e fece altri officii concernenti al suo Patriarchato. Il che sentendo l'altro Patriarcha scismatico<sup>38</sup> operò che detto Mar Sulaka fusse chiamato dal Basciano (Governatore) però che risedeva in amadia (Amida vel Amed) apresso Mosal dove presentandosi il detto Sulaka fu ritenuto dentro un pozzo da quaranta giorni, e ultimamente, vivo dentro un sacco fu buttato nel Lago, ed morì martire, essendosi visti miracoli nella morte sua, siccome fan fede anco li stessi Turchi; Dopo la cui morte, detti cinque discepoli elessero per loro Patriarcha Mar Abdiesù il quale venuto in Roma ebbe la confirmatione ed il Pallio dalla Sede Apostolica<sup>39</sup> e ritornatosi in quelle parti, havendo similmente creato altri vescovi ed Archivescovi, quali hoggi in tutto sono quattordici, al fine di dodici anni del suo Patriarchato, morse nel Monasterio<sup>40</sup> di san Giacomo in coste nell'Archivescovato dell'esponente. Dopo la morte di detto Abdiesu fu eletto Patriarcha Mar Aatholla (Aatalla) Simone<sup>41</sup> vecchio di santa vita, già Archivescovo, il quale si per la guerra, successa nelle bande come ancho per non avere vissuto più di doi anni non ha possuto mandare per la confirmatione dalla sede apostolica, et fa fede l'Esponente, come già era parlato da esso Patriarcha per venire a Roma a supplicare questo.

Ultimamente doi anni sono fu eletto Patriarcha della nazione Mar Denha Simoni<sup>42</sup> la cui eletione fu fatta nella chiesa, et monasterio di s. Giovanni apresso Salamas, et Tauris, da cinque vescovi, et quatro



Archivescovi con consenso degli altri che erano essenti, havuto per lettere loro, rimettendosi a quanto sié fatto dei detti Vescovi et Archivescovi presenti.

Patriarca della natione risiede in detto monasterio di s. Giovanni apresso la città di Salamas, ed ivi é la Sedia Patriarcale. ed dopo che fu eletto patriarca non ha possuto per le guerre successe, mandare prima per la confirmatione, et pallio, Per il che ha spedito l'Esponente, quale altre volte arrivò fin Cipro, ed per le guerre successe ritornò in dietro non trovando all' ora passaggio. Il detto patriarca nella institutione data all' Esponente supplica dalla sede apostolica confirmatione del suo Patriarchato. ed di quanto fu concesso altre volte alli suoi predecessori da essa sede apostolica con il pallio, ed privilegi soliti. Et per fare questo manda coll' Esponente, la professione della fede in latino, et caldeo datagli da Mar Abdiésu<sup>43</sup>, et già accettata e fatta da esso Patriarca et da suoi Prelati, et le bolle et provisioni et privilegi concessi dalla sede apostolica ai suoi predecessori, et procura<sup>44</sup> sottoscritta da suoi Vescovi, et Archivescovi, nella quale procura se non vi é espresso quanto si desidera, fu per ignoranza dello stile, et non scoprire la causa della venuta dell' Esponente, caso che le lettere capitassero in mano di nemici. Perciò supplica Vostra Signoria Illima si degni, favorir l' Esponente, acciò habbi presta spedizione, si fa intendere similmente a Vostra Signoria Illustrissima come dopo la morte di Sulaka, con il quale vennero in quelle parti il Vescovo frate Ambrosio ed frate Antonio<sup>45</sup> il quale é oggi Vescovodi Vico- Maltesi, succedendo Patriarcha Mar Abidjesu per provvedere alli Caldei che sono nelle Indie da Cochín all' Indie di s. Tomaso creò Archiepiscopo di dette Indie Mar Joseph fratello di Sulaka già Patriarcha, ed spedì l' Esponente per suo companio ensieme col il Vescovo Ambrosio et frate Antonio et dei frati Caldei con lettere in loro raccomandatione al Vice Ré dell' India di Portogallo quali aveva portato il detto Sulaka da Roma dalla Sede Apostolica. Giunti in Goa et presentando dette lettere furono posti in un monasterio dove stettero un anno e mezzo finchè li fu concesso poter passare et seguendo il viaggio giunsero Concin, dove morse il Vescovo Ambrosio. Et correndo quelle provincie et in compagnia di frate Antonio fin alla provintia de Angamalia (dove la ha lassato per ritornarsene in Roma) visitarono quelle chiese et popoli. caminando due anni et mezzo di strada, ogni di visitando una chiesa et una villa o terra. Ultimamente per le guerre successe in quelle parti l' Esponente lasciò detto Mar Joseph con un frate Caldeo, et ritornò in compagnia dell' altro frate nel suo Archivescovato. Et dopo haver visitato tutti quelli popoli Mar Joseph venne per via Portogallo in Roma per suoi negotii, et morse in Roma come s' intende.

Conoscendo dunque esso Eponente quanto mancamento et necessità vi é in quelle parti di Vescovi e di Prelati, et di Sacerdoti, che in tutte quelle provincie all' hora ritrovarono Vescovo alcuno, et solamente cinque sacerdoti essendogli stata fatta istantia da quelli popoli per lettere di quelli che sono capi della Natione, è costretto supplicare vostra signoria illustrissima a ciò quelli popoli siano provisti di Vescovi della loro propria lingua et natione; facendogli sapere che i vescovi franchi non potranno mai passare in quelli paesi di gentili, né anche saranno accettati, non essendo Caldei.

Perciò vostra signoria illustrissima come protettore si degni di provvedere; acciò si mandino lettere da Sua Santità al Vicerè dell' Indie in raccomandatione degli Vescovi Caldei, che saranno mandati per avvenire dal detto Patriarcha. Al quale, si mandino similmente lettere di Sua Santità per contrassenio di detti vescovi, acciò siano lasciati passare dopo che faranno la professione di fede in Goa e prometteranno quanto sarà bisogno a chi commetterà Sua Beatitudine in Goa che si comandi al detto Patriarcha che ne mandi molti Vescovi, essendo quel paese grande et il popolo cristiano molto numeroso, facendo fede a vostra signoria illustrissima che Mar Abramo<sup>46</sup> non basti et che quando si mandassero dieci Vescovi, non basterebbero a quelli popoli: per ciò l' Esponente per iscarico della sua coscienza lo rimette a miglior giudittio di vostra signoria illustrissima, ed al consetimento di sua Beatitudine supplicando la degnarsi provvedere a quelle pecorelle, che stanno in quelle provintie senza Pastore, ed privi di sacramenti siccome di questo anche monsignor vescovo nè potrà dar pieno ragguaglio et testimonio degno di fede. Morendo il suddetto Mar Joseph<sup>47</sup> in queste parti, s' intende havere lasciato, libri, robe, et forse denari, restando debitore in

quelle parti dell' Assiria de' mille e cinquecento zecchini, delle quali é creditrice una vedova con tre figlie femine, e doe maschi, li quali insieme si raccomandano all' Esponente acciò li ricupera quanto potrà, il credito appariva per scritture e testimonii bisognando, Supplico perciò vostra signoria illustrissima, saper dove morse il detto Mar Joseph e quanto lasciò del suo, ed recuperarlo per pagamento del detto debito che oltre la soddisfazione che si farà per l' anima del detto Mar Joseph, si darà la vita alla vedova, ed hai suoi figlioli poveri orfani e morti di fame. L' Espone di più il supplicante come la sua natione havea in Cipro ed in Famagosta<sup>48</sup> hospitale, e chiesa, e molte case, robe, libri, paramenti e molti giugali, e s' intende ché il Vescovo di Famagosta, ovvero suo vicario innanzi che fosse presa detta città dal Turco fece portare in Italia molte cose di essa Natione, supplica perciò Vostra Signoria Illustrissima si degni informarsi ed con stringere a giurare il detto vescovo, o suo vicario, se suon vivi, ovvero per via di scomuniche contra quelli che sapranno cosa alcuna, acciò si ricuperi qualche cosa di essa Natione.

E fá intendere similmente a vostra Signoria Illustrissima come la sua natione dopo che li fu guasta la loro chiesa in Hierusalem, non aveva loco nessuno né ancho cappella dentro il Santissimo Sepolcro come tieneno altre nationi.

Per il che l' esponente comprò del suo un bellissimo hospitale<sup>49</sup>, e compose il basaro di Hierusalem, acciò li concedesse loro dentro il Santissimo sepolcro del Signore per una cappella alla sua Natione, e dopo di havere fatto questo, essendosi andato nel suo Archivescovato, una donna della natione per favore ed hamicittia dei Turchi entrò ad habitare in detto hospitale, ed non potendosi in quelle parti vendere li beni stabili, essa donna impegnò detta casa ed hospitale apresso un Turco per cinquecento zecchini comprese le usure insieme, dove al presente la Natione si ritrova priva di detto hospitale, per essere la donna con il Turco molto favorita; supplica perciò Vostra Singnoria Illustrissima si degni farli havere una lettera del gran Turco al Basciano (Governatore) di Hierusalem per mezzo dell' Ambasciatore di Francia che stá in Constantinopoli in raccomandatione di essa natione, ed in particolare del loro ospedale comprato già in nome della natione per Mar Elia Archivescovo di Amed, ed essa donna non essendo procuratrice, né persona legittima non lo potrà impegnare.

Supplica finalmente a vostra signoria Illustrissima, si degni impetrarli di novo la gratia concessa dalla sede Apostolica alla Natione altra volta, accio non siano chiamati Nestoriani, ma Caldei Orientali della Assiria Cattolica ed obbedienti alla sede apostolica, e che questo si pubblichi per tutta la Cristianità.

## XXVI.

(Arch. Arcis S. Aug., Arm. VII, caps. V. n. 24)

+ Jesus.

Beatissime et sanctissime Pater (Papa Gregorii XIII)

Postquam ad beatissimos sanctitatis vestrae pedes humiliter proieci, paternam benedictionem sumus imprecatus, has literas pro debitate obedientiae testimonio conscribimus : ex patribus et Societate Iesu custodiam sanctorumque reliquias (donum equidem nobis celeste, inestimabilemque thesaurum) quas nobis minimoque huic Angamallensi populo impertiri dignatus es, hoc anno accepimus: qua de causa vestraque harum indignarum ovium perpetua recordatione, nos maximo obligationis vinculo erga sanctitatem vestram astrictos cognoscimus.

Nobis hoc anno nostroque archidiacono<sup>50</sup> de erroribus et horum Christianorum moribus corrigendis, ut Apostolicae Romanaeque ecclesiae essent conformes, iidem patres mentionem fecerunt, quod nobis sanctum necessariumque visum est, qua propter omnem clerum populumque praecipuos ad concilium diocesanum convocavimus, ut cognita rerum sibi convenientium necessitate id suavissime acciperent; et divino quidem inspirante auxilio, et ministrorum, qui me adjuvant, industria, vestris sanctissimis praeceptis obediendo, omnia quae sibi erant necessaria libenti animo acceperunt, ut idem sapiamus omnes, omnes idem dicamus. Restat quod constitutum est, vestro sanctissimo favore benedictioneque exequi, quod esset facilius, si esset in hac provincia seminarium maiorque patrum Societatis Iesu numerus, qui hos Malabares docerent, doctrinaeque catholicae eruditione imbuerent, quod inopia rerum ad victum necessarium non potest confici, nec nos ob maximam pauperiem id facere possumus.

Fuere etiam hoc anno, pater sanctissime, nobis, cunctoque huius provinciae populo et clero, tuae literae allatae, ex quibus intelleximus, quantum nobis esset elaborandum, ut ab hac provincia intrusus episcopus Simeon<sup>51</sup> rejiciatur, quod bene si christiani audierunt, nimisque laetati sunt hoc favore, vestraeque sanctitatis subsidio, ut libentiori animo hunc perditum hominem omitterent, atque eo hactenus persequerentur, ut hac provincia decedat, in qua eo fidelitatis suae iacturae inopieque pervenerat, ut ipsi etiam eius sequaces, qui pauci semper extiterant eum dereliquerint, cum unius tam pertinacis hominis, excommunicati et scandalosi causa, inquietos, atque ad extremum fere paupertatis redactos se viderent. Itaque cum in tali statu esset Simeon constitutus, accidit ut ad provinciale concilium vocaretur, intronissis duobus Beati Francisci observantiae, religiosis, extraneis, novisque in hac terra, et absque experientia actorum adversus hominem istum, qui illum, paucis vestrae sanctitatis literarum respectu, quas illis saepe proposuimus absolverunt, et adiuvant, atque veluti episcopum tractant, multo maiori omnium scandalo, quam quod Simeonis intrusio effecerat, ita ut inde istis Malabaribus tam christianis, quam ethnicis esset occasio oblata dictitandi, hactenus se cogitasse sanctae Romanae ecclesiae christianos inter sese conformes et unanimes esse, vestraeque sanctitati, ut verissimo Christi vicario obedire; modo autem ipsos etiam Lusitanos, religiososque viros, inter se divisos, et schismaticos credere, cum alios vestrae sanctitatis praeceptis obedire, alios vero adversarii videant, quo circa se nulla in culpa esse eo quod divisiones opinionesque inter se haberent, unde est aditus, ut quam plurimi a bonis reductionis suae incaeptis desistant. Denique ille necessitate coactus, virtutem amplexus est, eorundenque fratrum, qui illum comitantur (pollicentur enim magna cum auctoritate ipsum hac se missuros) promissis confisus, sanctitatem vestram convenire constituit, quod si ita accidat, fieri novissima peiora prioribus. Una cum his literis mittuntur acta, quae ipse archiepiscopus Indiae praeteritis adversus hunc hominem conscripserat, qui saepe numero eundem Simeonem obstetari iusserat, ut literas iustumque tituli sui fundamentum demonstraret, aut a Pontificali officio, quod contra divina omnia humanaque iura in aliena iurisdictione ministrabat, desisteret : ille tamen nunquam tali rei vestraeque sanctitatis litteris parere voluit nec commissionem ullam Suriae (Assiriae) Patriarchae, nec testem fide dignum demonstravit, cum nobis e contra simplicem tantummodo sacerdotem esse probatissime constaret, sed tamen si aliquas Patriarchae litteras vestrae sanctitati ostenderit, eas accurate per iudicem competentem, utrum verae sint, ut examinare iubeat, in vestrae sanctitatis mentem revocamus; verum si istius hominis vitam scandalaque vestra sanctitas singulariter scire optat, ab aliquibus sine suspitione viris hic jubeat diligenter investigare, quo facto, fiat quod Deo magis inserviat, nihil enim aliud desideramus; verumtamen quod nunc magis pertinemus est, ne profecto Simeone, eiusdem spiritus, qui idem schisma sustentet, permaneat: si fuerit inter Lusitanos aliquis qui sacerdotes aliquos ab ipso Simeone sacris ordinibus initiatos, a nobis autem et a Cochinchinensibus Prelatis minime ordinatos, imo excommunicatos declaratos foveat et protegat, atque in suis monasteriis ad sacramentorum executionem admittat, sitque locus, ut hae gentes conceptam opinionem magis confirmet' Lusitanos scilicet dicendi inter sese, quoad Ecclesiam suam religionemque attinet' divisos et schismaticos esse. Restat, modo sanctitatem vestram facere certiore, (est enim nobis a Suriae (Assiriae) Patriarcha facultas concessa) Georgium a Christo<sup>52</sup> electum Episcopum Palur, archidiaconum nostrum, a nobis coadiutorem successoremque nostrum designatum esse, dummodo sit nobis, dum vixerimus, semper subditus et obediens; quare sanctitatem vestram beatissimam, ut ipsum confirmare dignetur, humiliter deprecamur, sanctamque benedictionem petimus. Data in hac Angmallensi civitate idibus Januarii 1584.

Humilde Abraham Arcebispo de Angamalle escravo de sua sanctidade Archivio Vaticano 23 Maggio 1898

Concorda  
L. + S.

PIETRO WENZEL Sottoarchivista

XXXVII.

(Giamil pag. 100; & pag. 604.)

A. Theiner. Annal. Eccl. ad an. 1578. t. 2 pag. 442. Romae 1856.  
Archiv. Sec. vat. Brev. Ad Princ. XLIV. 24.

## **Epistola Gregorii XIII. Pont. Max. ad Goanum Ritus latini Praesulem in Commendationem Abrahami Assyrio - Chaldaei Angamalae Archiepiscopi in India Orientali.**

VENERABILI FRATRI ARCHIEPISCOPO  
ECCLESIAE GOANENSIS  
GREGORIUS PP. XIII.

Venerabilis frater salutem et Apostolicam Benedictionem. Libentissime utimur hac opportunitate scribendi ad Fraternitatem tuam : volumus enim, perspectam tibi esse nostram erga te charitatem, cuius quidem habemus causas gravissimas profectas a tua pietate et studio. Dei gloriae atque animarum salutis, in utraque enim causa laborare te, gravissimorum virorum testimonia confirmant; Cupimus etiam, ut venerabilem fratrem Archiepiscopum Angamalensem in ipsa Synodo provinciali (nam ipsum quoque interesse volumus, deque ea re ad eum scripsimus (Cfr. pag. 605 et seqq.), benigne excipias, efficiasque, ut tum ibi, tum caeteris in locis tuam humanitatem et charitatem sentiat, hoc et fratri debere intelligimus, et multum interesse judicamus, ad inferendam istorum populorum animis Catholicam fidem, et Christi cultum propagandum; redduntur enim faciliores, ubi viderint, Christianos ipsos inter se diligere, suaeque legis observantes esse: neque vero ignoras, quam accuratum velit Apostulus esse Episcopum, idque hac potissimum de causa, ut is, inquit, qui ex adverso est, vereatur, nihil habens dicere de nobis ; Omnibus igitur in rebus ita Archiepiscopum tractabis, ut omnes agnoscant auctoritatem tuam. Non dubitamus te et rei ipsius aequitate, et Nobis obtemperandi studio id diligentissime facturum. Quod Tuae Fraternitati commendamus, sacerdotes Sodalitatis Jesu, nihil opus est, arbitramur enim experiri te, quanta cura et solitudine versentur in causa Christi, inque hominibus ab impietate revocandis, atque ad Catholicam Ecclesiam, extra quam salus nulla esse potest, adjungendis; pro nostra tamen perpetua erga illam charitate commendamus eos, quantum possumus. Datum Romae apud Sanctum Petrum sub annulo Piscatoris die vigesima Novembris millesimo quingentesimo septuagesimo octavo, Pontificatus Nostri anno septimo.

XXVIII.

A. Theiner Annal. Eccles. ad an. 1578. t.2. pag. 441. Arch. Sec. vat. Brev. ad Princ. XLIV. 24. Gregorii XIII, an. VII. Epist. 181, fol. 121.

**Abrahamum Assyro-Chaldaeam Angamalae  
Archi episcopum in oris Malabaricis, cui par-  
ent Christiani S. Thomae in Indiis, Gregorius  
XIII. Pont. amantissimis litteris recreat,  
monetque ut ad suos in Ecclesiae sinum  
reducendos utatur opera patrum Societatis  
Jesu, quos ei valde commendat, deinde suadet,  
ut Synodo provinciali Episcoporum in Indiis  
Goae propediem cogendae interesse velit,  
nihilque timeat molestiarum.**

VENERABILI FRATRI ARCHIEPISCOPO ANGAMALENSI.  
GREGORIUS PP. XIII.

Venerabilis frater, salutem et Apostolicam benedictionem, *Iucundissimae Nobis fuerunt litterae Fraternalitatis Tuae. Erant enim plenae charitatis et pietatis in Apostolicae Sedis auctoritate agnoscenda, et tua catholica fide testificanda* (vide N.XXI, pag. 83). Scis autem, hoc esse firmissimum fundamentum salutis, Episcopum vero non sua tantum salute contentum esse debere. sed etiam laborare, ut alios a fraude Sathanae, atque impietate ereptos ad Catholicam Ecclesiam atque ad Christum adjungat, inque eo ejusdem Christi adiutorem esse. Hoc autem et cupere et laborare Fraternalitatem tuam, nec quidquam magis velle, quam Christi fidem, quam latissime propagari, incredibili cum voluptate cognovimus uti etiam ad hanc rem opera Sacerdotum Sodalitatis Jesu, quod summopere probamus commendamusque eos Fraternalitati Tuae, quantum possumus, novimus enim illius Ordinis hominum Dei gloriae et animarum salutis zelum, quantoque cum fructu in eo versentur. Illud

etiam pernecessarium judicamus, ut una cum caeteris Indiae Episcopis atque Antistitibus intersis Synodo Provinciali quae haberi solet Goae: neque enim alia Synodus est, cui interesse possis, neque ipse propriam habere potes; scis enim, te hactenus sine suffraganeo esse, nihil autem est, quod verearis, ne quid injuriae aut molestiae accipias: scribimus enim ad Episcopos ipsos (cfr. antecedentem epist.), ut te amanter honorificeque excipiant, nec nulla in re laedi sinant, id illos et rei ipsius aequitate et Nobis gratificandi atque obtemperandi studio adductos, facturos speramus. Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die XXIX Novembris. MDLXXVIII. Pontificatus Nostri anno septimo.

‘Episcopum vero non sua tantum salute contentem esse debere etc. i.e., “The Bishop ought not to be content with his salvation alone, but he should also labour for others who have been snatched off by the fraud of Satan and by impiety and bring them to the Catholic Church and Christ and thus he ought to be a minister of Christ.” This passage some, (Mackenzie p. 20 and Bishop of Cochin in his ‘Some Elucidations’ p. 23.) according to their own interpretation, say that the Pope meant to inform Mar Abraham not to be satisfied with his own salvation only but also to convert his own flock from heresy. This interpretation seems to be very hard to be admitted: for it is against common sense to say that a Bishop alone is Catholic in a diocese and none else of them for whom he is the Bishop. From the reading of the whole letter the passage is clear enough to show that the Pope meant to exhort him (Mar Abraham) to convert heathens of his territory and not to be content of his own flock only. ‘Sed etiam laborare ut alios ..... *a fraude satanae* atque impietate ereptos ..... *ad Christum adjungat*’ = ‘but also to labour in order to join to Christ others who are snatched away by the deceit of the devil and impiety’ (Vide Mackenzie p. 93, ‘A Review of Some Elucidations’ p. II). It is also clear from the letter that the Pope exhorted Mar Abraham to work for the propagation of the faith with the help of Jesuit fathers.

### XXIX.

A. Theiner. Annal. Eccl. ad an. 1578. t. 2 pag. 441. Archiv. Sec. vat. Brev. Ad Princ. XLIV. 24. Gregorii XIII. an. VII. Ep. 201. fol. 136.

**Epistola Gregorii XIII Pontificis, qua Lusitaniae Regem rogat, ut catholicos in Patriarchatu Aethiopiae et in oris Malabaricis degentes, praesertim Abrahamum Assyrio-Chaldaeam Angamala Archiepiscopum, habeat quam commendatissimos.**

CHARISSIMO IN CHRISTO FILIO NOSTRO  
HENRICO PORTUGALLIAE ET ALGARBIORUM  
REGI ILLUSTRIS

### GREGORIUS PP. XIII.

Charissime in Christo fili noster, salutem et Apostolicam benedictionem. Libenter commendamus Majestati Tuae ea, in quibus potest tua excellens pietas sese exercere ad Dei gloriam atque ad animarum salutem, qui nihil magis velle ac libentius facere te certum habemus. Quod autem hoc tempore occurrit, tale est: Christiani qui in Patriarchatu Aethiopiae sunt dicuntur gravi in periculo sese, tum propter intestinas Aethiopum ipsorum inter se discordias ac tumultus, a quodam Asmaco homine potentissimo, qui a suo Rege defecit, excitatos, tum propter Turcarum caeterorumque Maumethanorum finitimorum vim atque insidias: rogamus Majestatem Tuam, ut Christianos illos quam commendatissimos habeas, mandesque proregi Indiae, ut curet intestinos tumultus sedari pacemque conciliari; tum ut et eosdem Christianos iis auxiliis juves, quibus opus esse intelliges: dicunt enim magnopere indigere, periculumque esse, ut una cum hominibus ipsis Christi fides in ea regione intereat. Commendamus etiam Majestati Tuae venerabilem fratrem Archiepiscopum Angamala, quem accepimus graviter a nonnullis vexari, erit Nobis gratissimum, si mandaveris Proregi et Gubernatoribus Indiae, ut eum teantur, neque injuria opprimi sinant. Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die III Decembris MDLXXVIII. Pontificatus Nostri anno septimo.

### XXX.

A. Theiner. Annal. Eccles. ad an. 1580. t. 3. pag. 231. Archiv. Sec. vat. Brev. Ad Princ. XLIV. 24. Gregorii XIII. An. VIII. Ep. 126. fol. 272.

**Epistola Gregorii XIII Pont. qua Clerum et Christianos S. Thomae in oris Malabaricis ab insidiis cuiusdam Simeonis<sup>53</sup> schismatici Ediscopi cavere monet, ne ab eo se abduci patiantur, suis desertis Praesulibus Abrahamo Archiepiscopo<sup>54</sup> et Georgio Episcopo<sup>55</sup> Palurensi.**

DILECTIS FILIIS CLERO ET POPULO CHRISTIAORUM  
S. THOMAE IN PROVINCIA ANGAMALENSI  
GREGORIUS PP. XIII.

Dilecti filii, salutem et Apostolicam benedictionem. Quaecumque facultas datur declarandae atque exercendae pietatis, Deoque inserviendi debent Catholici omnes eam cupidissime amplecti, imprimis vero eam, quae pertinet ad fidei orthodoxae stabilitatem, et incorruptam Ecclesiasticae disciplinae sinceritatem: neque enim possunt homines a catholica fide alieni et criminibus involuti ad sempiternam illam felicitatem et gloriam pervenire, ad quam facti sunt, et sanguine ac morte accerbissima Domini Nostri Jesu Christi vocati. Utrumque hoc salutis fundamentum, fidei nimirum sinceritatem et vitae ac morum sanctitatem conantur haeretici ac schismatici evertere, hominesque a Deo abducere, secum in sempiternum interitum trahere: ministri scilicet, et filii Diaboli, perpetui capitalisque hostis Dei gloriae atque animarum salutis. Ex hoc numero accepimus esse istuc Simeonem quemdam, qui dum se Episcopum facit, quid aliud nisi fur est et latro? his enim nominibus huiusmodi monstra appellat Dominus Noster. Omnes, inquit, quotquot venerunt, fures fuerunt et latrones, veniunt autem, qui non vocati nec missi, tamen audent pastorum nomen ac munus occupare. Neque tantum dicitur Simeon hoc contentus esse, sed illa etiam facere, quae sunt insaniae suae consentanea; conari scilicet Catholicos ab Ecclesiae unitate sejungere, orthodoxam fidem corrumpere, falsa dogmata disseminare. Nos igitur vestrae salutis, vestraeque Ecclesiae tranquillitatis cupidissimi hortamur, monemus, proque potestate Nobis a Christo tradita mandamus, ne ab ista peste vos corripere sinatis, sed eam omni studio vitetis, ab ejus sermone et vocibus refugiat, illum ut catholicae fidei, vestrae salutis, Christi gloriae hostem atque eversorem horreatis, eque vestro numero et conventu ejiciatis, neque inter vos versari aut vestris in locis consistere permittatis; idque etiam in caeteris haereticis et schismaticis faciatis, ne scilicet pestifera eorum doctrina et contagione correpti pereatis. *Obedite vero in Domino Abrahamo Archiepiscopo vestro, Georgio item Episcopo Palurensi, inque fidei sinceritate, morum simplicitate, Sanctae Matris Ecclesiae unitate permanete et vivite; sic enim ad sempiternam illam felicitatem et gloriam, quam repositam et paratam habet Deus iis, qui pie sancteque vixerunt, pervenietis.* Quod ut vobis omnibus ejus bonitas largiatur, toto pectore oramus. Datum Romae apud Sanctum Petrum sub Annulo Piscatoris die quinta Martii MDLXXX. Pontificatus Nostri anno octavo.

### XXXI.

It must be observed here that, though the election of the Archdeacon George as the Bishop of Palur was confirmed by the Chaldean Patriarch (Vide letter of Mar Abraham to Pope Gregory XIII P. 25, 26 of Documents) and approved by the Pope, he was not consecrated. The Portuguese who wanted to latinize the Syrians of Malabar and get them under their Latin administration blockaded all entry to Malabar for the Syrian Bishops. In like manner, probably they impeded also the consecration of the Archdeacon. Had the Syrians got, as they requested when the Portuguese took possession of the administration over the Syrian Church, the Bishops of their own rite, there would have been no occasion for so many dissensions and lastly the unfortunate introduction of Jacobitism in Malabar at the end of 17th. Century. Had it not been for the wise solicitude of Pope Leo XIII of immortal memory to preserve the Oriental Rites, the Syrians of Malabar would not yet have obtained their own Bishops according to their repeated prayers.

Quum interim memoratus Mar-Josephus naturae cesserat ac Simeon in Lusitaniam relegatus fuerat, Mar Abrahamus Malabaricam Ecclesiam

solus rexit usque ad annum 1597, quo postquam dictam Ecclesiam Georgio a Christo Archidiacono commendasset (Cfr. NN. XX. XXVI). senio confectus vitam suam in urbe Angamalensi Clausit. De quo autem Praesule plura habes in nostro hoc opusculo huc illuc sparsim allata. Consule NN. XII, XIII, XIV, XV, XVI, XIX, XX, XXI, XXII, XXIII, XXV, XXVI, nec non praesentem Append. a pag. 604, usque ad pag. 608 inclusive.

Iste Archidiaconus in Epistola Pontificia Gregorii XIII, data die V. Martii anno MDLXXX ad Christifideles Sancti Thomae in India, Episcopus Palurensis appellatus est, ut infra ex ejusdem Epistolae expositione patebit Praeterea quum vertente anno 1599, Alexius Meneses Goanus Archiepiscopus in urbem Diamperensem Synodum convocasset, conatus est in ea antefatum Archidiaconum (licet catholicam fidem profitentem, ut palam fit ex documentis XVI, XVII, XVIII, XX) una cum aliis Chaldaeis sive Presbyteris, sive nobilibus viris cogere, ut anathema suo Patriarchae Babylonensi dicerent, atque ab illa hora in posterum nullum episcopum, nisi a Romano Pontifice designatum reciperent; verum quum dicti Malabares antiquae suorum Majorum traditioni pertencissimè obfirmati permansissent, in Synodo nationalem undique convenerunt, in qua jurejurando interposito sanxerunt, se quotquot erant, quod eorum omnium etiam nomine, quorum personam gerebant, pollicebantur, nihil acturos praeter Georgii Archidiaconi voluntatem, nihil novi diversumque ab iis, quae antiquitus acceperant, se amplexuros, legem Sti Thomae eorum Apostoli pessundari, minime toleraturos; Antistitem demum aliunde, quam a Babylone electum, nullo pacto admissuros; quae omnia facultatum, et vitae ipsius impendio se promoturos polliciti sunt, atque id publico testimonio per totam illam regionem evulgarunt. Cfr. Ranlin, *Historia Synodi Diamperitanae* pag. 20, Romae 1745. Al. Asseman. in Commentario *De Catholicis, seu Patriarchis*, alias cit. pag. 226. (Giamil p. 603.)

Some historians relate, as it is also recorded often in the decrees of the Synod of Diamper, that the Syrians contended that the Church law of St. Thomas the Apostle was different from that of St. Peter. But these historians confounding the existing difference in rites and discipline (which the Christians of St. Thomas meant) between both, the Syrian and Latin Churches, assert that the difference was concerning dogma. Similarly if the historians speak of the resistance of the Syrians to receive Archbishop Meneses it is due solely to the difference in rites and not to the difference in faith, as some misunderstand.

Hisce autem praemissis, fas erit aliquid adhuc addendum circa ea, quae post praelaudati Mar-Abrahmi interitum fuere peracta. Isto itaque demortuo, instigationibus concionatorum jussu Alexii Meneses Goensis Archiepiscopi omni in Malabaricae portu custodes positi fuere, ne quis Ecclesiasticus a Chaldaeorum Patriarcha missus illas in regiones ingredi possit dictoque Mar-Abrahamo in munere succedat, hac autem super re audiat Cl. Raulin S. Augustini Ordinis Alumnus in *Historia Synodi Diamperitanae* (cui memoratus Alexius praeerat) pag. 17 "Ut autem, ait, caveretur, successoris Chaldaei accessus, qui timebatur, ad Ormuzium unicum viam Exploratores missi sunt, qui caverent, ne aliquis Ecclesiasticum e Chaldaea, Perside, aut Armenia (Aramaea) transiret in Indiam, absque speciali Goensis facultate. In omnibus propterea Portibus Indiae inquisitum fuit in externos quoscumque illuc adventantes, ac diligenter cautum, ne personati, aut Nautae, aut Trapezitae (quod erat frequens) larvis Episcopi, vel Presbyteri Babylonici aditum ad eam Regionem invenirent, quae quidem agendi ratio unicuique fuit opportunumque cum praesenti, tum futuro discrimini auxilium."

Hac autem agendi ratione, Chaldaeis Malabaricis Latini ritus Praesules praeesse coepcrunt<sup>56</sup>, inconsultis ac perpetuo obsistentibus tum Chaldaeorum Patriarchis, cum iisdem Malabaribus, et utrisque quidem reluctantibus, Latini Antistites gentes illas ab anno 1599, ad an. 1653, gubernarunt, et omnium primus Alexius Meneses Augustinianus, qui Synodum anno 1599 in oppidum *Diamper* nuncupatum convocavit, in qua plura sive disciplinae, sive doctrinae capita auctoritate propria condidit, plures mutationes et novitates in Syro-Chaldaicis libris Ritualibus et liturgicis introduxit, pluresque unici exemplaris Codices flammis abscondendis tradidit<sup>57</sup> Chaldaeis Malabaribus claudantibus. Ut vero ea de re circa gesta in Synodo ista aliquid sub oculis habeas, accipe verba Decreti XIV. Actionis III, pag. 104. "Qui vero aliquem ex libris (Syriacis) praedictis apud se habere

compertus fuerit, ultra memoratam censuram (i.e. praeter obedientiae praecepti transgressionem et poenam excommunicationis) poenis aliis graviter a Praesule punietur." Item in Decreto XV, pag. 107. "Quae habentur integra in ipsorum (Sanctorum) cultum Officia, simul cum Officiis de adventu et Christi Nativitate a Breviariis revulsa, et in frusta discerpta comburantur". Denuo in Decreto. XVI, pag. 107: "Praecipit Synodus in virtute sanctae obedientiae, et sub anathematis poena Cassanariis<sup>58</sup> Chet amazibus<sup>59</sup> aliisque quibuslibet cuiuscumque dignitatis et conditionis in hac dioecesi, ut infra bimestre a publicatione huius Decreti ad ipsorum notitiam perlatis, omnes et quoslibet libros Syriace scriptos, Illmo Metropolitae vel per se ipsos, vel per interpositam personam, tradant ... Sub eodem pariter obedientiae praecepto et anathemate praecepit, ut nemo ex hac dioecesi cuiuscumque conditionis fuerit librum aliquem Syriace transcribere audeat, nisi ad id Praesul facultatem ipsi scripto concesserit, facta expressa mentione libri, ad quem transcribendum facultatem concedit." Haec et alia plura ejusmodi noxia ea in Synodo incaute et plerumque sine ulla ratione sancita fuere uti legentibus examinantibusque ejusdem Synodi acta liquide elucescit, quod quidem Diamperensium censorum inscientiam plane ostendit.

Item perperam Syro-Chaldaeis Malabaribus nonnullos tribuunt errores, quos revera non habent, vel qui errores non sunt, sed peculiares quidam Ecclesiae Syro-Orientalis Ritus in sacramentorum praesertim administratione usurpati ut scite animadvertit etiam doctissimus Assemanus in Bibl. O. t. 3, part. 2, pag. 391.

Operae pretium duco hic adnotasse etiam quod nunquam memorata Synodus a S. Sede fuit approbata, neque adprobari integre poterat, quia multa ibi facta fuerunt vi per auctoritatem civilem<sup>60</sup>, et multa contra antiqua et perpetua decreta Sedis Apostolicae, ne quid innovetur aut immutetur in Ritibus Orientalibus, nisi quod contra fidem et mores forte irrepserit juxta illud Sancti Gregorii Magni celebre dictum (Epistola ad Leandrum) "In una fide nihil officit Sanctae Ecclesiae consuetudo diversa" aliqua etiam contra sanam doctrinam. Haec omnia diffuse recenset, carpit et confutat clarissimus Assemanus sub oculis et jussu R. Pont. Innocentii XI scribens B.O. t. 3, Part. 2 a pag. 391, 345, Ac ante ipsum Richardus Simonius contra Crozaeum Protestantem virum, qui patrocinium Synodi Diamperitanae propter suum scopum susceperat, demonstrando Menesem, Gouveam et patres Diamperenses in Synodi illius decretis peccasse et errasse tum *facto* tum *jure*, contra praxim S. Ecclesiae et mentem Summorum RR. Pontificum circa tutelam et integritatem Rituum Orientalium. vide Assemanum, op. cit., pag. 345-6.

Haec interim sufficiant obiter hic adnotasse, at vero si quis ampliorem hac super re notitiam habere cupiat eum ad auctores a nobis supra allegatos mltimos, qui de rebus ea in Synodo gestis fusius tractarunt, et nos ad Praesules Latini ritus, qui per id temporis Malabares nostros rexere aggredimur asserentes, quod anno 1600, Franciscus Roz e Soc. Jesu, postulante Philippo tertio Hispaniarum a Clemente Papa VIII, Episcopus creatus, Alexium Menesem Antecessorem excepit, et primo sedem suam Angamalae fixit, posthac Cranganorae usque ad an. 1617, quo naturae cessit, Franciscus autem ex eadem Sodalitate successit Hieronimus Xavier Navarrensensis, celebris ille vitae Christi Domini Persica lingua scriptor, qui eodem anno 1617, Goam perrexit, ibidemque mox vita defunctus est, et anno subsequenti memorato Hieronimo successit Stefanus de Britto, qui vertente decimo septimo Episcopatus anno decessit, hinc anno 1636, Franciscus Garcias ejusdem Soc. Jesu alumnus Cranganorae urbis titulo Archiepiscopus est inauguratus, et cum ejus regimen Malabares abiecissent, fato functus est anno 1659.

#### X. Anno circiter 1654, Atalla.

Chaldaei Malabares quum a praememorato Garcia defecissent a Summo Pontifice saepe sui ritus Syro-Chaldaici Antistites petierunt, quod nequaquam obtinuissent, hinc more antiquo a suo Babylonis Patriarcha Episcopos sibi postularunt, et eis datus est Atalla (Deus-dedit), qui cum ad Indos festinasset Melioporemque appulisset, Evangelii Praeconum instigatione a Lusitanis interceptus est carcerique traditus, quo quidem in India audito, Malabares, conspiracy facta in Matanger, Rapolino et Mangate ingentes turbas ciere coeperunt atque manu facta viginti quinque mille armatorum quodam Archidiacono ductante copias praefatum Garciam in obsidem libertatis Atallae Episcopi capere in urbe Cochino conabantur, eo vel magis indignatione exarserunt, cum illis

est nuntiatum dictus Atalla Goam fuerat adductus atque a Tribunali Inquisitionis saeculari brachio traditus flammisque addictus Cfr. Jos. Assemanum B.O. t.3, part. 2. pag. 447, 461. Le Quien, "Oriens Chr." col. 1281-2, Raulin, 'Historia Synod. Diamp., pag. 441-2. Huius facti notitiam fusius tradit memoratus P. Vincentius in cit. Opere, lib. II, Cap. VIII, pag. 153-4.

(Vide Giamil pag. 611.)

#### NOTES :

<sup>1</sup> Summ. Pontifex praesentem epistolam, quam hic producturi sumus, ad Patriarcham dirigens, ei enixe Abraham Archiepiscopum Chaldaeum ex India Romam venientem commendat, maximeque hortatur, ut, cum in India ordinaria polleat iurisdictione, eidem Abrahamo, illuc redituro, dioecesim ac residentiale locum, urbem Angamalensem iuxta ipsius Abrahami desiderium assignet, nec non inter ipsum et alterum Chaldaici Ritus episcopum ibi commorantem dividat, ut unusquisque eorum libere ac rite suo munere fungi valeat. Praeterea et alia perhonorifice de Abrahami fide, pietate, morum honestate, et singulari in tolerandis persecutionibus patientia describit Pontifex, ut ex ipsius epistolae lectione facile concipitur.

<sup>2</sup> Istas pontificias litteras in Abahami commendationem datas ad Goanum nempe Archiepiscopum et Cochinchensem episcopum videbimus infra, ubi eas ipsas verbum de verbo ex ms. Archivii vat. productas exponemus.

<sup>3</sup> Episcopus iste cujus meminit hic Pontifex, est ille Iosephus, de quo superius sub numero VIII locuti sumus ad calcem pag. 31, qui jussu sui Patriarchae in Indiam se contulerat antequam Abrahamus Angamala Archiepiscopus illuc profectus fuerat : videsis pag 85., 86. sub numero XXII. Hic autem Abraham ab isto Iosepho multas molestias in suo muovere obeundo passus est, ut ipsa Pontificis verba aperte significant.

<sup>4</sup> Haec documentorum pars iam sub prelo pressa lucem expectabat, casu fortuito in praedicti Patriarchae epistolam incidi, quam in responsum, reor, esse ad hanc Pii IV epistolam, vide infra in Appendice sub n. III.

<sup>5</sup> Notandum quod Abraham, quem hic Goano Archiepiscopo enixe commendat Summus Pontifex, ex India Romam redux suum Patriarcham primo in urbe Babylonis seu Bagdadi inviserit, ab eoque commendatitias ad Romanum Pont. litteras acceperat, quarum Pontifex hic meminit. Nos autem frustra quidem hasce litteras in Sanctae Sedis Archivio omni studio inquisivimus, sed hae una cum aliis etiam magni momenti documentis, manu alienigena fuerunt abreptae. Ni fallor, hoc accidisse, tempore Gallorum Reipublicae. i.e. anno 1798 quo omnia mss. Archivii Vat. in Galliam fuere translata.

<sup>6</sup> Videsis numerum VIII, pag. 34 et seqq. rursus numerum X.

<sup>7</sup> Hoc documentum infra producemus ab integro sub num, XXI

<sup>8</sup> i.e. Iosephum Episcopum de quo jam paulo ante locuti sumus.

<sup>9</sup> Ista Patriarchalia privilegia regiones Indiae respecientia, iterum jam fuere comprobata atque confirmata ab ipso Julio III. Cfr. nn. V, VI, ubi sunt allata Pontificia Brevia quae intuentur Joannis Sulakae approbationem et canonicam eius confirmationem in Patriarcham Assyriorum, seu Chaldaeorum.

Here must be noted, neither the author of the 'Bullarium Patronatus Portugalliae nor any other Portuguese writer gives out the above Papal letters which are not so favourable to their position !

<sup>10</sup> Iste Ahraham anno ultimo Pii IV vitae, hoc est, ann. 1565 ex Indiae regionibus Romam venerat, et, prout verba huius Pontificiae commendationis ostendunt, eum orthodoxam fidei professionem coram Romano Pontifice praemisisse, licet et ejusdem fidei confessionem aliquot post annos iterum professum fuisse. Ac scripto eam ad Gregorium XIII, misisse ut infra sub N. XXI, hanc ipsam verbotenus ex Archivio vat. producemus.

<sup>11</sup> **Parte per conformarolo al rito Latino**, :-From this it is clear that the Portuguese in India intended to make Mar Abraham conform to the Latin Rite.

<sup>12</sup> Iste Episcopus ni fallor, est Simon ille qui post Abdjesu Patriarchae mortem ex Babylonia in Indiam missus fuerat, ibique ut ex Malabar Abraham Angamala Archiepiscopum reiceret, nihil intentatum reliquit. A st demum Fratrum Minorum consilio Simon iste Romam est profectus, indeque jussu Sixti V. Pontificis in Lusitaniam relegatus est, illicque in Olyssipone civitate dies suos clausit. Vid. Joseph. Aloysium Assem. **De**

**Catholicis seu Patriarchis Chald. et Nest. commentarius** pag. 225.

<sup>13</sup> Rex iste quamvis ethnicus, justitia et Christianae Religionis puritate victus, Gregorio XIII Pontifici, utpote universae Christi Ecclesiae Capiti, antea jam in Abrahami Assyrio-Chaldaei Angamala Archiepiscopi commendationem sponte scripserat. Ac insimul etiam ab eodem Pontifice sacras Indulgentias pro quadam Ecclesia recens ab Archidiacono Georgio a Christo ejusdem Nationis fundata, [cfr. numerum XVI huius lucubrationis], per suum Legatum enixe petierat. A st Legatus hic, morbo Olyssipone correptus, suas Regiasque litteras Pontifici deferri curavit, hinc ex iis, capta occasione ad eundem Legatum ac sui Regem scribit Pontifex, non modo ad Christianos in India degentes tuendos, verum etiam valde se optare ipsum Regem veritatem Evangelicam amplecti. Consule numerum XVIII.

<sup>14</sup> Vide numerum XVI.

<sup>15</sup> De hoc Abrahamo Angamala Archiepiscopo cfr. nn. XII, XIII, XIV, XV, XVI, XIX, XX, XXI, XXII, XXIII, XXV, XXVI,

<sup>16</sup> De Archidiacono hoc consule. nn. XVI, XVIII, XX, XXVI.

<sup>17</sup> De istis Indulgentiis videsis n. XVI et XVIII.

<sup>18</sup> Cfr. n. XVI.

<sup>19</sup> Sera, seu Serra cuius Abraham Archiepiscopus dicitur, est vox lusitanica quae latine seriem montium continuam significat, et hic improprie pro Sede residentiali accipitur, i.e. pro Angamala, quae montium Malabariae urbs est. Cfr. Mansium **Collectio Conciliorum**, Tom. VI, pag. 2, ad ann. 1599.

The name **Sera** more properly means the land of Perumal and derives from Ceraman Perumal.

<sup>20</sup> Quamvis non est hic expresse notatum nomen oratoris, tamen ex contextu satis clare concipitur, eum fuisse unum ex Patribus Apostolicis Societatis Jesus, qui ob bonum Catholicae Religionis, nihil intentatum reliquissent, ut christiani in India Orientali degentes, quantum fieri possit, arcto vinculo in communione cum Romana Ecclesia custodirentur, et propter hunc laudabilem finem Pater ille Orientalem Angamala Archiepiscopum una cum eius Archidiacono Georgio a Christo, Romano Pontifici enixe commendat, eumque vehementer supplicat, ut vellet Apostolicis litteris eos Auctoritati civili, ac Praesulibus Latini Ritus in illa regione commorantibus etiam commendare, nec non Pontificem quoque deprecatur, ut dignetur eis quaedam sacra ac salutaria Sanctissimae Nostrae Religionis solatia concedere.

<sup>21</sup> Sanctus Hormez hic, seu Hormisda Persa-Chaldaeus nominatissimi Monasterii Rabban Bar-Eta. Monachus celeberrimus, postquam religiose admodum, ac sancte in laudato Monasterio per multos annos vixerat, tandem Superiorum permissu ad montem Beth-Edre [Beth-Edre Chaldaice Domum Adjutorii interpretatur quae ea aetate in Assyriae regione Urbs celeberrima extitit, nostris autem diebus nonnisi oppidulum a quodam populo falsa numina colente inhabitatum. qui facile cum antiquis Manichaeis comparari potest, eo quod praeter verum Deum, et Satanae, seu Daemonio tribuit cultum. Ejus Religio **yasidiana** hodie audit] contendit, ibique inhabitat, ac brevi tempore magnum Coenobium condidit [Consule Codicem Syr. Musei Borgiani di Propaganda Fide h. v. 5. ubi Chaldaice continetur vita Sancti Hormisdae] quod usque ab initio plusquam centum cellulis constabat, quae effossae omnes in solida montis rupi, quod et hodie existit sub nomine Rabban Hormez vel Sancti Hormisdae in toto Oriente notum. Paucis itaque post annis plures habuit discipulos, qui morum puritate, virtutum ornamento, vitaeque austeritate, omni exceptione majores, ac multi ex illis sui Magistri exemplum secuti, diversorum in deversis regionibus Orientis Coenobiorum Fundatores fuere, quod accidit septimo saeculo erae vulgaris sub Patriarchatu Mar Jesujabi Gadalensis, qui Chaldaeis Nestorianis praefuit ab anno 628. usque ad annum 647, quique pro more, Episcopos ac Presbyteros in Indiam, Sinarumque regiones misit. Confr. Jos. Assemanum **B.O.** to 4 pag. 81, et to. 3, pag. 108. Interim S. Hormisda ob vitae honestatem, ac virtutum singularitatem magno in honore ac Sanctitatis fama semper apud Orientem Christianum habitus est; hinc plura in omni Orientis parte nomini ejus addicta fuere oratoria atque fundatae Ecclesiae. Non minus ac in ipsis Indiae orientalis regionibus, quo Assyriorum seu Chaldaeorum Natio expandebat et adhuc est. Insuper jure liturgico, institutum est, ut bis in anno ejus memoria celebraretur, hinc est et hodie Chaldaica Ecclesia ubique speciali Ritu in sacra Liturgia, duobus praescriptis diebus ejus commemorationem colit, scilicet prima, fit in secunda feria hebdomadae tertiae Paschatis. Secunda vero, fit die

prima Septembris in memoriam Apertionis oculorum cujusdam caecici nati, quae apertio ducentis annis post ejus obitum hac die mirabiliter secuta est per ejus intercessionem.

<sup>22</sup> Hoc autem Monasterium Rabban Hormez subsequentibus annis magis, magisque majorem famam semper acquisivit, ob plura mirabilia, quae Deus operatus est super Sancti Fundatoris tumulo et per ejus intercessionem, quapropter postea factum est, residentia Patriarchae Chaldaeorum, quemadmodum plura authentica attestantur documenta, praesertim duae relationes genuinae, quarum una est illa, quam anno 1610 ipse Chaldaeorum Patriarcha Elia VII ab Oriente ad Paulum V Pontificem miserat. Altera vero est illa, quam praestiterant duo peregrini Chaldaei, qui christiani S. Thomae audiunt, cum mensi Martii anni 1606 ex Thibetiani Imperii regione Romam venerant ad SS. Apostolorum Petri et Pauli Sepulcra invisenda sub Pontificatu ejusdem Pauli V prout infra, ex ipsa expositione harum relationum patebit, quas nos ex Archivio Vaticano secr., producemus sub numeris XXVIII - XXIX. Istud autem Monasterium et hodie a Monachis Chaldeis inhabitatum est, qui suum habent Superiorem, titulo Abbatis Generalis, nec non instituta monastica a S. Sede approbata nomine Congregationis, ipsius Sancti Hormisdas. Cfr. P. Martin, *La Chaldée esquisse, nistorique*, Rome, Imprimerie de la Civiltà Cattolica, 1867, pag. 76 etc. Ac placet etiam hac de re referre huc Decretum Apostolicum ex vol. V, pag. 357, n. 261, **Juris Pontificii de Propaganda fide Contractum.**

#### GREGORIUS PP. XVI

AD PERPETUAM REI MEMORIAM

Monachorum instituta, quae severioris vitae et christianarum exercitio virtutum peculiare Catholicae Ecclesiae ornamentum adiciunt, Apostolicae nostrae auctoritatis robore libenter munimus.

Jam vero, quum Monachi Chaldaei in Conventu S. Hormisdas haud longe ab urbe Mosulensi in Mesopotamia degentes Nobis humiliter supplicaverint, ut eorum Institutum confirmare velimus, Nos de venn, fratrum nostrorum S.R.E. Cardinalium negotiis Propagandae Fidei praepositorum Consilio eorundem votis adnuendum censuimus. Igitur omnes et singulos, quibus hae litterae favent, peculiari beneficentia prosequi volentes, et a quibusvis excommunicationis et interdicti, aliisque ecclesiasticis censuris, sententiis, et poenis quovis modo et quacumque de causa latis si quas forte incurrerint huius tantum rei gratia absolventes et absolutos fore censentes; **memoratum Monachorum Chaldaeorum Institutum titulo S. Hormisdas nuncupatum.** ordinis tamen S. Antonii Abbatis cui pariter regulas jam pro Monachis Antonianis nationis Maronitarum per Constitutionem fel. rec- Clementis XII Praedecessoris nostri, quae incipit "Misericordiarum Pater, approbatas proponimus, nonnullis tamen adjectis modificationibus nationi et locis congruentibus juxta Instructionem per eandem Congregationem de Propaganda Fide tradendam auctoritate nostra apostolica tenore praesentium, in perpetuum confirmamus et approbamus.

Decernentes has litteras firmas, validas et efficaces existere et fore, suosque plenarios et integros effectus sortiri et obtinere, ac illis in omnibus et per omnia plenissime suffragari, sicque in praemissis per quoscumque Judices ordinarios et delegatos, etiam causarum Palatii Apostolici auditores Judicari et definiri debere, ac irritum et inane, si secus super his a quoquam quavis auctoritate scienter vel ignoranter contigerit attentari.

Datum Romae apud S. Mariam Majorem sub annulo Piscatoris die XXVI Septemb. 1845. Pontificatus nostri anno XV.

We must note "Because the reduction of these christians of St Thomas to the obedience and to the rites of the holy Roman Church greatly depends on the good disposition of the Archbishop and Archdeacon of Angamali in Malabar who both have the care of those Christians". Here the author of the letter openly speaks of the means by which the Syrians were to be reduced to the Latin rite. This is proved also by the decrees of the III Provincial council of Goa (session 3. decree 7.) In which the fathers of the council ordered the translation of the Roman Pontifical and ritual into the Chaldaic Language for the use of the Syrians of Malabar. Bullarium Patronatus Portugalliae Appendix Vol. I. Page 75

Secondly. There was no reason for Archbishop Menezes to condemn St Hormisdas the abbot, as heretic, while the same is even today venerated as Saint by the Catholics of the East with the approbation of the Holy Church. Moreover, Abraham, Narsei, Michael, Johanan &c.

who were condemned as heretics by Dom Menezes are still reckoned as Saints among the Catholics of the East.

<sup>23</sup> De hac fidei Mar Abrahami Professione, aliquid jam sub numero XIV (pag. 73) innuimus, ubi Pii IV Epistolam ad Episcopum Cochinchensem exposuimus, inibi innuit Pontifex, Abrahamum hunc Angamalae Archiepiscopum quemdam libellum professionis suae fidei, manu sua subscriptum, tradidisse, Professionem vero, cujus meminit Pius IV, aliam praeter hanc fuisse puto, Nam illa de qua loquitur Pontifex, emitti debuisset ad minimum, anno 1565, quo ista Pontificia Epistola fuit data, dum haec quam producimus, exarata est anno 1577, sub Gregorii XIII Pontificatu, hoc est, duodecim annis postea, prout id primo ictu, ex ipsorum documentorum lectione intelligitur.

<sup>24</sup> Proceres Chaldaei Malabares ex India totius suae Nationis nomine ad Romanum Pontificem Gregorium XIII petitionem mittunt, qua eum supremum Ecclesiae Caput agnoscunt, ideo ipsum enixe supplicant, ut Assyriorum seu Chaldaeorum Babylonensem Patriarcham admoneat, ut juxta antiquam atque vigentem consuetudinem ad eos regendos mittat Episcopos ne Christiani illarum regionum propriis pastoribus carentes damna patiantur. Hoc autem Malabarum Procerum documentum multa continet admodum perutilia ad historiam, praesertim Syrochaldaicae Ecclesiae locupletandam ac illustrandam,

<sup>25</sup> De isto Mar Helia, seu Elia infra sub N. XXIV videbimus, ubi sermo erit de ejus reditu ex India ejusque in Urbem missione ad confirmationem ac Pallium petendum pro Simone Denha Patriarcha suo.

<sup>26</sup> De hoc Mar Josepho vide ea, quae sub numeris X et XII exposuimus

<sup>27</sup> Abdesus hic cum ea aetate Assyriorum, seu Chaldaeorum esset Patriarcha, ordinaria jurisdictione in Indiae regionibus pollebat, approbante Sede Apostolica, vide Pontificias litteras, quas sub numeris VIII, IX, X, XI, XII, XIII, XIV produximus.

<sup>28</sup> De hoc Mar Abraham Angamalae Archiepiscopo, confer numeros XII, XIII, XIV, XV, XVI, XVII, XVIII, XIX, XXI, XXIV.

<sup>29</sup> **Raisbandar** is a compound Syriac word from **resa** (head) and **bandar** (bazaar) i.e. head of the town or prefect of the station.

The expression made in the above petition of the Malabarians to the Pope that **they have received the Syriac language from St. Thomas the Apostle** &c. is intended to mean not 'directly' but 'indirectly' for there was no reason to St. Thomas to introduce into India the syriac, a language then unknown to the people here. The St. Thomas Christians of Malabar received the Syriac language as late as the 4th. century from the Syro-Chaldean missionaries who came together with the syrian colony from Syria and Babylon where it was introduced by the Apostle St. Thomas himself.

<sup>30</sup> Verbo 'incautas' abraso, in textu, ei substitutum est verbum 'illicitas' quod factum esse creditur a Cardinali Ursino.

<sup>31</sup> Ex. Archiv. Vatic. 23 Maj 1898.

<sup>32</sup> De isto Elia aliquid jam diximus ad calcem pag. 85 sub numero XXII. Duobus nempe annis post ejus ex India reditum, a Synodo Episcoporum suae nationis anno 1580 Procurator creatus, Romam profectus est, ut confirmationem et Pallium pro Patriarcha suo a Sancta Sede obtineret, videsis Clmum. Assem. B.O. to. III, pars. I, pag. 621. Ea enim occasione, per Eminentissimum Cardinalem Caraffam, prouti Chaldaeorum protectorem, plura scitu digna de Chaldaicae Ecclesiae statu sive in Malabar, sive alibi explanavit, ut infra sub numero XXV patebit ex ipsius declaratione, quam ex Archivio vat. secr. desumptam producemus.

<sup>33</sup> I. e. Ignatius David Iacobitarum Patriarcha, qui anno 1580, una cum fratre suo Nehemé ex Patriarcha in communionem cum Romana Ecclesia venerat, cfr. M. Le Quien. **Oriens Christianus**. T. II, pag. 1404-1406, videsis etiam Relationem, quam Pontifici Sixto V subjecit Leonardus Abel Sydonensis Episcopus, quamque in linguam Gallicam vertit cl. A D'Avril, ac Parisiis anno 1866 typis mandavit titulo, **Une Mission religieuse en Orient**, pag. 7-8, et nos eam infra italice ex authentico scripto Arch. Vat. Secr., Arm. XI, Caps. VII, N. 7. extractam producemus sub num. XXVII.

<sup>34</sup> Forsan Komane hodie pagus prope Civitatem Amadiae in Assyria.

<sup>35</sup> Forsan Telhasch, seu Telahas olim urbs celeberrima in Assyria, et hodie nonnisi oppidulum, cujus incolae sunt infideles, inter quos paucae christianae familiae Chaldaici Ritus.

<sup>36</sup> Hic est celeberrimus ille Mar Elia Hormes Abib Asmar Amadiae et

Jerusalem Archiepiscopus, cuius ut plurimum meminit Josephus Assemani insua *Bibl. Orientali*, alique Occidentales scriptores, qui ob inadequatam intelligentiam nominum orientalium, parum exacte eum citant nomine Hermetis, loco Hormez Archiepiscopi Caramit, i.e. civitatis Amidae, quae vulgo Diarbekir appellari solet. Reversus itaque ex Malabaribus post Abediesus IV Patriarcha obitum in Assiriam, anno 1578 Chaldaicam Ecclesiam administravit usque dum Mar Aatalla, seu Jaballaha vixerat, qui in extrema senectute ipsum Abediesum exceperat. Rebus sic stantibus, duobus vix annis exeuntibus, supremum vitae diem Mar Aatalla obierat; hinc anno 1580 ei successit Simon Denha, Gelu, Seert, ac Salamassae Archiepiscopus, qui recens Mar Eliae Hormez opera ac studio cum Ecclesia Romana in communionem venerat [Cfr. : n. XXVII.] Peracta igitur novi Patriarchae electione, laudatus Mar Elia a Patrum Synodo Romam missus est, ut Electo Patriarchae a Sancta Sede Apostolica Confirmationem, palliumque peteret, uti ex ipsa Episcoporum Epistola ad Pontificem Gregorium XIII transmissa patet, quam et nos ex Archivio Sanctae Sedis, sub numero XXIV, protulimus Cfr. etiam Jos. Assemanum *Bibl. Orient. T. III*, pars I, pag. 621 Al. Assemani *De Catholicis, seu patriarchis Chaldaeorum et Nestorianorum Commentarius*, pag. 228. Leonardum Abel Sidonensem Episcopum, in relatione, quam nos infra sub num. XXVII producemus. Adulfum D'Avril, *La Chaldée Chrétienne*, pag. 44, Parisiis 1892. Praeterea cum in Urbem pervenisset, eum honorifice in hospitem Emin. Cardinalis Caraffa Chaldaicae Nationis Protector suscepit, ac capta occasione, per eundem Cardinalem, Romano Pontifici perfectam de suae Nationis statu obtulit Relationem, quam prima vice hic sub n. XXV nos ex Archivio vat. Secr. exhaustam producimus. Tandem cum duobus annis circiter Romae permansisset, ac ab Apostolica Sede Confirmationem, Pallium, Sacraque alia dona pro Patriarcha suo obtinisset anno 1582, ab Urbe in Orientem reversus est [vide n. XXVII, ac nec non Jos. Assemanum, *Bibl. Orient.* ut supra etiam Al. Assem. in Opusculo et pag. paulo ante a nobis citatis.] Ac cum Tripolim Syriae urbem pervenisset, itineris periculum timens, omnia, quae a Sancta Sede Apostolica receperat, ante discessum suum Veneto Consulatui ad Alepinam Civitatem misit, sperans illico se postea transiturum sua reposita adipiscere, Rebus igitur sic compositis, ad montem Libanum profectus est, ubi paucis post diebus hac vita defunctus est. Cfr. n. XXVII.

Huius Eliae legitur subscriptio ad calcem Libri Declarat. Offic. Ecclesiast. Cod. Syr. Vat. 149, pag. 332 ubi haec habetur epigraphes Absolutus, et perfectus est, et finem accepit hic Codex anno Graecorum 1873 (Chr. 1562) diebus vigilantissimi Pastoris Mar-Abdjesu Catholici Patriarchae Orientis qui Patriarcha factus est Magnae Romae ..... Scripsit autem hasce chartas Elias cognomento Bar-Asmar Abib ex civitate benedicta Amida, gradu quidem Metropolitae.

<sup>37</sup> Consule nn. IV, V, VI.

<sup>38</sup> i.e. Simeon Denha Bar Mama.

<sup>39</sup> Videsis nn. VIII, IX, X, XII, XIII, XIV, XV.

<sup>40</sup> H.e. Celeberrimum illud Coenobium quod usque a medio saeculi VI in dioecesi Seertensi Kurdestani est conditum, ac sub Mar Jacobi Huischaja, i.e. inclusi, vel solitarii nomine recognitum. Cfr. *La Chaldée esquise*, par P. Martin. Rome 1867, pag. 18. ad calcem. Laudatum Coenobium situm est super montem quemdam elatum, ad septentrionem Tigris Fluminis, et non longe ab eo, Praedictus Mar Jacob in dispersione Coenobitarum Monasterii montis Islae coactus fuit et ipse ab eo discedere: ideo inspirante Domino, versus Arzoun, ea aetate notatissimam civitatem, commeatus est, ac inibi in monte Cuidam sancto solitario nomine Mar, vel Abba Huischa (i.e. inclusus) occurrit, qui in quadam illius montis caverna commorabatur, et hunc comitatus est. Inde insimul Coenobium illud condidit, quod usque hodie nostri Mar Jacobi nomen gerit. Consule, J.B. Chabot, *Le Livre de la Chasteté*, pag. 14, n. 24. Rome 1896. E.A. Mallis Budge, *The Historia monastica of Thomas bishop of Marga* vol. I. pag. 37, London 1893".

<sup>41</sup> Simon hic provecta aetate cum esset confectus, et grave Patriarchale onus gestare non posset, illud curae ac sollicitudini Eliae Hormez Asmar Amidae Archiepiscopi commendavit. Hic autem toto tempore, nempe duobus annis, quibus Simon ille vixerat Patriarchatum laudabiliter administravit. Cfr. n. XXIV, in nota.

<sup>42</sup> Anno 1580, defuncto Mar Aatalla, seu Jaballaha, hic Simon Denha a suis catholicis Patriarcha proclamatus est, [vide n. XXIV in nota, et *Chronicon Eccl. Gregorii Barhebraei*, Lovaniana editio, T. III, Sect. II, pag. 572; Jos, Gurriel, *Elementa linguae chaldaicae*, pag. 196, n. 93; Jos.

Assem. B.O.T. III, pars I, pag. 621. Al. Assem. in *Commentario* saepe cit. pag. 228. M. Le Quien. *Oriens Christianus*, T. II, pag. 1096 et 1161], et cum Amidam ubi Praedecessores sui residebant petere non potuisset ob diras vexationes sui aemuli Eliae Nestorianorum Patriarchae in Mossoulana urbe commorantis, sedem suam in Monasterio Sancti Joannis prope khusravam civitatem fixit, ac commoratus est usque ad supremum vitae diem. Postea vero sui Successores catholicam communionem amputantes, assumpto Simonis nomine [Cfr. Al. Assem. lib. et pag. cit; P. Strozam apud eundem Al. Assem. in nota, *Chronicon Eccl.*, paulo ante cit. pag. 572], inibi haud degere cessarunt usque ad praesentem aetatem, qua Nestorianis praeest Simon XVI utraque potestate pollens, civili videlicet et Ecclesiastica, quique hodie (1902) residet prope illam regionem in quodam oppido *Koccianus* nomine, quod est in Curdestano Turcico-Persico.

<sup>43</sup> De Abedjesu hoc, ejusque Fidei professione videsis nn. VII, VIII, cum notis respectivis.

<sup>44</sup> De ista procuratore consule Epistolam Synodicam, quam Mar Elia Hormez Romae degens obtuli Pontifici Gregorio XIII, quamque nos etiam superius produximus sub n. XXIII, huius lucubrationis.

<sup>45</sup> Laudati fratres ambo ex Sancti Domini Ordine erant alumni; et cum essent in Syro-Chaldaico sermone periti, eos Julius III Pontifex juxta Sulakae Patriarchae desiderium una cum eo in Orientem misit. Cum itaque Amidam pervenissent mox Nestorianorum Patriarcha in laudatum Sulakam diram movit persecutionem; hinc paulo post, opera malorum hominum Sulaka noster neci traditus est. Eius loco suffectus fuit Abdjesus IV Patriarcha, qui memoratos Fratres, Ambrosium scilicet et Antonium una cum aliis Assyrio-Chaldaeis, Monachis, et duobus ejusdem nationis Archiepiscopis, Elia nempe Hormez Abib, et Josepho defuncti Sulakae fratre in Malabariam ad Chaldaeos inibi degentes visitandos atque adjuvandos misit. Verum et illic easdem a Lusitanis molestias passi sunt; hinc paulo post praedictus Ambrosius supremum diem in civitate Cocchin clausit. ejus autem socius Antonius et ipse ab istis vexationibus defatigatus, Romam reversus est, ubi a Pio V Pontifice, Episcopus vici Maltensis creatus est. Confer n. XXVII, et, Al. Assem. in *Commentario* saepe laudato pag. 219-220 221. Postmodum vero hac de causa et Elia Hormez etiam coactus est, ut, cum concomitante uno ex illis Monachis Chaldaeis in Mesopotamiam rediret, caeterisque inibi relictis cum Archiepiscopo Josepho, qui quidem et ipse postquam Nationis suae populos inviserat, Romam petiit, ubi sub Pontificatu Gregorii XIII, paucis post diebus vivere desiit.

<sup>46</sup> De Mar Abrahamo hoc videsis ea, quae superius exposuimus sub nn. XI, XII, XIII, XIV, XV, XVIII, XIX, XX, XXI, XXII, XXIV, XXV.

<sup>47</sup> Cfr. nn VII, XI, XII, XXIV in notis.

<sup>48</sup> Notandum, quod Ecclesia Chaldaica non modo illic in Ciliciae partibus floruit tempore unionis, quam Timotheus insulae Cypri Archiepiscopus anno 1445 egerat cum ecclesia Romana, [Cfr. n. III, nec non Jos. Assem. *Bibl. Orient. T. III*, pars II, pag. 410, Al. Assem., in *Commentario* supra laudato, pag. 209-210, in adnot. M. Le Quien *Oriens Christianus* T. II, pag. 1291-2] Verum etiam florere non desiit sequiori tempore Maxime in celeberrima Famagustae urbe, Quam Turci, victis venetis, post decem mensium obsidionem una cum tota Cypri insula ditioni suae subjecerunt anno 1571. Hinc ab ea aetate ob minus modestam novi Moderatoris administrationem, Chaldaei ac etiam caeteri Orientales populi ex illis regionibus sensim sine sensu demoliri ceperunt, quinimo paulo post omnino defecere.

<sup>49</sup> Quod autem Assyrios - Orientales, seu Chaldaeos usque ab immemorabili aetate in Hierosolymorum Urbe Ecclesiam et alias possessiones habuisse, non solum Mar Eliae Amidensis Archiepiscopi suadet narratio; sed etiam invicte id pluribus authenticis probatur documentis, quae ex Sanctae Sedis Archivio deprompta nos jam partim produximus supra, et partim infra producemus. Cfr. interim nn. I, XXIV in adnotatione XXVII, XXIX, XXXI, XXXXII et n. IV in Appendice nec non *Delationem, seu relationem quam obtulit Sixto V Pontifici Leonardus Abel Sidonensis Episcopus, quamque in sermone Gallico versam*, parisiis, 1866, edidit Cl. Adulfus D'Avril titulo *Une Mission religieuse en Orient*, pag. 29. Jos. Assem. B.O.T.I, Cap. 50-51, M. Le Quien *Oriens Christianus*, T. II, pag. 1289-90 et 1299-1300, G.E. Khayyath, *Syri Orientales, seu Chaldaei-Nestoriani et R.R. Pontificum Primatus*, pag. 43, 117, 125, 153, 154, 155, Romae, Typis S.C. de Propag. Fide, 1870. Ebedjesus autem Sobensis Sedes Metropolitanas Nestorianorum Patriarchatu subjectas censens Jerusalem octavam Sedem numerat, vide, *Librum Ordinationis Judiciorum Ecclesiasticorum*, tract. I, Cap. VII, Bibliotheca Monasterii SS, Virginis



*Chaldaeorum, et Khayyath in opera cit. pag. 154, inter Sedes Metropolitanas in loco vigesimosecundo ponit Jerusalem.*

<sup>50</sup> De isto Archidiacono, qui Georgius a Christo appellatur confer nm. XVI, XVII, nec non Al. Assem, "*De Catholicis, seu Patriarchis Chaldaeorum et Nestorianorum Commentarium*, pag. 225-226" Ast laudatus Assemanus cum de Georgio hoc disserter, contradicit aperte sensui genuino tot documentorum, quae nos sub citatis numeris produximus. Insuper ne quidem Auctor iste in loco citato recte iudicat de Orthodoxia fidei Abrahami Angamalae Archiepiscopi. Nam plura exstant authentica documenta, et ut plurimum Pontificia, quae omnia invicte huius Abrahami fidei Orthodoxiam vindicant, videsis huius lucubrationis numeros XI, XII, XIII, XIV, XV, XVI, XVII, XVIII, XIX, XX. Praedictum auctorem non potuisse reor, huiusmodi consulere documenta, quae, usque ad hosce annos in Sanctae Sedis Archivio clausa, nullique patere poterant.

<sup>51</sup> Simeon hic mox in Indiae regionem ex Assyria jussu Patriarchae sui Babylonensis ingressus, omni conatu pontificalia officia, uti loci Ordinarius, exercere satagit. Inde Chaldaei Malabares in duas factiones scissi sunt, quam ob causam magis diram vexationem ab Abrahamo Angamalensi Archiepiscopo Assyrio-Chaldaeo passus est. Hisce autem sic stantibus, Simeon ille, Fratrum Minorum consilio, Romam petiit, ac paucis post diebus, invite Urbem reliquit, i. e. Sixto V pontifice iubente, in Lusitaniam relegatus est. Olysiponeque anno 1599 in Fratrum Minorum convento diem supremum clausit. Confer Joannem Mansi, *Collectio Concil. T. VI*, pag. 2 et seqq. Al. Assemanum, *De Catholicis seu Patriarchis Chaldaeorum et Nestorianorum Commentarius*, pag. 225.

<sup>52</sup> De quo paulo ante jam dictum est in adnot. (1) ad pag. 98 praes numeri.

<sup>53</sup> De isto Simeone consule adnotationem ad pag. 74. nec non pag. 602.

<sup>54</sup> De hoc Angamalae Archiepiscopo vide relata ad pag. 608.

<sup>55</sup> Iste Antistes est Georgius ille, alias Archidiaconus appellatus, de quo supra dictum est sub NN. XVI, XVII, XVIII, XX, XXVI.

<sup>56</sup> Vide Cap. I, praesentis Append. pag. 556-558 et N. Land. "Anecdota Syriaca" t. 1, pag. 123, et segg. Lugduni Batavorum, 1862.

<sup>57</sup> Cfr. Thomam a Jesu "De conversione omnium gentium" lib. VII, pag. 354-5. Antuerpiae 1613. Crozaeum "Histoire du Christianisme des Indes" hoc est, Historia Christianismi Indorum, Gallice edit. Hagae 1724. pag. 221, ubi magno animi aestu clamat "O ! infandum Edictum, O ! jacturam: Nestorianorum libri, flammis traditi sunt; et antiquitatum Ecclesiae Orientalis studiosi, curiositate sua frustrati sunt. At non haec tantum, pessimorum Theologorum imperitia, et scholasticorum barbarie, monumenta perierunt."

<sup>58</sup> Cassanariis, singul. Cassanarius a vocabulo arabico quod derivat a Syriaco *Cassisa seu Cassischa*, Prebyter.

<sup>59</sup> Item Chamazibus, sing: *Chamaz* arabice a substantivo Syriaco *Samasa* sive *Sciamascha*. Diaconus, Minister, aut in genere Clericus. Ambae istae voces peculiarem Ecclesiasticam dignitatem designantes, penes Malabares per traditionem Syriaca denominatione ab antiquo servatae sunt.

<sup>60</sup> Cfr. Cap. I, huius nostrae Apdend. pag. 558-560 et Cl. N. Landi 'Anecdota Syriaca', t. 1, pag. 123 et seqq. Lugduni Batavorum 1862. nec non A. Gouvea, 'Jornada do Arcebispo de Goa fez á Serra dos Christãos de Sam Thome'.

### (PART III) XXXII.

#### ACCUSATIONS AGAINST

### Mar Joseph the Chaldean Archbishop of the Syrians in Malabar.

The adversaries of the Syrians, and especially 'a friend of the Syrians' in the Cochin Argus 11th. July 1903, say that Mar Joseph who had been sent to Malabar by the Catholic Chaldean Patriarch Abdiesu taught, on his arrival, Nestorian heresy and on that account he was captured and sent to Portugal and that on a promise, that he would mend himself in the future, he was released and sent back to Malabar and that, on his arrival here, having again taught Nestorian heresy, he was arrested by the Portuguese, and sent to Rome where he died.

We have to observe here (1st.) what the points of the Nestorian

heresy, taught by Mar Joseph, were:

(2ndly.) whether the Portuguese or any other historians have been ever able to prove the points of the heresy taught by him:

(3rdly.) where could he have freely taught the Nestorian heresy, if he wished, without incurring the imprisonment and exile by the civil power? Was it in Mesopotamia or in India?

(4th.) Whether the charges brought against Mar Joseph have ever been proved:

(5th.) Which party, i.e. the accused Mar Joseph or the accusers the Portuguese were more powerful and influential in the courts of Lisbon and Rome.

The proofs and argumentary evidences of the 5 above-cited questions may be summed up as follows:-

1st. The adverse historians do not speak of the point of heresy taught by Mar Joseph. They speak only in general terms, that he taught the Nestorian heresy.

After minute observations, they were able to gather, that some Portuguese in Cochin made a charge against Mar Joseph to the effect, that they heard him teaching their children to invoke in their prayer the Blessed Virgin Mary under the title of the "Mother of Christ."

To this charge, Mar Joseph gave the satisfactory answer, to wit, that what he was teaching was just the same as the Portuguese taught in their Prayers (Litany of the B. Virgin Mary where they called Her, "Mater Christi," Mother of Christ and that this was no Nestorian heresy.)<sup>1</sup>

2nd. It is an unquestionable fact that none of the Portuguese or the later historians, who have borrowed second hand informations from the former have ever been able to show the supposed particular points of heresy taught by Mar Joseph or Mar Abraham.

3rd. Mar Joseph, admitted by all to have been a Catholic Bishop in Mesopotamia and sent to Malabar by the Catholic Chaldean Patriarch, was ever free, if he wished, to teach Nestorian heresy there without incurring the displeasure of the civil power of his country, while he was not so in India where he had enemies the Portuguese to punish him for it and so he had not the freedom to do so.

4th. The charges against Mar Joseph were never proved.

It was in the year 1558 that Mar Joseph was, for the first time, sent to Portugal with the charges against him,<sup>2</sup> where he remained for the space of six years as a prisoner. He was at last examined before a tribunal composed of ecclesiastical (Cardinal Infant Henry included) and civil authorities where he was found innocent and therefore acquitted and sent back to Malabar.

Even Francisco de Souza, a Portuguese Jesuit historian admits the truth of this statement in his Oriente Conquistado, Part II Conquista I Divi. II para 23.

On his coming back to Malabar with the letter of Queen Catherine Mar Joseph was kept again in prison at Goa (as was done in the case of Mar Abraham on his return from Rome) on the groundless suspicion that he deceived the authorities at home (Portugal) and was only permitted to return to his diocese when Mar Abraham made his appearance in Malabar. The aim of the Portuguese in doing so was purposely to make a division among the Syrians as it really turned out. The Portuguese again, on the charges made against Mar Joseph, as they afterwards did also in the case of Mar Abraham, arrested him<sup>3</sup> and he was thus sent to Rome through Portugal in 1568 where by the order of Pope St. Pius V he was closely examined in which it was found that his faith was orthodox and Catholic and that he had no heresy in his teachings, as he had been calumniated and he was thus declared to be innocent. In order to reward his great patience, sufferings, and injuries he bore for Christ Pope St. Pius V revealed his mind to raise him soon to the Cardinalate; but his enemies left no stone unturned to make this scheme an utter disappointment and the fact he died very soon after, was hailed as a victory by his enemies. Even the author of the Oriente Conquistado (Part II. Conqui. I. Divi. II) admits the truth of these statements and says that Mar Joseph would have soon been raised to the purple, had he lived longer.<sup>4</sup>

5th. No one can deny the fact that in the court of Rome as well as in that of Lisbon, the Portuguese were more powerful and influential than Mar Joseph; for, they had the cleverest and ablest persons in these courts. Secondly, they had a large sum of money at their disposal to



meet the expenses for advocating their case. Thirdly, they had influential personages. But in the case of Mar Joseph it must be admitted that he had not any such advocate to plead his cause, except his innocence and piety. From these facts and arguments it ought to be necessarily concluded that Mar Joseph was innocent of all the charges brought against him.

Mackenzie, in his 'Christianity in Travancore' p.65 and 66, note 41 and 43 says, "*Oriente Conquistado*; I;86 bitterly attacks Mar Joseph, 'From this year 1558 there governed the Christians of St. Thomas one Mar Joseph with the title of Archbishop, and this Archbishop, in order to show himself a catholic and to gain the good will of the Portuguese, put the affairs of the Serra (Malabar) into better order so far as concerned the mass and Divine offices. He introduced vestments in the Roman style, for, before that they had celebrated covered with an amice<sup>5</sup> and over that a stole. He gave orders to use our hosts and our wine, for, before that they had consecrated lumps (bolos) kneaded with oil and salt and sweet wine (mosto) squeezed from moistened raisins. He removed other abuses and ignorances and to obtain greater credit he often came down to Cochin and took into his employ Portuguese pages. Teaching them one day he recommended them to have great devotion towards the Virgin Mary, but told them not to call her Mother of God but Mother of Christ, and that they should never say, Holy Mary Mother of God, but Holy Mary, Mother of Christ, pray for us. The young Portuguese boys disliked this new doctrine and coming in to Cochin, told what had passed. It was the intention of this wolf in sheep's clothing, a subtle heretic within, and very humble and modest without, to secretly pervert the few poor places near Cochin and Quilon, that through constant contact with the Portuguese professed the Roman faith. And as he was eloquent and cautious, he would easily have succeeded in his design, if God had not disclosed it.....In Rome this wolf succeeded once more in clothing himself with the fleece of a sheep, so much so, that they deemed him worthy of a Cardinal's hood. But God, with His high and admirable providence, cut short the threads of his life in that city". (*Oriente Conquistado* II. 75.)

We observe the following few lines on the above passages:-

The author of the *Oriente Conquistado* admits that Mar Joseph was humble, modest, eloquent and cautious, and he had removed abuses and ignorance of the Syrian Church in Malabar and he had recommended great devotion towards the Blessed Virgin Mary and at last at Rome he was deemed worthy of a Cardinal's hood, but we regret to say that the author with his passion and prejudice interpreted them in a contrary sense and ventured to call him a wolf in a sheep's clothing adding that his intentions in removing the abuses etc. were to show himself a Catholic and to obtain the esteem and approval of the Portuguese. Supposing that Mar Joseph had behaved so as the author thinks to gain the good will of the Portuguese and secretly pervert the few poor places near Cochin and Quilon, he would not have publicly taught the Nestorian heresy for he knew well that the Portuguese were his enemy. We have proved above that Mar Joseph gave satisfactory answers in the tribunals of Lisbon and Rome, regarding the title of the B. V. Mary Mother of Christ, and he has never taught as the author says, that Holy Mary should not be entitled Mother of God.

Men generally judge others from the outward appearances and behaviour and we cannot comprehend how the author of the *Oriente Conquistado*, who wrote and published this history a century and a half later to wit in 1708, could peep into the interior of this Bishop Mar Joseph who lived before a century and a half while no contemporary writers have discovered any such things as these revelations of the author. He has not even proved his mere assertions from any of the contemporary documents. The author seems to have misrepresented the truth influenced by personal feelings and thus he seeks his own glory and not the glory of God which never deviates from truth.

The author's statement that Mar Joseph put the affairs of the Serra into better order so far as concerns the Mass and divine offices is to be admitted. We further admit that Mar Joseph had introduced vestments in the Roman Style. But we cannot admit that "before that they had celebrated covered with an amice (lancel) and over that a stole:" because the oriental churches use cope etc. and not a simple amice and stole alone for Mass. "He gave orders to use our hosts and our wine, for

before that they had consecrated lumps (bolos) kneaded with oil and salt and sweet wine (mosto) squeezed from moistened raisins." Here we would admit the passage as it is except for the alleged usage of oil.<sup>6</sup> Because this practice introduced into the oriental churches from the apostolic times is called the use of fermented bread, and is recognised even to-day by the Holy See. But wine squeezed from moistened raisins can be validly used in default of the other, as is declared by the Sacred Congregations.

We regret to observe in the pamphlet entitled "*Subsidium ad Bullarium. Patronatus Portugalliae*" edited in 1903 at Alleppey by the Bishop of Cochin, that referring to the matter of the host from '*Oriente Conquistado*, t.II.p.73 the Rt. Rev. author has added on p.39 (see footnote) "fortasse ex oryza vel aliis granis, cum triticum non esset cultum in India Australi, et communicationes tunc temporis difficiles.....aut etiam in liquore de palmis detracto." <sup>7</sup>We cannot but deny the assertions of the original author (of *Conquistado*) and the additions of the Rt. Rev. author, because even Nestorians, as all erudite men agree, admit that the matter of the Sacrifice of Mass must indispensably be bread made of wheat and wine of grapes. The same author in his first pamphlet "*Some Elucidations*" p.10 admits that Mar Jacob Abuna the predecessor of Mar Joseph had removed the abuses regarding the Sacrament in the following words of John de Barros, a contemporary writer. "And a few years before our arrival in India, the Armenian Patriarch had sent four Bishops to be distributed in the country because the great Christian community; two of whom died as soon as they arrived- the two survivors divided the country into two districts, Quilon falling to the lot of the younger; whilst the elder resided in Cranganore. This latter, (Mar Jacob) since he was a virtuous man, put a stop to the making of Christians for money's sake and when Nuno da Cunha was Governor" (1529-1538), "he always protected him (Mar Jacob), because of his honesty, and also because he had a great tendency towards the order of priesthood, and ceremonial of the church of our Roman customs." (This is the Bishop, whom St. Francis Xavier later on met with.)

Does this contemporary writer<sup>8</sup> make any mention of these invalid matters?

We are at a loss to understand how the Portuguese of those times in Malabar received the wine and wheat for the use of Mass! Perhaps they also in the case used the above mentioned matters for the sacrifice of the Mass! Where did the Syrians get the raisins from, for it should be remembered that neither the grapes are products of Southern India.

### XXXIII.

The Catholic Register (The organ of the Diocese of Mylapore) has published a series of articles under the heading "St. Thomas the Apostle" in which we find a foot-note (Vide p.4 April 19. 1902) relating to Mar Joseph, as follows:-

(b) There is nothing to be surprised at in this. Education was never a strong point with the oriental rites and Sects. Even in the Syro-Malabar Church which for over two hundred years had the guidance of Europeans, up to some fifty years ago, the *sole* qualification required of a candidate for the priesthood was that he should have transcribed for himself a copy of the Syriac Missal and Syriac Breviary, and be able to read and understand them! Hence the easy prey to schism and error that this church invariably proved itself to be. But the present and rising generations of the Syro-Malabar clergy, are as well instructed as most of the indigenous clergy on the west coast of India: "hence the fact that the Holy See has resumed giving this Church, Bishops of its own rite."

This sort of writing is certainly unpardonable. It is full of untrue statements and sweeping generalisations and manifests a great amount of prejudice, if not a greater amount of historical ignorance and logical innocence. It is also highly offensive to a whole community and therefore cannot be left unchallenged.

Let us therefore take the several statements one by one.

To begin with 'Education' it is said, 'was never a strong point with the oriental rites and sects.' Evidently what is meant here is chiefly religious Education, i.e. the Education of the clergy; and it is no difficult task to show how unfounded a charge this is against the oriental rites. A single glance at the list of the early Fathers and Doctors of the church during the first few centuries and such names as of St. Ephraem, St. Basil, St. Jerome, St. Athanasius, St. John Chrysostom, St. Cyril

etc. would be enough to give the lie to this sweeping assertion and show that at one time at least the East was by no means inferior to the West in point of Theology, Scripture, Exegesis and sacred Poetry. Perhaps the author is equally ignorant of oriental languages and oriental writers, but this can only explain the author's mistake, and not justify him.

No doubt at the present day, the nations following the Latin Rite are generally in advance of those that follow the Oriental Rites in Point of Education both religious and secular.

The superiority is entirely the result of the geographical distribution of those nations and other accidental circumstances and it is but an aspect of the great European civilization. But to suppose for a moment that this inequality has anything to do with the difference in rite or sect is the height of absurdity.

The second statement as to the 'sole qualification required for priesthood', is even more ridiculous. We would be glad to hear the source from which the author picked up this piece of information about the educational condition of the Syrian clergy of some fifty years ago. It is true that a knowledge of the Syriac Breviary and Missal was always compulsory and these had often to be transcribed for want of printed books,<sup>9</sup> but as far as we know this was not the whole course of instruction for the Syrian clergy. A thorough knowledge of the Syriac language, sufficient instruction in Theology, a minute study of the Holy Writ in that venerable tongue with the necessary commentaries, an elaborate training in all the ceremonies of the church were always insisted upon by the Syrian Malpans (professors) at all times. Nay more. A Syrian priest trained under an able Malpan for a period of years was in many respects more practical than those that are now-a-days turned out after a longer course of training according to the present system.

The author again seems to be astonished that, in spite of European guidance for so many years, the Syrians are yet so backward in point of education; but if the author has only cared to know what sort of guidance it is that the Syrians received from most of their missionary superiors, from time to time, he never would have valued this guidance so much; on the contrary he would have been rather astonished to see that in spite of European guidance for so many years the Syrians have come to be what they are now. Among the several Missionary bodies that governed the Syrian Church, it was the Jesuits and Jesuits alone that have made any attempt to impart an all-round education to the natives, as has been also the case in all other parts of India; and we are not unmindful of the great debt of gratitude we owe to the children of St. Ignatius in this respect. The great educational movement now among the Catholics of these parts both Syrian and Latin owes not a little to the good work done by His Lordship Doctor Lavigne, S.J. late Vicar Apostolic of Kottayam, who opened at Changanacherry the first English High School for the education of the Syrians. What the other missionaries here have done for education, especially higher education is a mere blank. Neither the Portuguese nor the Carmelites both of whom held Jurisdiction over the Syrians for such a long time have ever given any impetus to learning, but on the contrary they have often been given to it whatever may have been their motive in doing so. The Syrians under their own Bishops are even now far in advance of their neighbouring Latin Brethren. The educational condition of one of the Latin Dioceses has been described in the following words by its own men in a memorial lately (1903) sent to Rome "now the Verapoly Archdiocese has been brought within easy communication with the civilized parts of India by Rail, we feel the situation more keenly, looking especially at the marvellous growth of missionary educational enterprises, both Catholic and Protestants, in places, such as, Trichinopoly, Mangalore, Madras, Calcutta, Bengal, and Bombay where there is a large increase of graduates and under-graduates every year among all classes of people, while our community cannot boast of a single graduate or under-graduate, not even a Matriculate produced by the solitary High School in the Arch-diocese of Verapoly, though it has been for nearly three centuries under the Jurisdiction of the Carmelite missionaries. But it will be seen, as a striking contrast, that the people who, in 1886, went over to the Vicariates of Trichur, Ernakulam and Changanacherry and the diocese of Cochin, can now count among them several graduates and under-graduates."

Finally the author continues, "Hence the easy prey to schism and error that this Church invariably proved itself to be." This is a travesty of the Socratic maxim, "Knowledge is virtue." Well, if it were so, then indeed what has the author to say of so many men, that became the leaders of the great Western Heresy and Schism. Were they men lacking in knowledge and erudition? What about the Freemasons and other enemies of the religion in the civilised world that now incessantly persecute the Church of Christ?

#### XXXIV.

#### ORTHODOXY OF

#### Mar Abraham, the Syro-Chaldean Archbishop in Malabar.

Some authors erroneously state that Mar Abraham was sent to Malabar first by Mar Simon, the Nestorian Patriarch. But as he (Mar Abraham) came to know that the Portuguese did not like the Chaldean Bishops in Malabar he came thither in disguise and secretly exercised the pontifical functions *pro tempore*. Some authors, however, unjustly condemn him saying that he always admitted the errors of the Nestorian heresy. We have proved from many authentic documents and even from pontifical letters for the greater part, that the faith of Mar Abraham was orthodox, as it has been shown elsewhere.

Giamil in his book p.601 in a foot-note says:-

"Here is an error to be corrected against the orthodoxy of our Abed-Jesus which Raulin together with some others, I regret to say, has committed in his 'Historia Ecclesiae Malabaricae' p.438, where referring to the mission of the above mentioned Mar Abraham to India he says that 'while Mar Joseph was away from India, the Christians of St. Thomas in Malabar obtained another Bishop Abraham from the *Patriarch Abedjesus of the Nestorians*, but the said Abedjesus was (contends Giamil), not only not a Nestorian Patriarch, but was even one elected by his *united* (Catholic) Chaldeans as Patriarch in opposition to the Patriarch Simon of the Nestorians and one approved in the eternal city by Pope Pius IV."

N.B. From this it can be inferred that some historians referring also to the united Chaldeans call them Nestorians as a nation. For, in the year 1580 Mar Elia, the Chaldean Archbishop of Amed in a letter, as we have seen on page 156 to Cardinal Caraffa had begged him to have a decree published by the Pope in all christendom, prohibiting the improper practice of calling the Catholic Chaldeans Nestorians; and he reminds the Cardinal that once before such a decree was passed by Pope Eugene IV under pain of excommunication in 1445. (Vide Giamil pp.11;97.

Mackenzie, in his "Christianity" p.18, says, "Meanwhile the Thomas-Christians, when Mar Joseph was *deported* from the country, had written to Simon VI, the Nestorian Patriarch of Babylon, saying that they were now without a Bishop and asking him to send one. The Nestorian Patriarch sent a cleric, named Mar Abraham who journeyed in disguise by a circuitous route to avoid the Portuguese and arrived among the Thomas Christians. Thereupon the authorities at Goa thought it better to release Mar Joseph from their detention at Bassein and to send him to his diocese. They also contrived to arrest Mar Abraham and they put him on board ship for Portugal."<sup>10</sup> At Mosambique Mar Abraham escaped from the ship and returned by way of Ormuz to Mesopotamia. He went on to Rome and persuaded Pope Pius V<sup>11</sup> that he was a good Catholic and free from Nestorian errors. As he confessed that he had not been validly ordained the Pope gave directions that Mar Abraham should receive Holy Orders, from tonsure to the Episcopate, according to the Roman Rite and sent him back to India as Archbishop of Angamale."

Let us make a few observations on the above passage.

"Thomas Christians....had written to Simon VI, the Nestorian Patriarch of Babylon".... This cannot be admitted, for, it is clear from the Latin Document (the letter of St. Thomas Christians to Pope Gregory XIII sent n 1578,) above reproduced on p.154, that St. Thomas Christians had written to Abedjesus, the Catholic Chaldean Patriarch, not to Mar Simon, the Nestorian Patriarch, for a Bishop in the place of Mar Joseph, and in accordance with their request Mar Abraham was sent to them by Abedjesus. "The Nestorian Patriarch sent a *cleric* named Mar Abraham.....as he (Mar Abraham) confessed that he had not been val-

idly ordained the Pope gave directions that Mar Abraham should receive holy orders, from tonsure to the Episcopate'....

Since we do not see why and how the author can call Mar Abraham a *cleric*, for, even supposing that Mar Abraham was a Nestorian it cannot be admitted that a Nestorian Patriarch sent in the place of a Bishop a *cleric* to govern a diocese as a Bishop; for, even among the Nestorians the dioceses are governed by Bishops, not by simple clerics.

Secondly, In case that Mar Abraham was not validly ordained he should not be called a *cleric* but a simple layman. 3rdly, the ordination of the Nestorians is recognised as valid by the Catholic Church.

4thly: We find no mention of Mar Abraham's re-ordination in any of the Papal documents. Therefore, the passage shows a misunderstanding or confusion of ideas on the part of the anti- historians.

The difficulty seems to rise from a conclusion based on the fact that Mar Abraham had ordained priests with the imposition of the hands and with the tradition of the empty chalice and paten. On account of this tradition of the empty chalice etc., the fathers of the third Provincial Council of Goa in 1585 compelled him to reordain the priests whom he had thus ordained. And concluding from this fact that he was similarly ordained, some historians state that he was not validly ordained. But the said fathers and the historians seem to ignore that it is a disputed point whether the tradition of the chalice with wine etc. appertain to the essence of the ordination. For similar reasons, it seems that the Bishop Mar Simon was called a layman by some historians; but the present recognised practice of the Oriental Church which was in early times common with the Latin Church is to ordain priests only with the imposition of the hands.

Mackenzie continues, "when Mar Joseph was leaving Goa in 1568, Mar Abraham appeared at Goa with his credentials from Rome appointing him Archbishop of Angamale. The Viceroy and Archbishop of Goa regarded Mar Abraham as a man who had deceived the Pope by an untrue profession of conformity and they detained Mar Abraham in the Dominican Convent at Goa."

From this again it is clear how unchristian, uncharitable, presumptuous and disobedient were the Portuguese authorities in India; *un-christian*, because they accuse, on mere false suppositions, their brethren in orthodox faith as heretics and schismatics; *uncharitable*, because without any reason they accuse a Catholic Bishop of deceit; *presumptuous*, because they again on mere supposition accuse one of heresy whom the Pope the Supreme Head and the highest authority in the Church together with his papal Curia had closely examined and approved; *disobedient*, because they did not obey the Pope's order. It is clear, from the letters of Pope Pius IV to the Archbishop of Goa and Bishop of Cochin dated the last day of February 1565, that Mar Abraham was first sent to Malabar by the Catholic Chaldean Patriarch Abedjesus

The letter of the Pope begins as follows:-

"This beloved brother Abraham, Chaldean by nationality, when he came for *ad limina* to the tombs of the Apostles from the Indies, who was appointed Archbishop with our sanction by our venerable brother Abedjesus Patriarch of the Assyrians, to the diocese that actually belongs to him in view of his services for him, brought us from the Patriarch letters of recommendation, which moved us..... On that account we ordain and wish that his (Patriarch's,) jurisdiction be free and inviolate. (Vide letter of Pius IV to the Archbishop of Goa ). Again the same Pope says to the Bishop of Cochin..... On account of his (Mar Abraham's) communion with the Holy Apostolic See and of the respect due to his Patriarch, you have to include him within the sphere of brotherly love and defend him from all harm as long as he perseveres in the service and faith of this Holy See, which we hope he shall ever keep. You should take him under your protection as he trusts you will, that he may live without any obstacle and molestation where his Patriarch shall have appointed him ... wherefore do diligently guard him from all injury that thereby he may know in what awe you hold us and what obeisance you show the Apostolic See and how much you value the esteem, equity and justice of the same . We, on our part, desire and wish that he obtains without any hindrance that diocese which his Patriarch shall assign him to. (Vide the whole Latin documents on pp. 151,152).

N.B. We cannot understand why the author of the 'Bullarium

Patronatus Portugalliae' or the author of its 'Subsidium' does not give out the above papal documents!!

From these and other similar facts we are compelled to conclude that the Portuguese in India were trying to latinize the Syrians which unhappily ended in dissension, schism and the introduction of Jacobitism in Malabar.

Mackenzie on p.22 says, "It is said that when the Nestorian Patriarch of Babylon heard of this adhesion of Mar Abraham to Rome he called upon Mar Abraham for an explanation and that Mar Abraham replied that he was compelled by force; but had deceptfully made a Nestorian profession of faith which the Portuguese Bishops did not detect."

And he on page 67, note 50, referring to Hough 282, Day 223, Geddes 37, says:- "In a letter to the Nestorian Patriarch which was intercepted (by the Portuguese), Mar Abraham said, that the Portuguese were over his head as a hammer over an anvil; *como malhos sobre bigorna, Gouvea's Jornada*, 9.

This is a misrepresentation founded on false suppositions; 1st. 'That he (Mar Abraham) wrote to the *Nestorian Patriarch*,..... for, he himself was a Catholic and was sent by a Catholic Patriarch, as has already been shown. 2nd. That the Patriarch required an explanation for his *adherence to Rome* — for if any Patriarch at all asked him for an explanation it could only be the Catholic Patriarch and that regarding his conduct in the 3rd Provincial Council of Goa which tended towards the changing rites. (Vide the action of the 3rd Provincial Council of Goa, Session III, decree 7, in which the fathers of the Council ordered the translation of the Latin Pontifical and Ritual into Syriac for the use of the Syrians of Malabar. (Bullarium Patronatus Portugalliae Appendix Vol. 1,p.75). We can therefore only infer from the above passage that Mar Abraham did not consent to anything regarding these changes and innovations in his Syrian Rite but by force.<sup>12</sup>

Therefore what must be rightly concluded here is that it was the Chaldean Catholic (not Nestorian) Patriarch who called upon Mar Abraham for an explanation regarding the innovations or changes in the ancient Syrian Rite and not of his (Mar Abraham's ) adhesion to Rome.

The Portuguese, to justify themselves in their illicit actions against the Syrians and their Bishops, always condemned them of heresy, misinterpreting the indifferent actions of the latter. Mar Abraham was persecuted here and there by the Portuguese . He was twice thrown into prison whence he escaped. (Vide letter of the King of Cochin to Pope Gregory XIII dated 2nd . January 1576. p.153). A traditional Vernacular song of the Syrians testifies that the Portuguese were making all contrivances to capture Mar Abraham 'when he at Cochin , Cranganore, Chenganore and Quilon.' This tradition is confirmed by Oriente Conquistado (part II . conq.I div.II. para 23,p.74) when it says that "as he (Mar Abraham ) feared of being captured a second time by the Portuguese he was always keeping himself aloof from our fortresses of Cranganore and Cochin.<sup>13</sup>

The Madras Catholic Directory of 1862. p.98 says:- "Mar Abraham thereupon fled to Angamale, where the Portuguese had no authority over him, and there died in 1597 in the profession of the Catholic faith."

Pierre du Jarri S.J., a contemporary writer in his 'History of the Jesuits in India' published at Bordeaux in 1608 ten years after the death of Mar Abraham testifies that Mar Abraham loved the Jesuits, invited the rector of the Vaipicotta Seminary to his death-bed , committed his flock to the care of the Jesuits and commanded all his clergy to obey them and regard the Roman Pontiff as their own Patriarch. (Lib.2.pp.614-615.)

### XXXV.

#### Mar Simeon.

There are historians who say that Mar Simeon was a Catholic Chaldean Bishop, though he was not recognised (on his arrival in Malabar) by the Pope, as the Bishop of the Syrians. Mackenzie, on pp.20 & 21 says , "In this year 1578 there arrived on the Malabar coast one Mar Simeon, claiming to be the Metropolitan of the Thomas-Christians. The previous history of this Bishop is obscure. All that is known is that he obtained a following among the Thomas-Christians and that the Portuguese authorities and the Pope supported Mar Abraham against

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him. On March 5th. 1580, Pope Gregory XIII wrote a letter warning the Christians of St. Thomas against a certain Simeon, who without lawful mission, had intruded amongst them. The Pope says:—"But be obedient in the Lord to Mar Abraham, your Archbishop, and to George, the Bishop of Palur, and in sincerity of faith and simplicity of manners persevere and live in the unity of our Holy Mother the Church." (Vide p.32.) At the 3rd. Provincial council at Goa in 1585, at which Council Mar Abraham was present, it was resolved to remove Mar Simeon from this coast. He was accordingly arrested in the Franciscan convent at Cochin and was sent through Goa and Portugal to Rome. Before he left the country he contrived to appoint a Syrian priest named Jacob as his Vicar General among the Thomas-Christians and this Jacob continued the dissension for twelve years more. When Mar Simeon arrived in Rome, Pope Sixtus V ordered an inquiry to be held into his case and pronounced a decision that Simeon should retire into a convent for instruction. Simeon was then handed over to Philip II who placed him in a convent at Lisbon. In 1594 when Archbishop Menezes was about to set out for India, the king offered Simeon to the Archbishop in case any use might be found for him in India, but the Archbishop would not have Simeon and left him in the Franciscan convent at Lisbon where he died in 1599."

From the passage quoted above we may infer, (1) that the Pope Sixtus V wanted to send Mar Simeon back to India as Bishop; for this purpose the Pope handed him to Philip II. (2) This follows from the fact that Philip II offered Mar Simeon to Dom Menezes on his departure in 1594 to take him to India. (3) Menezes' refusal to take him to India tells us that he had premeditated to give no power to Syrian Bishops and if possible to put an end to their existence and the Syrian rite in India.<sup>14</sup>

Hough's Christianity, Vol. 1, p.287, says, "With this sentence upon him (Mar Simeon) he was sent by the Cardinal Severina to Philip II king of Spain, who placed him under the care of Don Alexio de Menezes, whom he was about to send into India as Archbishop of Goa. Mar Simeon naturally expected Menezes to carry him back to India, but instead of this he was kept in confinement at Lisbon, in a Franciscan convent, from whence he is said to have written to his Vicar General, Jacob by every fleet that sailed to India and, in all his letters to have styled himself Metropolitan of India and maintained his unshaken profession of Chaldean faith (Rite). These letters were found some time after, in 1599, by Archbishop Menezes, when he visited Malabar and were sent by him to the chief tribunal of general inquisition of Portugal. It is uncertain whether Mar Simeon was alive at the time of their arrival, but if he was, it is with great probability concluded, that he was made to change his Franciscan prison for a dungeon of the inquisition and that they took good care that he should write no more letters to India."

Mackenzie, p.23, continues:-He (Archbishop Menezes) received intelligence that the aged Mar Abraham had applied to the Nestorian Patriarch for a successor and he at once issued orders to all the Portuguese ports to stop any such Bishop. These orders were in time and a Nestorian Bishop and priest on their way to the Malabar coast were intercepted at Ormuz and were sent back to their own country."

N.B. We have proved above that Mar Abraham was sent by the Catholic Chaldean Patriarch and remained Catholic till his death. But on the contrary the adverse critics have fallen into many errors in their views regarding the orthodoxy of Mar Abraham and his Patriarch and they have called them Nestorians. Basing ourselves on the proof that Mar Abraham was a Catholic, it is ridiculous to surmise that a Catholic Bishop, such as Mar Abraham, applied to the *Nestorian Patriarch* for a successor! what must be rightly concluded is that his (Mar Abraham's) application certainly was to the Catholic Chaldean Patriarch who in accordance with his request sent a Chaldean Bishop as a priest.

Mackenzie continues:-"The Archbishop (Menezes) was on tour in the north of the Portuguese territory when, through an express from the Viceroy of Goa, he received the news of the death of Mar Abraham. He at once appointed Father Francis Roz, S.J., the Rector of the Seminary at Vaipicotta as administrator of the vacant Angamale diocese, but this appointment was kept back by the council at Goa as unwise, and the Archbishop, hearing their views, cancelled the appointment of Father Francis Roz and appointed the Syrian Archdeacon George as

Administrator, directing him to make the usual profession of faith. For some time the Archdeacon gave no sign but at last he plucked up courage to be openly hostile and to show his hand. At Angamale he assembled a Synod in which solemn resolutions were passed to acknowledge no Bishops but those sent by the Nestorian<sup>15</sup> Patriarch." Vide Mack .p.23.

Giamil on p.603, says, "Mar Joseph having breathed his last and Mar Simeon having been deported to Portugal, Mar Abraham alone governed the Malabar Church till the year 1597 when he closed his life at Angamale from old age after having committed the Church to the charge of Archdeacon George of Christ.

### XXXVI.

#### Dom Menezes' visit to Carturte in 1599.

Mr. Mackenzie in his 'Christianity' page 70, note 55, referring to Archbishop Menezes' visit to Carturte Major says-

"As a sample may be quoted the following passage from Gouvea's *Jornada*, p.47, telling of the Archbishop's visit to Kadaturutta:- "Next day, which was Holy Saturday the Archbishop performed the office in his Pontifical robes with much solemnity which was seen by all the people, and he gave Holy Orders to many, a thing which had never happened in time past, and showed that the threats of the managers (regedores) had no force there. All swore to the Faith and obedience to the Roman Church, as others had done, so that from this time the party of the Archbishop increased and acquired more strength in Christianity. Late in the evening of that day arrived Father Francis Roz of the company of Jesus (who is now the most worthy Bishop of these people) whom the Archbishop was very glad to see, because Father Francis Roz was well known to all the Christians and was by them held in much reverence, as he preached to them in their own language, and in the College of Vaipicotta was Professor of Chaldaic and Syrian. Coming up to the Archbishop he gave thanks to God, saying "Is this Carturte, which I know so well? Only a few months ago, when I came to stay here, they shut the door of the Church in my face and I had it opened by the Police (regedor da Rayna.) When saying Mass, when I elevated the most Holy Sacrament, they all covered their eyes. They thrashed one of my pupils because he named the Pope in the church, and a few years ago, when I showed them an image of our Lady, among the same people many persons closed their eyes, crying out to take away that filth, that they were Christians and did not adore idols or pagodas, which they considered all images to be." The good Father, seeing such a change, embraced all, saying, "Is it possible?" "Is this Carturte? Is Carturte no longer schismatical? Do they no longer adore the idol of Babylon? Have they given obedience to the Roman Church?" (Vide Mack. pp.70,71.)

We have to make a few remarks on the above passage. "Only a few months ago, says Fr.Roz, when I came to stay here, they shut the door of the Church in my face and I had it opened by the police:" The Portuguese assume that the Syro-Malabar Christians were Nestorians from the time of Nestor down to the Synod of Diamper. In this supposition that they were schismatics, it is difficult to understand how Father Roz could have had recourse to secular authorities to have the door of a schismatic Church that was closed against him opened. Imagine now a Catholic priest going up to the police of the Travancore Government asking it to do violence to a Jacobite Church, for refusing him admission. Taking for granted that the door was opened by the police, that action would only prove the orthodoxy of the Church. The opposition shown to Fr.Roz by the Syrians could not then have been owing to the difference in doctrine, but would have been on the question of rites- This latter hypothesis is almost confirmed when we look to the teaching of Canon law on the prohibition bearing on the mixing up of different rites- In spite of their aversion to the Latin rite the people of Carturte were the first to subject themselves to Dom Menezes, a Latin Prelate. (Vide Gouvea Fol.46.)

"When saying Mass, continues Fr.Roz, when I elevated the most Holy Sacrament they all covered their eyes." Had it been a schismatic Church how could Fr.Roz, a Catholic priest, have celebrated Mass in it. It is moreover hard to believe that the people would have done an act of irreverence covering their eyes at the time of the elevation of the most Holy Sacrament, since the Nestorians do in no way differ from the

Catholics in the dogma, regarding the real presence of our Lord in the Eucharist.

Fr. Roz yet goes on to say that the people thrashed one of his pupils for naming the Pope in the Church. Where and how shall we find a link of reconciliation between the two incidents almost diametrically opposite. Jarric pp. 615-6, a contemporary Jesuit historian, testifies that the Syrians of Malabar celebrated with great joy the Jubilee of Pope Clement VIII in 1596, three years before the occurrence of the present incident-For he says that the Syrians kept up the occasion with all possible grandeur and solemnity crowding the Churches till midnight. (Vide also 'D'Orsey's Portuguese Discovery,' pp.191-192.)

"A few years ago, when I showed them an image of our Lady among the same people many persons closed their eyes, crying out to take away that filth, that they were Christians and did not adore idols or pagodas, which they considered all images to be." This statement does not coincide with the contemporary monuments still in existence - For among others there is still to be seen a slab on the outer wall (northern) of the Church at Carturte on which is the following inscription in old Malayalam -On the 22nd. February in the year of our Lord 1590 this Church was reconstructed by Mar Abraham the Bishop assisted by four priests who also had it consecrated-. Five crosses of granite which are said to contain the relics of St. Stephen are still to be seen in its walls. This fact is an argument proving by itself the veracity of the consecration of the Church. Well now taking our stand on this data, viz. that the Church was reconstructed in 1590 A.D., nine years ago, one has only to make use a little of the principles of logic to show the utterance of Fr. Roz unfounded. The facade (western) of that Church still bears the images of our Lord, our Blessed Lady, the Apostles, and the Angels cut out of stone. We cannot give credit to the words that the people considered all images to be idols, since facts tend to prove quite the contrary. Add to this the testimony of Gouvea (Fol. 47) bearing on the same subject:- The huge granite cross erected in the church-yard (eastern), bears likewise the images of our Lord, the Blessed Mother etc. It will be here remembered that this master-piece of the cross was erected two years before the visit of Archbishop Menezes to Carturte, and that they had it blessed at his hand on Good Friday. (Vide Gouvea Fol. 47.) In what Fr. Roz means to say when he speaks of the adoration of the idol of Babylon he is still more enigmatic. Does he perhaps mean the Patriarch of Babylon ? Is subjection to a Catholic Patriarch like unto the adoration of an idol ? Was it schism subjection of the Syrians according to their rite to the Patriarch of Babylon who was in communion with Rome ? How could Dom Menezes confer so soon Holy Orders on many of the Syrians if they were schismatics ?

### XXXVII.

#### Rites and Languages.<sup>16</sup>

(Communicated.)

##### THE DIFFERENT RITES AND LITURGICAL LANGUAGES.

Our late Holy Father Pope Leo XIII., of happy memory, in his Apostolic letter "Orientalium dignitas Ecclesiarum," 30th November, 1894, explained that the various Rites of the Church are her ornaments, as the various precious gems of a precious jewel. The learned Cardinal Bona, referring to the various Rites of the Church, compares them to the varied rich colours of the vesture of the spouse in the Cantic of Canticles. So at present the divine sacrifice of the Mass is offered to God in the Church in 12 different languages and 18 different Rites. The great majority of Catholics throughout the world follow the Latin Rite, which is in use at Rome; but there are some other Rites in use in the Latin Church, even in the West. They are the old Latin Rite, called the Ambrosian Rite, used at Milan, the Mozarabic Rite of Spain (in the Latin Language), used in the Toledo Cathedral and the Slav-Latin Rite, which is the same Latin liturgy translated into the Slavonic language and used in some parts of Dalmatia. The above mentioned four kinds are called Occidental Rites. Other Occidental Rites (the Gallican, the Rite of *Sarum* in England etc.) were abolished by the Council of Trent. [Vide O'Brien's History of the Mass. Chap. VII.]

##### ORIENTAL RITES.

In the East there exist at present fourteen different Rites in union with Rome. They are the Armenian Rite in the Armenian language; the

Coptic Rite of Alexandria in the Egyptian Language; the Aethiopic or Abyssinian Rite, (the Aethiopic language is the liturgical language of the Modern Abyssinians who differ but very little from the Copts either in discipline or ecclesiastical customs : among the Copts and Abyssinians there are many Monophysites); six kinds of Greek Rites and finally five kinds of Syrian Rites.

##### GREEK RITES.

The Greek Rites are divided into (1) the pure Greek, of which the liturgical language is the very old Greek itself; (2) the Greco- Ruthenian, to which belong all Slavonic nations, viz., Russians, Serbians, Istrians, Liburians, Dalmatians &c., who use the Greek liturgy in the Slavonic language; (3) the Greco-Bulgarian in which is used the Greek liturgy in the Bulgaric language; (4) the Greco-Rumenian with the Greek liturgy in the Rumenian language; (5) the Greco-Vallachian with the Greek liturgy in the Vallachian language, and finally (6) the Greco-Melkit having the Greek liturgy in the Arabic language mixed with Greek. The Melkits are again divided into Greco-Melkits and Syrian-Melkits. The latter use the Greek liturgy in the Syriac language. The term *Melkits* from the Syriac *Malka*, a King, was first employed at the Council of Chalcedon (451) to designate the Orthodox party, at whose head was the Emperor Marcian.

##### SYRIAN RITES.

The term Syriac is a common epithet for the Rite as well as the language. But Syrians are divided into Oriental Syrians and Occidental Syrians, which division originated from the former having dwelt on the East of the rivers Tigris and Euphrates, and the latter on the West of the rivers, though now both are found mixed with each other in various places.

The Syrian Rite is divided into (1) the pure or Syrian Rite of Antioch, (2) Syro-Maronite Rite of Mount Lebanon, and (3) Syro-Melkit Rite of the East. These three kinds of Syrians are called Occidental Syrians, observing very nearly the liturgy of St. James, the Apostle.

The Maronite Syrians received the name *Maronite* from a holy monk, St. Maro who inhabited the *Lebanon* in the fifth century opposing the doctrine of Eutich, who (St. Maro) became celebrated all over the East for his eminent sanctity. Some say that at one time they fell into the Monothelite heresy; but they themselves deny the charge, maintaining that their faith has always been orthodox. In derision they are called the *Eastern Papists*, so great is their loyalty to the Holy See. (O'Brien, page 23.)

Other kinds of Syrian Rites are the Syro-Chaldean of Babylon and Syro-Chaldean of Malabar. They are called Oriental Syrians and observe the liturgy entitled "*Sacrum Beatorum Apostolorum*" which is said to have been composed by St. Thomas the Apostle, who preached in the East and was upheld by St. Adaeus one of the 72 disciples of Jesus Christ, and St. Agheus, the disciple of St. Adaeus himself, and so on. They are also called Syro-Chaldeans, for the headquarters of their Patriarch was in Chaldea. The Syro-Chaldean Rite was introduced into Malabar by the Syrians of the East, who colonized Malabar in the early centuries.

##### WHAT WAS THE RITE INTRODUCED INTO INDIA BY THE APOSTLE?

Both tradition and history testify that St. Thomas, one of the 12 Apostles of Jesus Christ, came to the East Indies, preached the Gospel and founded there a Church. But we are not certain as to the language of the liturgy he introduced into India. It is however probable that he had introduced it in the principal languages of India, as the other Apostles did wherever they preached in the vernacular of the country. For example, St. Peter, first brought it to Jerusalem in Syriac, to Antioch in Greek, and to Rome in Greek or in Latin; St. John brought it in Greek to Ephesus, St. Thadaeus in Armenian to Armenia, St. Matthew in Aethiopic to Aethiopia, and those who preached in Palestine introduced it in Syriac, such as SS. James Major and Minor and St. Thomas himself in Chaldea and Persia &c.

Some writers think that St. Thomas the Apostle brought the Syrian liturgy to Malabar ! To verify this assertion, two conditions must be supposed :- The Apostles ought to have had a determination to observe everywhere the liturgy in the Syriac language, or the people of India ought to have known the Syriac language. But it is clear that neither of

these hypotheses can be proved.

Rev. Fr. O'Brien in his history of the Mass, page 20, says :- "Eckius, a learned German divine and antiquarian of the sixteenth century, was the first who brought the opinion that Mass was celebrated everywhere in the beginning in Hebrew. But this cannot be sustained, for the ablest liturgical writers and linguists hold that in the days of the Apostles Mass was celebrated in the language that prevailed in those places where the Apostles went to spread the light of the gospel; hence at Jerusalem it was celebrated in Syriac, at Antioch, Alexandria, and other Grecian cities in Greek, and at Rome and throughout the entire West in Latin. As the first Mass, then, was celebrated at Jerusalem, it is an opinion which it would be rash to differ from that the language in which it was offered was the Syriac." (Bona Rer. Liturg. ; 207.; Gavantus, Thesaur sacr. Rit. 16-17. Kosma, Liturg. sacr. Cathol. P. III.) It is therefore probable that the Malabarians obtained the Syrian liturgy (in 4th century) from the Syro-Chaldean Missionaries of Seleucia (Chaldea) where it was introduced by St. Thomas the Apostle himself, and after six years, when he left those countries for India, was upheld, as said above, by his successors.

Abed Jesus V. (George Khayyath) the late Catholic Patriarch of Babylon, in his book "Romanorum Pontificum Primatus," page 157, proves that the Holy Magi who came from the Orient to adore the Infant Jesus were Chaldeans or Assyrians and Persians. It is said also by historians that these Magi were baptised by St. Thomas the Apostle. Khayyath, on page 163, says that they commemorate, as the founders of their Church, St. Thomas the Apostle, St. Thaddeus, St. Marim and St. Aghews. The liturgy which was always used by the Syro-Chaldeans and was entitled "Sacrum Beatorum Apostolorum," is attributed to those Apostles, and it is the first and the most ancient of other liturgies.

### XXXVIII.

#### PART II.

#### SYRIAC OR SYRO-CHALDAIC IS THE SAME LANGUAGE.

O'Brien (page 23-24) has mentioned only nine liturgical languages and he thinks the Syriac and Syro-Chaldaic are two different languages. And some other recent writers also say that Syriac and Chaldaic are sister languages, as are Tamul and Malayalam. But Syriac or Syro-Chaldaic is one and the same language, with the same words and rules of grammar. There are no substantial differences between them, while Tamul and Malayalam have a different grammar and different words in many respects. The only difference between Syriac and Chaldaic is in the pronunciation and characters, which are accidental ones. The grammarians of the Syro-Chaldaic language say that it has four kinds of characters and two pronunciations.

Rev. Joseph Guriel, the late professor of the Syro-Chaldaic language in the Propaganda College, Rome, in the preface to his Chaldaic grammar says:- "The Chaldaic language being the prince and mother of all languages flourishes in twenty-seven provinces, whether in the ordinary vernacular, or in sacred liturgy, according to the differences of provinces to which the people belong, or rather places (Theodore and others), in which it is used, and obtained various and divers names. Similarly according to the method and manner of writing in the same provinces, it has adopted different forms of characters.

#### THE CHARACTER OR FORM OF WRITING.

The forms or characters of the written Syriac are various. The form called *Estranghela* is the oldest of all, so scholars say. According to Assemani this word *Estranghela* comes from a Greek word meaning 'round'; but as it is hard to see where the roundness comes in, others derive the word from an Arabic compound meaning "Gospel-writing." This latter opinion seems more probable. [See Philip's Syriac Grammar. Introduction p. 6; also O'Brien. p. 24.]

But another simpler form, which is not much different from the *Estranghela*, was introduced by the Chaldeans owing to the facility with which it may be written. Perhaps because the Nestorians first employed this peculiar form it is called the *Nestorian character*. It is in general use among the Syro-Chaldeans of Babylon, Mesopotamia, Syria, Persia, Malabar &c., Indeed, some historians indiscriminately called all those, who used this *Estranghela*, Nestorians.

Hence one is not surprised at the action of Mar Elia, Archbishop of Amed, who in a letter to Cardinal Carafa, at Rome, about 1580,

begged his Eminence to obtain again an order from the Holy See to abolish the improper practice of addressing the Syro-Chaldeans as Nestorians. Pope Eugenius IV. at one time<sup>17</sup> turned his attention to this abuse; and Mar Elia reminded the Cardinal that the Chaldeans of Assyria, Malabar &c. are Catholics living in perfect submission to the Holy See and that this order should be published throughout Christendom. (Vide Patronatus Portugalliae, Tom. II page 241.)

A third character similar to the second but doubled in writing, is called "*Double Character*".

Finally a fourth character which is written in orbicular form is called *Psitha* i.e., simple character, which is generally used by all Occidental Syrians, viz., Catholic pure Syrians of Antioch, Syro-Maronites of Lebanon, Syro-Melchits of the East, and all Monophysites or Jacobites of Antioch and Malabar. Jacobitism was introduced into Malabar only towards the end of the 17th century by the Jacobites of the East. Before that period there was in Malabar only one oriental Rite. Hence they are commonly called *Puthenkuttucars*, i.e., new party, whilst Catholic Syrians are called *Pazheakuttucars*, i.e., old party.

#### PRONUNCIATION.

All Occidental Syrians pronounce *Scapa*, i.e., the sign of the vowel *a* long as *o*. For example *Alaha*, God, is pronounced *Aloho*, which the Oriental Syrians (Syro-Chaldeans) pronounced *Alaha*. The Oriental Syrians conserve the ancient mode of punctuation, i.e., the defects of vowels are supplied by the small points over and below the letters. But the Occidental Syrians use not only that manner of accentuation, but also supplement it by certain signs formed similarly to the Greek vowels. This new pronunciation and character originated probably after the 10th century.

The Oriental Syrians have all claim to antiquity, because they retain the original and genuine mode of reading, pronouncing and writing the Syriac language. This can be proved almost to a demonstration both from the common consent of critics and from the numerous Syriac expressions that we find here and there in the New Testament even in their original dress, such as "*talitha cumi* (read *tlitha cum*, i.e. *puella surge*, St. Mark v. 41); *eloi, eloi lamma sabacthani* (read *el, el lmana sbacthan*); *ephphetha* (read *ethpathah*, i.e. *adperire*" Mark. 7.34). *Aba*, father; *Kepa* (not *Caepha* as some writers think); all of which are Syriac words with a few euphonic changes made to suit Greek ears. The word *Kepa*, which in Syriac means rock, was applied without any change of form to Simon *Bar Yona*, as his prerogative. i.e. *Kepa*. (In the time of our Lord the most particular and common language of the greater part of Judea, especially of Jerusalem itself and its environs, was Hebrew, or better known as Syro-Chaldaic, and more generally the Aramaic or Syriac, because Jews, on account of their seventy years' absence in Babylon, could no more understand the pure Hebrew of the Bible, and the *Targam*, i.e., interpretation was originally a rendering of the scriptures into the East-Aramaic, viz., Syriac. O'Brien).

#### ANTIQUITY AND PREROGATIVES OF SYRO-CHALDAIC.

Bar-Hebraeus writing on the antiquity of the Syriac language says:- "There was once only one language and only one speech for the whole world, and that language was the Syro-Chaldaic, (not Hebrew as some writers, think), as Abraham was from Hur of Chaldea." "Abraham was called at first a Hebrew" because he crossed the famous river *Prath*, i.e., Euphrates, maintains Ebedjesus Sobensis (in praefactione carminum). St. Ephrem says that "the first language i.e., the Syro-Chaldaic, in which God spoke to Adam, our first parent, was confined to Heber and successively propagated to the time of Abraham, and when the latter crossed the river (*Heber*) it was called Hebrew." The name Heber or Hebrew seems to have been derived from the Syriac word *Avar*, which means 'crossed (the river).'

Solomon Bassorensis (in his book Apis. C. 24), writes :- "From Adam till the construction of the tower (of Babylon) there was only one speech in the world, viz., Aramean, i.e. Syrian, though some writers contend that it was Hebraic. But the Hebrews began to be called by this name only after Abraham crossed the river (Heber) Euphrates."

Jesus-Bar-Nun (8th century) in his grammar says: - "Syria was thus called by the name of Syrus, who having killed his brother, reigned in Mesopotamia, and hence the whole region during his reign was called Syria. But in ancient times Syrians were called Arameans .... We know

that the Aramean language in which Abraham spoke was the Syriac." (see Khayyath, page 146.) It must be noted that the Syrian liturgical language, like Latin, is no longer a spoken language. But the languages spoken by the Eastern people are either Arabic, Syrian or Persian dialects.

Waltomus says (in Prolog. 3. de. antiq.Chald.) that all wisdom originated from the Syro-Chaldeans, and sciences were brought from the East to other parts of the world; as the Romans received sciences from the Greeks, so the Greeks and others received them at first from the Chaldeans, i.e. Assyrians. The former (the Greeks and Latins) assiduously cultivated them afterwards. Thus in the words of Justin, "Solis Chaldaeis sapientia cessit, Hebraei ingenitum regem, mente Deumque colunt." (Vide Guriel Page 6-7.)

#### NOBILITY OF THE SYRIAC.

It is a matter of honest pride to those people who say Mass in Syro-Chaldaic that they are using the very same language that was spoken by Our Divine Lord Himself and His blessed Mother, as well as by the Apostles.

Moreover, the opinion is held by the ablest liturgical writers that it was St. Peter, the Prince of the Apostles and the Head of Christ's Church, who said the first Mass-which was celebrated in Syriac - and this after the descent of Holy Ghost, in the very same Cenacle at Jerusalem where the Blessed Eucharist was instituted, and where Our Lord uttered the words "Do this in commemoration of Me." (O'Brien)

#### A CATHOLIC.

(Taken from 'the Catholic Watchman, Madras 18th -25th September 1903. See also I.C. Missions, London, Jan. March .... Nos. 1904).

#### XXXIX.

##### Orthodoxy of the Syro-Chaldeans.

In support of the orthodoxy of the Syro-Chaldeans we translate below a passage from the Latin narration of His Eminence, Cardinal Maffeus on the state of the Chaldean Church made before the assembled Cardinals in Rome on the occasion of the conferring of the Pallium to the Patriarch, Mar Simeon Sulaca, 20th Feb. 1553 reproduced by Giamil from Baronio:-

"As a matter of fact they (Chaldeans) seem to have had but the name of 'Nestorians' but not to have held Nestorian errors, for I see nothing in these men that are here, which may have a bearing on that sect. Envy seems to have found its entry among the Maronites, Jacobites, Coptes and other Christians of those regions likely both on account of the name, and on account of the fact that they outnumbered the other sects in population as well as in the state and frequenting of the Churches, for down to India their Churches extend. Moreover nearly three hundred years back or upwards, according to the common suffrage of the nation a certain Maraus (Mar-Ara) was sent up to the Holy Apostolic See that he may be chosen their Patriarch. He was indeed created Patriarch by the supreme Pontiff and sent back to his own people. It is very likely that many reforms were made in the old religion to render the dogmas clearer and *consentaneous* to our Church" (see Giamil p. 480.)<sup>18</sup>

Cardinal Amulius, who had been a witness to the profession of faith made at Rome by Mar Abed-Jesus Patriarch of the Assyrians, gives among others the following information to the leaders of the Council of Trent on the faith of the Chaldeans :-

... "Twice we willingly gave him (Mar Abed-Jesus) testimony in writing, which declares his probity, prudence, erudition and nobility. For his illustrious origin, not to speak of his fortune which he had in abundance considering the circumstances of the place, the fact of his being a sexagenarian, all stand as, as many strong arguments proving to evidence that the object of that long, arduous and perilous journey which he undertook could have been no other than to visit '*ad limina*' the tombs of the Apostles, kiss the feet of the sovereign Pontiff and to do homage to this See. It is certain that he was once ill-treated by the Druds, twice by the Turks and that he was beaten with cudgels. Often when questioned on holy writ, he, to the great admiration of all those that heard him through the medium of interpreters, gave very grave and profuse answers; enumerated sacred authors both of the Old and New Testaments, such as are not admitted by the Hebraei or heretics. He named nearly all the old Greek and Latin authors such as are in use among us. He said that he had read their versions in Chaldaic, Syriac or

Arabic, besides others whose names are not even known to us. He further said that the books written at about the Apostolic age were even now to be seen in a certain library of Caraemeit (Amida) one of the towns of the Turks. We owe to the great bounty of God a debt of gratitude, for, is it not through His benign kindness that cult of the true faith is maintained in so distant regions, hardly even known to us ? That the Christian religion flourishes among them perhaps no ways less than among us, is it not again a proof of His great goodness ? Does not the fact that the doctrine taught by the Apostles Thomas and Thaddeus, and confirmed by the pious preaching of their disciple Maraus still preserved in all purity and so strongly upheld by this Patriarch that he even promised to give a written proof of it, proclaim the goodness of the Almighty? He goes on to say that they scarcely differed from us in the use of the sacraments, for they had, says he, like ourselves auricular confession, prayer for the dead, the canon of their Mass very much the same as ours, consecration the same, they revere the images of Saints by recital of holy invocations. The faithful subjects to the Patriarch are estimated to be two hundred thousands. This argument will suffice to confute over six hundred other vain fabrications of the obstinate heretics.<sup>19</sup> During the space of 1500 years the dignity of the Church was kept up, the salutary doctrine has remained intact among the nations that are separated from us by very distant regions notwithstanding the overthrow of dynasties and kingdoms, the various forms of religions under the hard yoke of the infidels, frequent injuries and contumelies in a barbarous surrounding; that selfsame doctrine, being put to the test in our vicinity. But how great and praise-worthy these are, your most illustrious Eminences should judge. I, on my part in compliance with the mandate of our Holy Father the Pope, am sending you two letters containing the profession of the Patriarch, paying the homage of obedience to the sacred Council; at the same time I commend myself very humbly to your Eminences, your Eminences' most humble servant, Marcus Antonius Cardinal Amulius, Rome, 29th August 1562. (Translated from Giamil's 'Genuinae Relationes' pp. 66-67.)

Two Tibetan pilgrims by name George of Davit and his cousin John of Davit a lay brother of St. Basil, both Syro-Chaldean Christians of St. Thomas, came from Lahse to Jerusalem by land in five months and went thence to Rome to visit the Basilicas of the Holy Apostles and to kiss the feet of Pope Paul V. in March 1606 and among other informations they gave the following account.

"Regarding their religion they say that they are the disciples of St. Thomas and that they have always been Catholics and for 150 years they have kept themselves in union with the Latin Church."<sup>20</sup> 'Perhaps they thereby mean to indicate the time when the Bull of Pope Eugene was issued (in 1439) for the union of the Armenians. For it should here be remembered that they live in the confines of Armenia if not perhaps in the 27 Provinces that form Armenia. And some of the Armenians have the Chaldean idiom, besides it may be that they have been since then subject to the Primate of Armenia.....

"When they were told that the Chaldeans in the East were believed to be Nestorians, that in India the Christians of St. Thomas of Mylapore were at one time Nestorians, that they had a Nestorian Bishop appointed for them by the Patriarch of Babylon and consequently it was not possible to believe that they were Catholics, they made the following reply :- "The Nestorians have for themselves a Patriarch under the title of Patriarch of Ceulach and Tauris. The Nestorians are very much abhorred by the Chaldeans on account of heresy as excommunicated and they (Nestorians) know very little about the Christians of India on account of the great distance that lies between themselves and the Indians. "I believe that the Patriarch of Tauris usurps also the ancient title of 'Patriarch of Babylon' by whom the Nestorian Bishops were appointed. It is not a novel thing that the Catholics in the East are called Nestorians as it appears from the said Bull of Pope Eugene" (Vide Giamil p. 11.) Translated from the Italian narration taken from the Vatican Archives by Giamil p. 102-103.

The Madras Catholic Directory of 1893 (p. 199.) says, "The true faith which the greater part of the Christians (in Malabar) have preserved up to this date is a precious inheritance which their forefathers received from St. Thomas the Apostle and left to their posterity." (Reported by H. L. Dr. Lavigne S.J., then Vicar Apostolic of Kottayam.)



## XL.

**Some contradictions and discrepancies  
of the Portuguese writers regarding the history  
of the Church in Malabar.**

We find in the actions <sup>21</sup> of the Synod of Diamper, Session III, Decree VIII:- "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 hence forward 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 <sup>22</sup> of Babylon, or on any other prelate besides our Lord the Bishop of Rome; and whosoever shall dare contravene this order, shall be declared excommunicate and held 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 excommunicated and accursed: and if 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 hence forward, have any manner of dependence upon the said Patriarch of Babylon and the present Synod, does under the said precept of obedience, 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 false title of universal <sup>23</sup> 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." (Hough Vol. II. p. 538.)

## SESSION V. DECREE I.

"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 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 there 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 Chaldaic tongue which is what this Synod humbly and earnestly desires may be done." (Hough Vol. II. p. 583.)

**Observation.**

We have to note here that, "Whereas this Church (of Malabar) has been for 1200 years from under (extra) 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 ..... (Vide Session V. Decree I.)" The authors of the Synod admit that this Church of Malabar founded by St. Thomas the Apostle, was from its origin under the obedience of the Holy Roman Church till the end of the fourth century. But the Portuguese historians, as well as the authors of the Synod of Diamper condemn the Syrians of Malabar as having been Nestorians for 1200 years without any interruption till 1599 the year of the Synod of Diamper. But Nestorianism originated only in the year 430 A.D. From this the readers may easily understand how the Portuguese rashly condemned the Syrians of Malabar as being

Nestorians thirty years before the origin of Nestorianism. But we have to ask the Portuguese whether the Catholicity of the Church was, in all ages and places, as it is in reality, universal or not? In support of the Catholicity of the Church we quote here a passage from the Circular of Dom. Menezes concerning the Synod of Diamper dated 14th May 1599, "and being also moved by the piety of the people, and and the *mercy* God has 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 heathens and pagodas 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." (Hough Vol. II. p. 3.)

It is to the interest of the Holy Roman Church to establish by evidence that the Catholic religion which was planted here by the Apostle St. Thomas, was by a special grace of God, and as an additional test to the Catholicity and supremacy of the Church preserved here in the middle of idolaters. This was the reason, why the Roman Catholic Syrians even now are locally called *Pazheakuttukar* (ancient party), while the Jacobites are called *Puthenkuttukar* (new party.) These nominations tell their own History just as 'Catholics' or 'Protestants' denote the true nature of the kinds of faith professed by those who are known by these names.

In support of the Catholicity of the Malabar Church we quote also the following passage from the 'Dialogue' published in 1902. (Vide Dialogue pp. 29, 30.)

"Bishop Medlycott's assertion, 'All Malabar besides knows and admits it (Nestorianism) notwithstanding any vain attempts to falsify history' is quite against the contents of the documentary letter under date the 15th September 1890, which was submitted by the Bishops of Malabar to T. Rama Row Esq. the then Dewan of Travancore. In that letter, representing the evils of the intended marriage regulation, the Bishops say: - "2. No case has been made out calling for any special regulation affecting Native Christian marriages of *Catholics*. These have, in the past, been "solemnized according to the rules, rites, ceremonies and customs" of the Catholic Church, which makes ample provision for the proper celebration of marriages by duly ordained and appointed ministers, for the registration of every marriage and these registers are kept at every Catholic Parish Church whether of the Latin or Syrian rite. 3. From the first centuries of the Christian era, *this Church has been established in this land of Malabar and she reckons over eighteen centuries of continuous existence* long in fact before the formation of the present state of Travancore." The letter is signed in the following order.

- + Fr. Leonard Mellano, O.C.D. Archbishop of Varapoly.
- + Fr. Ferdinand Ossi, O.C.D. Bishop of Quilon.
- + John Gomes Ferreira, Bishop of Cochin.
- + Charles Lavigne S.J., Bishop of Milevis, Vicar Apostolic of Kottayam.
- + *Adolphus E. Medlycott* Bishop of Tricomia, Vicar Apostolic of Trichur.
- + Fr. Marcellinus Berardi O.C.D. Coadjutor to Archbishop of Verapoly."

## XLI.

**Syriac Missal.**

We read in Session III, Decree IX (Hough p. 539.)

".....And notwithstanding in some places they have not of late named Nestorius, Theodorus and Deodorus, but do still continue to name Abraham, Narsai, Abba Barchauma, Johannan, Hormisda, and Michael ....."

Session V, Decree I (Hough p. 586).

"Wherefore instead of them he shall say, 'commemoramus quoque patres nostros sanctos veritatis doctores S. Cyrillum etc' and though in some missals the names of Nestorius, Theodorus, and Deodorus are already left out, yet they do still remain in some, and the names of

Abraham, Narcissus two of the ringleaders of that cursed sect are in all of them."

From the above passage it is clear that there were missals without heretical passages and the names of Nestor etc. Therefore it must be concluded that the Syrians were using those missals; but the Portuguese, to gainsay and to make known to the world that they converted the Syrians from Nestorian heresy, seem to have taken a missal which contained the names of Nestor etc., and corrected it according to their pretension. The authors of the Synod themselves admit that there were missals in Malabar without the names of Nestor, Theodorus etc, as we have seen above. And these were the missals used by them, though the Portuguese contend that those missals still contained some names of Nestorian Saints, such as Hormisdas, Abraham, Narsai, Micháel etc. But these contentions of the Portuguese indicate their ignorance, because the above mentioned personages Hormisdas etc., are still reckoned as saints among the Catholics of Babylon. (Vide p. 161).

The Bishop of Cochin in his recently published pamphlet 'Subsidium Patrontus' has reproduced from Gouvea the Latin version of the missal corrected by Dom Menezes with the specified notes of the corrections which took place. The author (of Subsidium) has been hallucinated in supposing that this would be the version of the missal which is in use at present (Subs. p. 16) among the Catholic Syrians of Malabar. But many of the original passages of the so called corrections made by Dom Menezes are still to be seen, as they were originally, in the present missal of the Catholic Syrians printed at Rome with the approbation of the Holy See. If the Rt. Rev. author had compared the Latin version with the Syriac original and the present missal of the Catholic Syrians he would have easily found that the present missal of the Catholic Syrians is different from that corrected by Dom Menezes. The author makes no mention of those missals which were in existence here without heretical passages before the Synod of Diamper though on the other hand he admits that the missal corrected by Dom Menezes was not printed for the use of the Syrians (Subs. p. 57). He supposes that if the present Missal of the Syrians would not agree with that of Dom Menezes it would be perhaps the cause of recent modifications, additions, or subtractions which must have taken place during last three centuries (Subs pp. 16, 56, 57, 58). But this surmise cannot be proved because no changes or additions have been made in the present Missal at least since a century and a half after it was printed. Even the decisions and decrees of the sacred Congregation of Propaganda Fide dated Jan. 8th 1767, & Jan. 28th 1768, cited by the Rt. Rev. author himself clearly show (vide Subsidium Patranatus pp. 56-57.) that the missal entitled '*Sacrum, Beatorum Apostolorum*' printed at Rome with the approbation of the Holy See for the use of the Catholic Syrians of Malabar is different from the so-called corrected Missal of Dom Menezes. It is therefore to be rightly concluded that the Missal used by the Syrians before and after the Synod of Diamper is different from that corrected by Dom Menezes and that the latter was never admitted to be in use by the Syrians.

We see in Session I, Decree IV (Hough Vol. p. 517.)

"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."

From the above decree it is clear that,

(1). Dom Menezes would not and could not allow the Syrian priests and people, who were from all the Churches of Malabar, to celebrate Mass and communicate the Holy Eucharist if they were heretics.

(2). Dom Menezes would not and could not allow the priests to celebrate Holy Mass if their missals contained heretical passages.

(3). The Archbishop admonished and commanded the two above ordinations on the first day of the Synod, while the missals and breviaries were examined and corrected on the third day. (Vide Sess. 3. De-

cree 9.) It was indispensable to make corrections of the missals and breviaries previous to the opening of the Synod, if there were not other exemplaries of the missal in the possession of the Syrians in order that the holy services might not be celebrated in heretical books. It is therefore obvious from the arguments that the Missals used by the Syrians before the Synod and the Missal corrected by Dom Menezes were different.

#### Profession of Faith.

Gouvea fol. 65 says : "To give execution to this decree and to provoke the others with his example to do the same, the Archbishop (Menezes) dressed in Pontificals, took off the mitre and knelt down before the major altar having the book of Holy Gospels, and putting the great silver cross with the holy wood (holy relics of the cross) touching the hands on the missal and the cross did the whole profession of faith and swore as others had to do; and having finished it sat down and delivered an exhortation to the people declaring to them the points of profession of Faith which he did : and the obligation that all had to swear obedience to Holy Roman Church. Having been finished it, in their swearing obedience a murmur was heard among the Christians and cathanars (priests) saying that they were Christians and that they had faith; How could they profess the faith showing that they had not it before. The Archbishop, having heard this told them that it was the obligation of every Christian to make the profession of faith once or many times when he is required or suspected to have any doubt on any of the points of faith: and he (Archbishop Menezes) was a Christian, Father and prelate of all the Christians of the East and yet, he did more than professing."

From the above passage it is clear that the Archbishop Menezes intended to make himself a profession of the Catholic faith in order to provoke or rather induce the Syrians assembled in the Synod of Diamper to make the same profession of faith.

(2) That they too being Christians (Catholics) holding the same faith they had no reason to make any profession of faith as if they had it not.<sup>24</sup>

(3) That the Archbishop argued that although he being a Christian, father and prelate of all the Christians (Catholics) in India, yet he has made the profession of the Faith and that it is necessary to all the Christians (Catholics) to make the profession of the Faith when they are required to do the same or suspected that they doubted any of the points of Faith. From these every right thinker will infer that the Syrians were Catholics as much as Archbishop Menezes was; and that they made the profession of the faith merely to obey Archbishop Menezes and to follow his example fulfilling the formality of the profession of the faith as it is usual to do in all Synods.

We read in Session III Decree VII (vide Hough p. 537) "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 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 followed the law of St. Peter, had endeavoured to destroy the law of St. Thomas, for which they had been punished by him: and which is a manifest error, schism, and heresy there being but one law to all Christians."

Here it must be noted that the authors of the Synod have committed some errors or *misunderstandings* in the way of their expression (see p. 33.) For Syrians never thought that there was one law of St. Thomas and another of St. Peter which make two distinct churches both immediately from Christ. The errors or misunderstandings consist in this that there were two different rites, customs or practices and laws of discipline between the Syrians and the Portuguese which they misunderstood as difference in doctrines or faith. The error consisted in their supposing that all who differed from them in rites or disciplines were considered heretics. It must be admitted that the Portuguese "had endeavoured to destroy" the Syrian rite, i.e., the discipline differing from that of theirs. We observe also that even Nestorians admit the primacy of the Roman Pontiff.

"That they who followed the law of St. Peter, had endeavoured to destroy the law of St. Thomas, for which they had been punished by him." The Syrians are still sorry to see, even in these days of liberty and

civilization in every respect, some persons are endeavouring to abolish the Syrian rite here which is alien to theirs. Would to God that they are not punished !

## XLII.

### Syrian Catholic Patriarchs and Bishops.

Though Archbishop Menezes condemned in 1599 all the Chaldean Patriarchs and Bishops as Nestorian heretics the fathers of the Provincial Council of Goa in 1585 had admitted that there were Catholic Chaldean Patriarchs and Bishops. One of the decrees runs as follows :-

“Translation of extract from the proceedings of the Third Provincial Council of Goa A.D. 1585.”

#### THIRD SESSION

“The matters of the Archbishopric of Angamale and the Christianity which is called of St. Thomas in parts of Malabar.

#### TENTH DECREE.

“That those who come from Chaldea shall present letters to the Archbishop Primate of India. Forasmuch as our Lord has said in His Holy Gospel that he who enters the sheepfold not by the door but by some other way is a thief and a robber, and forasmuch as some persons have come from Chaldea to this Church and this Christianity and have introduced themselves as Bishops, although in truth they were not so, as afterwards appeared, and have caused in it schism and troubles and as the same thing may happen again; it appears to the Council that henceforth no man can be received as a Bishop or Catholic Prelate or approved, unless he first presents letters addressed to the Archbishop of Goa, as Primate of India and the East, and unless these letters come from His Holiness, or from a Patriarch who is a Catholic and giving obedience to the Roman Church, and is approved by it, as formerly did the Archbishop D. Mar Abraham, when he came appointed Archbishop of Angamale by Pope Pius IV. of happy memory, and he who does not present such letters will be regarded as an Intruder and as such will be dragged out of the Church: and the Council humbly begs His Holiness to approve this and to order the Patriarch of Chaldea to whom this pertains to issue orders likewise as this is most important for the good of this Christianity and of the Holy Roman Church.

Taken from the *Bullarium Patronatus Portugalliae*, Olisifone: The National Press 1872.” p. 73. (Vide Mackenzie pp. 94-95.)

The Bishop of Cochín in foot-note 2 of his ‘Subsidium Patronatus’ page 8 says that John Sulacca was the first Catholic Chaldean Patriarch of Babylon. But the history of the Chaldeans and the documents as yet discovered in the Vatican Archives prove at least that Mar Sabar - Jesu and Mar Jaballaha, both Chaldean Patriarchs were in communion with Rome. The former obtained his confirmation from Pope Innocent IV. in 1248 and the latter from Pope Benedictus XI. in 1304. Mar Timotheus, the Chaldean Archbishop of Cyprus was received into the communion of Rome by Pope Eugene IV, in 1445. (Vide Giamil pp. 1,2,3,4,5-11.) We therefore appeal to the unbiased readers to judge all the misrepresentations of the authors of the Synod of Diamper; and other Portuguese authors whether they themselves have not contradicted themselves.

### Catholic Doctrines.

The authors of the Synod go on so far as to venture to say that the Malabar Church before the Synod of Diamper admitted some Protestant doctrines, such as, that they denied the real presence of the body of Christ in the Eucharist, that they were unwilling to reverence the images of the Portuguese and that they impugned the supreme power of the Roman Pontiff; and that they knew nothing of confession or extreme - unction, that matrimony was not considered to be a sacrament and some other traditions of the Latin Church. But Assemani from his long study of Nestorian ecclesiastical matters contends that even the Nestorians held all Roman doctrines, even the Primacy of the Roman Pontiffs, and went astray only upon the Nestorian heresy. (Vide Mackenzie p. 73.) From what is said above we are obliged to conclude that the authors of the Synod of Diamper have rashly judged the Syrians as such heretics, perhaps from any heretical book which they found among them, and not from the practice observed by the Syrians in Malabar.

The Bishop of Cochín, in his ‘Subsidium Patronatus’ pp. 9-10, has reproduced a Latin text of a brief by Clement VIII. dated 27th Janu-

ary 1595. He says that this was taken among others from the Archives of the diocese of Cochín. But we observe, as it is seen in Mackenzie page 67, note 52, that there was no original Latin text of the brief in question in the Archives of the diocese of Cochín except a Portuguese version of the same, till the year 1901. The author does not explain wherein he discovered it. Even the same author in his first pamphlet ‘Some Elucidations’ edited 1903 (page 24) admits the same when he says ‘Besides it would be no difficult matter to see the original Latin briefs in the Vatican Archives.’ Now the author says in the preface of his ‘Subsidium Patronatus’ that the original Latin is reserved in the Archives of the diocese of Cochín. We, however, do not deny the possibility of such a brief as it was easy to be issued from the erroneous reports of the Portuguese of those days.

We shall afterwards clear, if time allows us, in a separate view all the misunderstandings of the author of ‘Subsidium Patronatus,’ especially regarding the corrections of the Malabar Liturgy as he calls it.

## XLIII.

### A few non-Catholic views against the Catholic Church produced from some Catholic historians.

Some Jacobites of this country cry out in their organs against the Roman Catholic Church, stating that She, in imitation of the false prophet Mahomed who propagated the religion with sword and money, made use of the Portuguese sword and money to bring the Syrian nation to the obedience of Rome, and it is a noble duty incumbent on all Syrians, to shake off the yoke of Rome, whenever any opportunity offers itself, and try their best, never more to submit to that which was violently imposed upon their forefathers. They contend that the Syrian Church in Malabar founded by St. Thomas, the Apostle, was never in union with the Roman Church before the Synod of Diamper and thus attempt to refute the Catholicity and Supremacy of the Church of Rome. They hold the *indifferentism* in the matter of the Church saying that one Church is as good as the other for salvation whether Jacobite or Nestorian, Russian or Roman. This theory is much in favour of their separation from the Church of Rome. They say they hold the Catholic faith ever since the time of the Apostle and they defend the faith in which they now remain. These false assertions and calumnious misrepresentations, we suppose, are likely to be more or less maintained by the publications of the Portuguese to the great dishonour of the Catholic Church. They both agree in one point, namely, that the Roman Catholic faith was introduced in Malabar by the Portuguese.<sup>25</sup>

They (Jacobites) prove their assertions from the following historians.

Rev. James Hough, a Protestant minister, in his history of ‘the Christianity in India’ says, (Vol. I, p. 151) “We may now be prepared to appreciate the wisdom of Divine Providence, in closing the continent of India against the inhabitants of Europe, during the rise and progress of the Papal domination .....

The Protection afforded to this establishment by heathen and Mahomedan rulers, presented a perfect contrast to the intolerance of Rome towards all persons and Churches whose creed differed from her own. This is the admission of a Romanist whose candour does him honour. Alluding to violent measures adopted by his Church to reduce all others to her sway, the Abbe Fleury has remarked - “what great loss Christianity suffered in Asia is very manifest. If the Saracens had held the same principles which were received among the Latin Christians of these times, they would not have suffered one Christian to live in their dominions. But this nation, though guilty of various crimes and oppressions, yet judged it to be an act of too much iniquity and cruelty whilst the Romanists accounted it a pious deed to destroy by fire and sword all who were of a different religion from themselves, and refused to be converted. (p. 152)”

Hough continues, p. 240-241: Antony Gouvea also, a Portuguese writer who labours hard to persuade his readers, but without an attempt to prove his assertions, that the Indian Church was at its commencement subject to Rome admits, nevertheless that after the destruction of Mylapore, they were so much in want of ecclesiastics that they sent for them to the Patriarch of Babylon, who consecrated and despatched three Bishops, one for India, the second for Socotora, and the third for southern China. Their names were, Mar Dona, Mar Thoma, and Mar Jonnam.”

On page 269 of the work of the same author a passage runs as follows:- "The Mahomedan faith has been appropriately entitled, '*The Religion of the Sword*'! and with equal propriety may we so designate the religion of these belligerent friars. The Portuguese writers give an account of one of their *Missionaries*, Fernando Vinagre, who was as prompt in the field of battle as at the baptismal font."

Another protestant historian, Rev. Alex. J. D. D'Orsey in his 'Portuguese Discoveries and Dependencies' edited London 1893 says on p. 151: "Prior to the sixth century the Pope's jurisdiction was extremely limited. He asserted no secular authority; and his efforts were bent on promoting the extension of spiritual influence."

On page 158 he says, "In our former pages it has been made evident that the true ecclesiastical head of these Christians of St. Thomas, was the Patriarch of Mosul, resident at Seleucia, on the distant bank of the Tigris. An examination of the testimony so laboriously collected by Gouvea, Asseman, Renaudot, La Croze, and others, clearly proves that these Christians had from the earliest ages, acknowledged the Bishops of the Church in Persia as their Primates. And, though two of the writers just named are, as Romanists, most anxious to show a different origin for the Church of Malabar, they have utterly failed in establishing the desired resemblance in doctrine, discipline and ceremony to the *distinctive* peculiarities of Romanist Church; for instance, the Roman Service has always been in the Latin language, whereas, the Malabar prayers were constantly recited in the Syrian tongue.

Hough (Vol. II.) on page 8 says: that "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."

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 afterwards committed to the flames,<sup>26</sup> 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 possible, to ascertain the character of their Church, at that early period of their history. Seeing that the only knowledge we have of their creed and practices at that time is derived from the history of this Synod, Doctor 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." (Gedde's history, p. 209 and Hough Vol. ii pp. 10, 11, 12.)

D.D'Orsey says on page 168 thus :-

"Nothing that the Jesuits could do, by the threats or promises could induce these young men to forsake the faith of their fathers, to preach against the Syrian Bishops, to alter their Prayer Books, or to omit the name of the Patriarch of Seleucia.".... And on page 176 he continues, "These repeated tyrannies of the Portuguese in the Indies of dragging ancient Bishops thus out of their own country, and diocese and tumbling them about the world, I cannot but reckon among those violent injustices for which God has punished them so visibly." These are the quaint words in which (Geddes) the translator or rather paraphraser of Gouvea's "Jornada" expresses his opinion of the conduct of the Portuguese to their Christian brethren: and the reader will find this judgement corroborated by another well-known historian. Similar violence was exercised in their method of converting the heathen."

"D'Orsey (p. 223.) says: "The reading of these decrees and their acceptance by the Synod concluded the first day's work. No public disturbance interrupted the harmony of the proceedings; but there was a strong feeling of dissatisfaction amongst all the Cathanars, who still retained attachment to the Church of their fathers. They complained, and justly, that they were being severed in the most uncereemonious manner from communion with their Patriarch, and forced into obedience with a branch of the Church in which they had no concern. Still these feeble murmurings of the struggling captives produced no result."

We leave to the Portuguese authors to refute the non-catholic views above referred to. But we on our part, have reproduced above many valuable documents proving the Orthodoxy of the Malabar Church in all ages and we shall see also a particular sketch on the Supremacy of the Roman Pontiffs, at the end of this Pamphlet.

#### XLIV.

#### The Portuguese missions in India during the last three centuries.

(We reproduce here the following account from the Madras Catholic Directory and General Annual Register of the year 1862, published under the patronage of Rt. Rev. Dr. John Fennelly, Bishop of Castoria and Vicar Apostolic of Madras.) (Vide pp. 98-110, and 126-129.)

A few years after, at the request of the King of Portugal, he was translated from Angamally, where the Portuguese had no authority, to Cranganore where they had a settlement: and, to give greater honor to the translation, Cranganore was made an Archbishopric *ad honorem*.

After Francis D'Roza, who died in 1617, there were in succession three other Jesuit Bishops in Cranganore, Jerome Xavier, Stephen D. Brito and Francis Garzias.

The town of Cranganore being situated not more than five Leagues from Cochin, territorial disputes soon sprung up between the Bishops, and Pope Paul V. by a bull dated 3rd December 1609, made Cannanore the Southern boundary of the diocese of Goa, giving to the diocese of Cochin all places within 30 miles of the sea coast from Cannanore Southward to Cape Comorin, and thence Eastward and Northward along the coast of Coromandel as far as Negapatam, except the town and parish of Cranganore. To Cranganore was given the town and parish of that name with the territory of Mysore and the interior of Southern India as far as the borders of the diocese of Mylapore.

In the year 1640, the people of Portugal became so dissatisfied with the bad government of the Spanish Philips, that they rose up like one man to protest with one voice against the multiplied wrongs and consequent decline of their common country, and by a revolution, which cost very little blood, placed the Duke of Braganza on the Portuguese throne under the title of John IV. Nearly thirty years were allowed to pass away, before diplomatic relations were established between the Braganza dynasty and the Holy See. In this long interval most of the dioceses of Portugal and India became vacant, and remained so. On the death of Francis de Martyribus in 1652, the See of Goa remained vacant for 20 years.

The clergy of Goa were then precipitated into the lowest depths of religious degradation. The poor were compelled to labour gratis for the Church: immoderate fines were imposed on such as absented themselves from Mass: women and aged persons were chastised with a ratan on every trifling occasion: the Friars, who composed the Chapter, oppressed the secular clergy: many poor people were excluded from a participation of the Sacraments under the pretext of their being too rude to comprehend the mystery of the Blessed Eucharist: the viaticum was never given to the poor, and only taken, when demanded, to the houses of the rich: converts from Heathenism were baptised without being required to give up heathenish practices: compulsive measures were employed to bring Heathens to baptism: Heathens were permitted on payment of a small fee to offer up their heathenish sacrifices in the church.

A few Christians at Goa, who still retained a proper sense of the dignity of religion, furnished a long catalogue of complaints of this kind comprising 21 different heads, to Pope Alexander VII. who wrote a charitable reprimand to the clergy of Goa on the 18th of January 1658.

Eleven years had passed away, after Pope Alexander VII. had expressed his displeasure in all charity and meekness at the abuses, which had crept in in amongst the clergy of the vacant See at Goa, when information was communicated to Pope Clement IX. that the gentle reproof of Pope Alexander was utterly disregarded by the clergy of Goa, and that the old abuses remained still unabated. Whereupon Pope Clement IX. issued a Brief dated 13th September 1669, calling upon the clergy of Goa in the most earnest manner to correct the abuses, which were so long a subject of complaint and scandal to the faithful of Goa and the adjacent islands.

Whilst the religious affairs of Portugal were thus neglected, its political condition at home and abroad would appear to be no better. The Brazils were already lost before the Revolution. So was also Cochin, and the island of Ormus near the Persian Gulf. In the very year of the Revolution, Malacca was taken by the Dutch, after it had been subject to the Portuguese for 30 years. In 1637 the profitable trade of the Portuguese with the empire of Japan was extinguished through the intrigues of the Dutch, who then gained a monopoly, which they have since preserved to the exclusion of all other European nations. In 1656 the Dutch flag was hoisted over Colombo, and thereby put an end to the Portuguese power in the island of Ceylon. The winds and the waves also contributed to the downfall of Portugal. A large fleet laden with Indian produce was lost. Such a long catalogue of disasters, though far from including all the calamities which befell Portugal at this period, was quite enough to reduce to national bankruptcy a nation possessed of greater internal resources than the little kingdom of Portugal.

The Chinese missions in those days were brought to great destitution, and Pope Alexander VII. in 1658 appointed Francis Pallu Vicar Apostolic of Tonquin, and Administrator Apostolic of five neighbouring provinces of China. In the same year His Holiness appointed Peter Lambert Vicar Apostolic of Cochin-China, and Administrator Apostolic of the Island of Hainan and other neighbouring islands besides the four nearest provinces on the Chinese Coast. Two years after, His Holiness appointed Ignatius Cotolendy Vicar Apostolic of Nankin, and Administrator Apostolic of Chantong, Pekin and Chansi with Tartary and the Chorea. So began the series of Vicars Apostolic in China. Their districts were subsequently subdivided, and their number increased. At the present day we reckon in China and its dependencies with Cambodia. Tonquin and Cochin-China, 833,000 Christians, 30 Vicars Apostolic, 196 European Priests and 428 Native Priests.

In the year 1655 the Christians of Saint Thomas,<sup>27</sup> singularly prone to their errors, formed a conspiracy to set aside Garzias, and bound themselves by oath never more to submit to a Jesuit Bishop. The Nestorian Patriarch thereupon sent them a Bishop named Ahatallas.<sup>28</sup> He fell into the hands of the Portuguese, and was cited before the inquisition, which was introduced into Goa in 1560, where he was found guilty of heresy, and put to death by fire. When this news was brought to the Christians of Saint Thomas, they were exceedingly enraged against the Portuguese, and determined to hold no more communication with them. Wishing to have some one, whom they might recognize as a Bishop, they had recourse to a new ceremony of episcopal consecration, and they got 12 Priests to impose hands on their Arch-deacon.

When these proceedings were made known at Rome, Pope Alexander VII seeing that his immediate and special interference was required to bring the Christians of Saint Thomas to a proper sense of their duty, and seeing that Portuguese missionaries were no longer suited to the temper of the times, sent out four Italian Carmelites, whose mission proved eminently successful. Upwards of 60,000 of the rebellious Syro-Nestorians were in less than a year united again to the Holy See. In the following year (1659) one of the four Carmelites was appointed Vicar Apostolic: and so began the series of Carmelite Vicars Apostolic on the Malabar Coast, which has come down to the present day.

In 1663 Cochin was taken by the Dutch, who for nearly 20 years gave no more toleration to the Italians than to the Portuguese; but the Carmelites, whilst in expectation of better times they resided outside the dominions of the Dutch, contrived to manage their affairs within the Dutch settlements through the agency of native priests.<sup>29</sup>

On the 10th of April 1669 Custodius de Pinho, an Indian Brahmin, who got his education at Rome in the College of the Propaganda,

was appointed Vicar Apostolic of the Great Mogul, Adelkhan and Golconda, in succession to another Bramin, who died at Rome the same year. On the 20th September 1696, Custodius de Pinho was succeeded by Peter Paul a *S. Francisco*, a discalced Carmelite: and so began the series of Carmelite Vicars Apostolic at Surat and Bombay, which has continued to our own times. It is only a few years ago, that the Carmelite mission of Bombay was given to the Jesuits.

The Portuguese Government manifested so much ill will at the appointment of Peter Paul, that instead of going to his vicariate by Portugal and Goa, which was then the readiest way, he went by Poland, Moscow, and the Caspian Sea, which was a laborious journey of three years.

To the Goa priests, who wished to have all the Eastern missions exclusively for themselves, and were exceedingly displeased at the recent arrangements of the Pope for the Spiritual supervision of China, Malabar, and other parts of India, the Goa Inquisition afforded a convenient instrument for the annoyance of the newly appointed Vicars Apostolic.

The Commissary of Siam, an officer of the Inquisition, had the audacity to demand from Peter Lambert the exhibition of his Bulls; and when the Bishop refused, as being subject to the immediate authority of the Holy See, the brave Commissary of the Inquisition posted him up on the doors of the Churches of Siam as a person of suspicious faith, and commanded the people of Siam to hold no communication with him. Peter Lambert usually resided at Siam, and devoted himself principally to the training and education of native priests for the Chinese missions.

Another officer of the Goa Inquisition ordered a missionary apostolic of Cambodia to be sent a prisoner to Macao under a charge of heresy; and the poor missionary, after having suffered imprisonment without trial at Macao for five months, was removed to the prison of the Inquisition at Goa, whither another missionary apostolic had been sent not long before.

Whereupon Pope Clement X. in a Brief dated 10th November 1673 severely rebuked the Inquisitors of Goa, and declared all Vicars and missionaries, Apostolic, then residing in, or thereafter to be sent to China, Cochin-China Tonquin, Cambodia and other places of the East Indies, to be free from the jurisdiction of the Goa Inquisition in all places, "which are not under the temporal dominion of the King of Portugal." The words of the original are- *in iis regionibus, quoe temporali Regis Portugalliae dominio non subsunt*. Pope Clement also wrote a letter to the new Archbishop of Goa (for the see was not then vacant) forbidding the Archbishop and his officials under the severest penalties to presume in future to exercise any act of jurisdiction over Vicars or missionaries Apostolic "outside the temporal dominion of the king of Portugal." The words of the original are- *ne in posterum adversus vicarios apostolicos eorumque missionarios actum ullum jurisdictionis extra dominium temporale Regis Portugalliae exercere audeant*.

Notwithstanding these explicit declarations of the Pope, the officials of the Goa Inquisition did not cease to give annoyance and vexatious opposition to the vicars apostolic under the connivance of the Archbishop and Chapter of Goa.

When the Capuchin mission was established in Madras in 1642, thirty-six years after the erections of the bishopric of St. Thomé, the pastoral solicitude of the Bishop and priest of the Royal patronage was confined almost exclusively to the few Portuguese merchants and Portuguese Government servants, who resided in the immediate vicinity of the Cathedral of St. Thomas. It is a remarkable fact, that in addition to the Christians employed in the service of the East India Company in Fort St. George and others who resided in the town of Madras at that time but a small patnam, the Capuchins were permitted without molestation to take charge of the few Christians among the boatmen who then resided at Chepauk within two miles of the St. Thomé Cathedral. In less than 200 years the Capuchin congregation in Madras, Vepery and Royapooram, (the boatmen having been removed by Government to this latter place about 60 years ago), has been multiplied so as to embrace nearly 20,000 souls: whilst the bishopric of Malacca (where however a Bishop of the patronage has never yet shown his face except to look in on his way to or from China) is unable unto this day to

reckon a congregation of more than 3,000 souls. The bishopric of St. Thomé could not reckon so many until the suppression of the Jesuits in 1773, when several congregations north and south along the coast of Coromandel, after having been planted, and for many years watered, by the sweat and labor of the Jesuits, were summarily given in charge by Pope Clement XIV. to the Bishop of St. Thomé. It was then also for the first time that the Bishop of Cochin crept up the Ghauts to take possession of some of the Jesuit missions. These acquisitions were sanctioned by legitimate authority, and are therefore free from blame; but it was not always so.

We might here reckon up, if it were to our purpose, a goodly catalogue of obstructions and aggressions, unwarranted and unwarrantable, on the part of Portuguese incumbents; but we shall content ourselves with the passing mention of one event, which occurred at our own doors, and is in the recollection of many who are yet alive.

After the Capuchins had labored in the town of Madras for more than 170 years, one of them became disorderly and was suspended by the superior. Immediately some bad people in the town with more money than piety set about building St. John's church for the use of the suspended priest. By the time the church was finished the priest was happily restored to peace and friendship with the church of God and with his brethren. But not so the projectors of ecclesiastical insubordination. Assuming to themselves quasi-papal authority they brought a priest from the bishopric of the patronage, and set him over a Capuchin congregation. The spirit of insubordination ran so high in those days, that the Capuchins were ousted from the church of the Assumption (also, within the town of Madras), and might taking place of right, another Portuguese priest was inducted there. The bad example of the town's people was followed by the boatmen of Royapooram, and they too ousted the Capuchins, and brought a Goa priest into their church. About the year 1830 the Bishop of Mylapore suspended the Royapooram priest, but the suspended priest kept possession of the church and presbytery, and gave his valuable services to the boatmen for upwards of six years, when he was induced to give possession to the Right Rev. Dr. O'Connor.

King John IV. died in 1656, leaving two sons, Alonzo and Pedro, as different from each other in mind and body as it was possible to conceive, the elder scarcely 13 years of age a simpleton, and the younger adorned with the highest mental and bodily endowments. Contrary to the advice of the Queen mother, who understood his incapacity, the simpleton was placed upon the throne. While the Queen mother lived, she conducted the affairs of the kingdom as Regent with incomparable ability. By marrying her daughter, the princess Catharine, to Charles II King of Great Britain, she procured for Portugal the protection of the English fleets, with reinforcements of some thousands of horse and foot. After her death, when the simpleton had been borne with for a year, his brother Pedro locked him up, and assumed the royal authority as Regent. In this he was instigated by Alonzo's wife, a lady of first-rate abilities and of the highest accomplishments, who hated Alonzo for his imbecility. When Alonzo was set aside, the Queen Consort claimed a divorce from him on the ground of his being incapacitated for matrimonial engagements by reason of natural impotence, and in support of her claim she forwarded to the Chapter of Lisbon (the See like many others in Portugal being then vacant) a letter acknowledging the fact in the handwriting of Alonzo himself. The Chapter of Lisbon after due inquiry declared her marriage with Alonzo null and void, and she got married to Pedro the Regent.

While matters were in this state, Cardinal Vendocini, who was uncle to the Ex-queen, was sent by the Pope as Legate *a latere* to France. He profited of his commission, the terms of which were (as usual in such cases) sufficiently ample, to go to Portugal, to see if he could be of service to his niece. He examined the divorce given by the Chapter of Lisbon, and confirmed it by his legatine authority. Don Pedro thereupon, encouraged by the Cardinal, sent an ambassador to Rome to seek the establishment of friendly relations with the Holy See. The Pope referred the marriage case for investigation to the President of the Portuguese Inquisition, and on receiving a favorable report, declared himself satisfied.

Thus were diplomatic and friendly relations established between the Holy See and the Braganza dynasty upwards of 29 years after the

accession of that line to the throne of Portugal. For a whole year after, there was nothing but Bishop-making in Portugal.

In the year 1690, at the request of Don Pedro II. Pope Alexander VIII. erected the bishoprics of Tonquin and Nankin, and granted the patronage of both to the Portuguese crown on condition that neither of them should ever be left vacant longer than a year, and that each of them should receive an annual endowment from the Portuguese Treasury of 500 Portuguese Cruciat and 400 ducats of gold.

Immediately on the appointment of the new Bishops, they claimed almost all China for the limits of their dioceses, and everywhere gave trouble to the Vicars Apostolic. Whereupon Pope Innocent XII. by a Brief dated 16th October 1699, declared the diocese of Pekin to be confined within the limits of the provinces of Pekin, Shantung and Leaotong; and the diocese of Nankin to be confined within the provinces of Nankin and Honan; and His Holiness placed the remaining districts of the Chinese Empire under the jurisdiction of the Vicars Apostolic.

Don Pedro II. died on the 9th December 1706, and was succeeded by his son Don John V. who was then little more than 17 years of age. By a close alliance with Great Britain Portugal enjoyed during his reign a period of comparative prosperity, and her commerce somewhat revived. He founded a Patriarchate at Lisbon and lavished upon it a regal endowment. By the magnificence of his monastic buildings he sought to eclipse the splendour of Rome. Absolute in the state, he was ambitious of supremacy in the church, and did not hesitate to infringe upon her discipline, and the rights of the Holy See. He died on the 31st of July 1750, and was succeeded by his son Don Joseph, whose reign was marked by great national calamities, and public wrongs. Through the bad influence acquired by the prime minister Carvalho Mello, afterwards Marquis of Pombal, over the king, the scaffold flowed with noble and often with innocent blood, and an immense amount of property was confiscated. In November 1755 an earthquake destroyed one half of the city of Lisbon, and buried 30,000 persons under the ruins. Two hours after the earthquake a general conflagration broke out, and raged with terrific violence for three days, until Lisbon was completely desolated. Gabriel Malagrida, a Jesuit at the venerable age of 66, who spent nearly half his life in the Brazils, attributed the earthquake to the crimes of the people, and thereby gave great offence to the philosophic and Jansenistic party, and most of all to the Marquis of Pombal, who thought that natural events have no connection with the dispensations of Providence. On the 11th of January 1759 Malagrida was arrested under a charge of conspiring with the Duke d'Aveiro and the Marquis of Tavora to take away the king's life. The others were declared guilty and put to death, a few days after, with the principal members of their families; but Malagrida was kept in prison. After more than two years imprisonment, he was brought before the Inquisition on a charge of heresy, and was unanimously acquitted by the Inquisitor General (who was the king's brother) and all his assessors. Whereupon the Marquis of Pombal, using that unaccountable influence, which he possessed over the king, set aside the Inquisition and appointed Inquisitors of his own with Paul Carvalho, the prime minister's brother, at their head. Malagrida was then declared guilty of heresy, handed over to the secular arm and burned alive on the 21st September 1761. Several thousand persons are said to have fallen victims to Pombal's cruelty and ambition. In one day 800 Jesuits were cast in extreme destitution on the hospitality of the papal shores. In the general suppression of the order, which occurred soon after, Pombal is said to have been mainly instrumental. The death of the king in 1777 was the fall of the minister, and his fall removed the veil from all his wicked deeds. The prisons were thrown open by the young Queen Maria Francesca, and 800 persons were set at liberty, many of whom were supposed to be dead, among them was Michel del Annunziata, Bishop of Coimbra, whose long beard and emaciated figure attracted general observation on his first appearance at Court after 9 years' residence in a dungeon, where a single friend or acquaintance could not find him. His crime was the condemnation of some books, which the prime minister wished to introduce into the public schools.

Maria Francesca re-established friendly relations with the Holy See, which had been interrupted during the two last years of Pombal's administration. In the year 1792, she exhibited symptoms of mental

alienation, which afterwards proved incurable, and her son, the prince of Brazil, was appointed Regent, and after his mother's death in 1816, became John VI king of Portugal, Brazil and Algarves. His lot was cast in troublesome times. The ambition of his sons Pedro and Miguel no less than the degeneracy of his nation brought him to grief. In 1801, he signed a treaty with France, by which he engaged to pay 2,50,00000 francs, and to give up his possessions in Guiana. In 1807, when the French army under Junot was at the gates of Lisbon, Napoleon threatening the dismemberment of the kingdom, he sought refuge in his American possessions, where he kept his court for upwards of 15 years. Meantime a regency was established in Portugal under British protection, and the French were defeated in all their hostile designs upon the kingdom.

A revolution broke out in Oporto in 1820, and was followed by revolutions in all the states of Brazil, crying out for a constitutional government. The king returned to Lisbon and died there on the 1st of March 1826.

Though Don Pedro in his father's lifetime became Emperor of Brazil, and declared his empire independent of Portugal, his claim to the throne of Portugal after his father's death was recognized by all the Powers of Europe except Spain. Content with his western empire, he abdicated the throne of Portugal, on the 2nd of May 1826, in favor of his daughter Donna Maria da Gloria, then 7 years of age. He offered her in marriage to his brother Miguel, and on getting Miguel's promise, which from the nature of the case could not be fulfilled for some years, he appointed him Regent and Lieutenant General of the kingdom. Don Miguel got himself proclaimed king on the 25th of April 1828, and annulled the constitution of Don Pedro. A revolution broke out at Oporto, which soon expanded into formidable dimensions by large supplies of men and money from France and England with Don Pedro in person at the head of the army. Towards the end of 1833 Donna Maria was proclaimed Queen, and Don Pedro was made Regent. His first act was to confiscate the property of all who had served under Don Miguel. He also suppressed all religious houses and confiscated their property. The Miguelite army was yet 18,000 strong; but on the 26th of May 1834 a convention was entered into by which Don Miguel formally consented to renounce all claims to the throne of Portugal, and to abandon the country.

On the suppression of the monasteries all friendly relations with Rome were suspended, and so remained for nearly eight years. Within that period all the Indian Sees, which had Bishops, became vacant. In St. Thomé, Malacca and Macao there were no Bishops.

Cottineau de Cleguen remarks that the last consecration of Bishops in Portuguese India took place in the year 1825, when two Dominicans were consecrated Bishops, one for Cranganore, and the other for Cochin. The former died the following year, and the latter was translated to Pernambuco in the Brazils.

On the 24th April 1838, Pope Gregory XVI. issued the famous Bull *Multa proelare*, suppressing the Bishoprics of Cranganore, Cochin, St. Thomé and Malacca, which were all in British territory, and placing them out to the Vicars Apostolic of Verapoly, Pondicherry, Colombo, Madras, Calcutta, Ava and Pegu. (p. 110).....

..... (From pag. 126.)

Towards the middle of the year 1841 political relations were re-established between the Portuguese Government and the Holy See.

On the 19th of June in the year 1843 Joseph da Silva Torres was appointed Archbishop of Goa. He was highly recommended to the Pope for his faith, learning and probity. He was forewarned by the Pope's Nuncio that he should not molest the several Vicars Apostolic of India, who were all under the immediate orders of the Pope. He wrote a letter to the Pope on the 12th of March 1843 to express his entire obedience and submission to the Holy See. The Pope wrote him a letter dated 8th July 1843, which was to be delivered to him along with his Bulls, explaining to him the state of India, and the arrangements of the Holy See with regard to it. This letter may be seen in the Madras Catholic Expositor, vol. iv. page 304.

No sooner had Torres arrived at Bombay than he acted in opposition to all his former professions. He received an admonition in due course from Pope Gregory XVI., and another from Pope Pius IX. He

disregarded both admonitions, and it was decided at Rome in 1847 that he should be set aside. The Pope's Nuncio, who was then at Rome and was about to return to Lisbon, got special instructions to press the matter upon the Portuguese Government. He did so, and reported early in the following year the conditions, upon which the Portuguese Government was prepared to comply with the wishes of the Pope. The Cardinal Secretary of State wrote to Lisbon in reply on the 8th of July; but, owing to the disturbed state of the times, the letter miscarried. On the 21st of October the question was finally settled at Lisbon, and the terms agreed upon were communicated to the Pope at Gaeta, His Holiness having fled from Rome on the 24th of November. On the 22nd of December in a consistory held at Gaeta Archbishop Joseph was translated from the church of Goa to the Archbishopric of Palmyra in *partibus infidelium*, and in the following month he was appointed commissary of the Bull *Cruciata*. It was the desire of the Portuguese Government that he should be appointed also coadjutor with the right of succession to the Archbishop of Braga; but as a condition of this appointment the Pope required an apology, which Torres could not bring himself to make for two years after. The admonitory letter of Pope Gregory XVI., dated 1st of March 1845, was published in the Madras Catholic Expositor, vol. v. page 263.

In 1853 the Bishop of Macao, Jerome Joseph Matha, was brought to Goa by the Government of Portugal to give confirmation. He disembarked at Ceylon, and gave confirmation in the schismatic chapel at Colombo on the 19th of January. Complaint was made to Rome by the Vicar Apostolic of Colombo, and Pope Pius IX. wrote Matha an admonitory letter on the 11th of March, which it was deemed desirable to circulate as widely as possible in India, and it was published accordingly in the Madras Examiner the same year on the 14th of June.

Matha proceeded to Goa, and thence to Bombay, where he not only gave confirmation, as in Colombo, but preached publicly against the Vicar Apostolic, and conferred Holy Orders on a few hopeful candidates, who were expelled for misconduct a few days before from the seminary of the Vicariate.<sup>30</sup>

When these doings of Bishop Matha at Bombay were reported to the Holy See, Pope Pius IX. wrote Matha a second admonition, and issued the Apostolic Brief *Probe nostis*, dated 9th May 1853, declaring the Goanese recusant priests of British India liable to the penalties of the Canon Law against schismatics, and denouncing four of them by the express mention of their names, and threatening them with the severest ecclesiastical penalties, unless within two months after the publication of the said Brief at Bombay they renounce their opposition to the Vicars Apostolic. The four denounced priests, *Mariano Antonio Suarez, Gabriel de Silva, Braz Fernandez and Joseph de Mello*, remained obstinate, and some time after they were honored with a vote of thanks in the Cortes of Lisbon.

The facts connected with the supersession of the Archbishop of Goa were so flagrantly and daringly misrepresented by the Goanese faction in India, that it was judged necessary, under the special orders of Pius IX. to send out to India for publication the Allocution of His Holiness in secret consistory on the 17th of February 1851, with the apologetic letter of the Archbishop of Palmyra, and the reply of His Holiness thereto, which by giving full particulars put the matter in its proper light. These important documents may be found in the Madras Catholic Expositor vol. xi. page 83. The Brief *Probe nostis* was published in the Madras Examiner on the 19th of July 1853.

Don Pedro V. arrived at his majority (eighteen years) on the 16th September 1855. He made profession in the strongest terms of his attachment to the Holy See, and negotiations, were feebly conducted for three years, to settle existing differences about the exercise of the Royal Patronage in India, were pushed forward with earnestness and vigour. A concordat was drawn up, and signed on the 21st February 1857 by two Plenipotentiaries, viz. on the part of Pope Pius IX. the Most Eminent and Most Reverend Cardinal Camillo di Pietro Apostolic Pro-Nuncio in Portugal, and on the part of Don Pedro V. the Most Excellent Rodrigo de Fonceca Magalhaes, Honorary Secretary of State. A letter of the Cardinal Prefect of the Sacred Congregation *de propaganda fide*, dated 18th February 1860, announced to the Vicars Apostolic of India, that the concordat had been signed by the Pope, whereby the policy



prescribed in the Bull *Multa proelare*, and systematically pursued by the Holy See for upwards of 20 years, is completely reversed, and all the pretensions of Portugal fully recognized. How far Portugal may be able to profit of the concordat is yet wrapped up in mystery.

The first step to the execution of the concordat has been already taken. John Christopher d' Amorea Pilloa has been translated to the Archbishopric of Goa from the diocese of St. James of Cape Verd, and his translation was confirmed by the Pope in a secret consistory held on the 22nd of March 1861. It is stated in the *Tablet* of the 8th of June 1861, that His Holiness had been pleased to appoint the very Reverend Monsignor E. Howard, D.D., to accompany the Bishop of Parma (an exile from his see) on a special mission to Goa in the East Indies, for the purpose of carrying into execution the concordat lately concluded between the Holy See and Crown of Portugal. The *Bombay Catholic Examiner* of the 29th of June affirms that the Archbishop of Goa may be expected in Bombay in the month of October next, and that he will be enthroned by the Bishop of Parma, Monsignor Felix Cantimorri, Ord. Min. Cap. who comes out in quality of Apostolic Delegate.

26th July 1861.

(Directory, 1862 page 129.)

#### PART IV XLV.

##### THE SUPREMACY OF THE BISHOP OF ROME.<sup>31</sup>

This supremacy or chief authority does not mean that the Pope has a higher degree of Priesthood than other Bishops. Of the various degrees of Priesthood, that of Bishop being the highest, the Pope is, in that respect, no higher than any other lawfully ordained Bishop. But, by the Pope's supremacy is meant that, as among the Bishops there is a difference in authority and jurisdiction, some being Bishops, others Archbishops, others Primates, and others Patriarchs, so the Bishop of Rome is, in authority and jurisdiction, above all Bishops, as well as above all the faithful of the universal Church on earth.

It is essential to the constitution of the Church that one of her Bishops should be recognised supreme in authority, otherwise it would be next to impossible to stay threatening abuses which local Bishops might be unwilling or unable to correct; to apply a remedy if a Bishop of any diocese has become perverted in faith or morals; to settle matters in dispute which might arise between Bishop and Bishop, or between Bishops and laymen. Without this supreme authority there would not be union or sympathy between one part of Christendom and the other; to assemble General Councils would be almost impossible; to found new Bishoprics, to fill up vacant Sees, and to transfer a Bishop from one See to another, would naturally fall into the hands of lay persons, or at least be dependent on them; and the sending of missionaries to foreign parts would either not be attended to, or done in a timid, lax, irregular, and inefficient manner. It is a most remarkable fact that every nation hitherto converted from Paganism to Christianity since the days of the Apostles has received the light of faith from Missionaries who were either especially commissioned by the See of Rome, or sent by Bishops in open communion with that See.

Besides, if such supreme spiritual authority did not exist, there would be instead of one Church many Churches opposed one to another, some of them being kept together only in a hollow union consisting in outward conformity kept up by temporal power. It could not in that case be said that the Church of Christ is one, nor could she then be compared to a human body with many members and one visible *head*; nor could she be called a *kingdom*, unless a kingdom divided against itself, and a kingdom without a king.

Suppose, for example, that one of the British Colonies were to withdraw itself from the jurisdiction of the British Crown: from that time, even though the inhabitants were of British race, tongue, and customs, and had similar laws, that colony would evidently cease to form part of the British empire. In like manner any part of Catholicity withdrawing itself in spiritual matters from the centre of the supreme ecclesiastical authority, would from that time cease to be part of the heaven-born Kingdom of the Catholic Church. Such a body of Christians would become independent, and denominational, or national; but a living branch or part of the one visible Catholic body it could not be.

It being essential, then, that one of the Bishops should preside

over the visible Church of God on earth, which of all the Bishops in the world should we naturally think ought to be invested with that supremacy? Should it be the Bishop of Jerusalem, of Antioch, of Constantinople, of Alexandria, of Paris, of London, or of Rome?

St. Peter, from the day of Pentecost, exercised, as appears from the first twelve chapters of the Acts of the Apostles, a supremacy over the other Apostles and over the whole Church; it therefore seems just that the See permanently chosen by St. Peter, and in which he died, should be regarded as enjoying that privilege. Now, it is a well attested fact, as is proved by history and monumental evidence, that the permanent See chosen by St. Peter was Rome, then the Capital of the Roman Empire, and that there he suffered martyrdom by being fastened to a cross with his head towards the earth at his earnest entreaty, deeming himself unworthy to suffer crucifixion in the same manner as his divine Master.<sup>32</sup> St. Peter identified in his own person in the Roman chair, both Episcopal and Primatial dignity, therefore also those who after him lawfully occupy this chair unite and identify in themselves both authorities, so much the more so that if St. Peter during his life might have separated these two authorities, this separation after his death could no longer be done; unless therefore, as Bossuet rightly observes, we pretend that the successors of St. Peter must come straight down from Heaven, we must confess that there are no other successors of St. Peter but the Roman Pontiffs.

The Bishops of Rome, in fact, always claimed and still claim that supremacy, and no other Bishop in the world claims it, or ever did claim it.

Some have indeed pretended to see an exception in Pope St. Gregory the Great, because in his Letter (iv.20.) to John the Patriarch of Constantinople, he rejects the title of *universal* Bishop. We must observe, however, that though St. Gregory rejected that title and was satisfied, like other Popes, with the title of Bishop of Rome, he did not, however, reject the *supremacy of jurisdiction*, but asserted it in plain words for himself, as other Popes had done and he asserted it in that very Letter: for, speaking in it of the See of Constantinople, he says: 'who doubts that it is subject to the Apostolic See?' and again, he says: "When Bishops commit a fault, I know not what Bishop is not subject to it" (that is, to the See of Rome). St. Gregory moreover repeatedly exercised the supremacy. Let it suffice here to mention what we read in the instruction he gave to the Benedictine Monk, St. Augustine (or Austin as he is often called), when he sent him to England, in which instruction he says: "*We give you no jurisdiction over the Bishops of Gaul,..... but we commit to your care all the Bishops of Britain.*" (History of Venerable Bede, i.27.) No Pope has exercised universal jurisdiction over every part of Christendom more amply than St. Gregory, justly styled the Great.

In all ages the Bishop of Rome has been regarded by all Bishops, kings and nations that were Catholic as the successor of St. Peter, and as the supreme visible ruler and administrator of the Catholic Church; and whenever any one rejected the Pope's Supremacy, from that moment he was not regarded as a Catholic.

The very names of Romanist, Papist, and Ultramontane, so freely given to Catholics by those outside the Church, show that they see that the essential feature in Catholicism is, that Catholics, although belonging to different nations, yet form one compact body with their common centre of authority in Rome. They see that it is this that makes Catholics what they really are, *one Fold, one Body, one Kingdom* in spiritual matters, *one Church*. They can see that, in default of this supremacy, Catholics would cease to be Catholics, and would be throughout the world like stray sheep at the mercy of any who might take advantage of their division.

Protestants for the most part are under the impression that this supreme authority of the See of Rome is a usurpation, that it did not exist originally, but was introduced in course of time.

History proves, however, that the Pope's supremacy was as firmly believed by Catholics in the first ages of Christianity as in those that followed. So far from there being any difference on this head, the fact is, that whilst the supremacy of the Pope has been rejected in later ages by the schismatical Churches of the East, and by Protestant communities which have separated themselves from the Catholic Church, for the



first seven hundred years the whole of Christendom united in believing and proclaiming and submitting to the supremacy of the Roman See. So much so that about the year 140, the then ruling Pontiff Sixtus I. could issue the rule that no Bishop going back from Rome to his own Diocese without a "*Littera formata*," that is, without the Apostolic declaration that he was recognised by the Roman Pontiff to be in communion with him, his diocesans were bound not to regard him as their legitimate Pastor (H.W.Wouters. Epoca II.§ 9.- History of the Roman Pontiffs by Artaud de Mentor).

The Fathers of the primitive Church had no doubt whatever that the Roman Pontiff was, by God's appointment, the Supreme Pastor of 'sheep' and 'lambs,' that is (as interpreted by the Fathers of the Church) of the whole flock of Christ, and the visible source of all spiritual jurisdiction. To reject this truth was, in their judgment, to ruin the whole fabric of the Church; to deny His Vicar was to deny Christ. No one ever pretended to create this majestic office, the divine institution of it was always taken for granted. The Councils did not invent it, but bore witness to it as older than themselves.

"The Roman Church always had the Primacy," said the Fathers of Nicaea<sup>33</sup> in the year of our Lord 325, as quoted by the Council of Chalcedon A.D. 451.<sup>34</sup>

The great Council of Sardica, 347, wrote to Pope JULIUS I., that it was 'most fitting that the Bishops of the Lord make reference from all the Provinces to the head, that is, the See of the apostle Peter.'

The Council of Chalcedon, in 451, not only deposed Dioscorus, Archbishop of Alexandria, in obedience to Pope St. Leo I., called 'the Great' whom the Fathers inscribed as 'the most blessed Apostle PETER, who is the rock and ground of the Catholic Church,' but did so because Dioscorus had "dared to hold a Council without the authority of the Apostolic See." And this Council of Chalcedon was notably an Eastern Council. More than 600 Bishops attended it from the East, and only two, Bishop Paschasius and the Priest Boniface (the Pope's Legates) were from the West: yet in their Synodical letter the Council called the Roman Pontiff: "the interpreter to all of the voice of the blessed Peter." They say that he is entrusted by the SAVIOUR with the guardianship of the 'Vineyard,' and they humbly solicit him to confirm their Counciliar acts by his 'supreme authority.' All the Councils, one after another, say the same thing, and they all ground the doctrine which they all attest, upon the words of our Divine LORD.

Many Protestants, following the 'Book of Homilies,' say that they accept the first six General Councils. Should they, however, accept only the first four General Councils, admitted by the English Parliament in the first year of Queen Elizabeth (1558, ch.I, Sec.36) as authority in the trial of heresies, they must accept the doctrine of the supremacy of the Bishop of Rome, for to the Fathers of Ephesus and Chalcedon the opinion of those who deny the supremacy of the Pope would have seemed a hateful impiety, a denial of the Gospel, and a subversion of the Church of CHRIST.

The ancient Fathers agree with the early Councils in proclaiming the supremacy of the Bishop of Rome. St. CYPRIAN (Who died in the year of our Lord 258) says that the Pope is the only 'fount of spiritual jurisdictions'; and St. MAXIMUS (Who died 335), that 'whoever anathematizes the Roman See, anathematizes the Roman Church;' and St. AMBROSE (397), that 'where Peter is there is the Church,' 'Ubi Petrus ibi Ecclesia' (in Psalm xl.); and St. INNOCENT I. (417), that 'the very episcopate and all the authority of this title sprung from the Apostolic See;' and St. JEROME (420), 'whoso gathereth not with thee scattereth;' and St. AUGUSTINE (430), that 'the See of Peter is the Rock against which the proud gates of hell prevail not.'

That great Father, St. IRENAEUS, who flourished only a little more than a hundred years after the death of Christ, and had seen some of those who had seen our Lord, tells us expressly, 'that all Churches and all the faithful of CHRIST are bound to agree with the Roman Church on account of her superior principality.' (Against Heresies, book 3, Chap. 7.)

The Roman See is the supreme Tribunal before which the Saints have always pleaded. St. Cyprian (who died in the year 258) told Antonianus that 'to be united with the See of Rome is to be united to the Catholic Church.' St. Dionysius of Alexandria (271), being accused

of heresy, implores Pope DIONYSIUS I. to examine and judge his faith. St. Peter of Alexandria (312) has recourse to Pope DAMASUS I. St. Athanasius (373) driven from his See, appeals to the Roman Pontiff JULIUS I. St. Augustine (402) accept the judgment of Innocent I. as that of Heaven. St. Cyril of Alexandria (430) wrote a letter to Pope CELESTINE I., praying him to judge the heresy of Nestorius. Everywhere the Roman Pontiff, whether a Victor, a Dionysius, a Damasus, an Innocent, or a Gregory, claims the same supreme authority, and everywhere the Saints confess with acclamation that he derives it from God.

In all these instances the cases submitted to the judgment of the Holy See were carefully investigated and judicially discussed, and ample justice was done to the contending parties. Ecclesiastical history is full of similar appeals, when the adverse parties manifested the most perfect acquiescence in the authority and equity of the judge.

Every part of Christendom bears witness, from the earliest ages, that the Church is built on PETER. A dispute having arisen in the Church of Corinth as to who should be regarded as the legitimate Pastor, the Corinthians did not apply to any Apostle then living, not even to St. John in Ephesus, but applied to Rome, to St. Clement,<sup>35</sup> the third successor of St. Peter. The Christian historian Socrates relates, that at one and the same time the Bishops of CONSTANTINOPLE, GAZA, ANCYRA, and ADRIANOPLE, driven from their Sees, committed their cause to Pope JULIUS. The Council of Antioch adopts the words of Juvenal, Bishop of Jerusalem, that 'it is an Apostolic tradition that the Church of Antioch should be directed and judged by the Church of Rome.' Churches in places the most distant from the Roman See proclaim the same truth as strongly as those which are situated nearer to it.

In 740 St. Boniface, an Englishman, and the seven English Suffragans in Germany, wrote to the English King and to Cuthbert, Archbishop of Canterbury, telling them what they had recently done in Synod.

'We declared,' they say, 'that we would preserve the Catholic faith, and unity and subjection to the Roman Church, to the end of our life; that we would be subject to St. Peter and his Vicar; that the Metropolitans should in all things strive to follow canonically the precepts of St. Peter, in order that they may be numbered among the sheep entrusted to his care: and this confession we all consented to, and subscribed, and sent to the body of St. Peter the Prince of the Apostles.'

About this time, it appears, that in the year 787 Pope Adrian I. at the request of Offa, King of Mercia and East Anglia, made Lichfield into a Metropolitan See of Canterbury. This request of King Offa was made on the plea that the extent of the Province of Canterbury was extremely large. About fifty years later, Coenulph, who had succeeded to the crown of Egforth, son of Offa, King of Mercia and East Anglia, wrote a suppliant letter to the Pope Leo III., then reigning, in his own name and in that of the Bishops and Dukes of England, saying: 'No one presumes to gainsay your Apostolic authority; and praying that Lichfield might again be subjected as a Suffragan to the See of Canterbury. Pope Leo III., 'by his Apostolic authority,' granted their petition, and restored Lichfield to the former condition of Suffragan to the See of Canterbury.

At the first Council of Arles, convened by desire of the Emperor Constantine to settle the cause of the Donatists, held in 314, with the intervention of 200 Bishops, the British Bishops of LONDON, YORK, and CAERLEON, confessed, in the name of all their colleagues, the supreme rights and prerogatives of the Holy See.<sup>36</sup>

A similar declaration of submission to the Roman see was made by the British Bishops at the Council of Sardica, A.D. 347.<sup>37</sup>

When England had subdued Wales, and the Bishop of St. DAVIDS was summoned to do homage to the See of Canterbury, he replied that the British Bishops had never recognised any superior 'except the Holy See'. The Church of Scotland gave a like answer to the Archbishop of YORK, when he claimed jurisdiction over it, and 'the answer was approved,' as Lingard observes, 'by Pope CLEMENT III.' These are only a few examples out of many that could be brought forward.

This office of the Roman Pontiff was given to him, not by men, but by God. It is God's provision, God's creation, 'for the preservation of unity,' as St. Thomas Aquinas remarks. It was not conferred on the Roman Pontiff by the Church; it comes directly from God. It is inher-

ited directly from St. Peter, to whom it was given by CHRIST.

This supreme authority was given to St. Peter under three most remarkable similitudes.

Christ compares the Church He is about to establish to a *building*, and makes St. Peter, after Himself, the foundation of it: '*Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it.*' (St. Matt. xvi. 18.)<sup>38</sup> It is the foundation which upholds and keeps a building solid; and in a body of men it is clearly the ruling authority which performs the same office.

Again, our Lord compares his Church to a *Town or Kingdom*, the keys of which He places in the hands of St. Peter, making him the master of it; '*And I will give to thee the keys of the kingdom of Heaven.*' (St. Matt. xvi. 19.) This expresses in a forcible way the idea of chief authority, as it does also in Isaias, referring to the Messiah: '*I will lay the key of the house of David upon his shoulder and he shall open, and none shall shut; and he shall shut and none shall open*' (xxii. 22).

Thirdly, our Lord compares His Church to a *Sheepfold*, and makes St. Peter head-shepherd of it: '*Simon, son of John, lovest thou me more than these?.....Feed my lambs;.....Feed my lambs.....Feed my sheep.*' (St. John xxi. 15-17.)

These three comparisons all go to prove that our Lord conferred a supreme authority on St. Peter, whom He made the centre of unity, the ruler, and leader of His kingdom, then about to be established upon earth.

Besides these passages, in which our Lord gives to St. Peter supreme authority under these striking comparisons, we find one in which Jesus Christ, having assured St. Peter that He had prayed for him, that his faith should *not* fail, in the plainest language entrusted to him this commission: '*Confirm thy brethren.*' This was given at a most solemn moment, just when the bitter Passion of our Lord was about to commence. (St. Luke xxii. 32.)

These passages prove that our Lord Jesus Christ established St. Peter, and in the person of St. Peter, his legitimate successors, as the chief Pastor of His Church upon earth. For it cannot be supposed that at the death of St. Peter the Church was to remain without its visible head-pastor, without its foundation; therefore as St. Peter was to die, and the Church was to last to the end of the world, so the authority which Jesus Christ established for the purpose of keeping the whole Church together, like a compact body, was, of necessity, and according to Christ's will, to be transmitted to St. Peter's legitimate successors, and was to last as long as the Church itself lasted. §

§ That St. Peter was the first Bishop of Rome, see Part III. of this book, (Catholic Belief) No. 1.

No Christian, then, should seek a pretext for denying this supremacy essential to the Church, clearly instituted by Christ, and plainly intended for the good of the faithful. If the Pope's authority is great, the good derived from it to the Church is still greater. If this office is gigantic and seemingly beyond the power of man to wield, the experience of eighteen (now 19) centuries proves that it is practicable with the promised and never failing assistance of God.

In the old law there was only one supreme Pontiff or High Priest for the whole Jewish people, though the Jews in vast numbers were spread over the world. We should not wonder therefore, that, in the new Dispensation, Christ should have established only *one* supreme administrator of His Household on earth, that it might always be *one*, as He Himself is one. We should not wonder that He should have prepared a rock as the foundation of His *one* Church on earth based upon HIMSELF the Foundation of all, and the very Rock of Ages.

Our Lord Jesus Christ being the *Foundation of foundations* (Isaias xxviii. 16), and *Chief Corner Stone*, has the *fulness* of authority over the whole Church whether in heaven or on earth, whether present or future, and is the original source of all authority and jurisdiction. Compared with the authority of Christ, that of the Pope over the Church is dependent, temporal, and, though ample, has its limits. The authority of the Pope is from Christ, under Christ, and for Christ. He only possesses this authority over the Church on earth during the few years of his Pontificate. This is but a small portion of the immense flock of CHRIST, which consists of '*a great multitude which no man could number, of all nations, and tribes, and peoples, and tongues*' (Apocalypse

vii. 9), and over the whole of which great multitude, when gathered together in the end of time from all the nations of the world, from all past ages, JESUS, the everlasting Shepherd of our souls, will Himself, without the ministry of any representative, visibly preside for ever and ever in heaven.



(Catholic Belief pp. 108-123).

## XLVI. APPENDIX NOTES.

**Note 1.** On page 162-163 on Lancelot, -The Portuguese authors, instead of naming it cope or Greek chasuble, called it in derision *lancelot* (blanket). They seem to have laboured in ignorance that in former times the Roman Church also celebrated Mass with such Greek chasuble or *lancelot* as they call it, which covers all parts and it is not open on the front as the present cope. It was not an abuse but an ancient and peculiar practice in the first centuries of the Church. The chasuble opened on both sides which is in vogue in our days was, in course of time, introduced in the Latin Church for better *convenience* in using it.

**Note 2.** On page 165; on education -Considering the missionaries who impart at present an all-round education to the natives of India we must remember here, not only the Jesuit missionaries but also Foreign missionaries, Mill-Hill Fathers, Capucin and Carmelite missionaries.

**Note 3.** On the orthodoxy of the Syrian Christians of Malabar. pp. 170:-

John Marignoli the Pope's Legate says:- "On Palm Sunday, 1348, we arrived at a very noble city of India called Quilon, where the whole world's pepper is produced.....These are things that I have seen with mine eyes and handled with my hands during the fourteen months that I stayed there. And there is no roasting of the pepper as authors have falsely asserted, nor does it grow in forests but in regular gardens, nor are the Saracens the proprietors but the Christians of St. Thomas. And these latter are the masters of the public weighing office (*qui habent stateram ponderis totius mundi*), from which I derived, as a perquisite of my office as Pope's Legate, every month a hundred gold fanams (coin) and a thousand when I left." (Mackenzie p.9.)

Pope Eugene IV. in 1439, writes to the Syrian King of Malabar. 'To my most beloved son in Christ, Thomas, the illustrious Emperor of the Indians' Health and the Apostolic Benediction:- There often has reached us a constant rumour that Your Serenity and also all who are the subjects of your kingdom are true Christians' & c. (Mackenzie p.10.)

## XLVII. APPENDIX II.

### An Italian's description of Malabar.

As a simple instance of the notorious way in which certain Western authors handle a subject foreign to them we have here an Italian's description of Malabar.

Father Ottavio del Bambino Jesu C.D. of the Province of Toscan in Italy who was for some ten years a missionary at Verapoly during the second half of the last century, on his return from India wrote in Italian a small descriptive work of 40 pages and published it at Pisa in 1873. The title of the book is '*Breve Notizia dei Popoli del Malabar*' (Brief notes on the people of Malabar).

Among the various curious observations in this little book I give here some two or three in an English dress for the readers' amusement no less than for a lesson to many who are a prey to what may be called a '*mania*' for book making.

On pp.20-21 describing the form and features of the people of Malabar he says 'Now what about their form? are they pretty or ugly?.....In appearance most of the people are more allied to monkey than to man.' This will certainly sound rather strange to all who have always heard of Malabar as the land of beauty. The author continues the same description and finally makes a happy exception. "But don't you think that all are so ugly; for there are faces to be seen, the beauty of which even Europeans might envy, for example in the *Cion* caste (evidently the Chegon or Elava) or those who climb trees. On account of bad water, however, they are found with one leg fatter than the other." Taste of course is not a matter to be discussed, but Father Ottavio's would be a special one but for his view of Elephantiasis.

On pp. 22-23 in the description of the cocoanut tree the author

says:- 'The trunk of the tree is hollow inside'; perhaps he wants to speak of the pithy substance inside, or perhaps he must have seen a trunk made artificially hollow and must have made a fallacious generalisation like the blind men of old who inspected the elephant. Following the same description he says, 'The cocoanut is enclosed within a shell which being cut through or perforated you get a liquid which affords a refreshing drink. If you keep this liquid in a vessel and leave it to ferment you get what is called Kallu (toddy) the wine of the country, and it easily intoxicates, or you may make vinegar out of it according as the degree of fermentation.' It is a pity that our toddy climbers do not follow up the valuable invention of Fr. Ottavio and easily make toddy from cocoanut water and not from the flower-bud of the same tree.

On P.26 in describing the leaves of the palm tree the author exhibits again his ingenious power of observation. These are his words, 'There are the leaves of a tree called *Pana* the leaves of which are used for making umbrellas (evidently he means the talipot). From its fruit is taken sugar, and a kind of wine called *Thaagraram* (arrack)'. Here again the unhappy author confounds the talipot (*Kudapana*) and the palm tree proper (*Karimpana*), from the latter of which is taken the so-called sugar(Jaggery) and the arrack (not from talipot though there is another kind of *Pana* called *Chundapana* from which is also taken toddy&c.)and even these not from the fruit but from the toddy taken from the flower-bud of the palm tree.

The remaining pages of this little book are equally pregnant with such misrepresentations of facts, the explanations of which would be worth the while of any one interested in the study of the history of mistakes.

We are however glad to see that this valuable production has not seen the light of day in the form of any further edition, and let us hope that the few surviving copies of this work will seek their final reward in some waist-paper-basket and thus be buried under oblivion.

An Observer.

#### XLVIII. A READER'S OBSERVATION.

To

The Publisher of the historical Notes on the Syro-Chaldean Church in Malabar.

Dear Sir,

I chanced to see an assertion in your Notes PP. 168, 169 taken from a correspondence in the 'Catholic Watchman', Madras, 18-25th. Sept. 1903, that the Apostle St. Thomas instituted an Indian Liturgy in Malabar which was abolished in the 4th century, and that a Syriac Liturgy was replaced by the Syro-Chaldean missionaries of Seleucia (Chaldea) who settled in Malabar at about the same time. Permit me therefore to make a few remarks on the assertion and to add here my opinion on the same.

I. The Correspondent of the 'Watchman' says that the Apostles instituted their Liturgies in the languages of the countries they preached in; but he cannot deny that the languages of the countries of Syria and Egypt where the great cities of Antioch and Alexandria stood were Syriac and Coptic respectively; and yet he admits that the Liturgies instituted by the Apostles in those places were in Greek. Why was that? He will admit, I hope, that in those days the Greek language was very influential in those parts. Again, at Rome, the language of the country was Latin, and yet it is a fact that the Apostle St. Paul wrote his Epistles to the Romans not in Latin but in Greek. To the why of it, he has to make the same admission that, at that period, the Greek language was very influential in the Roman provinces.

II. Let us now see whether the Syrian language had any influence in India at the time when the Apostle St. Thomas came to the country. No one will deny that India had her great mercantile communication with Persia in those days. Now what was the language spoken by the Indian merchants in the Persian countries? Certainly it must have been the language of those countries, which was no other than Syriac.

"The acts of St Thomas" proves that the man who brought the Apostle from Jerusalem to India was an Indian merchant by the name of Abannes. The language he (the merchant) spoke at Jerusalem must

have been Syriac indeed. This shows that the Syrian language had a great influence in India at that time.<sup>39</sup>

III. It is a fact which can be well attested to that during the great persecution of the Christians of the Persian Empire under the King Sapor in the 4th century, a rich Syrian Colony with a Bishop at its head came to Malabar. They were sent by the Catholicos of Seleucia (most probably by St. Simon who was the occupant of the See at that time). This presupposes that the country of India with a Syriac Liturgy was formerly under him, for the obvious reason that no Catholic Bishop, even in those days of the ecclesiastical jurisdiction of the greatest extension, was ever permitted to appoint a suffragan Bishop outside the country of his jurisdiction.

IV. Mar John at the great Council of Nicea in 325 subscribed to the Symbol of its Faith as Bishop of Persia and *Great India*. It is an historical fact that Mar John was subject to the See of Seleucia, through whom India was also subject to that See. How was Mar John made Bishop of India? Was it not by succession to his predecessors? It is clear from the acts of the Council of Nicea that the Fathers of the Council gave Mar John no new title as *Bishop of Great India* but only accepted his former title as such. This clearly shows that India was subject to Persia from the Apostolic times, in ecclesiastical jurisdiction. This does not stand in the way of India to have had Indian priests and even Bishops. In this case Mar John was only a superior Bishop.<sup>40</sup>

V. Mar Ebedjesus V. the late Patriarch of Babylon in his 'Libellus Memorialis' under date the 5th Feb. 1896 proves that the Chaldeans of Malabar have their Chaldean Liturgy from the Apostolic times, and that they were, from the very beginning, subject to the See of Seleucia through the Bishop of Persia and that the Indian priests towards the middle of the 4th century were accustomed to recite their divine offices in the same full form as the present Syro-Chaldean Canonical prayers.

The above facts prove that the Apostle St. Thomas did not found in India a local or separate Church.<sup>41</sup> When founding Churches in the countries of their preaching, the Apostles had in view to found in the whole world one Universal or Catholic Church, and so they contrived to have *Catholic union* between their respective Churches, and this led them, before their separation with each other, to compose their Symbol of Faith called the 'Apostles' Creed' which compels every Christian to believe in one God, one Faith and one Holy Catholic Church. The Indian Church had *this Catholic union* through the Church of Persia, and this was the way how India had to be represented at the Council of Nicea through Bishop Mar John.

A Reader.

#### NOTES :

<sup>1</sup> Instead of, 'Mater Christi' in the Lauretan Syriac Litany of Syro-Malabar Catholics, we find simply the title of 'Mater Dei' (and *Mater Divinae gratiae*) which seems to be one of the corrections made by the Portuguese to save the Syrians from heresy, while the Portuguese and all other nations of the Latin Rite invoke B. Mary, *Mater Christi* etc : but the Catholic Chaldeans of Babylon say 'Mater Dei Fili.'

<sup>2</sup> "Ebedjesus consecrated as Archbishop of the Thomas -Christians a priest named Joseph, the brother of his predecessor John Sulacca. Mar Joseph went to India and took charge of his diocese among the Thomas-Christians. On the ground that the students at Cranganore Seminary were not taught Syriac he refused to ordain the candidates sent to him from that Seminary. Before long the Portuguese Bishop of Cochín denounced Mar Joseph as a teacher of Nestorian doctrine and thereupon Mar Joseph was sent to Goa and thence to Portugal. On the voyage he spent his time in copying out portions of Syriac liturgy and the Carmen of Ebedjesus. A volume of his work dated Mosambique the 8th. July 1556 is in the Vatican Library. (Assemani iv 446 seventh line from footnote of page.) Arrived in Portugal, Mar Joseph made so favourable an impression upon Queen Catherine, the Infanta Mary and the Cardinal Don Henry, that he was permitted to return to India." (Mackenzie p. 17.)

<sup>3</sup> "After this the above said Mar Joseph trickishly was called to the town of Cochín by the Bishop of Cochín. The former who in the least suspected any treachery was arrested on the spot by the soldiers and sent first to Portugal, then to Rome." (Giamil p. 602.)

The tradition runs as follows :-Mar Joseph was invited to Cochín for

a dinner party.

<sup>4</sup> "Before he could undertake a new voyage to India, he died at Rome on the eve of being made a Cardinal, (Mackenzie p. 66 note 43.)

"From Portugal he (Mar Joseph) was forwarded to Rome, where he ended his days; but in what way or how long after his arrival there, the historian, Gouvea has not recorded. The abrupt manner, however, in which he closes his account of this Bishop tends to awaken suspicion respecting the causes of his death." (Hough's history, vol. I. p. 260.)

"Here, (Rome) the piety and erudition of the Bishop aroused a feeling in his favour and there was some talk that he would be created a Cardinal when his death put an end to any such project." (Mackenzie. p. 18.)

<sup>5</sup> In place of the term **amice** we read in the original portuguese **lancol** which in its correct reading is an equivalent of the latin word **pluviale**.

<sup>6</sup> Perhaps the author thinks that the oil used for besmearing the press in which hosts are made in order that the hosts may not stick to the instrument enters into the composition as one of the ingredients of the host.

<sup>7</sup> Francis De Souza the author of '**Oriente Conquistado**' seems to have extracted these views on the matter of the sacrifice of Mass from Gouvea's *Jornada* (fol. 7.) who published his work in 1606 at Coimbra a century before the publication of '**Oriente Conquistado**'. Gouvea also takes a quite contrary view of the reformatory steps adopted by Mar Joseph in regard to the sacrifice of Mass. Gouvea speaks also of the usage of fermented bread and of the wine from raisins &c., but he does not speak of the alleged use of invalid matters. De Souza when he embraces the opinion of the abuse with the liquor of the palm tree seems to have put something more of his own than the original narration of Gouvea. He on the other hand has omitted to mention some details found in Gouvea's narration as regards the method of the preparation of the host: viz. the fact that the clerics used to sing psalms and hymns of praise when engaged in making hosts on the tower just above the high altar and let them down thence to the celebrant at the offertory by means of a string. The Bishop of Cochin in his recent notes **fortasse ex oryza** &c. i.e. perhaps from rice &c., has added something still more than what '**Conquistado**' has. We think if any other Portuguese would write on the same subject he would go yet further and would remove the brackets within which the Bishop of Cochin puts his **fortasse** &c. Thus, history of the Syrians is invented !

<sup>8</sup> John De Barros, born in 1496, died in 1571. In 1552 he began to publish the history of the Portuguese conquests, up to 1538 (see 'Some Elucidations' of the Bishop of Cochin p.10.)

<sup>9</sup> The Missal of the Syro-Chaldeans of the Malabar has been printed at Rome, with the approbation of the Holy See, first edition in 1784 and the second in 1844, which are in use even to-day in Malabar. Hence it was not necessary for the Seminarists to transcribe a copy of the Missal, as the author has misrepresented. In fact none of the Syrians undergo this hard task since a period of a century and a half.

<sup>10</sup> The Viceroy had him (Mar Abraham ) arrested by the order from the King of Cochin in order to send him over to Portugal. (See *Oriente Conq.* Part II. Conq. I. div.II. Para 24, p. 75).

In a similar way pressure was also brought on Mar Joseph. What we read in *Oriente Conquistado* may be summed up as follows:- Father Belchior Carneiro Bishop elect of Nicea offered himself to the vicar of Vara of Cochin to go up the mountains in order to challenge Mar Joseph for public disputes or force him to quit the Syrians of Malabar. With these resolutions he started and going from mountain to mountain, place to place in search of Mar Joseph, it was never possible to meet him, because sometimes Mar Joseph used to go astray and at others he used to hide himself. Father Belchior could only obtain from a pagan king the promise of exiling Mar Joseph from his territories and got the services of another in order to help him to pursue the Syrian Bishop. Mar Joseph however seeing himself in these difficult predicaments delivered himself up to the safe keeping of two thousand armed Syrians who had sworn to defend him even at the risk of their lives. (Vide *Oriente Conq.* part I. conq. I. div. II. page 86).

In this case it is said that the Portuguese being unable to catch Mar Joseph they feigned to be friends with him promising that they would not persecute him any more. When matters stood thus Mar Joseph was once invited to Cochin for a dinner party, by the Bishop of Cochin where he was deceitfully arrested by the Portuguese soldiers and thus was deported to Portugal.

<sup>11</sup> This time the reigning Pope was Pius IV and not Pius V, the former's immediate successor as some historians erroneously think.

<sup>12</sup> Ex constit. Demandatam Benedicti pp. XIV 24 Dec. 1743 (pro Graecis - Melchitis)- De ritibus et moribus Ecclesiae graecae illud imprimis generatim statuendum decrevimus nemini licuisse aut licere quovis titulo et colore et quaque auctoritate aut dignitate etiamsi patriarchali aut episcopali praefulgeat, quidquam innovare aut aliquid introducere, quod integram exactamque eorumdem observationem imminuat .....

Innovationem et abstinentiarum relaxationem et coarctationem (a Patriarcha C ... factam) in nimium detrimentum veteris graecarum ecclesiarum disciplinae vergere iudicantes, licet alioquin, deficiente auctoritate Apostolicae Sedis, nullius roboris esse dignoscantur, eam tamen auctoritate nostra expresse revocamus. (Vide. n. 18. Collectanea S. Congreg.de Propaganda Fide. pag 16).

The above said constitution was extended to all the Orientals by Pope Leo XIII of immortal memory, in his Apostolic letter, 'Orientalium Dignitas Ecclesiarum' 30th Nov. 1894. (Vide 'A Review of Some Elucidations' p. 18).

<sup>13</sup> "Qui (Mar Abraham) quum in Malabarem venisset, inviderunt ei Franci (Lusitani) atroces et insidias struxerunt eumque interficere studuerunt; attamen juvante Christo Domino nostro ab iis servatus est. Propeterea in metu et tremore munus suum gerere vix potuit. Nam illis diebus coeperunt Franci, Dei Optimi Maximi hostes, insidias struere in viis, quibus Syri incedebant, eosque apprehendere et neci tradere. Post domini Abrahami Episcopi Syri mortem per 52 annos episcopus nullus in Malabarem venit. Deinde episcopus quidam, Francus jubente Papa Romano venit, qui Syros in suam potestatem redigere studuit, quem vero Syri aegre tulerunt. Tunc homo iste rebellis regem regionis Cochin adiit eique triginta millia aureorum duplicium dono dedit; et rex varils modis Syros vexare coepit. Vexati sunt autem Syri ab illo rege vexatore per tres annos nec roboris quidquam Syris post vexationes illas relictum est. Ergo a rege coacti episcopo Franco sese subjecerunt."

The above said statement, seems to have been made in Syriac in the beginning of the 18th. century by a certain Syro-Malabarese Jacobite priest named Matthew (Vide Giamil pp. 556, 557 with Syriac original and Latin translation.)

<sup>14</sup> Dom Menezes, in his Italian letter dated Goa 19th December 1597 to the Patriarch of Jerusalem on the state of the Malabar Church, says:- "I inform your Excellency that if the Bishop of this Church (Malabar) has not yet been nominated, it would be of much importance to have some one from the society of Jesus in order that the fathers of that society may go to those Christians; similarly an order must be given to the Bishop that he may go by and by to extinguish the Syriac language which is not their mother-tongue; but their priests study it as they do Latin; because Syriac is the canal whence all that (Nestorian) heresy flows, and in place of it he might introduce Latin by which he may better the administration: and, above all, it is important that the Bishop may be a suffragan of this city (Goa): for, that See (Angamale) lies near the bishopric of Cochin which is a nearer suffragan See to Goa." (Vide *Subsidium Patranatus* pp. 12,13.)

We do not know why the Bishop of Cochin, the author of the '*Subsidium Patranatus*' has omitted some portions of Dom Menezes' letter and some also from the Decrees of sacred Congregations !!! Dom Menezes, however, innocently thought that Syriac was the canal whence flows the whole Nestorian heresy; while that heresy first sprung from the Greeks at Constantinople and not from the Syrians. It was even taught by Nestor himself and not by any language. The Bishop of Cochin says, "Before he came to Malabar, the first and sudden thought of Archbishop Menezes seemed to be to abolish absolutely the Malabar liturgy and substitute in its place the Roman. But that thought was recalled later on by him (Menezes) having better known the facts." (Vide *Subsidium* p. 53.) There is no doubt that all heresies were introduced by some obstinate men and not by any language; nor was it by any rite. The author continues: (p. 53) "The intention of the Archbishop was right and moreover he was obedient to the will of the Holy See. This was, at that time, the will (conatus) of the Holy See, i.e., the universal adoption of the Roman Liturgy. Indeed, so great was the number of liturgies in the 15th and 16th centuries and thus in this thing there was as much confusion in the West as in the East. It was reported to the Council of Trent etc." But we observe that the author misunderstood the fact of reducing the liturgies and rites. It was reported to the Council of Trent to abolish only the different Latin liturgies and rites then existed

everywhere; and to substitute the Roman Liturgy alone. The examples brought by the author, i.e., the abolition of all the missals and Breviaries except the Roman, - (Mozarabic and Ambrosian rites were allowed to be in use only in the two Churches, viz., Toledo and Milan) - clearly show also that the decision of the Holy See regarded only the occidental rites and not the oriental rites. On the other hand, there are numerous decisions and decrees of the Holy See to make no innovations or changes in the oriental rites for the preservation of the same.

<sup>15</sup> It must be noted here that, supposing the resolutions were passed at Angamale by the Archdeacon, as the author represents, the cause of them was the interference of the Portuguese into the government of the Syrian Church.

The purport of these resolutions, if any were passed at all, was not to accept the Nestorian Patriarch as some historians suppose, but to preserve the Syrian rite remaining under the Chaldean Patriarch who was in communion with Rome. This was the time-honoured ordination recognised by the Popes. (Vide letter of Pope Pius IV to the Archbishop of Goa above referred to Vide- pp. 151, 152.)

<sup>16</sup> The remove the misconceptions and prejudices of some high personages regarding the Oriental Rites and languages, we reproduce here from 'the Catholic Watchman' the above article on 'Rites and Languages', against the opinion expressed by Dom Menezes and Dr. Oliveira-that the Syriac language or Malabar Rite was the canal whence the whole Nestorian heresy flowed - (Subsidium p. 53).

<sup>17</sup> In 1445 see Giamil's 'Genuinae Relationes', Pag. 11.

<sup>18</sup> In Oriente Conquistado Vol. II, para 16, page 69. we read the following miracle wrought by a Syrian Bishop :- "In the time of Thomas Cana a Colony and the first Church were founded at Cranganore, which before was an extensive forest. In this Church of Cranganore there lived a Bishop named Mar Johannan (Mar means Lord) before the coming of the Portuguese. He raised to life the dead sacristan of the said Church, who died from a fall. The most Rev. Francis Roz S.J., Archbishop of Angamale read it in an old Chaldean manuscript, who was well acquainted with the Malayalam and Chaldean languages as his own." The Syrian Bishop referred to would be the same Mar Johannan whom Mar Jacob Abuna and his companion Bishops mention in their joint letter sent in 1504 to Patriarch Mar Elia in these words :- "Our Father Saint Mar Johannan is still alive, and he sends his salutations to you."

N.B. Sometime before John Sulacca's election as the Patriarch of the Chaldeans, there had already risen a dissension among them on the question of the election of the Patriarchs. That members of the Mamma Family only were eligible candidates for the Patriarchal office was a novel introduction and it was this line of Patriarchs of the Mamma Family that sent Mar Jacob Abuna (and his companions) to Malabar whom St. Francis Xavier in his letter to John III. king of Portugal praises as a good Catholic Bishop. Many Chaldeans dissatisfied with the new rule on the point of election of the Patriarchs from the same Family, chose John Sulacca, a pious monk and sent him over to Rome to have him consecrated there as their Patriarch. It is to be noted here that the Chaldeans were, for a long time, known by the name Nestorians and the Chaldean characters or letters themselves had and still have the name 'Nestorian'. **This, it would appear** that the national name of Chaldean Christians in the middle ages, was not that of Chaldeans but Nestorians not as belonging to the Nestorian doctrine but merely as a national epithet, as is obvious from their letter to Pope Julius III. to whom they sent John Sulacca. That the appellation, 'Nestorianism' of the Chaldeans was not of doctrine but only a bare name can be proved from many valuable Vatican Records found in Giamil's 'Genuinae Relationes' pp. 66, 67, 91, 97, 102, 103, 108, 479, 480. Many of those records will be found inserted in this pamphlet on different pages.

<sup>19</sup> The Cardinal seems to speak of those heretics for whom the Ecumenical Council of Trent was held.

<sup>20</sup> Here by 'the union with the Latin Church' must be understood that the priests of both Syrian and Latin Rites were mutually permitted then by the Holy See to celebrate the Mass and other Services in the Churches of either Rite, though the Latin priests are not yet permitted to celebrate in the Churches of Greek Catholics.

<sup>21</sup> We reproduce here some of the Acts and Decrees of the Synod of Diamper from 'the history of Christianity in India' by Rev. James Hough M.A. etc. edited London 1839, who has reprinted from the literal English

translation of Dr. Geddes from the original Portuguese with which he was well acquainted.

<sup>22</sup> The missal of the Catholic Syrians of Malabar printed at Rome with the approbation of the Holy See makes mention of the Catholic Patriarch after Pope's name and this practice is in use even today among the Syrians.

<sup>23</sup> The Patriarch of Babylon was entitled, from early times, *Catholicos* of the East and in course of time the title Patriarch was also added to it; hence he was called Catholic Patriarch. From this title Catholic which means universal, it seems some historians have confounded the title Catholicos as universal Patriarch. Catholicos means primate or so. Even the Nestorians admit the supremacy of the Roman Pontiff.

<sup>24</sup> The dissentients loudly declared that a new confession of Faith was altogether unnecessary, as, of course it implied that they had never till now been disciples of Christ." (vide D' Orsey p. 226).

<sup>25</sup> We think it would be to the interest of the Holy See to establish by evidence that the Catholic religion which was planted here by the Apostle St. Thomas was, by a special grace of God, and as an additional evidence to the Catholicity and Superemacy of the Church preserved here, in the midst of idolaters.

<sup>26</sup> A dilemma was proposed by Omar Califa (in 640 A.D.) against John Philopon, keeper of the most famous, ancient, and copious library of Alexandria, who prayed him (Califa) to be kind enough to make an exception for the precious and numerous monuments of sciences, letters and arts from the general flame. But the barbarous man replied thus:- Either these books contain the doctrines conforming to the Koran, or contrary to the Koran; if they contain the doctrines conforming to the Koran then they are useless; (the Koran would be sufficient); but, if they contain the doctrines contrary to the Koran, then they are noxious to the Koran-hence he ordered the valuable library to be burnt making this false conclusion. (So here also in the case of the Syrian books.)

<sup>27</sup> "The Christians of St. Thomas, singularly prone to their errors." Here the author of the Madras Catholic Directory seems to follow the opinion of the Portuguese writers. The Syrians, as we proved above, were Catholics before the Synod of Diamper. The then (1653) separated Syrians had not really any intention to embrace any heresy, but they were only anxious to get a Bishop of their own rite instead of one of Latin. In fact, they were using yet the Catholic practice and rite for nearly half a century till Jacobite Bishops came to Malabar and introduced here their doctrines and rites etc.

<sup>28</sup> Historians do not agree in the point of Mar Ignatius Ahathalla's religious belief. Some are of opinion that Ahathalla was a Nestorian Bishop and some, however, think that he was a Jacobite, while others say that he was a Catholic. The tone of his letter sent to the Syrians of Malabar shows that he was not a Nestorian, but a Catholic. The Syrians then believed also that he was a Catholic. Mackenzie in his 'Christianity in Travancore' Page 75, note 64 says, "The name Ahathalla in Syriac means Yau- Alaha 'God-given', in Greek Theodore, in Latin, Adeodatus. In India he called himself the Patriarch Ignatius. The letter is thus given by Eustache: "Behold! I, Ignatius, Patriarch of all India and of the Chinas, send you a letter by the hands of deacons who came here from your country. When you have read this letter, send to me two priests and forty men: whom, however, if you wish to send, send them cautiously, quickly and as soon as possible; that these seeing you may let me go without hindrance. Come, my sons, hearken unto me and learn from me, that all power is given to me by our Lord the Pope; for you must know that Ignatius is endowed with all power. Now, have no fear, because I have come bearing in my hands much treasure and many other riches according to your necessity. Wherefore do your utmost to bring me there. Priests and deacons of the holy flock and all Magnates, in the name of Mary the Mother of God, know ye, that I came to this city of Mylapore, because I learned that here resort many priests and men who could conduct me to your country of the Indias (Malabar). On August 2nd 1652 I arrived at Mylapore at the monastery of the Jesuits. In the same monastery I pass my time and they treat me very kindly. May their reward be increased, here and there. Peace be with them and with you and with us always. Amen.

Ignatius, Patriarch of all India and Chinas," (Istoria del Mgr. Giosepe, Roma: 1719.p.25.)

The Census Report of the Cochin State 1901 page 51, chap. iii, para

42, says: "We have seen how the strict and rigid discipline of the Jesuit Archbishops, their pride and exclusiveness, and the capture and murder of Ahathalla brought about the out-burst at the Coonen Cross. Seeing that the Jesuits had failed, Pope Alexander VII had recourse to the Carmelite Fathers, who were especially instructed to do their best to remove the schism and to bring about a reconciliation. But because the Portuguese claimed absolute possession of the Indian Missions, and the Pope had despatched the Carmelite Fathers without the approval of the king of Portugal, the first batch of these missionaries could not reach the destined field of their labours."

<sup>29</sup> The author here has omitted to mention the first Syrian Vicar Apostolic Bishop Alexander de Campo (Parampil Chandy), a native of Kuravilangad, who was consecrated in 1663 at the Kaduthuruthy Major church by Monsignor Joseph Sebastiani, the first Carmelite Bishop in Malabar on his expulsion by the Dutch Government. Because, when the town of Cochin was captured by the Dutch, not only the Portuguese clergy but also the Italian Carmelite missionaries were ordered by them to quit this coast. Pope Alexander had given power to Monsignor Sebastiani to consecrate Bishops from native Syrian priests, but he held it a secret until he was obliged to quit Malabar. In the case of European missionaries' expulsion by the Dutch some other native Latin priests in India were also consecrated as Bishops. One of them, "Thomas de Castro, a Brahmin by descent, was a priest at Goa, and in 1675 was consecrated as Bishop and appointed Vicar Apostolic of Travancore, Tanjore and other provinces on this side of the Ganges. Probably he had jurisdiction over the Christians of the Latin rite near Cape Comorin, the descendants of the converts of St. Francis Xavier. The Bishop visited Cochin in 1677, and was received by the Dutch with much honour. He died 16th July 1684." (Vide Mackenzie p.78. note 76). But all native Bishops were succeeded by the Europeans when they were tolerated by the Dutch to come to this country. Even Bishop Chandy did not get a Syrian successor. The Carmelite missionaries, who were empowered by Rome to select a native Syrian as the successor of Bishop Chandy, selected a Latin Priest named Raphael Figueredo (a Portuguese Tuppai) who was a native of Cochin as coadjutor Bishop to Bishop Chandy instead of a native Syrian. Bishop Raphael, however, was deposed by Rome as he did not agree with Bishop Chandy in the administration of the Church. After the death of Bishop Chandy, Monsignor Angelus, an Italian Carmelite, succeeded in the administration, who was consecrated as Bishop by a Syro-Chaldean Bishop Mar Simeon. Paulinus a St. Bartholomeo in his 'India Orientalis Christiana' on pages 78-79 says, "Eum (Angelum) nec Archiepiscopus Goanus, nec Episcopus Cochinchensis Petrus Paceco jurispatronatus Lusitani accerrimi et tenacissimi defensores consecrare volebant."

The Census Report of Cochin page 52 says: "The history of a quarter of a century subsequent to this is uneventful, except for the little quarrels between Carmelite fathers and the native clergy. In 1700, however, the Archbishop of Goa declined to consecrate a Carmelite father nominated by the pope to the Vicariate Apostolic. But Father Angelus, the Vicar Apostolic elect, got himself consecrated by one Mar Simeon, who was supposed to be in communion with Rome."

Mackenzie on page 79, note 79 says: "The Archbishop of Goa and Bishop of Cochin refused to consecrate Father Angelus Francis, because they considered that his appointment infringed the rights of Portugal. In this difficulty father Angelus Francis took advantage of the presence in India of an oriental Bishop named Mar Simeon, and was consecrated by him at (Syrian church) Alengatt on the 22nd May 1701. Upon this Whitehouse, in his *Lingerings of Light in a Dark Land*, 196, suggests that father Angelus Francis may have been consecrated by a Nestorian Bishop: there is no foundation for this surmise. Mar Simeon was in communion with Rome. He was the Chaldean Bishop of Aden and was driven thence by the Mahomedans. The Chaldean Patriarch, Joseph II sent him to India. This Patriarch received the pallium in 1696 from Pope Innocent XII. Anquetil du Perron *Zendavesta* page cl XXXVI, note, says that the consecration was by "Mar Simeon, a Chaldean prelate, attached to the Holy See, and who in the liturgy used unleavened bread." "A story gained currency that this Mar Simeon was sent to Pondicherry and died there in prison. Paulo a S. Bartholomeo states that the archives of the Convent at Pondicherry show that Mar Simeon was a guest there and died in his bed 1720, probably of old age."

Mar Simeon died neither in his bed at Pondicherry nor of simple old age but of some accidents. For, we learn from the same history of Paulin's

'India Christiana' edited Rome 1794, pp. 258- 259, that this Mar Simeon was one morning (16th August 1720) found dead in a well at Pondicherry. This is a thing that tends to awaken suspicion respecting the causes of his death. This seems to be the reason why the author (Bishop Marcellin at Verapoly) of the (Malayalam) 'History of Catholic Religion in Malabar' does not wish to make mention how Mar Simeon died at Pondicherry. But he merely asks the reader to refer to such and such historians. (Vide the said Malayalam History pp. 224,245-246.)

It appears from the history of Fr. Norbert Capucin a contemporary writer, (Tom. I, pp. 350-353, and Tom. II, pp. 117-125) that this Mar Simeon was not so much pleased to reside at Pondicherry with Capucin fathers, while the Jesuit missionaries seemed to be more favourable to him than the former. It seems also from the above said 'India Christiana' (p.259) that Mar Simeon was not well treated at Pondicherry, i.e. honestly with necessary provisions. It is inferred also from the same ('India Christiana' p.258) that this Mar Simeon was sent to India by Patriarch Mar Elia. Perhaps Mr. Mackenzie here refers to Paulin's history without going through it. (see above.)

The Dialogue (of the Syrians) contends that Mar Simeon was sent to Malabar by the Patriarch Mar Elia as Bishop of the Syrians and not by the Patriarch Mar Joseph II. (Vide Dialogue page 15 and Mackenzie page 93.)

<sup>30</sup> Of all this Portuguese *Padroado* schism is also diffusely recorded in the history of the Catholic Religion in Malabar edited in Malayalam at Cunamau 1872 by Monsignor Marcellin C.D. afterwards Coadjutor Bishop of Verapoly (Vide that work pp. 278- 298. See also the collections of the printed petitions forwarded in 1890 to Rome by the Catholic union of Madras &c.)

See also 'Memorie Istoriche' in three volumes of Fr. Norbert, Capucin presented to Pope Benedict XIV. in which are narrated the litigations and complaints etc. of the Capucin fathers of Pondicherry against the Portuguese and Jesuit missionaries.

<sup>31</sup> We reproduce here the above sketch on the Supremacy of the Roman Pontiffs from "Catholic Belief" edited London 1884, by the very Rev. Joseph Fàa di Bruno D.D. Rector-General of the Pius Society of Missions. (Vide 'Catholic Belief' Chapter 27. pp. 108- 123).

<sup>32</sup> That St. Peter was in Rome as First Bishop, see Part III. of this book, (Catholic Belief) No. 1.

<sup>33</sup> The acts (Part II. C. 28) of the Ecumenical Council of Nicaea I. in 325 A.D. show that a certain John represented himself to the Council and subscribed in the Symbol of the Faith as Episcopus *Magnae Indiae et Persidis*. This fact is recorded by Labeus in his history of "Sacrosancta Concilia" edited Venice, 1728, Tom II. lib. 2. cap. 27. col. 235. See also Giamil's 'Genuinae Relationes,' p. 578.

<sup>34</sup> Though these words are not found in the Greek Exemplars now extant of the Acts of the Council of Nicaea, there is no doubt that they did exist, at least in some copies of those Acts at the time of the Chalcedonian Council (451), for in the Acts of the 16th Session of this Council it is stated that the Roman Legate, the Bishop Paschasinus, read before that general Assembly the VI. Canon of the Council of Nicaea, beginning with these words, "The Roman See always had the Primacy."

It cannot be reasonably supposed that Pope St. Leo the Great would have entrusted forged exemplars to his Legates, or that Bishop Paschasinus would have dared to read a forged copy of the Acts of the Nicene Council before such an assembly over which he presided; nor could he have done so without provoking some contradiction on the part of the Fathers. Great ecclesiastical historians and theologians agree in stating that when the Roman Legate Paschasinus read the said passage, no one contradicted. See *Labbe* Act I., Col. 93, tom. IV. *Bellarmino de Rom. Pontif.*, Book II., Chap. 13. *Hefele* in his recent *Concilien Geschichte*, Vol. I., page 384. *Cardinal Orsi Eccles. History*, Book XXXIII., No. 79.

Two writers have lately ventured to state that the Fathers of the Council of the Chalcedon repudiated the assertion of Paschasinus respecting the Primacy of the Roman See; one of the writers+ did so without producing any authority, the other Dr. Littledale, grounded himself wrongfully on Fleury; I say wrongfully, because the reference given by him does not even allude to the matter in question, and where Monsignor Claude Fleury gives an account of this transaction of the Council of Chalcedon he asserts quite the contrary. These are his words : "Paschasinus read the VI. Canon of



Nicaea beginning with these words: *The Church of Rome always had the Primacy, which are not in the Greek, and notwithstanding in this particular no objection was raised.*" **Ecclesiastical History** of Monsignor Claude Fleury, Vol. IV., Book 28, No. XXX. Many other accusations of this writer against this Roman Catholic Church have been proved untrue by the Rev. H. Ryder of the Oratory in his book entitled 'Catholic Controversy,' a reply to 'Plain Reasons' of Dr. Richard Littledale. Instead of bringing false accusations against the poor author of 'Catholic Belief,' he had better try to oppose to it a **simple exposition of the faith of the Anglican State Church.**

+ A correspondent of the (Anglican) Church Times.

It is important to notice here that as it was the custom in that age for each Bishop who wished to have his own notary to write down the transactions of a Council, it should not surprise that differences occurred in various reports of the Acts. It should also not be forgotten that a positive historical assertion has a great deal more weight than mere silence on the part of other equally good historians.

<sup>35</sup> H.E. James Cardinal Gibbons Archbishop of Baltimore in his 53rd. edition of 'The Faith of Our Fathers', London 1900, on the Supremacy of the Popes, pp. 134-136, says:- "Let me give you a few illustrations:

To begin with Pope St. Clement, who was the third successor of St. Peter, and who is laudably mentioned by St. Paul in one of his Epistles. Some dissension and scandal having occurred in the church of Corinth, the matter is brought to the notice of Pope Clement. He at once exercises his supreme authority by writing letters of remonstrance and admonition to the Corinthians. And so great was the reverence entertained for these Epistles by the faithful of Corinth that, for a century later, it was customary to have them publicly read in their churches. Why did the Corinthians appeal to Rome far away in the West, and not to Ephesus so near home in the East, where the Apostle St. John still lived? Evidently because the jurisdiction of Ephesus was local, while that of Rome was universal.

About the year 190, the question regarding the proper day for celebrating Easter was agitated in the East, and referred to Pope St. Victor I. The Eastern Church generally celebrated Easter on the day on which the Jews kept the Passover; while in the West it was observed then, as it is now, on the first Sunday after the full moon of the vernal equinox. St. Victor directs the Eastern churches, for the sake of uniformity, to conform to the practice of the West, and his instructions are universally followed.

Dionysius, Bishop of Rome, about the middle of the third century, having heard that the Patriarch of Alexandria erred on some points of faith, demands an explanation of the suspected Prelate, who, in obedience to his superior, promptly vindicates his own orthodoxy.

St. Athanasius, the great Patriarch of Alexandria, appeals in the fourth century to Pope Julius I., from an unjust decision rendered against him by the Oriental Bishops; and the Pope (1) reverses the sentence of the Eastern Council.

(1). Socrates' Ecclesiastical History, B. 11., c.xv.

St. Basil, Archbishop of Caesarea, in the same century, has recourse in his afflictions to the protection of Pope Damasus.

St. John Chrysostom, Patriarch of Constantinople, appeals in the beginning of the fifth century to Pope Innocent I., for a redress of grievances inflicted on him by several Eastern Prelates, and by the Empress Eudoxia of Constantinople.

St. Cyril appeals to Pope Celestine against Nestorius; Nestorius, also appeals to the same pontiff, who takes the side of Cyril.

Theodoret, the illustrious historian and Bishop of Cyrrhus, is condemned by the pseudo-council of Ephesus in 449, and appeals to Pope Leo in the following touching language: "I await the decision of your Apostolic See, and I supplicate your Holiness to succour me, who invoke your righteous and just tribunal; and to order me to hasten to you, and to explain to you my teaching, which follows the steps of the Apostles.... I beseech you not to scorn my application. Do not slight my gray hairs.... Above all, I entreat you to teach me whether to put up with this unjust deposition or not; for, I await your sentence. If you bid me rest in what has been determined against me, I will rest, and will trouble no man more. I will look for the righteous judgment of our God and Saviour. To me, as Almighty God is my Judge, honour and glory are no object, but only the scandal that has been caused; for many of the simpler sort, especially those whom I have rescued from diverse heresis, considering the See which

has condemned me, suspect that perhaps I really am a heretic, being incapable themselves of distinguishing accuracy of doctrine. (2)

(2) Epist. 113.

John, Abbot of Constantinople, appeals from the decision of the Patriarch of that city to Pope St. Gregory I., who reverses the sentence of the Patriarch.

In 859, Photius addressed a letter to Pope Nicholas I., asking the Pontiff to confirm his election to the Patriarchate of Constantinople. In consequence of the Pope's conscientious refusal, Photius broke off from the communion of the Catholic Church, and became the author of the Greek schism....."

<sup>36</sup> See Butler's *Lives of the Saints*, Notes on May 26 and December 31.

<sup>37</sup> Cardinal Gibbons in 'The Faith of our Fathers' (pp. 139-140) says:- "4. I shall refer to one more historical point in support of the Pope's jurisdiction over the whole Church. It is a most remarkable fact that **every nation hitherto converted from Paganism to Christianity, since the days of the Apostles, has received the light of faith from missionaries who were either especially commissioned by the See of Rome, or sent by Bishops in open communion with that See.** This historical fact admits of no exception. Let me particularize:

Ireland's Apostle is St. Patrick. Who commissioned him? Pope St. Celestine, in the fifth century.

St. Palladius is the Apostle of Scotland. Who sent him? The same Pontiff, Celestine.

The Anglo-Saxons received the faith from St. Augustine, a Benedictine monk, as all historians Catholic and non-Catholic testify. Who empowered Augustine to preach? Pope Gregory I., at the end of the sixth century.

St. Remigius established the faith in France, at the close of the fifth century. He was in active communion with the See of Peter.

Flanders received the Gospel in the seventh century from St. Eligius, who acknowledged the supremacy of the reigning Pope.

Germany and Bavaria venerate as their Apostle St. Boniface, who is popularly known in his native England by his baptismal name of Winfrid. He was commissioned by Pope Gregory II., in the beginning of the eighth century, and was consecrated Bishop by the same Pontiff.

In the ninth century two saintly brothers, Cyril and Methodius, evangelized Russia, Slavonia, and Moravia, and other parts of Northern Europe. They recognized the supreme authority of Pope Nicholas I., and of his successors, Adrian II. and John VIII.

In the eleventh century, Norway was converted by missionaries introduced from England by the Norwegian King, St. Olave.

The conversion of Sweden was consummated in the same century by the British Apostles Saints Ulfrid and Eskill. Both of these nations immediately after their conversion commenced to pay Rome- scot, or a small annual tribute to the Holy See, - a clear evidence that they were in communion with the Chair of Peter. (3)

(3). See Butler's *Lives of the Saints*, - St. Olave, July 29th.

All the other nations of Europe, having been converted before the Reformation, received likewise the light of faith from Roman Catholic Missionaries, because Europe then recognized only one Christian Chief....."

<sup>38</sup> **Thou art Peter** &c. As St. Peter, by divine revelation, here made a solemn profession of his faith of the divinity of Christ, so in recompense of this faith and profession, our Lord here declares to him the dignity to which He is pleased to raise him: viz., that he, to whom He had already given the name of **Peter**, signifying a **rock** (St. John i. 42), should be a **rock** indeed, of invincible strength, for the support of the building of the Church; in which building he should be, next to Christ himself, the chief foundation stone, in quality of chief pastor, ruler, and governor; and should have accordingly all fulness of ecclesiastical power, signified by the keys of the kingdom of heaven. **Upon this rock**, &c. The words of Christ to **Peter**, spoken in the vulgar (Syro-Chaldaic) language of the **Jews**, which our Lord made use of, were the same as if He had said in **English**: **Thou art a rock (Kepa), and upon this rock I will build my Church.** So that, by the plain course of the words, **Peter** is here declared to be the rock upon which

*the Church was to be built: Christ himself being both the principal foundation and founder of the same. Where also note, that Christ, by building His house, that is, His Church, upon a rock, has thereby secured it against all storms and floods, like the wise builder (St. Matthew vii. 24, 25). **The gates of hell**, &c. That is, the powers of darkness, and whatever Satan can do, either by himself or his agents. For as the Church is here likened to a house or fortress, built on a rock, so the adverse powers are likened to a contrary house or fortress, the gates of which, i.e., the whole strength, and all the efforts it can make, will never be able to prevail over the City or Church of Christ. By this promise we are fully assured, that neither idolatry, heresy, nor any pernicious error whatsoever, shall at any time prevail over the Church of Christ.' - **Foot-note in Douay Bible on these passages.***

<sup>39</sup> *Though I do not fully agree with the opinion of the correspondent of the 'Watchman' I beg leave to defer from this inference of the Reader, on account of the fact that Syriac has never been an influential or prevailing language of India as had been Greek in Rome and Alexandria &c. For it should be remembered that, in those places Greek was the literary and scientific language of the schools.*

*Publisher.*

<sup>40</sup> *The assertion could at best prove that India was under the jurisdiction of the ecclesiastical territory or province of Persia, which may be from a deficit of the Indian prelates after the Apostolic age: but that the liturgy of India was in Syriac is not a necessary sequel.* P.

<sup>41</sup> *When speaking of a local liturgical language it does not mean an independent or separate Church, but there is only question of a separate Rite.* P.





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