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THE NAZRANIES

Ed. Prof. George Menachery

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5

ASYRIAN CATHOLIC

A SYNOPSIS OF THE HISTORY OF
THE SYRIAN CHURCH IN MALABAR

THE
St. Thomas Christians in India
&
THE SYRO-CHALDEAN CHURCH IN MALABAR.

THE origin of the Indian Church is an Apostolic one. Both history and tradition testify that St. Thomas one of the twelve Apostles of Jesus Christ came to the East Indies, preached the Gospel and founded a Church there. The Christians of Malabar firmly believe that the Apostle in the year A.D. 52. landed at Cranganore, a place which is now an obscure hamlet, but in those days a flourishing seaport called by ancient geographers Mouziri. St. Thomas erected seven Churches on the Malabar Coast at Maliankara (Cranganore), Palur, Kottakaw (Parur), Kockamangalam (Pallipuram), Niranam, Chayal and Quilon, which are specially venerated even by Non-Christians.

Among others, the Apostle converted also many Brahmin families, ordained priests and bishops and even gave them a simple form of Dravidian liturgy. Peter Jerric, S.J. *Thesaurus Rerum Indicarum*, Bordeaux 1616. 2-3, pt. B., P. 339, says that the Apostle founded in the East eight Archbishopsrics, of which Malabar was one. St. Thomas, it is believed, baptized also the Magi who adored the Infant Jesus and who were probably from Assyria or Persia. The Apostle preached also in other parts of India. In the year 67 he was martyred at Little Mount a little distance from St. Thomas' Mount, and was buried at Mylapore, near the modern city of Madras.

All authorities concur that after the dispersion of the Apostles, St. Thomas preached among the Parthians, and the Oriental Churches in Syria and Mesopotamia have always attributed to St. Thomas the preaching of the Gospel in Asia even as far as China. At that date there had long been commerce between Europe and India, not only by caravans which took the land route through Persia, but also by ships down the Red Sea or the Persian Gulf.

The tradition is that St. Thomas journeyed down the Red Sea and halted at Socotra, whence he went on to Cranganore. If the tradition be critically discussed it must be admitted that several ancient writers mention India as the scene of St. Thomas' labours. Thus St. Ephrem, the Syrian (A.D. 300-378) in a hymn about the relics of St. Thomas at Edessa depicts Satan exclaiming, "The Apostle whom I killed in India comes to meet me in Edessa." St. Gregory Nazianzen, (329-389), in a homily says; "What! were not the Apostles foreigners? Granting that Judea was the country of Peter, what had Saul to do with the Gentiles, Luke with Achaia, Andrew with Epirus, Thomas with India, Mark with Italy? St. Ambrose (340-397) writes "When the Lord Jesus said to the Apostles, go and teach all nations, even the kingdoms that had been shut off by the barbaric mountains lay open to them as India to Thomas, as Persia to Mathew."

Numerous other passages could be cited from various old liturgies and martyrologies which refer to the work of St. Thomas in India, and these passages at least show that the tradition that St. Thomas died in India was widespread among the early churches, (*vide G.T. Mackenzie (a Catholic) "Christianity in Travancore" Trivandrum 1905 Nagam Aiya (a heathen) "The Travancore State Manual." Trivandrum, 1906 II. pp. 136-7-8; Dr. Medlycott, "India, and St. Thomas" London 1905*)

We give from the writers the following statement : Rev. W. Strickland S.J., T.W.M. Mashall Author of "Christian Missions" and

Gibbon (chap. 47. page 61) say:—

A plate of copper, engraved with half obliterated letters was dug up in 1543 and presented to Alphonsus de Sousa the Portuguese Governor. A learned Jew deciphered it as a donation from a king to the Apostle St. Thomas of land on which to build a church. When the foundations of the fortress of Goa were being dug, they discovered ruins of an old building, and among them, a bronze cross, with a figure of our Saviour fastened on it. What is yet more envious, in 1568 some Portuguese at Mylapore, wishing to build a Chapel on a hill near the tower where traditions said the Apostle had been martyred by the Brahmins, they discovered in digging a white marble slab, two feet long by one foot six inches wide, on which was carved in relief a cross whose four points were flowers. It was surmounted by a dove, which seemed to peck at the top of the cross. Around it was a triple arch, and beyond that were strange characters. The cross and the stone were stained with blood. After some time, a learned Brahmin was found who read the inscription in the following words. "Since the Christian law appeared in the world, thirty years after the 21st of the month of December, the Apostle St. Thomas died at Mylapore, where there was a knowledge of God, and change of law and the destruction of the devil. God was born of Virgin Mary, was obedient to her for the space of thirty years, and was God eternal. This God taught His law to twelve Apostles and one of them came to Mylapore with his staff in his hand and built a church there; and the kings of Malabar and of Coromandel, and of Pandya and of several other nations willingly resolved, agreeing together, to submit themselves to the law of St. Thomas, a holy and penitent man. The time came when St. Thomas died by the hands of a Brahmin, and made a cross with his blood."

Another Brahmin from a distant country gave a similar translation of it, without concert with the first. All this was attested at the time and sent to Portugal to Cardinal Henry, afterwards king. In 1521 a sepulchre was found at Mylapore, containing bones and the head of a lance, part of an iron-shod stick, and an earthen vessel. The tradition of the place left little doubt that these were relics of the Holy Apostle.

The Anglo-Saxon Chronicle relates that King Alfred the Great, in gratitude to God for his victories, in 883, sent gifts not only to Rome but to the shrines of St. Thomas and St. Bartholomew in (Mylapore) India (*vide specimen pages of "The Catholic Encyclopedia", 1906 p. 15*). But some historians have erred in asserting that St. Bartholomew the Apostle also preached and was buried in East India. Historians testify that at the time of King Alfred the Great the church of St. Thomas in Mylapore was in the possession of the Syrian Christians, and it was then called by them *Beth Thoma* or *Marthoma*. *Beth Thoma* is by some mistakenly construed into Bartholomew. It is simply a mistaken meaning of the Syriac terms *Beth Thoma* or *Marthoma* (house or place of St. Thomas.) On the other hand, we have no tradition that St. Bartholomew ever came to East India. The place of St. Bartholomew's preaching and shrine was *India Citerior*. (Arabia Felix or Ethiopia) and Alban in Armenia major respectively. (Brev. Rom. 24th August) We have examples to show that some western authors have changed many oriental terms and proper names by misunderstanding them namely, *Talitha cum* from *Tlithacum*, *Ephphetha* from *Ethpathah*, *Eli!*, *Elil!* or *Eloi Eloi!* *lamma sabacthani*, from *El, El, lmana sbactan*. *Caepha* from *Kepa* and so on.

The acts (part II. c. 8) of the Ecumenical Council of Nicaea I. in 325, show that a certain John represented himself to the Council and subscribed in the symbol of the Faith as Bishop of Great India and Persia (*vide Labe, Sacrosancta Concilia* Venice, 1728, Tom II., lib. 2.c. 27. col. 235; Fr. Samuel Giamil, 'Genuinae Relationes' Rome, 1902 p. 578.)

In 345 A.D., a Syrian Christian Colony came to Malabar from the East, under the leadership of a rich Aramean merchant named Thomas Cana of Jerusalem, who traded from the Persian Gulf down to this Coast and settled at Cranganore. The Colony was gathered from Bagdad, Nineveh and Jerusalem. They numbered four hundred Christians in seventy-two families, among whom were some priests and deacons and a bishop named Joseph of Edessa. They introduced here the Syrian liturgy, hence forward all Christians in Malabar adopted the same Syrian liturgy entitled *Sacrum Beatorum Apostolorum*; and so they are called even to-day Syrian Christians. The Malabar Church henceforward was especially protected even by heathen kings of Malabar from whom Thomas Cana obtained many honours and royal privileges for the Christians. (*vide "Travancore State Manual II. p. 138*)

Some writers think that St. Thomas the Apostle brought the Syrian liturgy into India. To verify this assertion, two conditions must be supposed; i.e. the Apostles ought to have had a determination to observe everywhere the liturgy in the Syriac, or the people of India ought to have known the Syriac. But it is clear that neither of these hypothesis can be proved. Because 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; and the Syriac was unknown to the people of India. A recent writer (F.C.J. "A short life of St. Thomas the Apostle of India" Madras 1906-pp-52-53) says:—"They (Indians) went on for a century or more worshipping in their own churches with the simple Dravidian liturgy and their own local priests. But gradually the Persian Christians who traded in those parts substituted their own liturgical formularies for the Dravidian liturgy, explaining that Syriac was the language of our Lord himself, and that St. Thomas himself framed their own liturgy in his own language the Syriac. The Madras churches readily yielded to these introductions but the Malabar church took some time. Meanwhile priests began to come from Persia and become incumbents of the churches. By 500 A.D., both sides of the Peninsula lost their Dravidian liturgy."

The Syrian Christians in Malabar are also even to-day called *Nazarani-Mapilas*, or St. Thomas' Christians. The appellation *Nazaranies*, was given to the primitive Christians in the early centuries. It originated from the derision of the Jews who called the Christians *Nazaranies*, as Jesus was from Nazareth and called 'Nazarene'. The Syrian Christians are also called *Mapilas*. The term *Mapila* is a compound Malayalam word *Maha* (great) and *Pilla* (son) hence it means Prince or Royal sons, which are the honorary titles granted to Thomas Cana and his followers by Cheraman Perumal, Emperor of Malabar. The Syrian Christian priests are entitled *Cathanars*, which is also an abbreviated form of the Malayalam words *Carthan* Governor and *Nathar* (Lord) i.e. governing lord of the Parish. The Syrian Christian Bishops are entitled *Abuna* and *Mar*. The term *Abuna* in Syriac means our Father and *Mar* means my Lord, which are titles of respect corresponding to *Dominus* in Latin, *Monsieur* in French and Italian, *Dom* in Portuguese and Spanish. The Syrian Christians attach the title *Mar* to the names of Popes, Angels and Saints also; ex. gr. *Mar Papa* or *Mar Pios Papa*, Mar Michael, Mar Joseph, etc. (*vide The Madras Catholic Directory for the year 1910. page 204-5-6-7*)

THE SYRIAN CHURCH IN MALABAR AND ITS DOCTRINE.

Many writers say that the faith and doctrine of the Syrian Church in India was Nestorian from the early times till the end of the 16th century and that the Portuguese Missionaries in India brought back this Church to the Union of the Holy Catholic Roman Church in a Synod held by them at Diamper in Malabar in the year 1599. But the Syrian Catholic Christians here contend that they were always good Catholic Christians without any heresy and that Portuguese did not convert them from any heresy but only made them submit to the juris-

diction of the Bishops of Latin Rite, having cut off their relation with the Chaldean Catholic Patriarch of Babylon. They prove their contention from the early historians and even from the facts and deeds of the early Portuguese in India. Some of their arguments may be referred here. In the earliest histories there is no mention at all of Nestorian heresy in India.

(1) Among the former travellers to India the Alexandrian Cosmas Indicopleustes who passed Malabar and saw there in 535, the Christians, Priests and Bishop, does not mention of Nestorian heresy.

(2) King Alfred the Great of England hearing the miracles worked in the tomb of St. Thomas in India sent in 883 gifts to the shrine at Mylapore by means of two ambassadors named Sighelm and Athelstan.

(3) Marco Polo a Venetian who came to India in 1295 speaks about the miracles worked in the tomb of St. Thomas.

(4) The first Latin Missionary, John of Monte Corvino who was sent by Pope Nicholas IV. visited in 1291 the Church of St. Thomas Apostle in India and remained there more than one year and does not mention of Nestorian heresy.

(5) Another Latin Missionary, Friar Jordan, a French Dominican visited Malabar about 1320 and he afterwards was appointed as Bishop of Quilon by Pope John XXII. at Avignon, and the same Pope addressed a letter in 1330 to the chief of Nazarene Christians at Quilon and no mention of Nestorian heresy.

(6) In 1348, Pope Clement VI. sent John Marignoli as his Legate and the Christians of St. Thomas at Quilon paid him his expenses. He stayed at Quilon for 14 months, Marignoli himself says:- "And these latter (St. Thomas Christians) 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 and a thousand when I left". (*Fanam is an old coin valued half a shilling.*)

(7) Assemani 'Bibliotheca orientalis', Rome 1728, IV. 442, says:- In process of time the prosperity of the Christians of Quilon and Cochin so increased that they gave themselves a King. The first, Baliartes, called King of the Christians of St. Thomas, reigned in Malabar, and when after him some of his sons had reigned, at last by the law of adoption the dynasty passed from the Christians to the heathen Kings of Diamper. When the Portuguese first came to these shores the Malabar Christians were obeying the King of Cochin.

In 1439 Pope Eugene IV. sent a letter to the Christian King of Malabar in which Pope commences as follows:- "To my most beloved son in Christ, Thomas, the illustrious Emperor of the Indians, Health and 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". (Wadding's *Annales Minorum*, p. 60)

It is certain that the Christians were numerous (Gibbon says that when the Portuguese first opened the Navigation of India, the St. Thomas Christians of Malabar had 140 Churches and 200,000 Parishioners) and were found from the Cochin State to Cape Comorin. In a list of inscriptions which has been sent into the Travancore Durbar by the Archaeological Surveyor, Mr. T.S. Ganesa Pillai, it is stated that at Cape Comorin on the south and southwest of an old Church called Tomaypalli or Thomas-Church, there are two granite pillars with inscriptions recording edicts in favour of Christians. The dates given are equivalent to A.D. 1526. The inscriptions are translated as follows by Mr. T.S. Ganesa Pillai:-

"The following are the contents of a royal edict which was issued to the Church and to the chief of the fisher Christians on the 15th day of the month of Sittrai in the Kollam Era 669, concerning the grant from the harbour dues for the expense of cocoanut oil for lighting the lamps in the Church at Kumari Muttom. A tax on nets in the harbour, a toll of one fanam on every ship that touches at the port, and one fanam on every laden boat that leaves the port, the toll on rice and all other perquisites in the harbours at Kumari Muttom and Kovalam, and the tithe of fish caught in or brought to these harbours. The exemption of the left hand and right hand tax (*idankai valankai panam*) and other imports of all sorts and thecess to maintain the army and to reward the soldiers is granted to all who live within the four boundaries. This inscription was engraved by me and was set up

at the four boundaries, so that it may hold good so long as the moon and stars endure. Our subjects are enjoined to protect them in the same way as we have protected."

"On the twentieth day of the month Painkuni in Kollam era 701 the sovereign who flourished as the senior member of Jayatunkanada was pleased to issue orders to the party of Muttakankan and Ilayakankan, (*i.e.* the senior member and junior member of the Hindu fisher community) among his servile people of the port at Muttom, that they should not have fighting, injustice, wicked ruling, ill-treatment or fish-stealing towards their neighbours and that they should not constitute themselves as an asylum for the oppressed." (vide The Travancore Manual Vol. II. Chap. VIII. p. 147-148.)

(8) Vasco de Gama the first Portuguese navigator on his second voyage to India when at Cochin (1502) accepted the sceptre of their former Christian King in Malabar, and Alphonse Albuquerque when at Quilon (1503) accepted from the Church of the Christians of St. Thomas a cross as a present for the King, Emanuel of Portugal say nothing about the heresy of these Christians.

(9) When the victories gained by Albuquerque were formally reported at Rome, Pope Leo X. held a solemn thanks giving at which a set oration in praise of Albuquerque was delivered in the Pope's presence. The orator said, "Did he not restore their Kingdoms to the Kings of Cannanore and Cochin? Did he not deliver from heavy thralldom the Christians who live in India?" This also show that these Christians were good Catholics.

(10) One Joseph and Mathew, both Syrian Priests of Malabar who went with another George in 1490 to Mar Simon Patriarch of the East to obtain Bishops for Malabar, took passage for Europe from Cochin in 1501 with the Portuguese Admiral Cabral. Mathew died in the voyage the survivor Joseph arrived at Lisbon who was an object of much interest. He went to Rome, where he had an audience of Pope Alexander VI. and he laid the Malabar Church history before the Sacred College of Cardinals. From the information obtained by persons who spoke to Joseph a book was published, which gives a description of the Malabar Christians, but no mention is made of any heresy. From Rome, Joseph went to Venice, to Jerusalem, again to Lisbon and so back to India. (Travancore Manual II. 140-150; Mackenzie 10-50; Cfr. Jos. Indus *Novus Orbis*, Basileae 1555 p. 205)

(11) When in 1503 four Syrian Bishops from Mesopotamia came to India to govern the Malabar Church, they had spiritual intercourse with the Portuguese Missionaries at Cannanore. The latter presented them Church vestments, Gold coins and other ornaments. At the request of Portuguese Missionaries, the Bishops celebrated their Mass at the same altar of the former. (Man. II. p. 149)

(12) One traveller Ludavico di Varthema who passed down the Malabar Coast about 1505, gives us a glimpse of the country. At Kayenkulam, about twenty miles north of Quilon he says:- "In this city we found some Christians of those of St. Thomas, some of whom are merchants and believe in Christ, as we do.... They keep Easter like ourselves and they all observe the same solemnities that we do. But they say Mass like the Greeks. They use four names John, James, Mathew and Thomas" (Travancore Manual II. 153)

(13) King John III. of Portugal, on August 15th 1533 wrote to Pope Clement VII. describing the state of India at that date. He says:- "There are also found some islands, opposite the Indian shores, of which the inhabitants profess to be Christians, but they differ much from the rites of the Roman Church". Here no accusation of heresy but only an indication of the strong preference which the Portuguese had for Latin Rite. (Travancore Manual II. 159)

SYRIAN BISHOPS OF INDIA

After the origin of Nestorian heresy in 431 at Constantinople.

(1) Cosmas Indicopleustus saw in 535 and mentions an anonymous Bishop in Malabar who was ordained from Persia, and no mention is made of any heresy.

(2) Le Quien 'Oriens Christianus' Paris 1740 col. 1275 gives the year 880 as the date of Mar Sabor and Mar Prodh at Quilon as Bishops came from Persia for the St. Thomas Christians; and Le Quien and other historians make mention of them as workers of many miracles and Syrian Christians held them in great veneration. De Souza 'Oriente

Conquistado' Lisbon 1710 II. Conq. I. div. II. para 16)

(3) Le Quien col. 12757 says that after the death of Mar Sabor and Mar Prodh one Mar John, Mar Dua and Mar Thomas were consecrated as Bishops by Catholicus of Babylon, the first as Archbishop of Cranganore, second and the third as his suffragans Bishops of Socotra and Messina respectively.

(4) About the year 1000 in the Church of Cranganore there lived a Bishop named Mar Johnnan before the coming of the Portuguese in India. He raised to life the sacristan of the said Church who died from a fall. Oriente Conq. II. 69.

(5) Another Mar John Archbishop of India went with his suffragan Bishops to Rome and received the 'Pallium' from Pope Calixtus II in 1119. He exposed before the Pope and Cardinals all the miracles which are annually wrought by St. Thomas, the Apostle at his shrine in Mylapore. (Cronicle of Albericus, Helinando, Nauclero, Gesta Calixti II. Papae, Vetera analecta Mabillon 468; Le Quien II 1275, Raulin Historia Ecclesiae Malabaricae, Rome, 1745 p. 435.)

(6) Dr. Oliveira, Bishop of Cochin in his 'Some Elucidations' (Ernaculam 1903 p. 10 cites the following passage from John de Barros a contemporary writer of the Portuguese Conquests, 1552, *i.e.* "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 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")

St. Francis Xavier S.J. Second Apostle of India in a letter to John III. King of Portugal dated Cochin 26th January 1549 says:- "It is now five and forty years that a certain Armenian Bishop, by name Abuna Jacob, has served God and Your Highness in this country. He is a man who is about as dear to God on account of his virtue and Holiness as he is neglected and despised by Your Highness and in General by all who have any power (the Portuguese officials) in India... Your Highness is very greatly in want of the good will and intercession of a man very acceptable to God as he is, and this benefit you will be able to earn by such an act of kindness as I mentioned. This Bishop very greatly deserves such treatment on this account, if on no other, that he has spent much labour in attending to the Christians of St. Thomas and now in his all but decrepit old age he conforms himself most obediently to all the rites and customs of our Holy Mother the Roman Church". (Coleridge, S.J. Life and letters of St. Francis', London II 82) Latin Edition Apud Tursellin, Epist. S. Franc. Xav. p. 74 edit. rom. an. 1596. Original Spanish is found in the collection Pombal, cod. 420. Fol. 703 in the National Library of Lisbon. (vide Tra. Man. II p. 157)

On January 14th 1549, St. Francis Xavier writes to St. Ignatius Loyola as follows:-

"There is a town called Cranganore, which belongs to Portuguese about twenty miles from Cochin, when Fra Vincenzo, of the Most Holy Order of St. Francis, who is also socius to the Bishop of Goa and a most true friend to our society has founded a really fine Seminary, where quite as many as a hundred native students are main-

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A SYRIAN CATHOLIC

KOTTAYAM

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tained and formed in piety and learning. In his good will towards our society, Fra Vincenzo does not surpass the Bishop of Goa himself, who now has jurisdiction over the whole of India, who is very devoted to us and who desires to have your friendship and so I should like you to write to him. But to return to Fra Vincenzo, he told me, out of the kindness which exists between us, that he wishes to entrust and hand over his Seminary to our society and he has asked me again and again to inform you of his intention and provide a Priest of the society who may teach grammar to the students of this Seminary, and preach to the inmates and the people on Sundays and festivals. There is reason for this, because, besides the Portuguese inhabitants of the place, there are a great many Christians living in sixty villages in the neighbourhood, descended from those whom St. Thomas made Christians. The students of this Seminary are of the highest nobility. In this town there are two Churches, one of St. Thomas, one of St. James. Fra Vincenzo, whom I have mentioned, hopes very much that you will get each of them a plenary indulgence once a year from the Holy Father on the feasts of St. Thomas and St. James and the seven days after each. This would be to increase the piety of the natives who are descended from the converts of St. Thomas and are called Christians of St. Thomas."

Fourteen days later, St. Francis wrote a similar letter to Fr. Simon Rodriguez:-

There is a town of the Kings called Cranganore fifteen miles from Cochin. There is a fine College, which was built by Fra Vincenzo, the socius of the Bishop, where as many as a hundred youths, children of the native Christians, who are called Christians of St. Thomas are educated, for there are sixty villages of these Christians of St. Thomas around the town and from them the students I speak of are derived. If you ask what sort of a place it is, it looks really very handsome, whether as regards the site or the elevation of the building itself. Fra Vincenzo has done a wonderful work in these parts. He is extremely friendly to me and our whole Society. He assures me that he is taking measures to leave the administration of the college in our hands when he dies. He is very urgent in asking for a priest of our society well versed in grammar to teach the students and to preach to the people on festival days. We must do as he wishes and I beseech you to send out such a priest as he wants, who may do exactly as he tells him in everything. At Cranganore there are two Churches: One of St. Thomas, which is very piously frequented by the Christians of St. Thomas and another of St. James adjoining the college. Fra Vincenzo wishes very much that indulgences should be obtained for both these Churches to be a consolation for these Christians and to increase piety. So I beg you very much to procure, either through our people at Rome or through the Pontifical Nuntio at Lisbon, an annual plenary indulgence for each, beginning from the vigil of St. James and the vigil of St. Thomas respectively, and lasting for eight days. I would have this indulgence offered only to those who may have duly approached the sacraments of Penance and Holy Communion and then piously and devoutly visited these Churches at Cranganore. (vide Trav. Manual Vol. II. pages 155-56)

(7) From 1555 to 1597 the Malabar Church was governed by the Chaldean Bishops Mar Elia, Mar Joseph and Mar Abraham who were sent to Malabar by Mar Abedjesus Catholic Patriarch of Assyria with the special approbation of Popes Julius III, Pius IV, Pius V, Gregory XIII and Xistus V. They governed the Malabar Church under the characteristic contradiction and persecution of the Portuguese in India, (vide letters of Pope Pius IV dated 28th Feb. 1565 and others taken from the Vatican Library and published by Fr. Samuel Giamil, in his 'Genuinae Relationes' Rome 1902 pp. 69-100; 604-610)

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)

In a collective letter of all the Catholic Bishops of Malabar dated 15th Sept. 1800 and submitted to T. Rama Row Esq the then Dewan of Travancore, representing the evils of the intended marriage regulation, they 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 Varapoly."

SOME VATICAN DOCUMENTS

Fr. Samuel Giamil has published a Latin book edited Rome 1902 with the title 'Genuinae Relationes inter Sedem Ap. et Chaldaeorum Ecclesiam' in which there are many Vatican records taken from the Vatican Archives, Rome.

The following sketches of several letters, will, we hope, enable the readers to have an idea of their Latin and Italian originals, which declare the orthodoxy of the Syrian Christians of Malabar and their Pastors.

I. A letter of Pope Pius IV dated 23 Feb. 1565, to Mar Abedjesus, Patriarch of Babylon, makes mention of Mar Abraham, the Chaldean Archbishop of the Syrians in Malabar, of his arrival, viz. in Rome, diligently warns him to divide the Malabar See and to assign this Mar Abraham a diocese and another to Mar Joseph giving each a definite residence that each one may thus recognise his own flock without interfering one with the other. This self- same letter recommends to the Patriarch the Nuncio of the Apostolic See, lately sent hither with the view of reforming some ecclesiastical disciplinary points.

II. A letter of the same Pope Pius IV dated 28th. Feb. 1565, to the Archbishop of Goa written in praise of the aforesaid Mar Abraham heaps on him merits for his great reverence towards the Apostolic See, for his orthodox belief and integrity of life. The Pope again makes mention of the division of the Malabar See between Mar Joseph and Mar Abraham himself, and exhorts him (the Archbishop of Goa) to stick closely to what the Patriarch of Babylon shall ordain in respect of both, and see that his orders are carried out.

III. Again Pope Pius IV in a letter dated 28 Feb. 1565, addressed to the Bishop of Cochin, strongly exhorts him to see that Mar Abraham is molested by nobody that he may safely and without any irksomeness live where his Patriarch has placed him, and that he may be enabled to administer the diocese assigned to him by his Patriarch free from all annoyance and obstacle.

IV. An exposition or proposal written in Italian and brought before the Holy See asks for the sacred Pallium for Mar Abraham, Archbishop of Angamale.

V. The King of Cochin, writing to Pope Gregory XIII a letter dated Cochin 2 Jan. 1576 meant for recommending the Christians of St. Thomas to him, especially informed the Pope the oppressions that Mar Abraham suffered from the Portuguese. The King suppliantly beseeched the Pope to concede indulgences to the Church dedicated to Blessed Virgin Mary and erected by George the Archdeacon of Angamale.

VI. A letter of Pope Gregory XIII sent to the King of Cochin by way of a reply under date 21st. December 1576 in which the Pope praises the King's benevolence regarding the Christians and assures him that he would in no way tolerate the Portuguese to oppress Mar Abraham, and informs him that he has ordered to grant the indul-

gences requested by the Archdeacon George.

VII. Another letter of Pope Gregory XIII dated 21st Dec. 1576, to the Legate of the King of Cochin in which the Pope again praises the King's benevolence regarding the Christians and he says that he has ordered the requested indulgences.

VIII. A letter of the King of Cochin dated 6th January 1579 sent in reply to the one of Pope Gregory XIII in which the King expresses his joy on receiving the Pope's reply and he assures the Pope that he would always favour the Christians as his Holiness commands.

IX. A petition (the author of the petition is supposed to be a Jesuit missionary) sent over to the Roman Pontiff in which the petitioner highly commends to the Pope the Archbishop, Mar Abraham and George the Archdeacon of Angamale earnestly beseeching him to recommend the above mentioned Prelates to the Kings of Portugal and Cochin and the Viceroy of Goa as well as to the ordinaries of the Latin Rite residing in India. The petitioner would moreover wish very much that the Holy Father grants a plenary indulgence to these who visit the Church of St. Hormisdas Abbot, recently constructed at Angamale by the said Mar Abraham and that Mar Abraham would be highly gratified if some spiritual consolation were given him according to the cravings of his heart.

X. The profession of faith drawn up by the same Mar Abraham when in Malabar in the year 1577, afterwards sent to the Sovereign Pontiff Gregory XIII.

XI. Some chief men among the Syro-Malabar Christians from Angamali in 1578, petitioning the Roman Pontiff, Gregory XIII, say that they from the primordial ages of the Christian era had their liturgical prayers from the Apostle St. Thomas in Syro-Chaldaic, that they were wont to receive their Bishops and Archbishops from the Assyrians of the East and that they had the orders of priesthood and deaconate from the same. On that account imploring the mercy of the Holy Father they pray that they may not be left orphans, but he may vouchsafe to give the necessary orders to the Patriarch of the Assyrians or Chaldeans, that he may without further delay send out Bishops according to the ancient custom. The petitioners make mention that Patriarch Abedjesus had sent them Mar Elia and Mar Joseph of whom the latter was kept in prison by the Portuguese. Therefore the Syrians requesting to the Patriarch Abedjesus, Mar Abraham was sent to them by the same Abedjesus who also was captured by the Portuguese at Goa, &c.

XII. Pope Gregory XIII by virtue of an indult under date 1st Dec. 1579, grants Mar Abraham the Archbishop of Angamale the faculty for dispensing with the obligation of restitution resulting from filthy lucre.

XIII. A conjoined letter of the Chaldean Prelates sent in 1580, to Pope Gregory XIII on the occasion of the election of Mar Simon Denaha as their Patriarch, contains many honorific titles for the Supreme Pontiff, whom they style openly as the Father and Head of all Christendom, Successor to Blessed Peter, the Prince of the Apostles and the Vicar of Christ upon earth. They moreover implore with deep respect and submission for themselves and for their faithful the blessings and prayers of the Holy Father.

XIV. Mar Elia, the Archbishop of Amida in the year 1580 had taken an account both of the Chaldean Church in Assyria and of the state of the Church in Malabar which he presented to the Holy Father, and the same year he had come to Rome as a representative of the Chaldeans for getting Mar Simon Denaha confirmed as their Patriarch and receiving the sacred Pallium for him.

XV. Mar Abraham, Archbishop of Angamale, in his letter sent on the 13th Jan. 1584 to Pope Gregory XIII. informs him of the Synod convened by him, of the pride his subjects took of being in the Catholic faith, of the necessity of establishing there a new Seminary for the training up of youth for the sacred ministry, and of the necessity of increasing the number of the Jesuit fathers in that province. Lastly he left no stone unturned, in order to have Mar Simoen, on whose account many disturbances had arisen among both clergy and laity, expelled as soon as possible from this country, which he actually executed with the advice and help of the Franciscan fathers. And Mar Abraham asks for the Pope's confirmation to the election of the Arch-

deacon, George of Christ, as Bishop of Palur, Coadjutor and successor to him. This election was made by the power granted him (Mar Abraham) by the Assyrian Patriarch.

XVI. The letter of Pope Gregory XIII. dated 20th Nov. 1578, to the Archbishop of Goa is another one containing commends for Mar Abraham, Archbishop of Angamale, and the Pope commands the Archbishop of Goa that he might receive Mar Abraham in the Provincial Council of Goa with necessary fraternal charity and humanity.

XVII. Another letter of Pope Gregory XIII dated 29th Nov. 1578, to Mar Abraham, Archbishop of Angamale, in which the Pope exhorts Mar Abraham to work for the conversion of heathens with the help of Jesuit Fathers and not to be contented with the Faithful alone, and tells him to be present at the Provincial Council at Goa without any fear of oppression, injury or molestation by the Portuguese. The Pope assures him that he has ordered the Portuguese prelates in India to receive him kindly and honourably: and the Pope expects them to do it justly.

XVIII. A letter by the same Pontiff Gregory XIII dated 3rd Dec. 1578, to Henry, King of Portugal, is again in commendation of the Catholics living on the Malabar Coast as a whole and especially of the said Mar Abraham Archbishop of Angamale.

XIX. The same Pope Gregory XIII. directs a letter dated 5th March 1580, to the clergy and laity of the Christians of St. Thomas in Malabar admonishing them to guard themselves against a certain Simeon, who feigns himself to be lawful Bishop and exhorting to be obedient to their prelates Mar Abraham the Archbishop of Angamale and George of Christ the Bishop of Palur.

Though this Mar Simeon was sent to Malabar by the Catholic Patriarch of Babylon, Mar Abraham was alone then approved and recognised by the Pope. Afterwards Mar Simeon also was approved.

The Madras Catholic Directory and General Annual Register of the year 1862, published under the patronage of Rt. Rev. Dr. John Fennelly, the then Vicar Apostolic of Madras, makes mention of many facts of the Portuguese persecution made to those other than their own nationality of which a few are inserted here as follows: "The Commissary of Siam, an officer of the (Portuguese) Inquisition, had the audacity to demand from Peter Lambert (a Vicar Apostolic under the S.C. of Propaganda Fide) 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 Mission."

"Another officer of the Goa Inquisition ordered a Missionary Apostolic of Combodia 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."

If the Portuguese made such persecutions to their brethren, the Latin prelates and Missionaries, how much alas! numerous would be the persecutions made by them to the Chaldean Bishops who are foreigners to them in every respect especially when they (the Portuguese) had in view to bring their Christians (the Syrians of Malabar) under their (Portuguese) control, and how numerous would be the misrepresentations made by them (the Portuguese) to Rome against Chaldean Bishops as was really done in the case of Mar Abraham and Mar Joseph as proved above. A Nazranee. (see *The Malabar Herald* 30th April & 7th May 1910 & *The Examiner*, Bombay 21st May 1910.

THE CHALDEAN CATHOLICS

There always was, even in the midst of the Nestorian country, a faithful remnant who held fast to the Holy Apostolic See of Rome. St. Thomas Christians of Malabar were in communion with the Catholic Patriarchs of Assyria and not with the Nestorian Patriarch.

1. Nicene Council II. in 787 praised the miracles of Persian Saints of fourth century.

2. *Surius (Life of Saints January 28 p. 799)* shows the life of St.

Jacob Tirus in 445 and (24 October p. 611) St. Aratheus with 340 companion martyrs in Arabia in the year 545.

3. *Joseph Assemani, Bibliotheca Orientalis, Rome, 1728 IV 89-528* says that in 528 the majority of Christians in Persia was Catholic and there were illustrious Catholic Bishops in Mesopotamia in the year 561.

4. St. Isac was Bishop of Ninaveth in 593. (*Assemani i I. 444*)

5. Sahaduna Bishop of Garmaea, in 630 was received in the communion of the Catholic Church and many others in Assyria followed his example. (*Assem. IV. 41-172*)

6. St. Anastasius with 70 companions was martyred, in 628, in Persia (*Surius Jan. 21*)

7. Catholics obtained in 628 the Syrian Church of Edessa. (*Assemani IV 94*)

8. St. John Saba lived in 640, in the city of Ninaveth (*Assemani I. 433*)

9. St. Hormisdas a Persian monk lived (in 650) with illustrious sanctity and miracles (*Giamil 'Genuinae Relationes' Rome 1902 p. 82*)

10. Sicinius and Constantius, both Syrians were Popes of Rome from 708 to 715.

11. Pope St. Gregory III (731-741) was also a Syro-Chaldean J. Guriel *Elementa Linguae Chaldaicae Rome 1860 pp. 166-7-8*

12. There was a Union of Assyrian Bishops of Capadocia, Media, Persia and both Armenia in the year 945 (*Assem. IV 407*)

13. The Catholic Union of Nestorians and Armenians took place in 1145 (*Assemani IV 94.*)

14. Mar Sabarjesus Patriarch of Chaldeans by means of his Vicar, Ara, sent in 1226 the profession of the faith to Pope Innocent IV in which subscribed also five Bishops of China with many people and the Archbishop of Nesibi (*Assem. IV 410*)

15. Mar Makika Patriarch of Assyria sent his profession of faith to Rome in 1266.

16. Mar Jaballaha or Ahatalla Patriarch of Assyrians who lived from 1281 to 1317 sent his profession of faith to Popes Nicholas IV and Benedictus XI (*Assem. IV 41*)

17. Mar Timothy Chaldean Archbishop of Cyprus- Tarsis was received in communion by Pope Eugene IV in 1445 at the Florentine Council, *Werner, 'Orbis Catholicus' Friborgh, 1890 p. 166; Giamil pp. 1-11*

18. Among the five manuscript books of Chaldean Pontifical conserved in the Vatican Library, Rome, the first was transcribed in Mesopotamia, 1529, with the translation of some portion from the (Latin) Roman Pontifical, by Patriarch Mar Simon (VI Mama predecessor of Mar John Simeon Sulaka. *Assem. III 2 pp. 378-789*)

This fact clearly shows that the said Patriarch Mar Simeon Mama was in communion with Rome; otherwise he would not have taken the Roman Pontifical &c. This Mar Simeon Mama was the successor of Patriarch Mar Simeon Elia who sent Mar Jacob and his companion Bishops to Malabar, who were admitted by the Portuguese Missionaries at Cannanore to celebrate Holy Sacrifice of Mass on their altar itself and one of whom (Mar Jacob) St. Francis Xavier praised for his faith and sanctity as a true Catholic prelate and recommended to John III King of Portugal.

19. When Pope Julius III in 1552, confirmed Mar John Simeon Sulaka as the Chaldean Patriarch the Pope made mention of the former Patriarch Mar Simeon Mama, as 'Bonae memoriae' of good memory, Patriarch of Assyria and the Pope said that the discipline and liturgy of the Chaldeans had already been approved by his predecessors, Nicholas I. (858-867), Leo X (1513-1522) and Clement VII (1523-1534) Mackenzie, 'Christianity in Travancore', Trivandrum 1901 p. 92; *Giamil, &c.*)

All the facts above mentioned evidently prove the Orthodoxy of the Syrian Christians in Malabar as well as in the Eastern countries. It is therefore to the interest of the Catholic Church to establish by evidence that the Catholic Religion which was planted in India 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 idolators. The view in favour of the Catholicity of the Chris-

tians in Malabar is more glorious to the Church than its opponents, and one affords to the universal Supremacy of the Holy Roman Church.

From 1600 the Syro-Malabar Church was governed by the Portuguese Bishops. The administration of Bishops of different Rites from theirs, occasioned often among the Syrians in Malabar many dissensions. In 1653, there arose among them a great and lamentable schism, the remnant of which is still seen there, who embraced the Euthichian doctrine and are known as Jacobite Syrians, vulgarly called *Puthankuttucar*, (new sect) whose number exceeds 200000 with some 7 Bishops &c. While the Syrian Catholics who are called *Pazheakuttucar* (old party) were governed by European Latin Bishops of different nation for the last three centuries.

The Latin Rite was introduced in India by the Portuguese Missionaries after their arrival there from the beginning of the 16th century. Among the Latin missionaries St. Francis Xavier S.J. Apostolic Nuncio and second Apostle of India with the true Apostolic spirit baptized many thousands of the fishermen and other castes on the sea-shores of Malabar. All of them were adopted in the Latin Rite. Many of the Syrian Rite were also Latinized by the Portuguese. Among the Christians of the Latin Rite in Malabar there are some divisions. Some are called Christians of *Ezhunutticar* (seven hundred) community, while others are called *Anjutticar* (five hundred) and *Munutticar* (three hundred) communities. Among the Latin Christians there are several European descendants and Eurasians. The latter seem to be a mixed generation with Europeans and Indians.

In 1887 Pope Leo XIII of immortal memory for the preservation of the Oriental Rites separated the Syro-Malabar Church from the jurisdiction of the Latin dioceses of Goa and Verapoly; and lately in 1896 granted them three indigene Bishops of their own Rite with the titles of Vicars Apostolic of Changanacherry, Ernakulam and Trichur. The Bishops are Mar Mathew Makil, Mar Aloysius Pareparabil, and Mar John Menachery.

Total Catholic statistics of the Syro-Malabar Church.

Catholics 325281; Churches 219; Chapels 105, Secular priests 420; Religious priests 83; Monasteries 11; Nuns 233 Convents 16; Seminarists 150; 6 English High Schools with about 1000 boys; 12 Middle Schools with 1500 girls; 780 Vernacular parish schools with 32352 pupils. Among the Monasteries Mannanam in Travancore is the mother house of the Native Carmelite Fathers, where there is a Catholic printing establishment founded some 70 years ago and an English High School. The books in Malayalam, Tamil, Syriac, English and Latin are printed there and one weekly Malayalam newspaper called *Nazarani Dipika* and a monthly magazine called *Carmala Kusumam* are published. And another printing press in Elthurth in Cochin State with a bi-monthly paper &c.

We reproduce here an article published in the *Malabar Herald* January 18th 1908 which was translated also into Malayalam in the *Nazarani Dipika* January 28th 1908 (see also *Nazarani Dipika* Sept. 7th 1909) to which no answer has yet been given.

WERE THE SYRIAN CHRISTIANS, NESTORIANS?

SIR, I would ask the following questions concerning the recent pamphlet "Were the Syrian Christians Nestorians" about the Syrian Church in Malabar in the middle ages published in English by the Rev. P.T. Geevarghese, a Jacobite Cleric, and translated into Malayalam by C.P. Tharakan, Kottayam, 1907.

1. The English pamphlet pp. 30-31 says that Nestorianism was introduced into Malabar in the 15th and 16th centuries by Nestorian Bishops whom the Christians of Malabar brought from Bagdad. Questions on the above assertion:

(a) If the Christians were Jacobites as the author of the pamphlet claims, how was it that they did not go to their Jacobite Patriarch to bring Bishops?

(b) If the Christians were so deeply ignorant as not to distinguish their own faith from that of the Nestorians, why did the Jacobites in Syria, Mesopotamia or Persia-or at least those Jacobite Bishops through whose countries these Nestorian Bishops had to take their journey to Malabar, not oppose the Nestorian usurpation of the Church of Malabar over more than two centuries?

(c) If the assertion that the Syrian Christians in Malabar were so deeply ignorant of their faith and religion as to admit Nestorianism, be true, how could these very Syrians make religious controversy with the Portuguese (page 32 of the pamphlet) and say that they were Jacobites under the Patriarch of Antioch *while their then governing Bishops were reported to be Nestorians under the Nestorian Patriarch, as the author of the pamphlet candidly admits.*

(d) Did the then Nestorian Patriarch reside at Bagdad or in any other town of Mesopotamia?

(e) What led those Christians, who brought the Nestorian Bishops to offer taxes per head from Malabar as the narrative of those bishops testifies, (Assemani III. 582) to the Nestorian Patriarch while he was, according to the author, a foreigner to them?

(f) There is a book of Lessons from the Epistles of St. Paul for the Sundays of the year composed in Syro-Chaldaic in 1301 by deacon Zacharias son of Joseph from the town of Cranganore who was a disciple of Mar Jacob the then Archbishop of the Syrians in Malabar under the reign of Jaballa, Patriarch of the East, and the book is still preserved in the Vatican Library. See Giamil's "Genuinae Relationes" pp. 572, 573, Cod. Vat. Syr. N. XXII. Was this Mar Jacob Bishop of the Syrians in the 14th century a Jacobite?

(g) After the arrival of Mar Sabor and Mar Proth in the 9th century there came into Malabar (as Letters from Malabar feasty), Mar John in 988, Mar Thomas in 1056, Mar John in 1122. Mar Joseph in 1231, Mar David in 1285 and Mar Jaballa in 1407. Were all the Bishops Jacobites?

II. The pamphlet p. 5 says that the "Catholicos" of Seleucia declared independence and refused obedience to the Patriarch of Antioch in 488 and thus became Nestorian and on page 8, it says that in 559 a Jacobite Catholicate was established beyond the Tygris and on page 3, it again says that in 552 Cosmas visited South India. Questions on the above: Maximus, Patriarch of Antioch, as an unquestionable fact in Church history, attended the Ecumenical Council at Chalcedon in 451, as his predecessors Eustachius, Milesius, John had done at those of Nicea 325, of Constantinople in 381 and of Ephesus in 431 and subscribed to its decrees and further, Domnus, his successor in the See of Antioch attended the 5th Ecumenical Council at Constantinople in 553 and subscribed to its decrees.

(a) Was it from obedience to the line of successors of Maximus and predecessors of Domnus that the 'Catholicos' of Seleucia declared himself independent in 488?

(b) Was it under the reign of the first Jacobite (Catholicos) Maphrian created in 559 that Cosmas visited South India in 552?

(c) Did the Monophysites (Jacobites) who separated themselves from the jurisdiction of the Patriarch of Antioch at the council of Chalcedon, become a separate body? If they became one, to what date can their origin be traced other than the 5th century?

(d) Will the Nestorians, the inveterate enemies of the Jacobites, and who are older than the Jacobites, obey the Jacobite Patriarch of Antioch?

(e) How could the Jacobite Patriarch of Antioch claim authority over the Syrian Christians in Malabar through his Maphrian of Seleucia before A.D. 559 when the Jacobite Catholicate was first created?

III. The Pamphlet p. 9 says that in A.D. 695, the Syrian Church of Malabar sent a native priest to Alexandria requesting the Jacobite Patriarch in that City to ordain a Bishop for Malabar. It is a well known fact in church history that the Syrian Jacobites of Antioch and the Coptic Jacobites of Alexandria confess the same Creed; but their respective Patriarchs are independent of each other in authority and both of them have their own Liturgies-those of Alexandria having the Coptic and those of Antioch the Syriac. How could the Syrian Christians in Malabar who never made use of a Coptic Liturgy apply for a Coptic Bishop of an unknown Liturgy instead of one of their own Syrian Liturgy? Was this request of the Syrians for a Coptic Bishop made by compulsion or at the instigation of some one else or by want of Syrian Bishops in Syria, Mesopotamia, etc.?

IV. On pages 26, 27 the author of the pamphlet says that the Malabar Liturgy had the simple Trisagion, but the Nestorians do not make use of such a one, and therefore, the author concludes that the

Syrians of Malabar were Jacobites.

The Catholic Syrians of Malabar do make use of the same Trisagion at the present day. Will the author therefore conclude that they are Jacobites?

V. Those Saints mentioned in the pamphlet p. 26 as venerated in the church of Malabar were condemned by Archbishop Menezes as heretics, but most of these were not Nestorians but Jacobites, and therefore, the author concludes that the Church of Malabar was Jacobite.

Most of these Saints condemned as heretics by Menezes are included in the list of the Saints of the Catholic Chaldean Church in Mesopotamia. Will the author therefore claim that the Chaldean Church in Mesopotamia is Jacobite? Does the author think that no one can be called or have the name of others or that by the heretic names of Nestor and Severus there are no Saints in Christianity?

VI. On page 19, the author tries to prove by some examples from a Catholic Bible presented to Buchanan that the Church of Malabar was *Jacobite*. All the examples he adduces prove that the Church was purely Chaldean with Catholic doctrine. How could he then presume to believe that these examples stand in favour of Jacobitism? How will the author account for the fact that the Jacobite Bishops in Syria who have their Bible and Liturgy in Syriac (Psita) characters introduced into Malabar a Bible in Chaldaic characters?

VII. Is the dialogue of the Syrians with the Portuguese as given on page 32 of the pamphlet, the one which they themselves made with the Portuguese, or is it the report of the Jacobites made to Buchanan as the speech of their forefathers? Who were the governing Bishops of the Syrians at the time of the dialogue of the Syrians with the Portuguese? Were they Jacobites or Syro-Chaldeans?

VIII. I do not see from pages 13-14 of the pamphlet how the inscription (on the crosses of the granite marble at Valiapalli Church, Kottayam) referred to, proves that the Church of Malabar was Jacobite; on the contrary even with the explanation of the author, (in spite of the different explanations given by writers), it appears to stand in favour of the Catholic doctrine concerning the Incarnation of our Lord Jesus Christ, the Second Person of the Most Holy Trinity. How could the author of the pamphlet then pretend that the inscription contains the sole doctrine of the Jacobite Church?

IX. On page 33, the author produces a document regarding the antiquity of the Jacobite creed in Malabar by Itty Thoman Cathanar. There is a well known story of this Itty Thoman Cathanar, that he forged some Papal Letters authorising the Archdeacon (Bishop made by 12 priests) to receive Episcopal consecration, *vide* History of the Syrians in Malabar by a Carmelite Missionary (afterwards Bishop Marcelline) p. 159 printed at Cunemau in 1872. The Missionary proves the fact by many quotations from grave authors who are contemporary writers. How can we then trust in the above document of this notorious Itty Thoman Cathanar?

X. According to the author of the pamphlet, Nestorianism was introduced into Malabar in the 15th and 16th centuries. In what characters were the Liturgical books written which were in use in Malabar and Syria among the Jacobites before that period? Were they in Syriac (Psita) or in Syro-Chaldaic?

A DUBIUS.

Some historians by passion and prejudice relate as it is also recorded often in the decrees of the Synod of Diamper, that the Syrian Christians contended that the doctrine and faith of St. Thomas the Apostle was different from that of St. Peter. But these historians confounding the existing difference in rites and disciplines, 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 Syrian Christians to receive the Latin Bishops as their pastors it is due solely to the difference in rites and not to the difference in faith, as some misunderstand. The Portuguese intended to reduce the Syrian Church of Malabar to the Roman (Latin) Rite, removing the ancient disciplines and customs of the Syro-Chaldean Church. But the resistance of the Syrians was misinterpreted by some historians as heresy by their ignorance.

THE BISHOPS OF THE MALABAR CHURCH

A.D. 52-67 St. Thomas the Apostle and founder of the Indian Church.

THE SYRO-CHALDEAN BISHOPS OF INDIA

- A.D. 325, Mar Johannan of Persia.
 " " 345, Mar Joseph of Edessa.
 " " 535, A Persian Bishop (whose name is unknown).
 " " 825, Mar Sabor and Mar Proth.
 " " 988, Mar Johannan.
 " " 1000, Mar Johannan.
 " " 1056, Mar Thomas
 " " 1119, Mar Johannan and his Suffragan Bishops.
 " " 1222, Mar Johannan.
 " " 1231, Mar Joseph.
 " " 1285, Mar David.
 " " 1301, Mar Jacob.
 " " 1407, Mar Jaballaha.
 " " 1490, Mar Johannan and Mar Thomas.
 " " 1503, Mar Thomas (2nd time), Mar Jaballaha, Mar Denaha and Mar Jacob [1503-1550]
 " " 1540, Mar Junabus Joseph.
 " " 1555-60, Mar Elia Hormes and Mar Joseph Sulaka 1555-1570
 " " 1557-97, Mar Abraham, Archbishop of Ankamali.
 " " 1578-83, Mar Simeon.
 " " 1580-99, Archdeacon George of Christ, a native Syrian of Kuravilangad, Bishop elect of Palur.

THE PORTUGUESE BISHOPS.

A.D. 1599 Dom Alex de Menezes, O.S.A., Primate, Archbishop of Goa held the celebrated Synod at Diamper in Malabar for the Syrian Christians.

The following is a list of the Portuguese Archbishops of Cranganore.

- A.D. 1601-1624, Dom Francis Roz, S.J.,
 " " 1624-1641, Dom Stephen de Britto, S.J.,
 " " 1641-1659, Dom Francis Garcia, S.J.,

In 1652 a Syrian Bishop by name Mar Ignatius Ahathalla on his way to Malabar arrived at Mylapore where he was detained by the Portuguese, who made him disappear &c. Historians do not agree in the point of his belief. Some are of opinion that Mar Ahathalla was a Nestorian Bishop, some, however, think that he was a Jacobite, while others say that he was a Catholic. The tone of his letter sent to Malabar shows that he was not a Nestorian but a Catholic. The Syrian Christians here then believed also that he was a Catholic Bishop sent by the Catholic Chaldean Patriarch of Babylon. It was on this occasion that caused in 1653 a great schism in Malabar.

After the death of Archbishop Garcia, five nominations were made by the King of Portugal, but the nominees did not take up the post. Father Diego, S.J., went so far as to be consecrated in Portugal in 1694 and he appointed as his Vicar General Fr. Mathew Parampil of Kuravilangad, nephew of Mar Alexander de Campo, alias, Parampil, the first native Syrian Bishop-Vicar Apostolic of Malabar. But Archbishop Diego never came to India and after seven years resigned.

- A.D. 1701-1716, D. John Ribeiro, S.J.,
 " " 1721-1752, D. Antony Pimental, S.J.,
 " " 1753-1756, D. John Aloysius de Vasconcellos, S.J.,
 " " 1756-1777, D. Salvador dos Reis, S.J.,

The See was vacant for five years. From 1779 to 1782 Fr. Mathias Scherpenzeel S.J., was Vicar General.

In order to represent the Holy See and Portugal the grievances of the Syro-Malabar Church the Syrian people sent a deputation to Europe. Dr. Joseph Cariati a native Syrian priest of Alengatt Church who had been educated in the Propaganda College, Rome, in 1777 sailed to Europe taking with him Rev. Thomas Paremakel a Syrian parish priest of Cadanad. One of the principal objects of their mission was to carry to Rome the overtures of Mar Thoma VI Alias Mar Dionysius I. Bishop of the separated Syrians. Arrived at Lisbon where they were favourably received. Hence they went to Rome and in 1780 represented Pope Pius VI all their grievances and petitions. Again they returned to Lisbon where by the mercy of the reigning Queen of

Portugal Dr. Joseph Cariati was nominated as Archbishop of Cranganore and having been confirmed by the Holy See he was consecrated there in 1782 and on their return Archbishop Cariati died at Goa in 1786. The See vacant was Governed by the Survivor Fr. Thomas Paremakel as Vicar General till his death in 1799.

Though soon after a Portuguese named Fr. Aloysius of St. Joseph De-Ribamar, O. S. Fran. was appointed as Vicar General, Dr. George Chankurikel a Syrian priest of Narakel Church who had been educated in the Propaganda College, Rome was in charge of the Cranganore Diocese in 1802 for a year and then comes a long list of Administrators with Portuguese names. One of these, Fr. Paul of St. Thomas Aquinas, a Dominican, was consecrated at Goa as Archbishop of Cranganore on March 4th 1821. This was the last Archbishop of Cranganore who built his residence at Changanacherry and died at Olikare, Quilon the 19th December 1823, aged 51. He is buried at St. Mary's Church, Changanacherry.

On April 24th 1838 Pope Gregory XVI. by a Bull beginning with the words *Multa Praeclare* practically abolished the Portuguese *Padroado* (Patronage) jurisdiction of the Sees of Cranganore, Cochin and Mylapore, all of British territory and gave it to the jurisdiction of the Vicars Apostolic of Verapoly, Madras, Trichinopoly, Colombo &c. This Bull was not obeyed by the Portuguese Clergy who contended that the Pope had no power to make these alterations without the consent of the King of Portugal and that they themselves were not bound to receive any orders from Rome unless these orders came to them through the Court of Lisbon. This difference of opinion gave rise to many unseemly disputes among Roman Catholics in India for many years. Fr. John Doporto Paiscioto, a Portuguese who was that time Vicar General of Cranganore died at Kagnur in August 1838. The Syrian Christians who were then under the *Padroado* jurisdiction joined the Verapoly Mission.

In 1857 a *concordat* (agreement) has been taken place between Pope Pius IX and the King of Portugal by which the patronage in India was renewed. In 1862 Monsignor Salvator Saba came to India as Apostolic Commissary to settle the disputes between the Portuguese Clergy and the Vicars Apostolic. He gave 106 Syrian Churches to the Vicar Apostolic of Verapoly and 36 Churches to the Goanese jurisdiction. The dispute, however, was not really settled until the new Concordat and establishment of the Ecclesiastical Hierarchy in India in 1886.

From the time of the *Concordat* of 1857 the Portuguese Administrators or Vicars General of Cranganore were Dr. Antony John Ignace Santimano (1857-64); Pe. Antony Paul Pinto (1864-65) Pe. Jose Ayres da Silveira Mascarenhas (1865-6); Pe. Antony Correa dos Reis Colho (a Portuguese (1867-69). On 7th may 1867 Fr. Reis Colho accepted a building and Villa called Mangalapuzha Mount (Monte Formosa) near Alwaye bought by the Syrians to be used as a Seminary for the purpose of the ecclesiastical education of the Syrian Seminarists of Cranganore; vide *Mitras Lusitanas No Oriente*, III. p. 18. edited Bombay 1888 by Pe. Casimiro Christovao de Nazareth (ex-Vicar General of Cranganore and Cochin). Fr. Antony Reis Colho was a celebrated preacher who visited the Churches giving spiritual exercises to the people. Pe. Antony Vicente Lisboa, a Goanese (1870); Pe. Valentin Constantin Fernandez, a Portuguese, (1875); Pe. Francis de Jesus dos Santos e Sousa Moreira Barbosa a Portuguese (1876). Then come some Goanese priests:- Fr. Benedict de Rozario Gomez, Fr. Casimiro Christovao de Nazareth (1877-1884). Fr. Narciso Arcanjo Fialho (acting in 1885) Fr. Caetan Jose Maria de Abreu (1885) and his brother Monsignor Joaquim Joao de Abreu, the last (1886- 1888). All these Governors or Vicars General generally resided at (Mangalapuzha Seminary) Alwaye where they supervised the Syrian Seminary of Cranganore diocese. They governed the Cranganore See till the year 1888, under the extraordinary jurisdiction of the Primate-Archbishops of Goa who were then Dom Joao Chrisostom de Amerim Pessoa (1863), Dom Ayres d'Ornellas e Vasconcellos (1875), (this Archbishop visited Malabar in 1877), and Dom Antony Sebastian Valente (1881). The Mangalapuzha Seminary existed till the Cranganore diocese was divided into two Apostolic Vicariates of Trichur and Kottayam in 1887. At present the Villa Mangalapuzha is situated in the territory of the

Syrian Vicariate of Ernakulam. However the Bishop of Cochin, keeps it in his possession and exercises there his jurisdiction, though it is not included in his Diocese in spite of the claims of the Syrians.

THE CARMELITE MISSION.

Before we begin to enumerate the Carmelite Vicars Apostolic we note here in a few lines the cause of the schism. Historians differ in opinion, as we have stated above, on the point of Mar Ahatalla's end. Mackenzie, (p. 26-27) says:- "Meanwhile Ahatalla at Mailapur was put on the board the Portuguese fleet bound for Goa. When the fleet touched at Cochin the Syrians occupied Mattancherry with an armed force and demanded their Bishop. The Portuguese closed the gates of Cochin town and manned the walls for defence, refusing to give up Ahatalla. When "night fell he was taken on board ship again and the fleet sailed for Goa. The Syrian Christians believed a story that on his way to the ship from Cochin town he was drowned in the sea. Another story, which is told by the Latin writers *Jarri* and *Paolo* (*India Christiana*), is that Ahatalla was burned at Goa by the Inquisition. A third story, told by the Carmelite Eustache (*Istoria del Mgr. Giuseppe Sebastiani, Rome. 1719 p. 53*), is that he was sent to Europe and on his way to Rome died at Paris, a Catholic. The third story accords most with the treatment by the Portuguese of other Bishops whom they turned out of the country. However that may be, whatever may have been the fate of Ahatalla, the Syrian Christians were infuriated because the Portuguese had intercepted him and they assembled in Mattancherry before the Cunen Cross and took a solemn oath, renouncing all obedience to Archbishop Garcia. On May 22nd 1653 twelve Syrian priests (at Alengatt Church) laid hands on the head of the Archdeacon Thomas, who from that date assumed the title of Mar Thomas and exercised Episcopal functions. Of the whole number of Syrian Christians, computed to amount to two hundred thousand persons, only four hundred remained under Archbishop Garcia".

Pope Alexander VII. in 1656 sent Italian Carmelite Missionaries with orders to reconcile the separated Syrians of Malabar with their Archbishop Dom Francis Garcia, S.J., whose authority they had forsaken, and to unite them again with the Holy See. Having failed in the first object of their mission they succeeded at least in the second. They had conferences with Archdeacon Thomas who was obstinate but many of his followers were willing to submit to Rome, though not to the Jesuit Archbishop. The leader among the Missionaries, Fr. Joseph Sebastiani, in December 1657, set out for Rome to give a personal report on the state of affairs. When his report had been considered it was resolved to give to the Syrians a Bishop not of Portuguese nationality and Fr. Joseph on December 15th 1659 was consecrated at Rome as titular Bishop of Hierapolis. And by a Brief dated 24th December 1659 Bishop Joseph was appointed Commissary Apostolic in the province of Malabar with power to consecrate two other Bishops and appoint them as Vicars Apostolic. He landed at Cochin on May 14th 1661, to find that in his absence Archbishop Garcia had died on Sept. 3rd 1659 and so continued the work of persuading the separated Syrians to quit the Archdeacon Thomas.

In January 1663 the whole situation was changed by the capture of Cochin town by the Dutch. Not only the Portuguese clergy but also all the European Catholic Missionaries were ordered by the Dutch to quit this coast. In this emergency Bishop Joseph fell back upon the powers given to him by the Pope and assembled the united Syrians at Carturti Major Church he consecrated a Syrian priest, Parambil Chandy, alias, Alexander de Campo of Kuruvilangad as titular Bishop of Megara on 31st Jan. 1663, and appointed him Vicar Apostolic of Malabar. Bishop Chandy was the leader of the reconciled Christians and a close relative of the intruded Archdeacon Thomas. The consecration accomplished Bishop Joseph went to Goa where his stay there was not long because he received from the Viceroy a friendly warning that orders for his arrest had come from Portugal. He therefore returned to Europe and did not again come to India. In course of time some of the Carmelite fathers whom the Dutch had compelled to quit, quietly returned and worked among the Syrian Christians under Bishop Chandy. In the case of European Missionaries' expulsion by the Dutch some other native Latin priests in India were also consecrated as Bishops. But all native Bishops were succeeded by the Europeans when

they were tolerated by the Dutch to come to the 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 Salgado, a Eurasian (a Portuguese Tuppai) who was a native of Cochin as Coadjutor Bishop instead of a Syrian to Bishop Chandy. D. Raphael was consecrated in 1677 at Calicut by D. Thomas de Castro, a native of Goa, Bishop-Vicar Apostolic of Travancore, Tanjore &c. But disputes having arisen between D. Raphael and Carmelite Missionaries D. Custodius de Pinho, a native of Goa, Bishop-Vicar Apostolic of the Great Mogul was appointed in 1687 visitor Apostolic of Malabar and in 1694 Bishop Custodius was also nominated Vicar Apostolic of Malabar. Afterwards the Carmelites were succeeded as Vicars Apostolic of Malabar.

An Italian Carmelite, Fr. Peter Paul Palma, on September 20th 1696 was appointed as Vicar Ap. of the Great Mogul and Malabar. His predecessor D. Custodius de Pinho nominated 30th April 1669, as second Vicar Apostolic of the Great Mogul and consecrated Bishop at Rome. He was a native of Verna of Salsette in Goa, a Brahmin by race, but an alumnus of the Propaganda College, Rome and died in 1697. His Predecessor Fr. Mathew de Castro of the Oratory of St. Philip Neri nominated in 1637 as Vicar Apostolic of the Deccan, consecrated at Rome and came to India. He was also an Indian priest of the Brahmin race, a native of Divar in Goa. Afterwards he went again to Rome and died there in 1669, 72 years old, in the Propaganda College at which he had been educated. He is considered to have been the first Vicar Ap. of the Great Mogul. All the native Indian Bishops were succeeded by the Europeans.

From the arrival of Fr. Peter Paul titular Archbishop of Ancyra, dates a great change in the prospects of the Carmelite Mission on this coast. He was a son of Prince Palma and his mother was a sister of Pope Innocent XII, of the noble family of Pignatelli in Naples, who was Pope from 1691 to 1700. Fr. Peter Paul came to Malabar in 1671. The Emperor Leopold I. of Austria appointed him Ambassador at Courts of the Great Mogul and of the Kings of Persia and India. Thus when in 1696 he became Vicar Apostolic, he was a man well known in Europe and his uncle was Pope. Through the good offices of the Emperor Leopold I. Fr. Peter Paul obtained from the Senate at Amsterdam a decree, dated 1st April 1798, permitting one Bishop and twelve priests of the Carmelite Order, being Italians, Germans or Belgians, to reside in the territory but not in the town of Cochin. In accordance with this arrangement, which cancelled the expulsion of 1663, every Carmelite Bishop who came to this coast throughout the eighteenth century sent to the Dutch authorities in Cochin town his Bull of appointment and obtained from them permission to reside at Verapoly. Also in return for this concession to the Carmelites, the Dutch Government obtained from the Emperor Leopold a toleration of the Calvinist religion in Hungary. These Mutual concessions, however, in no way applied to the Portuguese. Dom Pedro Pacheco in 1694 was consecrated Bishop of Cochin and in 1699 arrived at Cochin. He was expelled by the Dutch and took refuge in the English settlement of Anjengo, whence he attempted to exercise jurisdiction over his flock of Latin Catholics.

Fr. Peter Paul died on January 4th 1700 in the Franciscan Convent at Surat and in his place another Carmelite, Fr. Angelus Francis, was appointed Vicar Apostolic of Malabar. There was a difficulty in finding a Bishop to consecrate Fr. Angelus Francis. The Portuguese Archbishop of Goa, Dom Fr. Augustine da Annunciacao, and Dom Peter Pacheco, Bishop of Cochin refused to consecrate him, as they considered his appointment to be an infringement of the right of patronage held by the King of Portugal. In this emergency the Carmelites made use of a Chaldean Bishop Mar Simeon who had arrived from an unexpected quarter. The Syrian Christians, on the death of Bishop Chandy, had once more sent an application to the Chaldean Patriarch to send them a Bishop. Years passed and at last the Patriarch sent Mar Simeon, Archbishop of Aden, who had been rescued from a Mahomedan prison by the Capucin Missionaries in Arabia. Mar Simeon arrived at Cochin, whom Carmelites requested to officiate for the consecration ceremony, and on May 22nd 1701, in the Syrian

Church at Alengat he consecrated Fr. Angelus Francis as Bishop, a curious episode in the history of Roman Orders. (*Mackenzie Trav. Man. II. 187-190*). Fr. Paulinus a S. Bartholomaeo, an Italian Carmelite in his history *India Orientalis Christiana, Rome 1794* p. 78-79 says :- *Eum (Angelum) nec Archiepiscopus Goanus, nec Episcopus Cochinesis Petrus Pacheco Jurispatronatus Lusitani accerrimi et tenacissimi defensores consecrare volebant*".

This Mar Simeon had instructions from his Patriarch and Pope to take charge of these Christians as it is seen from his letter sent to the Syrians of Malabar. The Syriac letter of Mar Simeon dated Surat 5th March of the Greek or Seleucian year 2012 corresponding A.D. 1701 is as follows :-....."I have come from Mar Elia, Patriarch of the East whose glorious See be preserved Amen. First I went to Jerusalem and thence to great Rome, to Spain and Portugal, whence I came to the city of Goa, where I made inquiry about you and was told that those whom I sought were not there and that I should find them at Surat. So I went there but did not find any of you, and yet I saw a Jew who had with him a letter from you, I took and kissed and read the letter and was very much pleased and asked him where these Christians should be and he told me that I would find them in the Cochin State...."

The original letter with a portuguese version is conserved in the archives of Puthenchira church, which for its authenticity on 8th Sept, 1702, was testified and sealed by Dom John Ribeiro, S.J. Archbishop of Cranganore, who well-versed in the syriac had read it. But at that time the Carmelite Missionaries were in friendship with the Dutch authorities of Cochin, and Mar Simeon was not allowed by the Dutch to remain in Malabar. It is said also that Mar Simeon was persuaded by the Carmelites to quit this coast and was sent to Pondichery where he lived with the Capucin Fathers. Mackenzie says:- "The following curious entry is in the register of burial in the church of our Lady of Angels, Pondichery:-

"Today, the sixteenth August 1720, I have buried in our Church of Our Lady of Angels, Monseigneur Simeon, Chaldean Archbishop of Aden, who, this morning, wishing to draw water from his well to wash his face, unfortunately fell in and there was drowned, there being nobody to help him except a child of six or seven years, who then was asleep and when not asleep was not able to help. The accident happened about five o'clock in the morning. He was a native of Diarbekir, the Capital of Mesopotamia and lived here for the last twenty years, having come here from Rome, by Spain and Portugal, whence he passed to Goa, from Goa to Surat and from Surat he came in company of Fr. Francis Mary of Tours to Cochin and Verapoly, where he consecrated the bishop who was a Carmelite Father named Padre Angelo, who had received from Rome his bulls to be Bishop of Verapoly. He came here to Pondichery, not being able to enter the interior (la Sylvie) to enter which by the order of his Catholic Patriarch Mar Joseph he had undertaken so long a journey, because of some difficulties which they set up for him with the Government of Cochin, seeing which he determined at last to come here, where he had died as said above. R.J.P. He has been buried in our choir in the middle". (*Trav. Man. II. 190-91*) *Fr. Spiritus de Tours Capucinus Miss. Ap. (Parochus)*

As Mar Simeon being one morning found dead in a well at Pondichery it was a thing that tended the Syrians to awaken suspicion respecting the cause of his death. Fr. Norbert an Italian Capucin Missionary of Pondichery and a contemporary writer in his '*Memorie Storiche*' on the '*disputed Malabar Rites*' printed at Rome in 1744 for Pope Benedict XIV narrates that (Tom. I, pp. 350-353, and Tom. II, pp. 117-125) this Mar Simeon was not so much pleased to reside at Pondichery with the Capucin Fathers, while the Jesuit Missionaries seemed to be more favourable to him than the former. The same author says that Mar Simeon with his own money built the church at Ariankupam, one league from Pondichery. He describes also Mar Simeon as saying, in the church at Pondichery, Mass which was served by his Malabar Christian servant with his turban on his head and it was turned by somebody at the church which act displeased to Mar Simeon &c.

When the news of Mar Simeon's detention reached Babylon the

same Patriarch Mar Joseph Elia, who sent Mar Simeon, sent another Bishop named Mar Gabriel to Malabar where he arrived in 1708. He had in 1704 sent to Rome a profession of Catholic faith, which profession, as some writers think, was rejected by the Holy See as insufficient. After his arrival here when in Changanachery, on 5th October 1712 he made another profession at the hands of the Carmelite Missionaries. Mar Thoma IV, Archdeacon of the separated Syrians did not agree with Mar Gabriel. However some Churches from the party of Mar Thoma joined Mar Gabriel who generally resided at Cheriapally in Kottayam where he died in 1731 and interred there. The Jacobites held him in great veneration solemnly celebrating his annual commemoration till 1875 the year of the arrival in Malabar of Mar Peter Ignatius, Jacobite Patriarch of Antioch who prohibited it.

By a Brief of Pope Clement XI, dated December 5th 1701 Dom John Ribeiro, S.J.; was appointed Archbishop of Cranganore. On this occasion, instead of sending a circular, the Carmelite Bishop, Angelus Francis assembled his flock at Verapoly and preached to them from the pulpit with tears in the eyes but without episcopal insignia that his own jurisdiction had ceased and that they must now obey Dom Ribeiro S.J., Archbishop of Cranganore. By the conspiracy of somebody on June 20th 1704 some of the Syrians held a meeting to protest *Padroado* and they sent to Rome a petition in which they said that they were more inclined to the Carmelites than obey the Portuguese. The Dutch authorities also opposed the return of the Portuguese Archbishop and "wrote letters to the neighbouring Rulers to refuse all access to the Jesuits". Pope Clement XI, on Jan. 15th 1707, wrote to the King of Portugal, acquitting Bishop Angelus Francis of any blame in the matter and asking the King to use his influence with the States General of Holland to remove the obstacles which hindered the Archbishop Ribeiro S.J., from taking charge of his diocese of Cranganore. Apparently the Dutch were obstinate, for Pope Clement XI, by a decree dated March 13th 1709, extended the jurisdiction of Bishop Angelus Francis over the diocese of Cochin and Cranganore, and the Pope gave as the reason for this action that the Dutch refused to tolerate Portuguese bishops and that the Christians threatened to return to their schism rather than obey them. Upon this Archbishop Ribeiro retired to Ampalakatt in the territory of Zamorin of Calicut, where he was out of the power of the Dutch, and there he carried on his work. (*Trav. Man. II. 191-192*)

A LIST OF THE BISHOPS - VICARS APOSTOLIC OF MALABAR

1659-1663	Fr. Joseph of St. Mary de Sebastiani C.D.; (Italian) Commissary Apostolic of Malabar.
1663-1687	Mar Alexander de Campo (Parambil) Syro-Malabarese, first Vicar Apostolic of Malabar.
1677-1694	Dom Raphael Figueredo Salgado, Malabar-Parunghi, Co- adjutor to Mar Alexander.
1695-1696	Dom Custodius de Pinho, Goanese, Vic. Apost.
1696-1700	Fr. Peter Paul Palma, C.D., Italian Vic. Apost.
1700-1712	Fr. Angelus Francis, C.D., Italian Vic. Apost.
1714-1750	Fr. John Baptist Multedi, C.D., Italian Vic. Ap.
1734-1735	Fr. Innocent Von Kollonitz of St. Leopold, C. D., Hungarian, Coadjutor renounced before consecration.
1746-1748	Fr. Innocent of the Presentation, C. (Colonian) Coadjutor.
1750-1773	Fr. Florence of Jesus Nazarene, C.D., Pole, Vic. Apost.
1775-1780	Fr. Francis of Sales, C.D., Bavarian, Vic. Ap. recalled.
1780- "	Fr. John Mary of St. Thomas, C.D., Italian, Vic. Ap. cancelled before consecration.
1780-1784	Fr. Charles of St. Conrad Vanischt, C.D., Flemish, Administrator Apostolic.
1784-1802	Fr. Aloysius Maria, C.D., Roman, Vic. Apost.
1803-1816	Fr. Raymond of St. Joseph, C.D., Italian, Vic. Apost.
1817-1821	Fr. Peter d'Alcantara Ramazzini, C.D., Italian, Vic. Ap. of the Great Mogul, Bombay, Administrator of Malabar.
1821-1828	Fr. Miles Prendergast, C., Irish, Vic. Apost. recalled.
1828-1831	Fr. Maurellius Stabilini, C., Italian, Vic. Apost. recalled.
1832-1844	Fr. Francis Xavier Pescetto of St. Anne, C.D., Italian,

- Vic. Apost.
- 1844-1852 Fr. Ludovico Martini of St. Teresa, C.D., Italian, Vic. Apost. recalled.
- 1852-1868 Fr. Bernardin Baccinelli of St. Teresa, C.D. Italian, Vic. Apost.
- 1868-1887 Fr. Leonard Mellano of St. Luis, C.D., Italian Vic. Apost.
- 1877-1887 Fr. Marcelline Berardi of St. Teresa, C.D. Italian, Coadjutor. Both were relieved and the Syrian Missions were given to others. By the establishment of the Hierarchy in India in 1886 Mons. Mellano became Archbishop of Verapoly and at his death in 1897 his Coadjutor, Archbishop Fr. Bernard of Jesus Arguinzonis, C.D., a Spaniard, succeeded him.
- 1887-1896 Dr. Charles Lavigne, S.J. a French, Vic. Ap. of Kottayam.
- " " Dr. Adolphus E. Medlycott, a Eurasian of Irish descent and a Propagandist, Vic. Ap. of Trichur. Both were relieved in 1896 and native Syrian Bishops were granted to the Syrian Catholics of Malabar. Lately Dr. Lavigne became Bishop of Trincomalie, Ceylon.
- 1896- Mar Mathew Makil of Kaipuzha, Vic. Ap. of Changanacherry.
- " Mar Luiz Pareparambil of Pulinkunnu, Vic. Ap. of Ernakulam.
- " Mar John Menachery of Narakel, Vic. Ap. of Trichur. These Syrian Catholic Bishops have now (1910) governed their Churches for 14 years. We pray God to grant them yet a long lease of life and to crown all their efforts with success.

The Apostolic Delegates and Commissaries of India sent by the Popes of Rome.

- 1288-1290 Fr. John de Monte Corvino, Italian, sent by Pope Nicholas IV.
- 1320-1330 Friar Jordanus, a French Dominican Bishop... by Pope John XXII.
- 1348-1350 Fr. John de Marignoli, O. Min., Italian, by Pope Clement VI.
- 1542-1553 St. Francis Xavier, S.J., a Spaniard, by Pope Paul III.
- 1552-1560 Fr. Ambrose, Italian, Dominican Bishop, by Pope Julius III.
- 1657-1663 Fr. Joseph Sebastiani, C.D. Italian Bishop, by Pope Alexander VII.
- 1861-1862 Monsignor Salvator Saba, Italian, by Pope Pius IX.
- 1876-1877 Mons. Leo Meurin, S.J. a Prussian, (then Vic. Ap. of Bombay) by Pope Pius IX.
- 1877- Mons. (later on Cardinal) Ignace Persico, O. Capucin, Italian, by Pope Pius IX.
- 1885-1887 Mons. (now Cardinal) Antony Agliardi, Italian, by Pope Leo XIII.
- 1887-1891 Mons. (later on Cardinal) Andrew Aiuti, Italian, by Pope Leo XIII.
- 1891- Mons. Ladislaus M. Zaleski, a Pole, Delegate Ap. of India, now resides at Kandy.

SOME NEW PUBLICATIONS.

The following is a list of some recent publications on the Syrian Christians of Malabar from 1900 to 1910.

1. *Christianity in Travancore* by Mr. G.T. Mackenzie (a Catholic) British Resident in Travancore and Cochin, Trivandrum 1901.
2. *Saint Thomas the Apostle* of the Syrian Christians of Malabar by M.I. Philip (a Jacobite) Kottayam 1901.
3. *Biografia di Mons. Fr. Leonardo Mellano* Archbishop of Verapoly, by Sac. D.M., Dogliani, 1901.
4. *Genuinae Relationes Inter Sedem Apostolicam et Chaldaeorum Ecclesiam* by Fr. Samuel Giamil, Procurator of the Chaldean Patriarch to the Holy See, Rome 1902.
5. *The Cheriapalli Church Case* by E.M. Philip, Editor, Malankara (Jacobite) Edavaka Patrika, Kottayam 1902.
6. *Were the St. Thomas Christians Nestorians?* A Dialogue between Fr. Vanerello and Mr. Raggio, Kottayam 1902.

7. *Church History of Travancore* by C.M. Agur B.A. (a Protestant) Manager, Resident's office, Trivandrum, Madras, 1903.
8. *Some Elucidations* on the occasion of the Rt. Rev. Dr. A. Medlycott's *Article* published in English and Malayalam in "THE VOICE OF TRUTH", 11th and 21st June 1902, by the Rt. Rev. Dom. Matheus de Oliveira Xavier, Bishop of Cochin (now Archbishop-Metropolitan of Goa, Primate and Patriarch of the East Indies), Ernakulam, 1903.
9. *Subsidium ad Bullarium Patronatus Portugalliae* by Dom. Oliveira, Bishop of Cochin &c. &c. Alleppey, 1903.
10. *The Orthodoxy of the St. Thomas Christians* containing a Review of 'Some Elucidations' by the Bishop of Cochin together with Some Vatican Documents (in Latin) and Notes on the Syrian Church in Malabar, by Rev. C.J. George Cathanar, Kottayam 1904.
11. *The Catholicity of the St. Thomas Christians*, containing Some Correspondence and Reviews concerning the Syrian Church in Malabar, by Rev. C.J. George Cathanar, Trivandrum, 1904.
12. *The Origin and Early History of the Syrian Church in Malabar*, by A. Philipose, M.A., a Jacobite, Madras 1904.
13. *India and St. Thomas the Apostle* by Rt. Rev. Dr. Adolphus E. Medlycott, Bishop of Trincomia, London 1905.
14. *History of Christianity in Travancore* contributed by G. T. Mackenzie Esq., I.C.S. (Retired) Late British Resident in Travancore and Cochin, Trivandrum, 1905.
15. *The Travancore State Manual*, by V. Nagam Aiya, (a heathen) B.A., F.R. Hist. S. Dewan Peishcar, Travancore (Vol. II.) Trivandrum 1906.
16. *A Short Life of St. Thomas the Apostle of India* with also an account of the Church in India as Souvenir of the Occasion of the Tricentenary Celebration of the Erection of the (Latin) Bishopric of San Thome de Mylapore with the approbation of Rt. Rev. Dom Theotonius Ribeiro Vieira de Castro, Bishop of Mylapore by F.C.J., Madras 1906.
17. *The Syrian Community* (in Malayalam) by A. Philipose M.A.B.L. (a Jacobite) Kottayam 1906.
18. *The Antiquity of the existing liturgies* (in Malayalam) An Adaptation from "Tracts for the Time No. 63", Kottayam 1906.
19. *The Jacobite Patriarch*, a collection of some Malayalam Correspondence by K.N. Daniel (a Reformed Syrian) Tiruvalla 1907.
20. *Were the Syrian Christians Nestorians?* by Rev. P.T. Geevarghese, a Jacobite, and translated into Malayalam by C.P. Tharakan, Kottayam, 1907.
21. *The Orthodoxy of the St. Thomas Christians* published in Malayalam as a Souvenir of the Sacerdotal Golden Jubilee of His Holiness Pope Pius X. by P. Kurian, Trivandrum 1908.
22. *Libellus Supplex SSmo D.N. PIO X. SUMMO PONTIFICI et Emis Cardinalibus S. Romanae Ecclesiae Oblatus a Sacerdotibus Ritus Syro-Chaldaici Trium Vicariatuum Apostolicorum Malabariae, Occasione Jubilaei Papae, anno 1908.*
23. *A Brief History of the Discalced Carmelite Third Order of the Syro-Chaldean Rite of Malabar* published in Malayalam by Fr. Bernard of St. Thomas, T.O.C.D., Mannanam, 1908.
24. *The Indian Christians of St. Thomas*, otherwise called the Syrian Christians of Malabar, by the Rev. W.J. Richard (a Protestant pastor of C.M.S.) London 1908
25. *Canons of the Synod of Diamper* (in Malayalam) by K.N. Daniel &c. Kottayam 1909.
26. *Ancient Songs in Malayalam of the Syrian Christians of Malabar* by P.U. Luke, Kottayam 1910.
27. *A Synopsis of the History of the Syrian Church in Malabar*, by A Syrian Catholic, Kottayam 1910.

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