

A SYNOPSIS
OF
THE HISTORY OF
The Syrian Church in Malabar

BY
A SYRIAN CATHOLIC.

KOTTAYAM
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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 Muziris. St. Thomas erected seven Churches on the Malabar Coast at Mafinkara (Cranganore), Palur, Kottakaw (Pacuri), 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 Jerrie, S. J. *Thesaurus Rerum Indiarum*, Bordeaux 1618. 2—3, pt. D., P. 339, says that the Apostle founded in the East eight Archbishoprics, of which Malabar was one. St. Thomas, it is believed, baptised 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. Ephraem, 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 Judca 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 Aiga (a heathen) "The Travancore State Manual," Trivandrum, 1906, pp. 130—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. Marshall 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 curious, 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 Chronicl 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 Syrian 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 Cæterior*. (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 original terms and proper names by misunderstanding them namely, *Taltheon* from *Tithaeon*, *Epigasthi* from *Ethipathish*, *Eol*, *El*, *El*, *Ela*, *Ela!* *Ela!* *amma* *saactha*, from *El*, *El*, *amma* *saacton*, *Cuepha* from *Kepa* and so on.

The acts (part II. c. 6) of the Ecumenical Council of Nicea 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, Successores Concilia*) Venice, 1728, Tom II., lib. 2. c. 27. col. 295; *Vr. Samuel Giamil, 'Genuine Relations'* Rome, 1892 p. 278A.

In 845 A. D., a Syrian Christian Colony came to Malabar from the East, under the leadership of a rich Aramean merchant named Thomas Cant of Jerusalem, who traded from the Persian Gulf down to this Coast and settled at Cranganore. The Colony was gathered from Bagdad, Nimveh 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 *Sacram Eucharista Apostolorum*; and so they are called even to-day Syrian Christians. The Malabar Church henceforward was especially professed even by heathen Kings of Malabar from whom Thomas Cant obtained many honours and royal privileges for the Christians, *vide Travancore State Manual* II. p. 128.

Some writers think that St. Thomas the Apostle brought the Syrian liturgy into India. To verify this assertion, no difficulty must be supposed; i.e. the Apostle might have had a determination to observe everywhere the liturgy in the Syrian, or the people of India might have known the Syrian, for it is clear that a father of these left Christians can be proved to cause the other liturgical writers and liturgies held then in the days of the Apostle. This was not denied in the last edition provided in these places, where the Apostle, when he saw in the light of the Gospel and the Spirit was unknown to the people of India. A recent writer (*V. J. A. de S. J. San Thomas the Apostle of India, Malabar 1906-1912*) says—“They (Indians) went on for a century or more peacefully in their own churches with the simple Dravidian language and their own local priests. But gradually the Persian Christians who settled in these parts substituted their own

liturgical formularies for the Dravidian liturgy, explaining that Syrian was the language of our Lord himself, and that St. Thomas himself framed their own liturgy in his own language the Syrian. 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 599 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 *Nazaranis*, was given to the primitive Christians in the early centuries. It originated from the derision of the Jews who called the Christians *Nazaranis*, as Jesus was from Nazareth and called 'Nazarenes'. The Syrian Christians are also called *Mapilas*. The term *Mapila* is a compound Malayalam word *Ma* (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 *Cathwars*, which is also an abbreviated form of the Malayalam words *Carthan* Governor and *Nathar* (Lord) i.e. governing *Abana* and *Mar*. The term *Abana* in Syriac means our Father and *Mar* means my Lord, which are titles of respect corresponding to *Dominus* in Latin, *Monsigneur* 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 Pius Papa*, *Mar Michael*, *Mar Joseph*, etc. (*vide The Madras Catholic Directory for the year 1910. page 284-5-6-7*)

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 jurisdiction of the Bishops of Latin Rite, having cut off their relation with the Chaldean Catholic Patri-

arch 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 him-self says:—"And these latter (St. Thomas Christians) are the masters of the public weighing office (*Qui habent stercora p-nderis 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". (*Evening 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 Diaper. 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". (Wedding'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 Ceyl Comorin on the south and southwest of an old Church called Tomaypall or Thoma—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 coconut oil for lighting the lamps in the Church at Kumari Mutton. 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 Mutton and Kovalam, and the tithes of fish caught in or brought to these harbours. The exemption of the left hand and right hand tax (idankal valankal panam) and other imports of all sorts and thence 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 Paimkuni in Kollam era 701 the sovereign who flourished as the senior member of Jayatunkanada was pleased to issue orders to the party of Muttakankkan and Haya-kankan, (i. e. the senior member and junior member of the Hinda 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 Alphense 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 viceries gained by Albuquerque were formally reported at Rome, Pope Leo X. held a solemn thanksgiving 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 thraldom 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 Adrian 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. 140-156; Mackenzie 10-50; Cfr. Jes. Indus *Novis Orbis*, Basilee 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 Vardema who passed down the Malabar Coast about 1505, gives us a glimpse of the country. At Kayenkalam, 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 430 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 889 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. Cong. 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 Daa and Mar Thomas were consecrated as Bishops by Catholics of Labyrinth, 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. (Chronicle of Albericus, Helinando, Nauclero, Gesta Calixti II. Papae, Vetera Analecta Mabillonii 468; Le Quien II. 1275, Raulin Historia Ecclesiae Malabaricae. Rome, 1745 p. 435)

(6) Dr. Oliveira, Bishop of Cochin in his 'Some Elucidations' (Ernaclum 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 obe-

diently to all the rites and customs of our Holy Mother the Roman Church". (Cleridge, S. J. Life and letters of St. Francis', London II 82) Latin Edition Apud Tursellin, Epist. S. Franc. Nav. p. 74 edit. Rom. an. 1595. Original Spanish is found in the collection Pombal, cod. 329. 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 maintained 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. Shaon 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 Nuncio 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—36)

(7) From 1555 to 1597 the Malabar Church was governed by the Chaldean Bishops Mar Elias, Mar Joseph and Mar Abraham who were sent to Malabar by Mar Abdjesus Catholic Patriarch of Assyria with the special approbation of Popes Julius III, Pius IV, Pius V, Gregory XIII and Sixtus 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 'Genuine Relations' Rome 1902 pp. 69—103; 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. 1890 and submitted to T. Ramu Row Esq. the then Dean of Franganore, 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 'sanctioned 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 the regions 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 Trivigno S. J. Bishop of Malavi, Vicar Apostolic of Kottayam.
- † Adolphus B. Mellycott Bishop of Tricomia, Vicar Apostolic of Kottayam.
- † Fr. Marc-Elieus 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 'Genuine Relations inter Scdam Ap. et Chalæcorum 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 Abdjesus, Patriarch of Babylon, makes mention of Mar Abraham, the Chaldean Archbishop of the Syrians in Malabar,

of his arrival, viz. in Rome, diligently writes him to divide the Malabar Sea 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. 1555, 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 Sea 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 23 Feb. 1555, addressed to the Bishop of Cochin, strongly exhorts him to see that Mar Abraham is not harassed 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 obstacles.

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. This King supplicably beseeched the Pope to concede indulgence to the Church dedicated to Blessed Virgin Mary and erected by George the Archbishop 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 informs him that he would in no way tolerate the Portuguese to oppress Mar Abraham, and informs him that he has ordered to grant the indulgences requested by the Archbishop 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 order 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 Archbishop of Angamale earnestly beseeching him to recommend the above mentioned Prelates to the Kings of Portugal and Cochin and the Viceroy of Goas as well as to the ordinaries of the Latin Rite residing in India. The petitioner would moreover wish very much that the Holy Father grant a plenary indulgence to those who visit the Church of St. Hermenegilds 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 children among the Syro-Malabar Christians from Angamale in 1578, upon seeing the Roman Pontiff Gregory XIII, say that they from the priors and villages of the Christian are 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 Abdias had sent them Mar Elin and Mar Joseph of whom the latter was kept in prison by the Portuguese. Therefore the Syrians requesting to the

Patriarch Abodjesus, Mar Abraham was sent to them by the same Abodjesus 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 Elias, 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 Simeon, on who a recent and 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 Archdeacon, 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 commands 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. Arathus with 340 companion martyrs in Arabia in the year 545.

3. *Joseph Assemani, Bibliotheca Orientalis, Rome, 1728 IV 89—523* 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. Isaac was Bishop of Nineveh in 593. (*Assemani I. 444*)

5. Sahaduna Bishop of Garnea, 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 Nineveh (*Assemani I. 433*)

9. St. Hormisdas a Persian monk lived (in 630) with illustrious sanctity and miracles (*Giamil 'Genuine Relations' Rome 1902 p. 82.*)

10. Sisinus 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. Gurjel *Elementa Lingue Chaldaicæ Rome 1890 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 Saburgesus 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

inscribed 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 Sulka. *Ann. 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 Sulka as the Chaldean Patriarch the Pope made mention of the former Patriarch Mar Simeon Mama, as 'Bonæ memoriæ' 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 Christians in Malabar is more glorious to the Church than its opponents, as I 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 *Puthankuttucar* (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 *E-kunutticar* (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 Changancherry, Ernaaculam 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 32357 pupils. Among the Monasteries Mamanam 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 news paper called *Nazareni Dipika* and a monthly magazine called *Carmala Kusumanam* are published. And another printing press in Eltharthi in Coch'n 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 23th 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. Geevargese, 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 ever 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 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 Gianni's "Genuinae Relationes" pp. 572, 573, Cod. Vat. Syr. N. XXI. 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 888, 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 "Catholicoi" 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 Tigris 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, Miliesius, 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 'Catholicoi' of Seleucia declared himself independent in 488?

(b) Was it under the reign of the first Jacobite (Catholicoi) Maphuria 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 Naphrian of Seleucia before A. D. 539 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. These 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 (Pstia) 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 Ity Thoman Cathanar. There is a well known story of this Ity 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 Cueneman in 1872. The Missionary proves the fact by many quotations from true authors who are contemporary writers. How can we then trust in the above document of this notorious Ity 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 (Pstia) or in Syro-Chaldaic ?

A DEBUTS.

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.

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|-------|---|
| 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 Demaha and Mar Jacob [1503—1550] |
| " " | 1540, Mar Junabus Joseph. |
| " " | 1555-60, Mar Elia Hormes and Mar Joseph Salaka 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.

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|-------|--|
| 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 Athathalla 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 Athathalla 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 Vasconcellas, 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 Akais Mar Dionysious

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 Præclare* 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, Cochin &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 Doportio Paiscioto, a Portuguese who was that time Vicar General of Cranganore died then under the *Padroado* jurisdiction 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 Ecclesiastic 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 Santuzano (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 *Atlas Lusitana No Oriente*. III. p. 18, edited Bombay 1888 by Pe. Casimiro Christovao de Nazareth-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 Morcira Barbosa a Portuguese (1876). Then come some Goanese priests:— Fr. Benedict de Rozario Genez, Fr. Casimiro Christovao de Nazareth (1877—1884). Fr. Narciso Arcajo Fiadho (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 Christotom 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.