



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

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

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

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

CHAP.
I

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

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

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

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

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

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

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

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

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



mission any Bishop to receive the confession and give absolution.

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

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

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



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

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

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

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

² "The Bishops and other orders in the Church of Rome



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

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

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

*The Doctrine of the Sacrament of Extreme
Unction.*

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

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

³ Called, *Malayalim*.



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

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

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

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



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

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

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

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

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

SESSION III. (*Postponed*).

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

(Postponed)
Articles of
Faith in
fourteen
Chapters.

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

Syrian
Scriptures
and other
books to be



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

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

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

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



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

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

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

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

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

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

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

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

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



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

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

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

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

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

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



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

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

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

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

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



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

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

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

This system of doctrine composed the first decree.

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

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

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

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

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



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

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

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

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

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

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



manded to be translated and added to the Syriac Bible.

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

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

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

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

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

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



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

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

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

remain, viz. Gen. iii. 15, which they apply to the Virgin Mary, instead of Christ, the woman's seed.—Isaiah xi. 10, &c. which they make use of to promote pilgrimages to Jerusalem.—Heb. xi. 21, which they interpret as favouring the Adoration of images.—2 Peter i. 12—15, which some may think seems to give some countenance to the Invocation of Saints." Geddes, p. 135. What other reason can be assigned for their retaining these misinterpretations but that which is here imputed to "other heretics"? *They are made to seem to favour their heresy.* On F. Roz's alteration of Matt. v. 42, he has shown his ignorance of Syriac as well as of Greek, as may be seen by consulting La Croze, Appendix, p. 25.

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

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

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

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



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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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



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

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

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

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

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

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



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

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

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

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



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

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

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

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

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



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

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

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

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

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



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

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

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



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

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

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

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

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

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

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

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

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

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

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

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



HISTORY OF CHRISTIANITY

CHAP.
I.

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

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

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

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



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

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SESSION VII.

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

Of Holy Orders.

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

Holy Orders and matrimony.

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

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



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CHAP.
I.Persons inadmissible
to orders:
celibacy of
the clergy
—simony.

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

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

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

³ 1 Tim. iii. 1—7.

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

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

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

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

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

Decree 5th. After complaining of the careless manner in which many priests recite the public service, they are directed henceforth to be more regular, and to omit no part of the office as recited in the church. If prevented from attending church, they are to go through the whole at home, "either by book, or, where a book is wanting, by beads." They are then instructed how many *Pater Nosters* and *Ave Marias*, to repeat at different parts of the service. "And when these were done, they shall say nine⁵

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



HISTORY OF CHRISTIANITY

CHAP.
I.

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

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

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



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

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

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

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

Decree 20th. Condemns simony² of every

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

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

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

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



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

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

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

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

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

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

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



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

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The Doctrine of the Sacrament of Matrimony.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

Decree 13th. Forbids the heathen practice of Polygamy: and those who, having married again while the first wife was living, shall refuse to return to her, are to be punished "at the pleasure of the Prelate, or of the Holy Office of the Inquisition, to which this doth belong."⁸

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

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

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

⁸ "There are two crimes which both the Inquisition and civil courts take cognizance of, that is, polygamy and sodomy. The civil courts punish both with death, the Inquisition only with penances. This causes, that all who are guilty of either of those crimes, when they apprehend themselves in any danger of being accused of them before the civil judges, do take sanctuary in the Inquisition, where having confessed their fault, and submitted themselves to penance, they are in no further danger; and so by that shift save their lives. Now this politic piece of clemency, for it is no other, quite drowns the noise of all the barbarous cruelties of the court of Inquisition, and alone gains it the reputation of being a much more merciful tribunal than the civil. Geddes, p. 335.



SESSION 8th.

Reforma-
tion of
Church
affairs.

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

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

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

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

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

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

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

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

Decree 8th. Every church is to be provided



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

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

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

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

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

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



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

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

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

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

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

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

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

ness being relaxed by degrees, a gentler discipline followed, about which it is better to be silent than to speak out."

"And so that they may observe the ancient rule of not eating upon a fasting day till after vespers, they have turned the morning into evening, and say the vespers at ten o'clock, that they may go to dinner at eleven." *Ib.* p. 353.

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

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

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

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

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

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

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

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

Decree 23nd. Candles are to be blessed, and in the former decree, as is acknowledged by the learned Valesius, in his annotations on the 6th chapter of the 6th Book of Sozomen." Ib. p. 358.

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



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

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

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

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

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

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

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

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



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

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

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

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

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

"Consecrated to the greatest God.

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

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

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

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

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

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

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

P. BĒBIUS VENUSTUS P. BĒBII VENETIÆ. BĒSISCERIS NEPOS ORETANUS. PETENTE ORDINE ET POPULO, IN HONOREM DOMUS DIVINÆ, PONTEM FECIT EX HS XXC. CIRCENSIBUS EDITIS.

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

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

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

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

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

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

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

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

Pertransire cave, nisi prius dixeris Ave

Regina cœli mater,

Beware of passing through before you have said an Ave

Hail! mother, queen of heaven.

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



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

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

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

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

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

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

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

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

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



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

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

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

Decree 36th. All natives that are poor and of

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

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



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

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

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

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

Decree 40th. The Synod grants to the Jesuits of Vaipicotta, and to those at other principal stations, a general license to administer the sacraments in all the churches ;⁸ except matri-

⁸ This decree in favour of the Jesuits is altogether contrary to the ancient canons of the Roman church ; but it suited the Archbishop's policy. While pretending to provide for the wants of the Syrian church, he was most studious of the interests of Rome, all his decrees being framed with a view to extend and consolidate her dominion in India. Combined with this primary object, he was careful of the temporal concerns of the Portuguese : but without the Jesuits he could have done little for either ; and he showed his gratitude to them for the great service which they had rendered him in the whole business, by granting them this extensive liberty of

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

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

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

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



HISTORY OF CHRISTIANITY

CHAP.

I.

Reforma-
tion of the
manners
and customs
of the
people.

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

SESSION 9th.

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

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

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

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



forbids all such scruples when none but Christians are present.

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

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

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

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

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

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

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

² "Most convents in trading cities lend out money at 5 or 7 per cent., and take as much care to secure their principal, as any usurer whatsoever; so that the distinction of *Lucrum Cessans*, and *Dammum emergens*, will either justify a legal interest in general, or it will not justify the terms, on which convents lend money. But though this decree falls in exactly with the common practice of the Church of Rome, the monks and friars not excepted; yet it plainly contradicts the doctrine of that Church, which is, that all sort of usury is a



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

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

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

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

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

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

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

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

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

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

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

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

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

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

Decree 23rd. All Vicars are required to use

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



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

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

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

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

PROCEEDINGS AFTER THE SYNOD.

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

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

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



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

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

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

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

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

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



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



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



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



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

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

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

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

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

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



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

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

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

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



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

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

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

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



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

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

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

CHAP.
I.

Archbishop
settles some
disputes,
and grants
some dis-
pensations.

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

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

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

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

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

Concluding
remarks.

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

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

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

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



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

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

^s Jer. xv. 19.



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

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



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

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

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

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

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

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

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

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

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

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

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

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

¹ Matt. xii. 43—45.² Heb. vi. 4—6.



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

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

³ Rev. xvii. 5.

⁴ Rev. xviii. 7.

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



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

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

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

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

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

CHAP.
I.

it holds the Infallibility and Universal Headship of the Bishop of Rome. The Greek, Armenian, Syrian, Coptic, and Abyssinian Churches, though in many points far gone from the simplicity and purity of the Truth, are not so entangled; and also possess within themselves the principle and the means of Reformation, when it shall please God to rouse those Churches into action, in their acknowledgment of the Authority of the Scriptures. If a conscientious Roman Catholic, on light breaking in upon his mind, might still be content to hold communion with his Church in the hope of contributing to its reformation; yet he will be certainly led to feel, if light increase, that the rejection of the supreme authority of the Scriptures, and the acknowledgment of an Infallible and Universal Head on earth, are, virtually, a rejection of the authority of the Great Head of the Church in heaven, because it is the substitution of the authority of fallible and sinful man in the place of that of Christ. A conscientious member of other Churches may perhaps with the happiest effect, from the blessing of God, become the means of imparting, in proportion, as he himself receives it, a continually increasing degree of the light of Truth to the members of his own communion: but it is inconsistent with a full acknowledgment of the Authority of the one Sovereign Lord in heaven to hold communion with a Church which virtually denies that authority; and precludes itself, by the very nature of its dogmas, from attempting any effectual reformation.^{7 6}

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

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

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

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

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

CHAP.
I.

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

⁷ Prov. xxiv. 21.



CSL

BOOK V.

CHAPTER I.

MENEZES' VISITATION OF THE DIOCESE.

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

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

CHAP.
I.His general
mode of
proceeding.

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

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

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

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

Commences
at Diamper.

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

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

² Session 8th, Dec. 25.

³ Session 4th, Dec. 1.

their present ritual for fifty years. This they, no doubt, hoped would induce the Archbishop to allow them to retain it: but he, on the contrary, considered it so objectionable, as actually to invalidate the sacrament; and accordingly he re-baptized even the cattanars of the place, as well as the laity. However, to avoid giving offence, he performed the service in private. It has been remarked upon this proceeding of Menezes,⁴ that if he had possessed equal power over all the Churches of the East, wherever the form of baptism might differ from that of the Roman Church, he would have been well entitled to the name that Jerome, in his Dialogue against the Luciferians, gave to the deacon Hilary, whom he called the Deucalion of the human race, because he also wished to re-baptize the whole world, though for very different reasons from those that actuated the Portuguese prelate. Menezes persisted in his determination to tolerate nothing but what emanated from Rome; and herein he did but act in conformity with the assumption of his Church.

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

⁴ La Croze, p. 284.



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

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

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1599.

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

CHAP.
I.

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

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

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

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

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

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

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

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