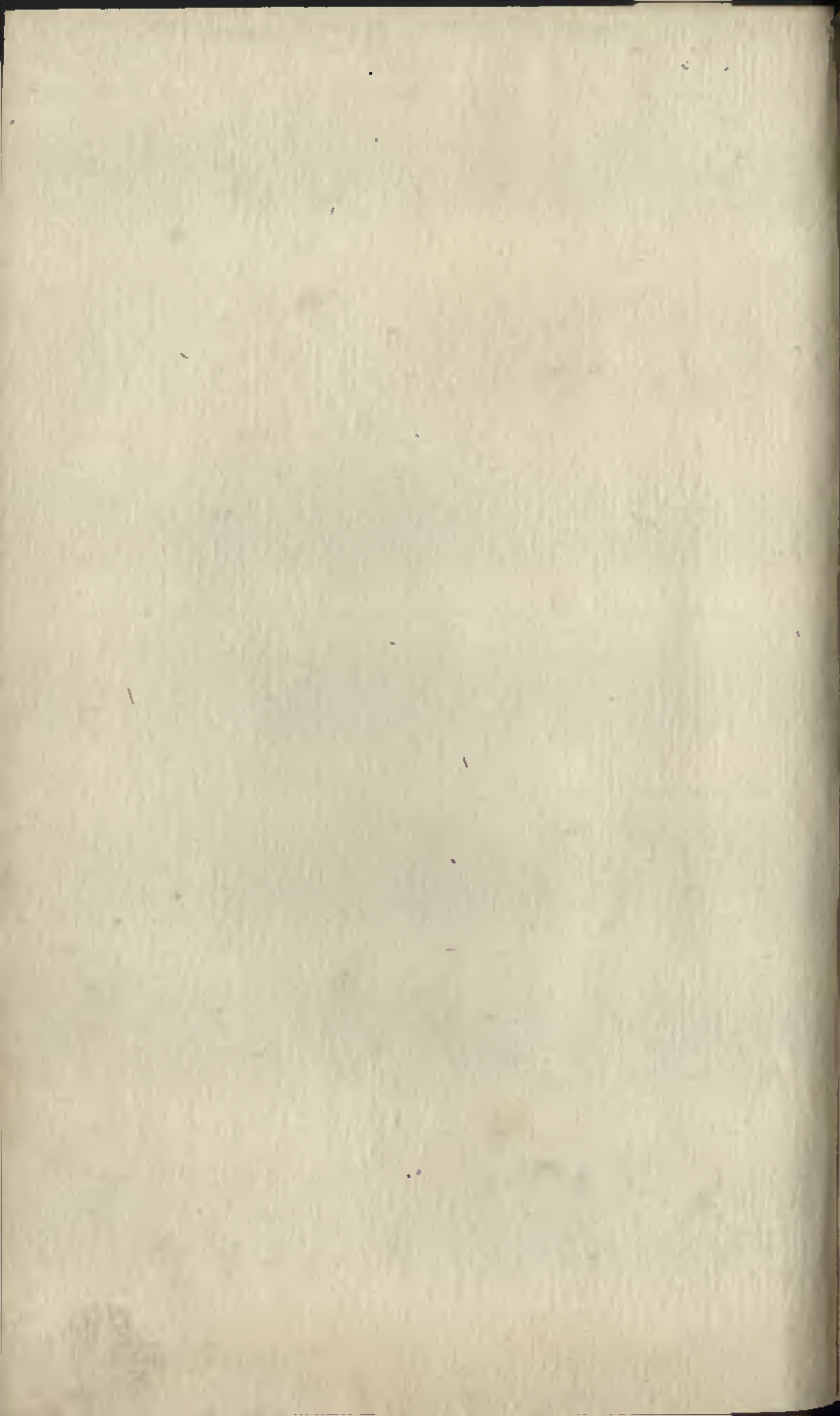


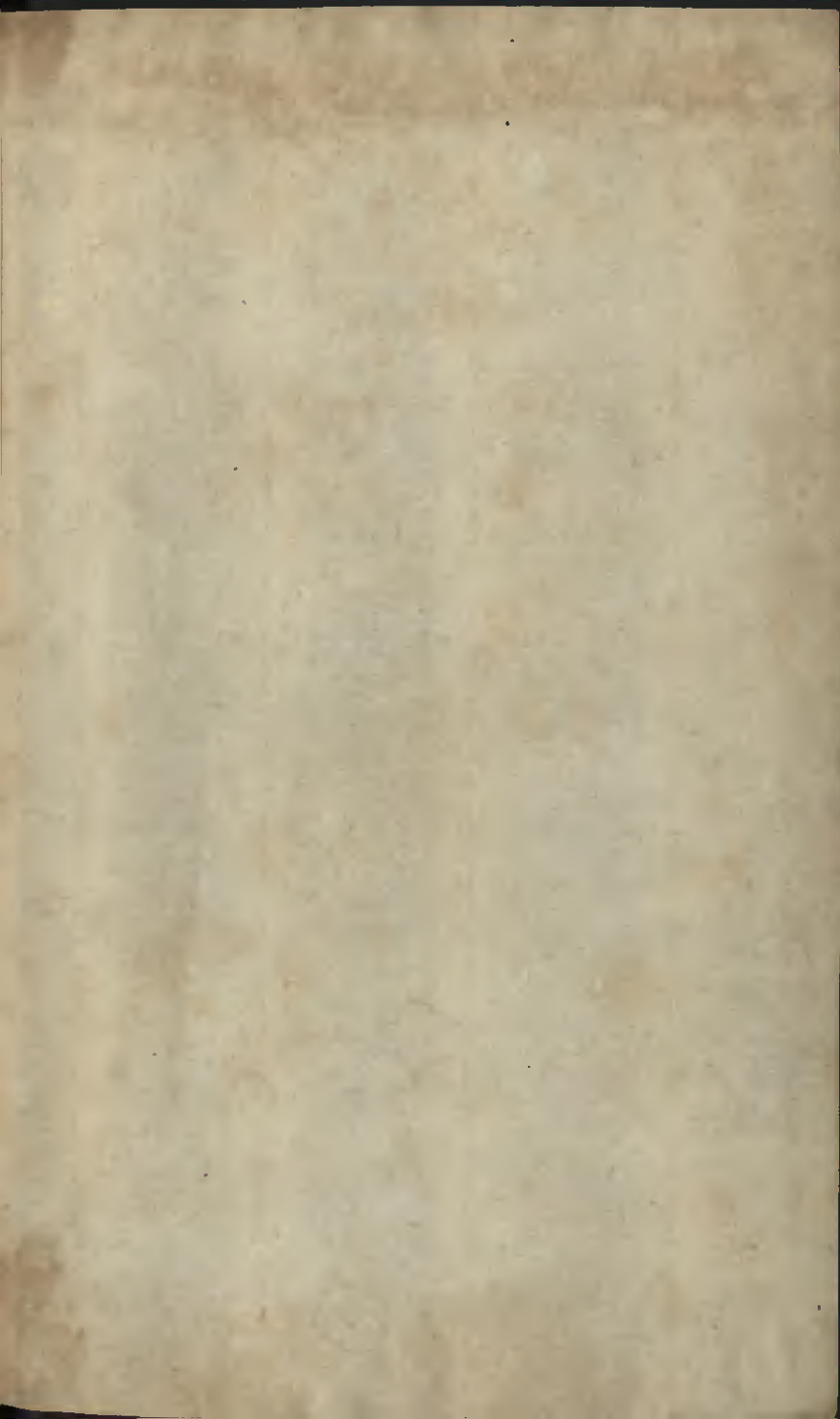
Soares & Mendonça
bat. 35, N^o 469

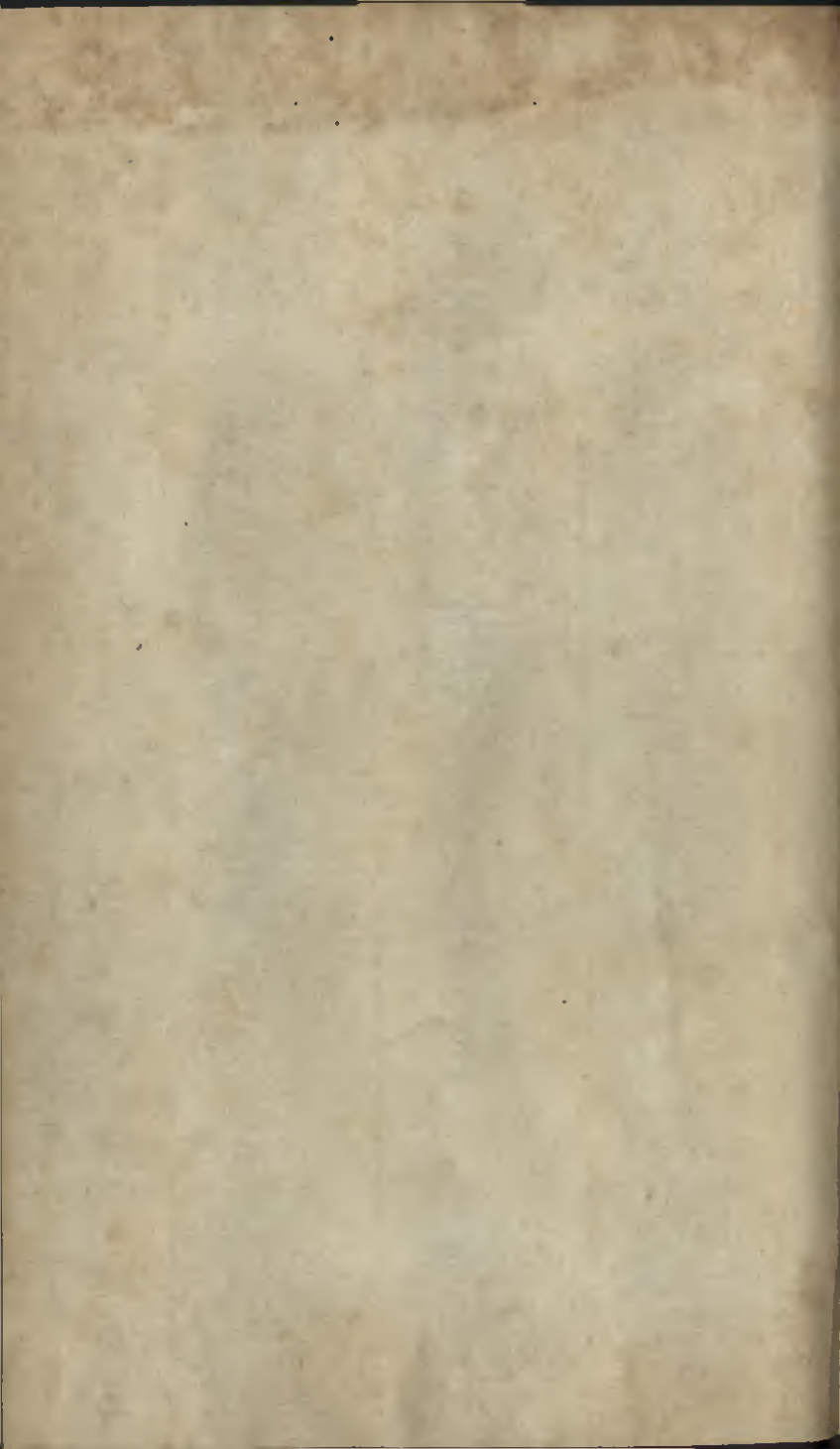
Res

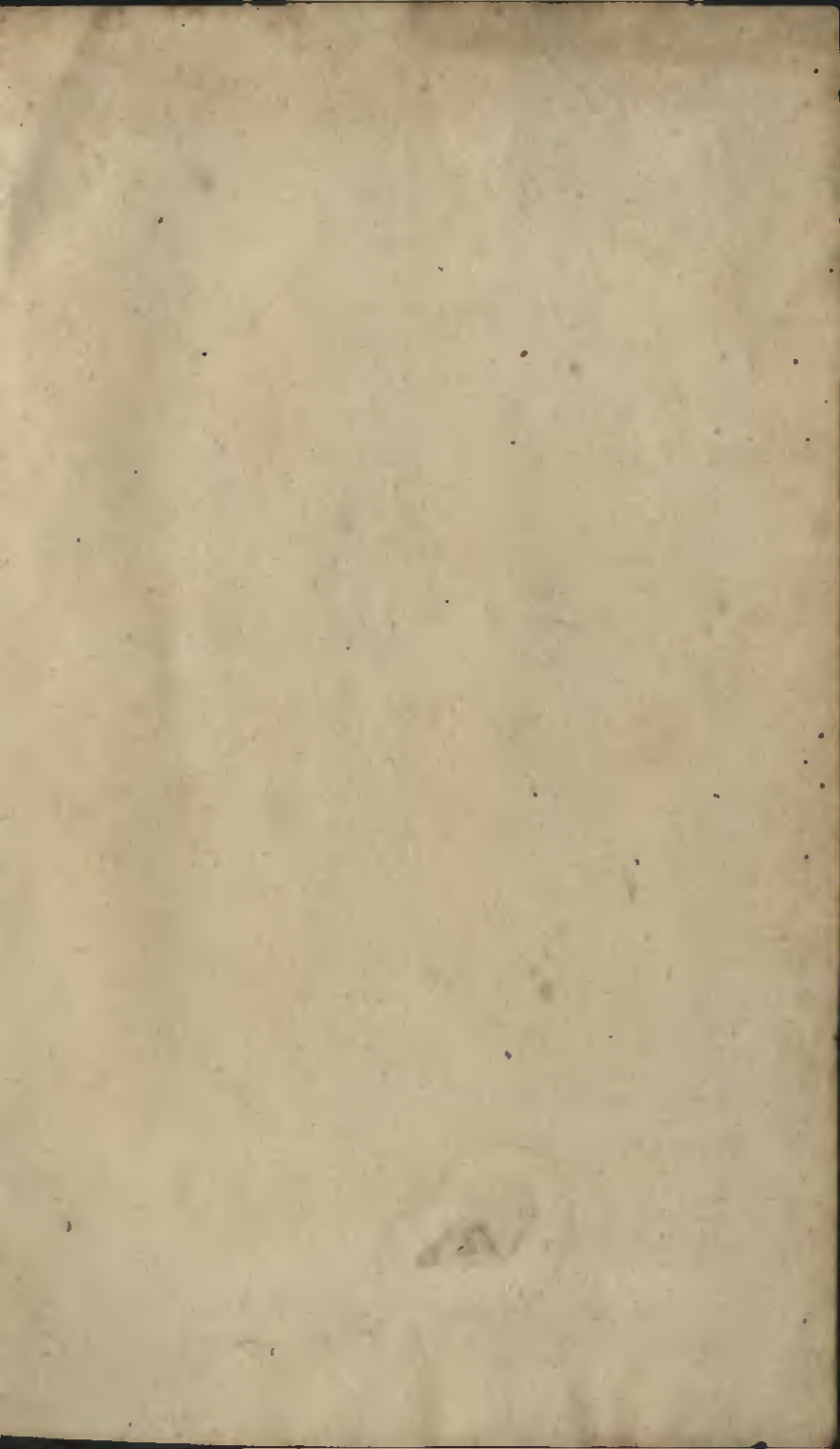
4720

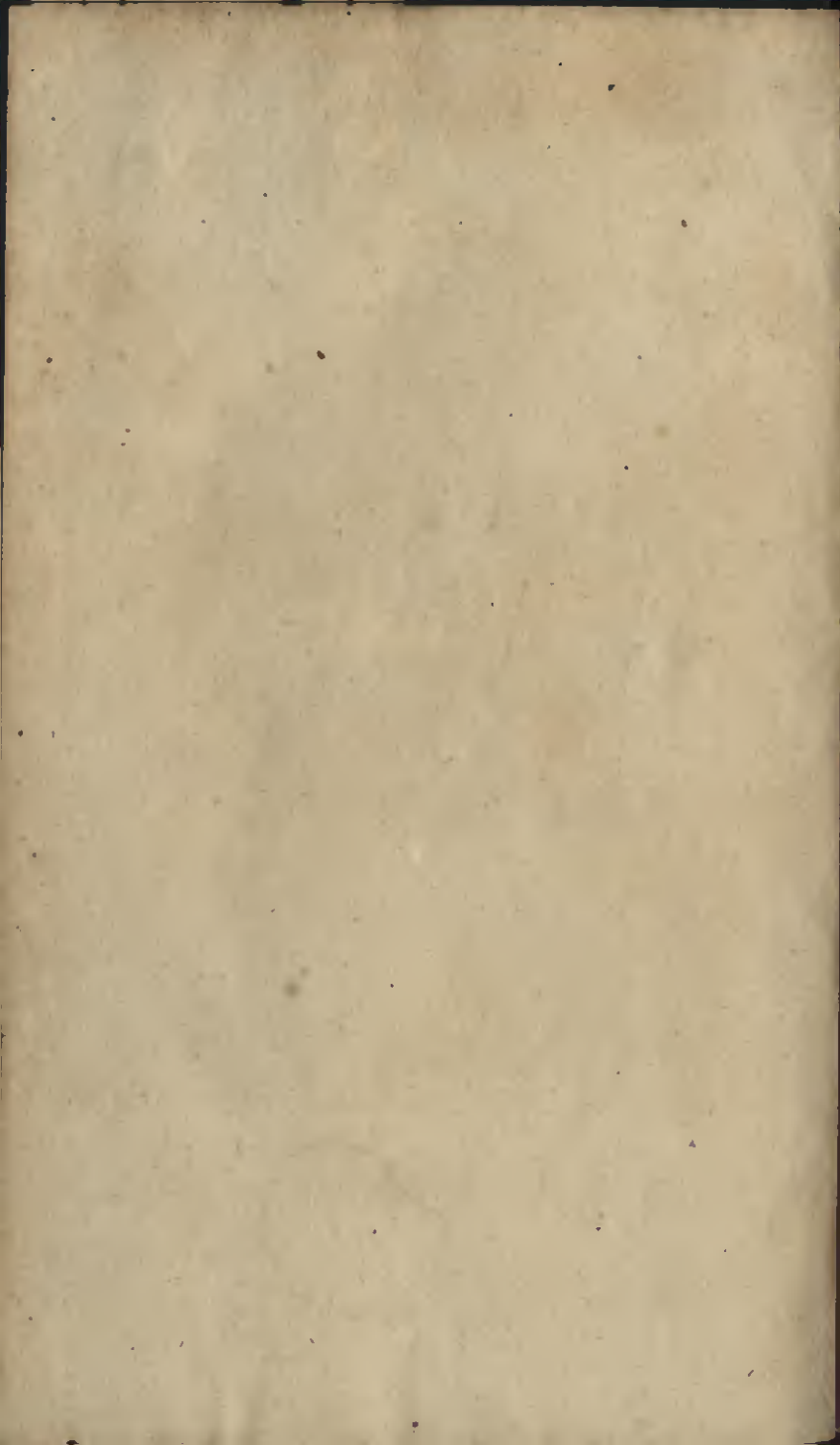












THE HISTORY OF

THE

Imprimatur.

*Geo. Royse, R. R. in Christo
Patri ac Dom. Dom. Johanni
Archiep. Cantuar. à Sa-
cris Domesticis.*

Feb. 12.
169 $\frac{1}{4}$.

THE
HISTORY
OF THE
Church of *Malabar*,

FROM

The time of its being first discover'd
by the *Portuguezes* in the Year 1501.

Giving an Account of

The *Persecutions* and *Violent Methods* of the
Roman Prelates, to Reduce them to the
Subjection of the *Church of ROME*.

Together with the

SYNOD of DIAMPER,
Celebrated in the Year of our Lord 1599.

With some *Remarks* upon the *Faith* and *Do-
ctrine* of the *Christians* of *St. Thomas* in the
Indies, agreeing with the *Church of En-
gland*, in opposition to that of *Rome*.

Done out of Portugueze into English.

By MICHAEL GEDDES, Chancellor
of the Cathedral Church of SARUM.

L O N D O N,

Printed for *Sam. Smith*, and *Benj. Walford*, at the
Prince's-Arms in *St. Paul's Church-Yard*, 1694.

CONTRA

238776

rech 235421.

Res

4720

[Faint, illegible text, possibly bleed-through from the reverse side of the page]

TO THE

Right Reverend Father in GOD,

GILBERT,

By Divine Providence Lord Bishop
of *SARUM*, and Chancellor
of the most Noble Order of the
GARTER.

May it please your Lordship,

WHatever your Thoughts may
be of all that can be called
mine in this Work, I am certain you
will approve of the design I had in
making

The Dedication.

making it publick; which was to satisfy the World, That there has always been a considerable visible Church upon Earth, that never believed the Doctrines of the Pope's Supremacy, Purgatory, Transubstantiation; Adoration of Images, Auricular Confession, &c. To which good End, if this Treatise should any ways contribute (as I am persuaded it must) I am then secure, that for that Reason alone you will pardon any Mistakes I may have made in putting it together; as also the Presumption of inviting you to read it, by prefixing your great Name to it; a thing I should never have ventured to have done, had I not found by experience your Lordship's Candor and Goodness to be equal, to the known exactness of
your

The Dedication.

*your Judgment. I beg your Lordship's
Blessing, and am,*

My LORD,

Your Lordship's most humble
and most obliged Servant,

MICHAEL GEDDES.

A

THE
MICHIGAN
HISTORICAL SOCIETY

OF
ANN ARBOR
MICHIGAN

OF
ANN ARBOR
MICHIGAN

OF
ANN ARBOR
MICHIGAN

OF
ANN ARBOR
MICHIGAN

A

T A B L E

OF THE

Principal Matters contained in the

H I S T O R Y

OF THE

Church of *Malabar*.

A.

A *Bd-Jesu* or *Hebed*, who, p. 13. Sent by the *Chaldean* Bishops with the Submission of their whole Church to the Pope, the Council of *Trent* then fitting, *ibid.*

Abebi, a famous Amazon comes to *Goa*, her Character and Business, p. 43

Aleixo de Menezes, Archbishop of *Goa*, p. 39. desirous to reduce the Christians of *St. Thomas* to the Obedience of the *Roman* Church, and to that end treats with *Jacob*, *Mar Simeon's* Vicar General, p. 41, 42. Writes to

Mar Abraham, &c. *ibid.* Makes the Arch-Deacon of the *Serra*, Vicar Apostolical of the said Diocese, in Conjunction with *Francisco Roz* and the Rector of the *Jesuits* College of *Vajpicotta*, against the Pope's express order, p. 44. Resolves to go in Person to the *Serra*, and why, p. 46, 52. Writes a Letter to the Arch-Deacon, p. 47. Blam'd for imploying the *Jesuits*, makes use of a *Franciscan* Friar to go to the Arch-Deacon, and why, p. 51. His Design upon *Cunabale*, p. 52, 53. Complimented by the Magistrates of *Cochim*, p. 53. He recommends the Business of

* *

Cunabale

A Table of the History.

Cunabulo to them, p. 54. His behaviour to the King of *Cochim*, p. 55. Applies himself to the reduction of the Christians of *St. Thomas*, p. 56. *Paniquais* oppose him, p. 58. His reception at *Vaipicotta*, p. 59. His Sermon and Text, p. 59, 60. Tells them the News of *Purgatory*, p. 60. Resolves to hinder the *Malabar* Christians to pray for the Patriarch of *Babylon*, p. 61. Excommunicates all that do, *ibid.* Causes the *Arch-Deacon* and *Caçanars* to Sign the Excommunication, *ibid.* His obstinacy herein, p. 63. Confirms some Boys at *Paru*, p. 66. Goes to *Mangate* but stayed not, and why, p. 67. Denied Entrance at *Cheguree*, *ibid.* Dehorted from his Enterprize, *ibid.* He discourses to the *Chegureans* of the Pope's Supremacy, p. 70. Received friendly at *Canbur*, and why, p. 71. Sails for *Porcca*, and is kindly received, and why, *ib.* Complimented by the King of the Country, who desires to be admitted a *Brother in Arms* to the King of *Portugal*, p. 72. The *Arch Bishop's* Answer, *ib.* Breaks his Promise, *ibid.* Goes to *Coulson*, and why, 71, 72. Sends to the Captain General to come and demolish it, p. 73. A touch of his Treachery and Cunning, p. 73, 74. His high Posts, p. 74. A Reflection upon him, p. 75. He disappoints the Queen of *Changanate*, *ibid.* Sails to *Cochim*, and why, *ibid.* Goes to *Molandurte*, p. 76. The King of *Cochim* jealous of him,

ibid. The *Arch-Bishop* Excommunicates him, *ibid.* Sails for *Diamper*, p. 78. Designs to confer Orders, and when, *ibid.* Writes to the *Arch-Deacon* to assist at the Solemnity, with the *Arch-Deacon's* Answer, *ib.* Ordains 37 at *Diamper*, p. 79. Goes to *Carturte*, and what happened in the way, p. 80. Gains *Itimato Mapula* and *Itimane Mapula*, two Brothers, to his side, *ibid.* His Answer to the Queen of *Pimenta*, p. 81. A pleasant Scuffle betwixt him and a *Caçanar*, p. 82, 83. Resolves to depose the *Arch-Deacon*, but is perswaded to defer it for Twenty Days, p. 83. Names *Thomas Curia*, a Kinsman of the *Arch-Deacon's*, to his place, *ibid.* Makes another Ordination, p. 84. Intends a Solemn Procession, wherein a Sorcerer undertakes to kill him, but is prevented, p. 84, 85. Invited to the *Nercha*, p. 85. But desires to be excused, p. 86. They send him his Portion home, and what it was, *ibid.* Applauded for his Charity, *ib.* Confirms a great many at *Nagpili*, *ibid.* A Reflection, p. 87. Goes to *Molandurte*, and what happened there, p. 87. The difference between him and the King of *Cochim* touching the Christians of *Molandurte*, p. 87, 88. Returns to *Diamper*, p. 89. Is angry with the Chief *Regidor*, *ibid.* and 90. Preaches, Confirms, and acquaints them with his having excommunicated the *Arch-Deacon*, p. 90. *Carturte*, *Molandurte*, *Diamper*, and several other

A Table of the History.

Other Villages brought under his Obedience, *Ec.* p. 91, 92. Writes a long Letter to the Arch-Deacon, p. 92. Sails to *Narame*, and baulk'd in his design, how, p. 93, 94. Receives the Arch-Deacon's Letter of Submission, p. 94. Orders him to Subscribe ten Articles, p. 94, 95, 96. Goes to *Cochim*, and why, p. 96, 97. Receives advice of the King of *Cochim*'s having begun a War with the *Caimal*, p. 97. Disswades him from it by threats, and what pass'd between them, p. 99, 100, 101, 102, 103. Writes to the King of *Mangate* to force the Arch-Deacon to submit, p. 103. He submits, and is received, but desires to Sign the Articles privately, p. 104, 105. Agreed to, *ibid.* The Arch-Bishop returns to *Cranganor*, p. 107. Composes the Decrees of the Synod, and engages the Princes to assist him thereat, *ibid.* His trick to secure the Major Vote in the Synod, *ibid.* and 108. Father *Simon*'s Reflection upon him, *ibid.* Comes to *Diampier* the 9th of June, and what he did, *ibid.* *Antonio Galvam*, with the help of *Francisco de Castro*, said to convert five Kings in the Island of *Mazacar*, p. 28. He first discovered the King of *Portugal*'s Title to the Clove, *Ec.* *ibid.*

Arch-Bishop: See *Alexo de Menezes*.

Arch-Deacon of the *Serra* declines the Signing Pope *Pius IV*'s profession of Faith, p. 44, 45. which is dissembled by *Dom A-*

leixo de Menezes, p. 45. Assembles a Synod at *Angamale*, and why, p. 45. Afraid of the Arch-Bishop's coming into the *Serra*, p. 47. Subscribes the Creed of *Pius IV.* and why, p. 52. Meets the Arch-Bishop at *Cochim*, p. 57, 58. Wherein he was to comply, p. 57. His Attendance, p. 58, 59. The result of their Meeting, p. 59. Defers to meet the Arch-Bishop at *Vaipicotta*, and why, p. 60. His Speech to the Christians of *St. Thomas*, p. 62, 63. Flings out of the Church of *Paru* in a Passion, and why, p. 66. Shut up in a House at *Cheguree*, denying to see the Arch-Bishop, p. 67. The Arch-Bishop makes him fair Promises, p. 68. Whereupon he perswades the People and *Caganares* to treat with the Arch-Bishop, *ibid.* His Discourse with the Arch-Bishop, and the Arch-Bishop's Answer, p. 69, 70. Pretending himself sick at *Ganbur*, he returns to *Cheguree*, p. 71. Orders an Edict to be published, and why, p. 79. Pretends to submit and Sign Articles, p. 94, 95, 96, 98. but makes delays, p. 98. The King of *Mangate* against his submitting, *ibid.* The Arch-Deacon resolves to throw himself at the Arch-Bishop's Feet, but desires to wait upon him at some other place than *Cranganor*, p. 104. Meets him at *Vaipicotta* in the Jesuits College, and submits, p. 104.

A Table of the History.

B.
Babylon anciently subject to the Patriarch of *Antioch*, p. 16.
 The *Romish* pretences thereto contradicted, p. 17. Of old the *Metropolis* of *Assyria*, p. 18
Bread and the *Cup* deliver'd into the hands of Priests to be Ordain'd, not essential to Orders, p. 34. Council of *Florence* in the same Error, *ibid.* Condemned by all, particularly by Cardinal *Lugo*, *Becanus*, and *Morinus*, p. 34, 35, 36, 37. Fallibility of the *Roman* Church inferr'd from hence, p. 35

C.
Caganar, the Oldest warns the Arch-Bishop to leave *Diamper*, p. 79.
Caganares abjure the Patriarch of *Babylon*, and reconcile themselves to the Church of *Rome*, p. 83
Caimal of *Angamale* waits upon the Arch-Bishop, who presents him, p. 106, 107.
Cartiarte, High Mass perform'd there with Music, which put the *Caganares* and People quite out of conceit with the *Roman* Worship, p. 80, 81.
Catalogue of the Viceroy's of the *Indies*, p. 110. And of the Prelates, Bishops, and Arch-Bishops of *Goa* and Bishops of *Cochim*, p. 111, 112,
Cheguree, the Inhabitants thereof Article with the Arch-Bishop, p. 70
Christians introduce the use of

Artillery amongst the *Malabars*, p. 3
Christians of *St. Thomas* send their Sons to the College at *Cranganor* where they are instructed after the *Roman* Way, p. 9.
 Proves ineffectual to the reducing of them, p. 10. Enraged against the *Latins*, p. 46. Two Jesuits narrowly escape being murdered by them, *ibid.* The best Fire-men in the *Indies*, p. 58. Enrag'd at the Arch-Bishop's Excommunication, p. 62
Church of *Mangate* fill'd with Household Goods and Women, and why, p. 67
Clement VIII. his Briefs against *Mar-Abraham*, p. 40.
Cochim, King thereof griev'd at *Dom Aleixo's* design upon *Cunahle*, endeavours to dissuade him from it by Stratagem, p. 54, 55. without success, *ibid.* whereupon he makes War upon the *Caimal*, and why, *ibid.*
Coulaon, a Fortrefs belonging to the *Portugueze*, p. 71.
Crusado Bull brought into the *Indies* by *Francisco Faria* a *Dominican* Friar, p. 44.
Cunahle a strong Fortrefs possess'd by *Mahometan* Pyrates, p. 52

D.
Dominicans build a Fortrefs at *Solor*, and Garrison it, p. 27.

E.
Elias pretended Patriarch of *Babylon*, his Disgrace, p. 14. Sends his pretended Arch-Deacon to

A Table of the History.

Rome with a Book and Letter, *ibid.* The Contents of the Letter, *ibid.* Cajals Pope Paul V. with a Story of his own making, p. 15. which is contradicted by the 23 Canon of the Council of Nice, p. 16.

Eugenius the IV. how he supported his Reputation, p. 14.

F.

Fernando Vinagre, a Secular Priest, commands a Squadron, &c. p. 27.

St. Francis destroys a whole Fleet of Jores for the Portugueze, the Manner how, p. 42, 43.

Francisco Rox, a Jesuite, made Bishop of the Serra in Room of Mar-Abraham deceas'd, p. 44. his Speech to the Arch-Bishop, p. 84.

G.

Gemulio, who, p. 28. his Speech, *ibid.* & seq.

George: See Arch-Deacon.

Gregory the XIII. Issues his Briefs against Mar-Abraham, 32. A Provincial Council call'd there-upon at Goa, *ibid.*

H.

The Hidalcaon's Letter to the Portugueze Vice-roy, p. 24, 25, 26, 27.

I.

Jacob, Mar-Simeon's Vicar General refuses to comply with Dom Aleixo de Menezes Arch-Bishop of Goa, p. 42.

** 3

Jesuits afraid of the Christians of St. Thomas, p. 46. their ill requital of Dom Aleixo de Menezes, and wherein, p. 48, 49. Reflection on their insincerity, p. 50.

M.

Malabar its beginning and Latitude, p. 1. the Divets Kingdoms thereof, *ibid.* the Princes thereof of Heathens, *ibid.*

A Malavar Christian Boy beat by their Priests for naming the Pope in his Prayers, p. 50.

Manuel de Faria his Character of Arch-Bishop Menezes, p. 74.

Mar Audixa, Patriarch of Babylon, p. 11.

Mar Abraham succeeds Mar Joseph as Bishop of the Serra, p. 18. Sent Prisoner to Rome, but escapes, p. 20. Goes thither voluntarily, &c. His treatment at Venice, &c. p. 21. Expects a quiet Possession of his Bishoprick, p. 30. Tricks us'd by the Portuguezeto detain him, *ibid.* Confin'd to a Convent, p. 31. Escapes to Malabar, and how, *ibid.* Professes himself a Romanist still, p. 32. Repairs to the Council, and once more abjures, p. 33. Sends the Heretical Books of his Diocess to be burnt, &c. *ibid.* The Council ended, he returns to his Bishoprick and recants, p. 37. His Letter to the Patriarch of Babylon, &c. 37, 38. Receives Mar Simeon as his Coadjuror, p. 38. Who opposes him, *ibid.* He openly owns the Chaldaan Faith, 40. Bed-rid, p. 41. Sends

10

A Table of the History.

- to *Babylon* for another Coadjutor, but hinder'd by the Diligence of the Arch-Bishop, *ibid.* His Death, p. 44.
- Mar Joseph*, Bishop of the Christians of *St. Thomas*, p. 11. Taken Prisoner and sent to *Portugal*, &c. p. 12. Finds favour with the Queen Regent, and is sent back, *ibid.* Promises to reduce his Diocefs to the Roman Obedience, *ibid.* Returns to *Goa*, p. 19. Denies to preach the Roman Doctrines in his Bishoprick, *ibid.* and pretends revelation for it, *ibid.* For which the Arch-Bishop is angry with him, *ibid.* His Bishoprick divided, p. 20. Complains of *Mar Abraham* to the *Portuguese*, *ibid.* Professes the same Doctrines he abjured in *Portugal*, p. 22.
- Mar Simeon*, Patriarch of *Babylon*, p. 18.
- Another *Mar Simeon*, *Mar Abraham's* coadjutor, inveigled by the *Franciscans* to go to *Rome* for Orders, p. 38, 39. Leaves one *Jacob* his Vicar-General in his Absence, *ibid.* Examined before the Inquisition, and declared by Pope *Sixtus V.* not to be in Orders, *ibid.* Put into the Hands of *Dom Aleixo de Menezes* Arch-Bishop of *Goa*, *ibid.* Who confines him to a *Franciscan* Convent in *Lisbon*, *ibid.*
- Dom Matthias* Arch-Bishop of *Goa* calls a Provincial Council, p. 40. and summons *Mar Abraham* to repair to it, *ibid.* Which he declines, and declares himself for the *Chaldaean* Faith, *ibid.*
- Moses Bar Cepha*, who, p. 18.
- N.
- Nagg's-Head* Ordination touch'd on, p. 21.
- Naryame* all in Arms for the Arch-Deacon, p. 92.
- Nercha*, what, p. 85.
- O.
- Olla's* published for the calling a Synod the 20th of *June* at *Diamper*, p. 106
- Oriental* Prelates never applied themselves to the Pope, but for Interest, p. 17.
- P.
- Pate Marca*, a *Mahometan* Pyrate, built *Cunable*, p. 52.
- Paul III's* pretence for translating the Council of *Trent* to *Bologna*, p. 14.
- Paru* and the Inhabitants thereof described, p. 63, 64.
- They arm against the Arch-Bishop, *ibid.* Their Church full of Armed Men, *ibid.* The Arch-Bishop's Sermon to 'em, p. 65.
- They are angry thereat, *ibid.* Perswaded by the Arch-Bishop grow worse, p. 66.
- Pimenta*, the Queen thereof orders the Arch-Bishop to leave her Kingdom within three days, upon pain of Death, p. 81.
- Pius V.* issues a Brief for the apprehending *Mar Joseph*, p. 24.
- Portuguese*, A Character of their Zeal by a Minister of State, p. 4, 5. Another, p. 6. Try by Violence to bring the Christians of *St. Thomas* under obedience of the *Roman* Church, p. 11. And in order thereto resolve to seize their Bishop and send him to *Rome*, *ibid.* *Manuel de Faria's* observation

A Table of the History.

servation of their Tyranny, p. 22, 23. They so far provoke the Infidels that they are like to lose all, p. 24. An *Indian's* opinion of them, p. 28. Driven out of the Island *Ito*, *ibid.* A great Slaught-er of them before *Cunahle*, p. 73. A resolute and noble Saying of a *Portuguese* Captain, p. 75

R.

Romans drove from *Charamet* by the *Chaldeans*, p. 17.

S.

Serra, What, p. 2. Its Inhabitants call'd *Christians* of *St. Thomas*, how long subject to the Patriarch of *Babylon*, *ibid.* When discover'd to the *Europeans*, and by whom, *ibid.* They put themselves under the protection of the King of *Portugal*, p. 3.

Socerer undertakes to kill the Arch-Bishop but is prevented, p. 84, 85. His punishment, p. 85. Synod open'd, p. 108, 109.

T.

St. Thomas his Cross and Reliques found at *Meliapor*, p. 6. The Legend thereof, *ibid.* and p. 7. Bones of three *Indian* Kings found in his Grave, p. 7, 8. Also a Copper Plate with a Donation grav'd therein, containing an Imprecation still used by the Kings of *Spain*, p. 8. *Tum Siud* who, p. 12. Submits himself to the Pope, *ibid.* and receives the *Patriarchal* Palli-

um. ibid. Presents a Confession of Faith to the Pope, p. 13. In stead of returning to *Babylon* goes to *Charamet*, where the *Mahometans* put him to Death, and why, *ibid.*

U.

Vaipicotta, a College built there by the *Jesuites*, and why, p. 10. In- effectual to the reducing the *Christians* of *St. Thomas* to their Religion, *ibid.*

Vasco De Gama goes to *Cochin* with a Fleet, p. 3. The *Christians* of *St. Thomas* crave his protection, *ibid.* Not in a Con- dition to effect it, *ibid.*

Venetians, their Policy to secure their Trade in the *Indies*, p. 3. *Viceroy* approves of a Peace with the *Samorin*, p. 77. A Cata- logue of the *Viceroy's* of the *Indies*, p. 110.

Vincent, a *Franciscan* Friar sent to *Cranganor* to reduce the *Christians* of *St. Thomas* to the *Roman* Church, p. 8. His La- bours strangely magnified, and why, p. 9. Builds a College at *Cranganor*, and why, *ibid.*

Uniare Cherare though *Christen'd*, still professes himself a *Heathen*, and why, p. 77.

W.

War breaks out between the Kings of *Mangate* and *Paru*, p. 46.

Wine not us'd by the *Malavars* in the Ordination of *Priests*, p. 33. Deny'd the *Laiety* in the *Sacrament* by the *Romanists*, p. 33, 34.

A

T A B L E

OF THE CONTENTS

OF THE D E C R E E S

OF THE Synod of *Diamper*.

Publication of the Synod, Page 89, &c.

ACTION I.

The Speech at the opening, p. 97.

Decree I. For the extirpation of several Errors, Heresies and Schisms out of the Church of Malabar, for Acknowledging the Pope as Supream, and for beginning the *Synod* in Order to a Reformation thereof, p. 100.

Dec. II. Excommunication to be *ipso facto* incurr'd by such as have been call'd to the Synod, and depart without the *Metropolitan's* Leave: Also a Command to all to offer any thing tending to the Honour of God, and the Reformation of the Church of Malabar, p. 102.

Dec. III. All differences about Preheminence in the Church, to be decided by the *Metropolitan*, p. 103.

Dec.

A Table of the Decrees.

- Dec. IV. Concession, Mass, and the Sacrament to be celebrated for the Success of the Synod, in what manner. p. 103.
 Dec. V. *Junto's* prohibited during the Session, p. 104.

Sin so much as to speak or think of the Passion of Christ, &c.

p. 139

- Dec. VI. Condemns the Errors of the Nestorians against our Lady, p. 140

Dec. VII. *That the Law of St. Thomas is one, and that of St. Peter another, Condemn'd,* p. 142

Dec. VIII. Orders Excommunication of any one that shall name the Patriarch of *Babylon Universal Pastor or Head of the Catholick Church,* or any other, except only the Pope of *Rome,* p. 144.

Dec. IX. All Days, set apart for the commemoration of *Nestorius,* or any of his followers, prohibited, and *Roman Saints order'd* to be commemorated in lieu thereof, p. 144

Dec. X. The Church of *Angamale* new Christen'd and dedicated to *St. Hormisdas* the Martyr; it having before been dedicated to *St. Hormusio* the Nestorian Heretic, p. 150

Dec. XI. The Apostles Creed restored as in the *Roman Church* p. 151

Dec. XII. *Christian Children* permitted to be taught Reading and Writing by *Infidel Schoolmasters* with some Limitations, p. 151

Dec. XIII. *Christian Schoolmasters* prohibited the Setting up of *Pagods* in their Schools, p. 153

Dec. XIV. Prohibits all Christians to keep, translate, read, or hear read to others, any Heretical Books, whereof a great many are mentioned, p. 154

ACTION II.

The Metropolitan's Speech, p. 105

Dec. II. That the Synod make profession of Faith according to the Council of *Trent,* and take an Oath to follow it in all things, p. 106. *The Profession and Oath of the Faith,* p. 107.

Dec. III. All Priests, Deacons, and Sub-deacons of the Bishoprick to take the same Oath, and that none be admitted to holy Orders without it, p. 119

ACTION III.

Dec. I. Errors in Faith Condemned, and a Rule for rectifying thereof, laid down in XIV. Chapters, p. 120

Dec. II. Faults and Defects in the *Syriack Translation* of the new Testament, condemn'd, and ordered to be restored, p. 123

Dec. III. To the same purpose, p. 135.

Dec. IV. Condemns three Heathenish Errors frequent among the Christians of *Malabar,* viz. *Transmigration, Fate,* and, *That every Man may be saved by his own Laws, all which are good and lead to Heaven,* p. 137.

Dec. V. Condemns this Heresy, namely, *That it is a grievous*

Dec.

A Table of the Decrees.

- Dec. XV. Errors and Heresies in the *Common-Prayer* and *Breviaries* ordered to be corrected and purged, p. 167
- Dec. XVI. All Persons commanded to deliver their *Syrian Books* to the *Metropolitan* and *Francisco Roz*, to be Corrected, &c. p. 171
- Dec. XVII. None but such Priests as are Licens'd and Conform to the Doctrine of the *Trent Council*, suffer'd to preach, p. 173
- Dec. XVIII. All Priests that have delivered any Errors or fabulous Stories in their Sermons are ordered to recant them publicly upon pain of Excommunication, p. 174
- Dec. XIX. Makes Void all Oaths against yielding Obedience to the *Roman Church* under pain of the greater Excommunication, p. 175
- Dec. XX. Contains the *Profession of the Synod*, p. 177
- Dec. XXI. The *Synod* resolves to be governed in all things by the last *Trent Council*, p. 178
- Dec. XXII. Submits to the *Inquisition*, p. 179
- Dec. XXIII. All Persons who shall Act, Speak, or Write against the *Holy Catholick Faith*, to be prosecuted and punish'd by the *Prelate*, p. 181
- Dec. II. All *Baptized* according to the old Forms to submit themselves to the *Metropolitan* at his Visitation for his Directions, p. 189
- Dec. III. Orders all Priests to make enquiry who have not been *Baptized* through any Default, and to baptize all such privately, and without taking any Fees, p. 190
- Dec. IV. To the same Purpose p. 191
- Dec. V. Children to be *Christened* on the 8th. Day, with some Limitations, p. 192
- Dec. VI. The Error Condemn'd of not *Baptizing* the Infants of Excommunicate Parents, p. 194
- Dec. VII. Exhortation to all Parents, and such as are present at Womens Labours, not to suffer an Infant to die without *Baptism*. Allowance to any Man, Woman, or Child, that knows the Form, to *Baptize* such in case of eminent Necessity. How the Child is to be order'd if it recover, p. 194
- Dec. VIII. *Christian Daies* or *Midwives* recommended, and *Vicars* exhorted to instruct them in the Form of *Baptism*, p. 196
- Dec. IX. *Infidel Slaves* ordered to be *Baptized*, p. 197
- Dec. X. *Christians* not to be sold to *Infidels* for Slaves, p. 197
- Dec. XI. Forbids *Auguries*, p. 199
- Dec. XII. *Foundlings* how to be ordered, p. 200
- Dec. XIII. *Converts* how to be order'd, p. 200
- Dec. XIV. *Holy Oils* commanded, with the manner of using them, p. 201
- Dec.

ACTION IV.

- Of the Sacraments of Baptism and Confirmation*, p. 182
- Of the Doctrine of the Holy Sacrament of Baptism*, 187.
- Dec. I. New form for *Baptism*, and the old ones abrogated p. 189

A Table of the Decrees.

- Dec. XV. Commands the use of *God-Fathers* and *God-Mothers* in *Baptism*, nor used before, p. 202
- Dec. XVI. Prohibits *Old Testament* (some few excepted) and *Heathenish Names* to be given to Children, ordering [those of the *New* according to the *Christian Oeconomy*, p. 204
- Dec. XVII. Orders Children to be called by no other Names than those they were *Christened* by, p. 206
- Dec. XVIII. Commands that Children be *Christened* in order as they are brought to Church, without any distinction of Persons, p. 206
- Dec. XIX. Commands the building of *Fountains*, p. 207
- Dec. XX. Register-Books to be used in all Churches, and their Use, p. 208
- The Doctrine of the Sacrament of Confirmation*, p. 209
- Dec. I. The *Sacrament of Confirmation* commanded to be used, p. 213
- Dec. II. Denounces *Excommunication* against all those that speak against it or vilify it, p. 214
- Dec. III. *God-Fathers* and *God-Mothers* of what Age, to be used in *Confirmation* or *Chrism* as well as *Baptism*, p. 216
- ACTION V.
- The Doctrine of the Holy Sacrament of the Eucharist*, p. 217
- Dec. I. The *Holy Eucharist* when to be Celebrated, p. 220
- Dec. II. All Christians above the Age of 14 commanded to Receive this *Sacrament* once a Year at least, p. 222
- Dec. III. None to Receive before *Confession* to a Lawful Priest, p. 223
- Dec. IV. Commands to Receive *Fasting* with some Limitation, p. 224
- Dec. V. The *Sacrament* to be received as a *Viaticum* in danger of Death. The Vicar that suffers any to die without it, though his Fault, to be suspended for six Months, p. 225
- Dec. VI. Women with Child to Confess and Receive a little before their time, p. 226
- Dec. VII. Priests to *Communicate* once a Month at least in their *Surplice* and *Stole*, p. 227
- Dec. VIII. Priests not to Receive the *Sacrament* before *Confession*, nor say *Mass* having any scruple of *Mortal Sin*, p. 227
- Dec. IX. *Deacons* and *Subdeacons* when to Receive the *Sacrament*, p. 228
- The Doctrine of the Holy Sacrifice of the Mass*, p. 228
- Dec. I. Directions for saying *Mass*, and many things in the *Chaldaean Missals* to be received, p. 231
- Dec. II. The *Missals* of *Nestorius*, *Theodorus*, and *Diodorus* to be burnt, p. 245
- Dec. III. A grand Error of the *Nestorians* condemn'd, p. 246
- Dec. IV. The *Roman Mass* to be translated into *Syrian*, and used on particular Occasions, &c. p. 247
- Dec. V. Who to handle the *Holy Vessels*, p. 248
- Dec.

A Table of the Decrees.

- Dec. VI. Permits the *Stole* to none but *Deacons*, p. 248
- Dec. VII. Orders *Stamps* to be made in all Churches for the *Hift*, p. 249
- Dec. VIII. Orders what *Wine* is to be used in celebrating the *Eucharist*, p. 250
- Dec. IX. The King of *Portugal* to send a Pipe and an half, or two Pipes of *Muscatel Wine* for the Use of the *Sacrament*, and how to be used, p. 250
- Dec. X. *Stones* of the *Altar* to be consecrated by the *Metropolitan*, p. 252
- Dec. XI. *Holy Vestments* to be provided by the *Metropolitan* out of the *Alms* of the *Parish*, p. 253
- Dec. XII. All Persons, not having lawful impediment, commanded to hear a whole *Mass* every *Sunday* and *Holyday*, *&c.* p. 253
- Dec. XIII. Directs how often to hear *Mass*, to be capable of the *Blessing*, and such as hear it not so often as directed, to be *Excommunicate*, p. 255
- Dec. XIV. Prohibits *Heathen Musicians* to remain in the Church after *Creed* or *Sermon* is ended, p. 256
- Dec. XV. Exhorts all to procure *Masses* to be said for the *Souls* of their *deceased Friends*, p. 256
- Confession from Eight Years old and upwards, p. 268
- Dec. III. All Masters of Families admonished to cause all in their Families to *Confess*, p. 269
- Dec. IV. *Confession* injoin'd upon probable *Danger* of *Death*, or any great *Sickness*, p. 270
- Dec. V. Obliges *Women* with *Child* to *Confess*, p. 271
- Dec. VI. Orders how those are to be *confessed* that have the *Small-Pox*, p. 272
- Dec. VII. Exhorts to frequent *Confession*, p. 272
- Dec. VIII. Who to take *Confessions*, p. 273
- Dec. IX. *Absolution* upon *Confession* how to be *Administred*, and by whom, p. 274
- Dec. X. Directs in what Cases *Confessors* may *absolve* *Penitents*, p. 275
- Dec. XI. *Excommunication* and *Absolution* when proper, p. 277
- Dec. XII. *Priests* *Confessors* to have a written *Licence* from the *Prelate*, p. 278
- Dec. XIII. *Confessors* that understand the *Malabar Tongue*, to be made Use of, and why, p. 281
- Dec. XIV. None can *absolve* in the *Sacramental Court* but such as took the *Confession*, p. 281
- Dec. XV. The *Sacramental Form* of *Absolution*, not to be used as a *Prayer*, but in its proper Place, p. 282

ACTION VI.

Of the *Holy Sacrament* of *Penance* and *Extream Unction*, p. 261

Dec. I. *Non-Confession* declared a *Mortal Sin*, p. 265

Dec. II. All Persons to come to

The *Dollrine* of the *Sacrament* of *Extream Unction*, p. 282

Dec. I. The use of the *Extream Unction* recommended, with directions therein, p. 285

Dec. II. *Confessors* to instruct *Sick* Per-

A Table of the Decrees.

- Persons in the Use of Extream
Unction, p. 286
- Dec. III. The Manner in which
the Extream Unction is to be ad-
ministr'd, p. 287
- ### ACTION VII.
- Of the Sacraments of Order and
Matrimony, p. 288
- Of the Doctrine of the Sacrament
of Order, p. 288
- Dec. I. Ordains who are fit for Or-
ders, p. 291
- Dec. II. Such as have been *Simo-
naically* ordained, dispensed
with, p. 293
- Dec. III. None to celebrate that
have the *Leprosie*, p. 293
- Dec. IV. Such as live in *Malice*
not capable of the *Casture*, or
Blessing, &c. p. 294
- Dec. V. Directions for saying the
Divine Offices; declared a *Mor-
tal Sin* not to recite the whole,
p. 295
- Dec. VI. Commands the *Athanasian
Creed* to be translated into
Syrian, and the *Clergy* to get it
by heart, p. 297
- Dec. VII. Exhorts *Clergymen* not
to be absent at *Divine Service*,
with directions for their Beha-
viour thereat, &c. p. 297
- Dec. VIII. *Clergymen* to be dedu-
cted in their part of the *Divi-
dend* for every rime of absence,
except in case of lawful Imped-
iment, p. 298
- Dec. IX. Commands that no *Exor-
cisms* be used save those of the
Church of Rome, p. 299
- Dec. X. Forbids under pain of
the *Greater Excommunication* all
Superstitious, Heathenish Customs
of foretelling lucky and unlucky
Days for *Marriage*, &c. p. 300
- Dec. XI. Priests not to Eat or
Drink with *Infidels*, or in a
Tavern or Publick Eating House
upon pain of *Suspension*, and
why, p. 301
- Dec. XII. Commands the *Clergy*
to wear a distinct Habit from
the *Laitie*, with other directi-
ons for their Behaviour, p. 302
- Dec. XIII. *Clergy* not to meddle
in *Secular Affairs*, p. 303
- Dec. XIV. Commands all the
Clergy to wear the *Habit, Ton-
sure*, and *Shaven Crown*, p. 304
- Dec. XV. No *Ecclesiastick* to re-
ceive pay from any King as a
Soldier, p. 304
- Dec. XVI. No *Clerk* in Orders to
Marry upon pain of *Excommu-
nication*, p. 305
- Dec. XVII. Suffers such as have
been married, and turn away
their *Wives*, to exercise their
Function, p. 308
- Dec. XVIII. *Wives* of Priests cal-
led *Cataniars*, to be degraded
from their Honour in the
Church, and benefit in the
Profits, unless they leave their
Husbands, p. 309
- Dec. XIX. Declares how far this
Synod is to be guided by the
Trent Council, p. 310
- Dec. XX. Forbids *Simony*, p. 311
- Dec. XXI. Provides Means for
the preventing of *Simony*,
p. 314
- Dec. XXII. Provides further for
the prevention of *Simony*, p.
314
- Dec. XXIII. None to be put in
Orders during the *Vacancy* of
the

A Table of the Decrees.

- the See, and why, p. 315
The Doctrine of the Sacrament of Matrimony, p. 317
- Dec. I. Marriage to be celebrated according to the directions of the Council of Trent, p. 320
- Dec. II. None to be Married without present Consent, together with the Marriage Form, and the manner of Consenting, p. 321
- Dec. III. Banns to be published according to the Council of Trent, how, p. 323
- Dec. IV. Orders a Register for Marriages, as also a Method for registering them, p. 324
- Dec. V. Marriages to be celebrated in the Church, and the Parties to be Married to Confess, and receive the Eucharist before they can be Married, p. 325
- Dec. VI. Degrees of Kindred where Marriage is prohibited, p. 326
- Dec. VII. Spiritual Kindred prohibited, what, p. 328
- Dec. VIII. The Metropolitan to dispence with such Marriages both past, present, and to come, &c. p. 329
- Dec. IX. Unlicensed times for Marrying, which, p. 331
- Dec. X. Ordains what Age Parties to be Married shall be of, p. 331
- Dec. XI. Separations in this Matter forbid, p. 332
- Dec. XII. Declares all Marriages void that are not performed according to the Form of the Council of Trent, p. 333
- Dec. XIII. Forbids Polygamy, p. 334
- Dec. XIV. Consulting of Wizards, and using Heathenish, Superstitious Ceremonies for success in Marriage prohibited, p. 335
- Dec. XV. Against Heathenish Ceremonies in Marriage Contracts, p. 335
- Dec. XVI. Against a Judaical Ceremony used by Married People, p. 337

ACTION VIII.

Of the Reformation of Church-Affairs, p. 338

- Dec. I. For dividing the Dioceses into Parishes, and appointing Ministers, &c. p. 338
- Dec. II. Division and Uniting of Parishes belongs to the Prelate, &c. p. 340
- Dec. III. Pluralities condemned, p. 341
- Dec. IV. No Parochial Church to be without a Curate, p. 342
- Dec. V. The disuse of Christianity ordered to be enquired into, p. 343
- Dec. VI. Orders the Church of Travancor to be rebuilt, and a Vicar Collocated to the place, p. 344
- Dec. VII. Orders Preachers to be sent to Tadamailla, and why, p. 344
- Dec. VIII. Three Vessels of Oil to be kept in the Church, p. 345
- Dec. IX. Holy Days or Feasts of the Church, on what days to be kept, p. 347
- Dec. X. Fasts, upon what days to be kept, p. 350
- Dec. XI. The Malabar Christians Custom of Keeping Lent approved of, p. 353
- Dec. XII. How far Fasting obligatory, p. 353

A Table of the Decrees.

- | | |
|--|---|
| <p>Dec. XIII. Some <i>Heathenish Washings</i> condemned, p. 355</p> <p>Dec. XIV. The Use of <i>Consecrated Ashes</i>, p. 355</p> <p>Dec. XV. No <i>Flesh</i> to be <i>Eat</i> upon <i>Saturdays</i>, but in some cases permitted on <i>Wednesdays</i>, p. 357</p> <p>Dec. XVI. The Obligation of <i>not eating Flesh</i> lasts from <i>Midnight to Midnight</i>, &c. p. 357</p> <p>Dec. XVII. <i>Water</i> to be blessed by throwing <i>holy Salt</i> into it; how to be used, p. 358</p> <p>Dec. XVIII. <i>Boys and Girls</i> to be instructed in the <i>Doctrines</i> of the Church of <i>Rome</i>, p. 360</p> <p>Dec. XIX. Directions for laying the <i>Acremary</i>, p. 362</p> <p>Dec. XX. Commands <i>Bowing</i> at at the Name of <i>Jesus</i>, p. 362</p> <p>Dec. XXI. <i>Mattins and Processions</i> order'd on <i>Christmas Eve</i>, p. 363</p> <p>Dec. XXII. <i>Surplice and Stole</i> ordered to be used in the Administration of <i>Sacraments</i>, p. 365</p> <p>Dec. XXIII. <i>Candles</i> to be blessed, when, p. 366</p> <p>Dec. XXIV. Commanding an <i>Universal Cessation</i> from Work on the <i>Sabbath Day</i>, p. 367</p> <p>Dec. XXV. Churches formerly dedicated to <i>Martiro and Martiro</i> to be dedicated to <i>All Saints</i>, &c. p. 368</p> <p>Dec. XXVI. The <i>Poors Box</i> to be kept in the <i>Overseers House</i>, and why, and how, p. 372</p> <p>Dec. XXVII. <i>Capiars</i> appointed to keep the Churches clean, p. 373</p> <p>Dec. XXVIII. <i>Cupboards and Chests</i> ordered to be kept in the <i>Vestries</i>, and why, p. 374</p> | <p>Dec. XXIX. <i>Images</i> to be set up in Churches, p. 374</p> <p>Dec. XXX. Churches to be re-consecrated, for what, p. 376</p> <p>Dec. XXXI. <i>Sick Persons</i> prohibited to lie in the Church, p. 377</p> <p>Dec. XXXII. All <i>dead Corps</i> to be buried in <i>Holy Ground</i>, and by a <i>Priest</i>, p. 378</p> <p>Dec. XXXIII. Orders for the <i>Burying</i> such as die of the <i>Small-Pox</i>, p. 379</p> <p>Dec. XXXIV. No Church to change the Name by which it was consecrated, p. 379</p> <p>Dec. XXXV. <i>Gentle Methods</i> recommended for the reducing of <i>Infidels</i> to the Church, p. 381</p> <p>Dec. XXXVI. Orders all <i>Poor People</i> that desire to turn <i>Christians</i> to be received to <i>Baptism</i>, p. 382</p> <p>Dec. XXXVII. Commands that all be taught to <i>Cross themselves</i> from the <i>Left</i> to the <i>Right</i>, p. 383</p> <p>Dec. XXXVIII. <i>Execution of Wills</i> declared to belong to the <i>Bishops</i>, p. 384</p> <p>Dec. XXXIX. The <i>Office of Burial</i> to be performed for all, except such as die under <i>Excommunication</i> or utter <i>Impenitence</i>, p. 385</p> <p>Dec. XL. Grants <i>Licence</i> to the <i>Jesuits</i> of the College of <i>Vaipicotta</i>, and why, p. 385</p> <p>Dec. XLI. The <i>Christians</i> of <i>St. Thomas</i> to be obliged by the <i>Constitutions</i> of the <i>Bishoprick</i> of <i>Goa</i>, p. 387</p> |
|--|---|

ACTION IX.

Of the Reformation of Manners,
p. 388
Dec.

A Table of the Decrees.

- Dec. I. Orders the Extirpation of Superstitious and Heathenish Customs, p. 388
- Dec. II. Declares what is Superstition, and what not, p. 389
- Dec. III. Forbids Heathenish Purifications, p. 391
- Dec. IV. Forbids Christians to frequent Heathen Festivities, p. 391
- Dec. V. Contains some farther directions for Christians, p. 392
- Dec. VI. Prohibits the consulting of Witches and Fortune-Tellers, p. 393
- Dec. VII. No Christians to practise Witchcraft or Conjuring, p. 395
- Dec. VIII. Against Diabolical Charms, p. 396
- Dec. IX. Declares what Interest is lawful, p. 397
- Dec. X. More against Extortion, p. 398
- Dec. XI. Forbids Concubinage, p. 399
- Dec. XII. Contains an Admonition to Masters and Fathers of Families, p. 400
- Dec. XIII. Prohibits Christians the Buying and Selling Children or Kindred, p. 400
- Dec. XIV. Approves of giving the Tenth part of their Wives Portion to the Church, &c. p. 402
- Dec. XV. Commands differences among Christians to be decided by the Prelate, p. 402
- Dec. XVI. Christians forbid to make use of Ordeals for trial of their Innocence, p. 403
- Dec. XVII. Christians commanded to distinguish themselves from the Heathens, how, p. 405
- Dec. XVIII. Prohibits Christians to drink or sell Orraca, p. 406
- Dec. XIX. A certain Weight for Merchandize commanded, p. 406
- Dec. XX. Females to inherit in default of Issue Male, p. 407
- Dec. XXI. Adoption of Sons nor lawful, except, &c. p. 409
- Dec. XXII. Forbids the Prelate to certify the Adoption of Children, where the Adopter has any of his own, p. 410
- Dec. XXIII. Christians desired to cohabit in Villages, and why, p. 411
- Dec. XXIV. Desires the King of Portugal to take all the Christians of Malabar under his Protection, p. 411
- Dec. XXV. Orders all Vicars to have a Copy of the Decrees of the Synod, and why. The Conclusion, being a Recapitulation as it were of the whole Synod, made by the Metropolitan to the Clergy and People; with some other Remarkables, p. 413
- Dom Andre Bishop of Cochim's Letter to the Synod, p. 432
- The Synod's Answer, p. 440
- A Preface to a Missal,

A

Short History

OF THE

Church of MALABAR:

From the time of its being first Discovered by the Portuguezes, in the Year 1501. until the Celebration of the following Syned in the Year 1599.

THE Country of Malabar begins at Cananor, a Town in the Northern Latitude of 11 degrees and 20 minutes, and ends at Cape Comorim, in the Northern Latitude of 7 degrees and $\frac{1}{2}$ ds.

It contains divers Kingdoms, as *Cochim, Travancor, Gundaca, Pimenta, Margate, &c.* and abounds with Ports, as *Calecut, Cale, Cochim, Coulam, &c.* Most of its Princes and Nations are *Heathens*, and extremely superstitious in the Worship

ship of *Pagods*, of which there are several among them of incredible Riches.

The *Serra* or *Gate*, as the Natives call it, is a Ridge of Mountains running 200 Leagues from North to South, the South end whereof is inhabited by Christians, who call themselves the *Christians of St. Thomas*, upon the account of their having first been converted to the Christian Faith by the Apostle of that Name. They have always, or at least for 1300 years, been under the Patriarch of *Babylon*, who, as their *Meterane* or Arch-Bishop died, took care to send them another, who resided still among them, and was had in great Reverence both by Christians and Infidels. As for the Doctrines and Customs of this Church, I shall refer the Reader to the Accounts he will meet with of them in the following History.

The first news of this ancient, but remote Church, was brought to *Europe* by *Pedralvares Cabral*, who putting into *Cranganor* in the year 1501. and meeting there with several of those Christians, he perswaded two of them, who were Brothers, to come along with him to *Portugal*, where the eldest, whose Name was *Matthias*, died at *Lisbon*; and the other, whose Name was *Joseph*, went first to *Rome*, and from thence to *Venice*, where, upon his information, a Tract was publish'd in *Latin* of the State of the Church of *Malabar*, and is printed at the end of *Fasciculus Temporum*.

The year following the Christians of *St. Thomas* hearing of *Don Vasco da Gama* being at *Cochin*, with a considerable Fleet of Ships, sent some of their Body to let him know, that understanding that he was a Subject of a Christian King, they beg'd the favour of him to take them under his Masters Protection, that so they might be defended against the Oppressions and Injuries which were done them daily by *Infidel* Princes, and for a lasting Testimony of their having put themselves under the King of *Portugal*, they sent his Majesty a Rod tipp'd at both ends with Silver, with three little Bells at the head of it, which had been the Sceptre of their Christian Kings, for such they are reported to have had formerly, tho' upon no very good grounds, so far as I can perceive.

The Admiral *Vasco da Gama*, not being in a condition at that time, to do any more for them, gave them a great many good words, promising them, in his Masters name, the favour and protection they had desired, and which he was sensible they stood in great need of.

In the year 1505 two Christians, who were famous for their great skill in casting great Guns, and whom, for that reason, *Don Vasco da Gama* had taken along with him to the *Indies*, ran over to the *Samorim*, and were the first that introduc'd the use of Artillery among the *Malabars*: For the *Venetians* foreseeing that their great *Indian* Trade would be utterly ruin'd, by the new Passage that was discover'd to the *Indies* by the

Cape of Good Hope, if the *Portugueze* shou'd once get any footing in those parts, are said to have sent those two Engineers, who were their natural born Subjects, into the *Portugueze* service, on purpose to go over to the *Indians*, to teach them the use of Great Guns, and other Fire-arms, that they might be the better able to oppose the *Portuguezes*.

But after this forementioned Complement of the Admiral, we hear no more of these Christians, till about the Year 1545, the *Portuguezes* being all that while too busie in making new Conquests, and the Friars, who were sent thither, too much employed in building and providing commodious Seats for their Convents, to attend to any foreign Business, of what nature soever.

This 40 Year's neglect of a Christianity, which was just under their Noses, puts me in mind of what a Minister of State said of the *Portugueze* Zeal in the *Indies*.

“ Vana es Senor	<i>It is a vain conceit, if</i>
“ (<i>speaking to Philip</i>	<i>it please your Majesty,</i>
“ IV.) la Opinion que	<i>(speaking to Philip IV.)</i>
“ entre Naciones todas	<i>that the World has enter-</i>
“ tienen Portuguezes de	<i>tain'd of the Zeal of the</i>
“ Religiosos por las con-	<i>Portuguezes upon account</i>
“ versiones Orientales:	<i>of the Conversions that have</i>
“ Aquilas conquistas las	<i>been made by them in the</i>
“ Emprendio la codi-	<i>Indies, for it was Cove-</i>
“ cia, no la Religion,	<i>tousness and not Zeal that</i>
“ las conversiones se	<i>engaged them to make all</i>
	<i>Hizi-</i>

“ Hizieron por obra
 “ divina y charidad de
 “ personas religiosas par-
 “ ticulares, el commun
 “ y direccion de la co-
 “ rona attendio a de-
 “ predar Reynos y Ci-
 “ dades, alli avia mas
 “ dilatados conversio-
 “ nes a donde avia
 “ mas que hartar la co-
 “ dicia, y alla eran
 “ hombres obstinados,
 “ donde no avia que
 “ robar, concluding: y
 “ cessa Religion quan-
 “ do no se si que la co-
 “ dicia, y que no en-
 “ tran en el cielo to-
 “ dos los, que dicen se-
 “ nor abrid nos.

*those Conquests. The Con-
 versions that have been
 made there were perform-
 ed by the Divine Power,
 and the Charity of a few
 particular Friars, the Go-
 vernment and Crown ha-
 ving no other aim therein,
 but the robbing of King-
 doms and Cities; and
 there were still the great-
 est Conversions where there
 was most to gratify their
 Covetousness. But where
 there was nothing to be
 had, there the People were
 Obdurate, and not to be
 wrought upon. And so we
 see their Zeal expired
 quickly in all places, where
 it was not animated by
 Covetousness, and how
 they who had nothing else
 to say but, Lord open un-
 to us, were not thought
 fit to enter into Heaven.*

Manuel de Faria also in the Third Tome of
 his *Asia Portuguesa*, after having reckoned up
 the Errors (as he calls them) of the Christians
 of St. Thomas, makes the following Reflection

upon his Countrymen's having been so long in reducing them to the *Roman Church*.

<p>“ Gran lastima es oir “ que uieffe esto in “ frente de los Portu- “ gueses en la India a “ los cien annos de su “ assistancia en ella ; y “ lo que es mas a los “ mesmos oios de pre- “ lados en Goa. La “ verdad es que destos “ eran los Mercadores “ que Christo hallo en “ el Templo y echo del “ açote.</p>	<p><i>It is a shameful thing</i> (saith he) <i>that this</i> <i>Church should continue an</i> <i>Hundred Years in the</i> <i>Neighbourhood of the</i> <i>Portuguezes without be-</i> <i>ing reduced to the Ro-</i> <i>man Faith , and which</i> <i>makes it still the worse,</i> <i>under the Eye of the Bi-</i> <i>shops of Goa ; but the</i> <i>truth is, those Merchants</i> <i>whom Christ whipp'd out</i> <i>of the Temple, were such</i> <i>as these.</i></p>
--	---

Tho' after all, the *Portuguezes* Negligence in this matter was nothing so scandalous as the Violences they afterwards made use of in the reducing of them.

In the Year 1544. the Cross and other *Reliques* of *St. Thomas*, which have since made such a Noise in the World, were found at *Meliapor*, the Legend whercof in short is, *That the Portuguezes as they were pulling down an old Chappel in order to rebuild it, met with a vast Stone some Foot underground, which having lifted up with great ease, they found all the Earth under it stain'd deep with Blood, that appear'd very fresh, and thereon a Cross excel-*
lently

lently well cut, after the fashion of that of the Military Order of Aviz in Portugal, and over it a Dove or Peacock (for the learned are not agreed which 'twas) and above that a bloody Dagger. There was also an Inscription on the Stone, but in Letters that no Body knew what to make of. There was a Cross of the same Saint, and found much after the same manner by the Portuguezes in Meliapor in the Year 1522. with this Inscription: At the time when Thomas founded this Temple, the King of Meliapor made him a Grant of the Customs of all the Merchandizes that were brought into that Port, which Duty was the Tenth part of the Goods. With this Cross were also found the Bones of St. Thomas, which were reckoned by all the World before to have been lodged at Edessa. There was also found an ancient Record of St. Thomas's having converted the King of Meliapor (who it's like was the Prince that gave him the forementioned Grant) by drawing a great piece of Timber ashore, which the King and St. Thomas both pretended a right to, after all the King's Elephants, and all the Wit of Man were not able so much as to wag it. A Prophecy of St. Thomas was also found in the same Treasure, declaring that whenever the Sea shou'd come up to Meliapor, which was then Twelve Leagues from it, a Nation shou'd come from the West, which shou'd preach the very same Faith that he had preached.

And to put all this Indian Treasure together, for it is pity any of it should be lost, the Bones of the Three Kings were found in the same

Grave with those of the Apostle, which were known to be theirs, by an ancient MS. which gave the following account of them. *The King of Nubia and Arabia was Melchior, Baltasar was King of Goli and Saba, Gaspar was King of Turfi, Insula, and Grisola or Malabar, where the Body of St. Thomas lieth, by whom they were all three consecrated Bishops, and were afterwards martyr'd with him.* I leave the Examination of the truth of this MS. to the City of Cologne, whose concern it is.

Among other things there was a Copper plate found, with the following Donation engraved upon it: *This is the Testimony of Alms, by which Paradise is acquired, and which all the following Kings, who shall distribute the said Alms, shall certainly obtain: Whereas they that shall refuse to give them, shall be Six Thousand Years with Worms in Hell.* This Imprecation is literally used by the ancient Kings of Spain in most of their charitable Donations; but whether the Spanish Kings had it from the Indian, or the Indian from the Spaniard, is not certainly known.

in the Year 1645. *Dom Joan Dalbuquerque* the first Arch-Bishop of Goa, being ashamed, it's like, of their talking so much in Europe, and doing so little in India in the matters of Religion, sends one *Vincent*, a *Franciscan* Friar, of which Order the Arch-Bishop himself was, to *Cranganor*, to try what he could do towards the reducing of those Christians to the obedience of the Roman Church. The Labours of this
fin-

single Friar are so strangely magnified by the *Portuguezes*, that it looks as if it were done on purpose to excuse their not employing of more Hands in a Work, which here in *Europe* they pretended was their chief Business in the *Indies*. For he is said not only to have preached daily in their Churches, which were built after the fashion of the *Pagod* Temples, but also to have built several Churches among them after the *Latin* way; and at last, by the order of the Vice-Roy and Archbishop, upon his having inform'd them of the small success that his preaching had had among them, to have erected a College at *Cranganor* in the Year 1546. in order to the instructing of their Sons in the Learning and Usages of the *Latin* Church.

By the way, It is somewhat strange how Friar *Vincent*, who is not said to have had the gift of Tongues, no more than the Jesuite *Xavier*, who himself complained, That for want of it he was forc'd to prattle more like a Child, than preach like an Apostle among the *Infidels*, shou'd commence so powerful a Preacher among the *Malabars*, the very first Year of his being in the *Indies*; a Year being a very short time for a Man to make himself so far Master of a strange Language, as to be able to Preach therein to any purpose.

But tho' the Christians of *St. Thomas* did not deny to send their Sons to this College, several of whom, after their having been taught *Latin*, were Ordained Priests, according to the *Roman* Rites:

Rites: Yet this had little or no effect as to the reducing of that Church to the Papal Obedience, to which they still continued so averse, that they treated those Natives with the same disregard that they did the other *Latin* Priests.

Thus matters continued with the Church of *Malabar* till the Year 1587. when the Jesuits imagining the reason why this Christianity was so little benefitted by having several of their Sons bred in the College at *Cranganor*, was their not being taught *Chaldee* or *Syriack*, which is the Language all their Offices are in, did thereupon erect a new College, which was built at the sole charge of *Antonio Guedes Morales*, at a place called *Chanota*, or *Vaipicotta*, a Village inhabited by those Christians; and which is about a League from *Cranganor*.

But notwithstanding the Jesuits, by educating several of the *Malabars* in the *Chaldee* Tongue, and instructing them thorowly in the *Latin* Faith, did qualify them to serve the *Roman* Church in her Pretensions. Yet all this signified very little, none that had been educated by them daring so much as to mutter the least Word against any of their ancient Doctrines, or in favour of the *Roman*, or to alter any thing in their Offices, or forhear praying for the Bishop of *Babylon* as their Patriarch, in the *Mass*.

Wherefore the *Portuguezes* finding that these Christians were not by any thing that Friars could say or do to them, to be perswaded out of their ancient Faith, or to forsake their present

sent Bishop to submit themselves to the Pope, against whom they were so possessed, that they cou'd not endure so much as to hear him named, resolved, at last, to try other methods with them, that is, to try what Violence would do, the Method to which Popery, where-ever it is, owes both its Propagation and Establishment.

And that they did not betake themselves to this course sooner, we are not to imagine was in the least owing to their temper, or to any disposition that was in them, to try first what fair and gentle means would do; for they must know nothing of the *Spirit of Popery*, that can imagine it to be capable of any such thing, but it was owing purely to the circumstances of their Affairs; for that before their Government had spread it self, and taken a good root in those Parts, it would not have been safe for them to have made use of those rude and boisterous Methods for the reduction of these Christians, which we shall see they did afterwards, when they had in a manner gotten that whole Countrey into their own Power: In pursuance of the fore-mentioned Resolution, the *Portuguezes* determined to have their Bishop, to whose presence among them they attributed their constancy in their ancient Faith, seized in order to send him to *Rome*, which was executed accordingly.

Their Bishop at that time (for they had but one of that Order among them) was one *Mar Joseph*, who, according to ancient Custom, had been sent thither by *Mar Audixa*, Patriarch of *Babylon*.

Babylon. He is acknowledged by the *Portuguezes* to have reformed divers Abuses in that Church, and to have put things in a much better order than he found them in. *Mar Joseph* being brought Prisoner from *Cochim* to *Goa*, was Embarked upon the first Ships that went to *Portugal*, with an intent of sending him to *Rome*; but being arrived at *Lisbon*, he, by his Address and appearances of an extraordinary Sanctity, did so far insinuate himself into the favour and good opinion of *Dona Caterina*, who was Queen Regent at that time, and of the Infanta *Dona Maria*, that he was sent back by the next Ships to *Goa*, with the Queen Regents Letters, ordering him to be permitted to live quietly in his Bishoprick, he having promised the Cardinal Infante *Don Anrique*, who was at that time *Inquisitor-General*, and the Pope's Legate à latere to the Crown of *Portugal*, to do all that was in his power towards the reducing of his Diocess to the *Roman* obedience.

In the Year 1552, one *Tum Sind*, or *Simon Salacan*, a Monk of the Order of *St. Pachomius*, who pretended to have been chose Patriarch of *Mosul*, or *Selencia Parthorum*, or *Babylon*, for they are all the same by the whole Clergy of *Persia* and *Affyria*, came to *Rome* and submitted himself to the Pope; by whom, according to some, he was consecrated a Bishop, tho' others will have it, that he had only his Eastern Consecration confirmed, and afterwards received the *Patriarchal Pallium*. He presented Letters and a
Con-

Confession of Faith to the *Pope*, which he pretended were sent by all the Eastern Bishops: In the Letters the *Pope's* Supremacy was exalted as high, as if they had been writ by a Parasite Canonist; which Letters, together with the Confession of Faith, were done into Latin and Printed by *Mafius*: He gave out also, that he was attended by Seventy Persons of note as far as *Jerusalem*, and from thence only by Three, whereof one died by the way, and another remained sick in the Journey; and the third, whose name was *Calafi*, came with him to *Rome*. *Tum Sind*, after he was dismissed at *Rome*, instead of returning to *Babylon*, went and lived in an obscure place called *Charamet* or *Amed*, where in a short time he was put to death by the *Mahometans*; and, as it is said, at the instigation of the *Christians* of those Parts, who, to the great discredit of the pretensions he had made at *Rome*, would never own him nor his Authority. But this ill Success did not hinder another Monk of the same Order, whose name was *Abd Jesu*. or *Hebed*, who had writ several Books in defence of *Nestorianism*, from coming to *Rome* with the same pretensions, in the Year 1562; and he could never have come in a better time, by reason of the Council of *Trent* being then sitting, to which he was sent with great Solemnity to represent nothing less than all the *Chaldean* Bishops, having before at *Rome* in their Name, made the submission of that whole Church to the *Pope*: This method of making a noise with *Mock-Prelates*, had

had been made great use of by some former Popes. So *Eugenius* the IV. maintained his tottering reputation against the Council of *Basil*, by an appearance of *Græcians* and *Armenians* in the Council of *Florence*: And *Paul* the III. graced his Translation of the Council from *Trent* to *Bologna*, which was so stoutly opposed by the Emperor and *Spanish* Bishops, by sending one *Stephen* to *Bologna* with the splendid Title of the *Armenian Patriarch*.

This Humor was carried on by one *Elias*, who likewise pretended to be chose Patriarch of *Babylon*; he sent several *Nuncio's* to the Pope with the Submission of the *Babylonish* Church, and a Confession of Faith; but these *Nuncio's* spoiled their business by over-acting their Parts; for it having been discovered, that the better to support their Pretence of the *Chaldean* Church agreeing with the Church of *Rome* in all things, they had tore several Pages out of their Church-Offices, they were dismissed with disgrace.

However this did not discourage *Elias* (as indeed what will a hungry Monk?) from sending one *Adam Camara*, his pretended Arch-Deacon, to *Rome*, three Years after that misfortune; who, together with his Patriarch's Letter, delivered to the Pope a Book of his own composing, concerning the Reconciliation of the *Chaldean* Church to the *Roman*, which he desired might be diligently examined. In his Letter he told *Paul V.* That let Hereticks do what they will, he for his part was resolved never to go against the Holy Precepts of
the

the Apostles and Orthodox Fathers, who had all affirmed the See of great Rome to be the Head of all other Sees, but would always confess that the Roman Church was the Mother of all the other Churches in the World, and that all that did not own her to be so, were accursed. It's observable, that this *Elias* had a stretch of Courtship beyond his begging Predecessors; which was his assuring the Pope, That all their Clergy anciently had their Orders immediately from *Rome*, and that that Custom continued, till several that were going to *Rome* on that Errand were murdered by the way; which having several times happened, the Pope when he came to hear of it, did of his free Grace say, *Let us ordain them a Patriarch; and not only so, but permit them to chuse him, that so they may not perish thus by the way:* And thus, said good *Elias*, we received all the Authority we pretend to from *Rome*, and not from our selves, as they pretend to do; (and the greater Wretches they) who trample upon the Canons of the Apostles, and the Laws of the Fathers. It is from this blind Story that the *Roman* Doctors have endeavoured to persuade the World, that all the *Babylonish* Bishops do own, that they derived their Power of Ordination from the *Western* Fathers, meaning the Bishops of *Rome*, no doubt.

Now what crude Stuff is this, that those hungry Monks served up to the Pope, and was as greedily swallowed at *Rome*, there being not the least Colour of Truth in any part of the Story. For as to the ancient Custom that is so confident-

ly affirmed, it is plainly contradicted by the 33d *Arabick* Canon of the Council of *Nice*, which tho' not the genuine Canons of that Council, are yet very ancient. The Canon runs thus :

Canon 33. *Let the See of Seleucia, which is one of the Eastern Cities, be honoured likewise, and have the Title of Catholicon, and let the Prelate thereof, ordain Arch-Bishops as the other Patriarchs do, that so the Eastern Christians who live under Heathens, may not be wronged by waiting the Patriarch of Antioch's leisure, or by going to him, but may have a way opened to them to supply their own Necessities; neither will any injury be done to the Patriarch of Antioch thereby, seeing he has consented to its being thus, upon the Synod's having desired it of him.*

From which Canon it is plain, That the Church of *Seleucia* or *Babylon* was anciently subject to the Patriarch of *Antioch*, who of all the Patriarchs was their nighest Neighbour. So that if the *Chaldean* Bishops do own that they deriv'd all their Authority from the *Western* Fathers, as is pretended they do, they must mean by the *Western* Fathers, the Bishops of *Antioch*.

And as to its being said, That the *Chaldean* Bishops do to this day own that they had their Ordinations from the *Western* Fathers, meaning the Bishops of *Rome*, the fallshood of that Pretence appears evidently, not only from what has been
said

faid, but from the whole Tenor of the following Synod, and of all the late Reports of the *Portuguezes* concerning that Church: As it does likewise, That all those Patriarchs of *Babylon*, who came to *Rome*, notwithstanding the great Noise they made in this Part of the World, were mere Impostors, never owned by the Churches they pretended to be Patriarchs of. Father *Simon* speaking of this in the 93 Page of his *Histoire Critique*, confesseth their magnifying the Pope's Power as they did, to have been a piece of gross Flattery, but withal, will have it to have been Pardonable in such poor Wretches, who would not otherwise have been suffered to have approached the Pope, to whom they came into *Europe* on purpose to make their Court; for, as he observes upon the same occasion, few or none of the Oriental Prelates ever applied themselves to the Pope, but for the promoting of some particular Interest, which was one reason why the reunions they pretended to make did not last long. But tho' for some time these *mock Prelates* being supported by the Pope, made a shift to keep the face of a Church at *Charamet*, none of them ever daring to go to *Mosul*, yet after a little time the true *Chaldean* Prelates obliged them to leave *Charamet*; from whence they retired to *Zeinalback*, a yet remoter Place on the borders of *Persia*, where from little, in a short time, they dwindled to nothing.

The Prelates of *Babylon* we see were anciently styled Bishops of *Selencia*, a City not far from

A

Ctesiphon

Ctesiphon; from whence it was that *Simon*, who suffered Martyrdom under *Sapor* is stiled Bishop of *Seleucia* and *Ctesiphon*, of which City we meet with this following Account in *Strabo*. *Babylon was anciently the Metropolis of Assyria, which now Seleucia of Tigrisis, near to which is a great Village called Ctesiphon, where the Kings of Parthia used to spend the Winter to spare Seleucia, that it might not be continually oppressed with Soldiers and Scythians: but notwithstanding this Change of the Metropolis, as the Country all about is still called Babylon, so the Natives, tho' Born in the very City of Seleucia, are still called Babylonians from the Region, and not Seleucians.*

In the *Bibliotheca Patrum*, there is a Treatise of Paradise translated out of *Syriack* into *Latine*, by *Masius*, writ by one *Moses Bar Cepha*, who is stiled Bishop in *Bethraman* and *Bethleno*, and Curator of the Ecclesiastical Affairs of the *Mozul* or *Seleucia Parthorum*. This *Moses* flourished in the Tenth Century.

But it is time to leave these *Sham Prelates*, who run so fast to *Rome* of their own accord, and return to the true ones, who were forc'd to go thither much against their Wills.

After the Christians of the *Serra* had heard of their Arch-Bishop's being sent a Prisoner to *Portugal*, despairing of ever seeing him again, they sent secretly to *Mar Simeon*, Patriarch of *Babylon*, desiring him to order them a new Arch-Bishop, who straightways sent them one *Mar Abraham*, who having gotten into the *Serra* in a disguise,

guise, notwithstanding the great care the *Portuguezes* had taken to have intercepted him, he was received by the whole Church as their Bishop, with great joy. But he had not been long there, before he had the news of *Mar Joseph's* being returned to *Goa*, where having presented the Letters he had brought along with him, he was permitted to go back to his Bishoprick.

The Arch-Bishop of *Goa* who had writ to *Portugal*, that they should by no means ever suffer *Mar Joseph* to return to the *Indies*, was not without strong jealousies of his having prevaricated in all that he had promised; and what did very much confirm him therein, was, that *Mar Joseph* when he desired him to take some Friars along with him to preach the *Roman* Doctrines in his Bishoprick, did not only deny to do it, but furthermore pretended, that it was reveal'd to him the Night before, that it was no ways convenient. The Arch-Bishop being nettled at this pretence, told him with great heat, That he had better Revelation from the Scriptures of his not being the Pastor whom God would have to feed his Sheep, but a Wolf in Sheep's cloathing, of whom our Saviour had said, *That they were to be known by their Fruits*, and that their *Hignesses* would quickly be sensible how much they had been imposed upon by him.

Notwithstanding all this, he was permitted to go to his Bishoprick, tho' for no other reason, its like, but to give birth to a Schism, by which means the *Portuguezes* hoped to be able to com-

pass their ends upon that Church the easier, *Divide & impera*, being a piece of Policy that is well understood, and has been much practised by the *Roman Church*. And if this was their drift in sending him back to his Diocess, they were not out in their Policy, for *Mar Joseph* was not sooner in the *Serra*, than the whole Bishoprick was divided, some adhering to *Mar Abraham*, and others to *Mar Joseph*, as their true Prelate.

But *Mar Joseph* finding *Mar Abraham's* Party to be much the more numerous, by reason of the Communication he had had with the *Latins*, did thereupon betake himself to the course that all distressed People, who prefer their own Interest to that of the Publick, take, and complains to the *Portuguezes* of *Mar Abraham*, not only as an Usurper, but as a most bitter Enemy to the *Roman Church*.

The *Viceroy*, who was glad of this occasion, straightways dispatch'd an Order to the Governour of *Cochin*, to have *Mar Abraham* apprehended, and to send him Prisoner to *Goa*, in order to send him to *Rome*, which was executed accordingly. But the Ship whereon *Mar Abraham* was Embarked, being forced by stress of Weather into *Mazambique*, a Port belonging to the *Portuguezes* in the Southern Coasts of *Africk*, he made a shift to escape, and by the way of *Melindo* and *Ormuz*, to get to the Patriarch of *Babylon*, from whom having received new Briefs to Fortifie his Title, he resolved to return to his Bishoprick; but

but having afterwards considered better on the matter, and being sensible, that if he went thither without the *Pope's* Order, that the *Portuguezes* would quickly make the *Serra* too hot for him, he altered his Mind, and resolved to try his Fortune at *Rome*, and to take a Journey thither over Land; being come to *Rome*, after having abjured his ancient Faith, and reconciled himself to the Church, and promised to reduce that of *Malabar* to its obedience, he obtained of *Pius* the Fourth, all such *Briefs* as were any ways necessary, having also the Title of *Arch-Bishop*, which he and his Predecessors had enjoyed, given him therein.

But being at *Venice*, in his way home, the Divines there discovering, as it is said, both from the Nature of the Opinions that he had abjured, and from his own Confession, that he had never been lawfully Ordained, did oblige him to receive all Orders; from the first tonsure to the Priesthood. He was ordained Priest by the Bishop of *St. Salvador* and Consecrated a Bishop by the Patriarch of *Venice*.

This *Venetian* Consecration, if it is not a downright *Naggs-Head* Story, is a Scurvy reflection upon the *Pope's* Infallibility, who herein was not only deceived in a matter of Fact, in giving Briefs to one, as an Arch-Bishop, who really was not at all in *Holy Orders*, but he must also have been deceived in a matter of Doctrine, in being Ignorant, that some of the Opinions which had been Abjured before him by *Mar Abraham*, were of

such a nature as to incapacitate him for *Orders*.

While *Mar Abraham* was in this Voyage, *Mar Joseph* finding himself in the quiet Possession of his whole Bishoprick, did not forbear to profess and teach the Doctrines he had abjured in *Portugal*. The Bishop of *Cochin*, who was his next Neighbour, having heard thereof, acquainted the Arch-Bishop of *Goa* therewith, and he *Don Anrique*, the Cardinal Infante, who at that time Governed *Portugal* in the Minority of his Nephew *Don Sebastian*, and the Cardinal informed the Pope of the whole matter.

These repeated Tyrannies of the *Portuguezes* in the *Indies*, of dragging ancient Bishops thus out of their own Country and Diocess, and tumbling them so about the World, I cannot but reckon among those violent Injustices for which *Mannuel de Faria* in the very last words of his *Asia Portuguesa*, tells us, God has punished them so visibly. The observation is so remarkable, and to this day so literally true, as I have been told by several intelligent *Portuguezes*, that I shall set it down in the Author's own words. "Ponderacion muy

"notable ay en esto, y es, que de quanta persona
 "passaran a la India ya como Governadores, ya
 "como Capitanes, ya como Mercadores, aunque
 "esto ultimo siempre fue de todos: y de quantos
 "destos alcançaran groessissimas haziendas, no se
 "ve oy in el Reyno de Portugal ninguna casa o
 "Mayo razgo que se fundasse con ellas, o lo me-
 "nos que sea cosa de importancia: ni tam poco
 "ay en la India alguna casa grande desta calidad:

"aun-

“ aunque tambien aya avido allá Portugueses q
 “ iuntaron mucho y uvo algunos de a million, y de
 “ dos milliones y de a tres, y a un de a quatro, ye'l no
 “ luzirse a nadie considerablemente tanta hazien-
 “ da como tantos iuntaron, se hade entender, que
 “ fue, y es, y sera pero por una de dos razones, o por
 “ ambas, la primera porq' permitiendó Dios este
 “ viaie solo para dilatar su nombre, y verdedero
 “ culto, estos navegantes trataron por la mayor
 “ parte de lo material de la sacrilega codicia, co-
 “ metiendo muchas maldades, para hartarse, en
 “ vez de tractar de la religion: y otra porq' lo
 “ mas desto fue ganado por medios injustos de ti-
 “ ranias, robos, y toda fuerre de insolencia, como
 “ consta de muchos lugares destas Historias.

It is remarkable, that among all the Persons who have gone to the Indies, whether as Governours, Captains, or Merchants, of which sort most of them were in truth, there has not been one that has raised a Family of any consideration out of the Goods they have got in those Parts, either there or in Portugal, tho' there have been several of them that have got there, one, two, three, or four Millions. Now, that nothing that's considerable of all these vast Treasures, should any where appear, must be for one or both of these two Reasons, first, that whereas God permitted the Discovery of this Voyage, only for the propogation of his Name, and true Worship (but not by such barbarous Methods as the forementioned I dare say) these Travellers have, for the most part, pursued the ends of a Sacrilegious Covetousness, committing many Injustices to fill their Coffers, instead of having

any regard to Religion; the other is, because the most of those Riches were gained by the unjust means of Tyrannies, Robberies, and all sort of Insolencies, of which you have many Instances in the foregoing History.

Pius V. upon this Issued forth a Brief, bearing date the 15th. of January 1567. directing it to Dom Jorge, Arch-Bishop of Goa, and commanding him to use all diligence to have Mar Joseph forthwith Apprehended and sent to Rome, in pursuance whereof he was seized, and sent Prisoner to Portugal, upon the first Ships that went, whence he was carried to Rome, where he died.

Neither were the Violences they made use of to Convert *Infidels*, any whit inferior to those they exercised upon the poor *Chaldean* Christians, by which they came to provoke the *Infidel* Princes to that degree, that they had like to have lost all that they had in the *Indies* by it. For the *Hidalcaon* who Besieged Goa in the Year 1570. both in his Letters to the Viceroy Don Luis d' Ataide, and in the Speech he made to his Captains, when he first communicated to them his design of driving the *Portuguezes* out of the *Indies*, gave those Violences for the chief cause of his War. Those Letters and Speech being too long to be here Inserted, I shall only set down so much of them as relates directly to this matter.

In his first Letter to the Viceroy, after having complained of some other Grievances, he tells him, That he was certainly informed that at Ormus,
Dio,

Dio, Chaul, and all the other Portugueze Ports, his Subjects Ships were all strictly searched, and all the Boys and Girls that were found Aboard, of whatsoever Quality, Abyssines or Mahometans, were forcibly carried ashoar, and there detained from their Parents or Masters. This, saith he, is a matter that I cannot but be extreamly offended with; neither can I judge otherwise of your permitting such Violences, but that you have a mind to break with me, for if you had not I cannot be perswaded that your People durst presume to commit such Insolencies: He goes on. Let it suffice that no difference can happen between us, but what gives me great displeasure, and that I am both a Brother and an Allie of the King of Portugal, and do esteem you as my particular Friend, to put a stop to this matter, that so my Subjects may have no further cause to complain thereof. Besides, I am confident the King of Portugal will not thank any, that shall be instrumental in making a Breach between me and him, by compelling my Subjects thus against their Wills to turn Christians, a practice, saith he, that's abominable in the sight of all the World; nay, I am confident that Jesus Christ himself, the God whom you adore, cannot be well pleased with such Service as this: Force and Compulsion in all such Cases, being what God, Kings, and all the People of the World do abominate. The work of turning People from one Religion to another, if it be not done by the Divine Inspiration, and the immediate Will of God can never be sincere, neither can Converts have any inward respect for a Religion, which they are compelled to Profess. I do therefore intreat you to see
that

that this matter be speedily redressed, but especially that of taking Peoples Children from them by violence, which is a thing I stand amazed at, and am in duty bound to see remedied.

In his second Letter he thanks the *Viceroy* for an Order he had sent to *Ormuz*, and the other *Portugueze* Ports, prohibiting all such Violences, but at the same time tells him, *That his Order was not in the least regarded; for that the Portuguezes notwithstanding it, went on still in their former Courses, to which he tells him, If there were not a speedy and effectual stop put, it must necessarily beget a War betwixt him and the Portuguezes; adding, That as he knew that neither God, nor wise Kings, took any delight in Discords, so he was certain that there was no Religion in the World, that justified the forcing of People from one Religion to another.*

And in his Speech to his Captains he tells them, *The Portuguezes at first came among us, under the notion of Merchants, promising to help us to several Goods that we wanted, but that afterwards by making of trifling Presents to some weak Princes and other Arts, they had obtained leave to build Store-Houses for their Wares upon the Coast; but that instead of Ware-Houses, they had built Fortresses, by which means they had strengthened themselves so in India, both by Sea and Land, that it was more than time for the Natives to look about them, and to join together to extirpate such cruel Tyrants and Ravagers of so many Kingdoms, and Enemies to the general quiet and commerce of the World; and that for one thing*

thing especially, which was what no patience was able to endure, their compelling the Indians in all places, where they had Power, to change their Religion.

In this Affair the *Christian* and *Mahometan*, of which Sect this *Hidalcaon* was, seem to have changed Parts, the *Mahometan* writing therein like a *Christian*, and the *Christians* behaving themselves like *Mahometans*.

*Pudet hæc opprobria nobis
Vel dici potuisse.*

About this time the *Dominican Friars*, under pretence of building a Convent, built a Fortrefs at *Solor*, into which, as soon as it was finished, the *Viceroy* put a strong Garrison: There were perpetual Bickerings betwixt this Garrison and the Natives, in most of which, some of the *Friars*, as they were Converting those *Infidels*, with Swords in their hands, suffered Martyrdom.

We read of a famous *Portugueze Missionary* about this time, it was one *Fernando Vinagre*, who, tho' a *Secular Priest*, Comanded the Squadron that was sent to the assistance of the King of *Tidore*; in which occasion he is said to have behaved himself both like a great Captain, and a great Apostle, and to have appeared one day in *Armour*, and another in a *Surplice*, and to have Baptized several in his *Armour*, with his *Surplice* over it. In these *a la Dragoon* Conversions, he was seconded by his Admiral *Antonio Galvam*, who with the assistance of Captain *Francisco de Castro*,

Castro, is said to have Converted five Kings in the Island of *Mazacar*; and tho' he was really no other than a *St. Ruth*, yet he is said by the *Portugueze* Historians to be another *St. Paul*, in Governing all that came under his Power both with his Sword and with his Voice, *A Sword and Voice*, say they, *worthy of a glorious Eternity*. It was this *Antonio* that first discovered the King of *Portugal's* special Title to the *Clove*, which, for having five Points, he said, had the King of *Portugal's* Arms, which are the five Wounds of Christ stamp'd upon it.

The same Author tells us, and approves of what an *Indian* said of the *Portuguezes*, when in the height of their Triumphs: *Let them alone*, said the *Indian*, *for they will quickly come to lose that as Covetous Merchants, which they have gained as admirable Soldiers; they now Conquer Asia, but it will not be long before Asia will Conquer them.*

The Emperor of *Persia* is reported by the same Author to have made the same Prediction, who being told by the *Portugueze* Ambassador, when he asked him how many of the Governours of the *Indies* Heads his Master had chopped off, that he had not taken off one, replied, *If that is true, it is not possible the Portuguezes should hold the Indies long.*

About this time the *Portuguezes* were driven out of the Island of *Ito* by the *Natives*. They were stirred up to do it by a Speech made by one *Gemulio*, a considerable *Native*, wherein he told the *Portuguezes* in a full Assembly of them, *That if they Preached to others that there was a God*

in Heaven, who observed all that was done on Earth, and would certainly Reward all Good, and Punish all Evil-Deeds, without believing it themselves, or without practising what they believed, they were certainly guilty of the Abomination, which such a God must detest above all others: He likewise told them, They were Strangers come from the very Skirts of the World, and will you, saith he, who are the Offspring of the Shades, which the Sun leaves when it goes down, presume to Tyrannize over us, who entertained you so kindly, and have been so long a Sanctuary to you? If these be the Customs of your Country, you must know they are what we Abominate; return, return therefore to your native darkness, or your ancient Habitations, where the want of Light will hide your Actions, and do you not come hither to commit them in the very apple of the Eye of the Sun, as it riseth out of his brightest Cradle. You preach Christ Crucified to us, and at the same time Crucifie those you have perswaded to believe in him. You will make others to be Christians, without appearing to be such your selves. You must know we are not ignorant of what you have done to the King of Xael, and how you rewarded his great kindness and Civility to you, with Violences and Outrages, and his Subjects good turns with dishonouring their Wives: We know likewise how you have used the Queen of Aram, whom, after she had lost both her Kingdom and Husband to secure you, you have dishonourably thrown off, as one who could be of no further use to you. Be gone therefore immediately out of this Island, and hereafter don't you presume to

set

set your Foot, or so much as cast your Eye upon it. The Historian who relates this, tho' a *Portugueze*, makes this reflection upon it, Thus we lose Places by our Insolencies, which we gained by our Valour.

When *Mar Abraham* returned to *Goa* over Land, by the way of *Ormuz*, and found *Mar Joseph* Shipped off for *Portugal*, thereupon he flattered himself with the hopes of meeting with nothing to molest him in the Possession of his Bishoprick; but he quickly found himself deceived, for having presented the *Pope's Briefs*, and other Papers he brought along with him to the Arch-Bishop, the *Portuguezes* not having the same reason to permit him to return to the *Serra*, as they had when they permitted *Mar Joseph*, which, as I have observed, was done on purpose to give rise to a Schism, he was told, that before they would put him in Possession of his Bishoprick, they must first have both the *Briefs* and his *Informations* strictly examined, that so they might be satisfied he had not imposed upon his *Holiness*.

Wherefore, tho' resolved whatever came on't, never to let *Mar Abraham* go out of their hands, yet that they might not seem to refuse to pay a due respect to the *Pope's Briefs*; the Arch-Bishop and others, after having examined all his Papers, found several flaws in them, which were declared to be sufficient to justify their detaining of him: This is no more than what the *Canonists* can do, and do daily in the clearest cases, it being impossible to have any Matrimonial or other cause drawn up, or worded so accurately, that the *Canonists*,
and

and especially if the Pope desire it, will not find several Nullities in. Upon the publication of the nullity of the *Pope's Briefs*, as having been obtained by misinformation, poor *Mar Abraham*, instead of being sent back in Triumph to his Bishoprick, as he expected, was, after all the Pains he had been at, confined to the *Dominican Convent* at *Goa*, there to remain till such time as the *Pope's Answer* came to the *Arch-Bishop's Information* of his Case.

Mar Abraham, being sensible that to be confined till that came, was the same thing as to be condemned to be a Prisoner for Life, resolved, let what would be the Issue, to try to make his escape, which, after several unsuccessful Attempts, he did, at last, upon an *Holy Thursday* at Night, while the *Friars* were all imployed in the Chapel, and having gotten over to the Continent, he posted away to *Malabar*, where he was received with great Joy and Festivity by all the Christians, who having two of their *Arch-Bishops Prisoners* among the *Portuguezes*, despaired of ever seeing another *Babylonish Bishop* among them.

The *Viceroy* and *Arch-Bishop* were much troubled at *Mar Abraham's* having made his escape thus, and writ straightways to the *Bishop of Cochim*, and all the Governours upon the Coast of *Malabar*, to have him apprehended if he was above Ground; but *Mar Abraham* knowing how it would be, took care to keep himself, as far as he could, out of their reach, never adventuring to visit any of the Churches that were in the Neighbour-

bourhood of *Cochim*, or of any other *Portugueze* Garrison.

But tho' after this *Mar Abraham* is said, in all his Letters to the *Portuguezes* to have still professed himself a *Romanist*, and not only so, but to have re-ordained all that had been ordained by him formerly; yet it is certain, that in all things else he acted quite otherwise in his Diocess, where he continued not only to preach his old *Doctrines*, but in his Prayers still named the Bishop of *Babylon* as his Patriarch.

Gregory XIII. being informed of this by the *Arch-Bishop* of *Goa*, and other Prelates of the *Indies*, issued forth a *Brief*, bearing date the 28th. of *November*, 1578. directing it to *Mar Abraham*, and commanding him therein to repair to the next Provincial Council that should be Assembled at *Goa*, to assist at it, and to observe all the Decrees that should be made therein, relating to his Bishoprick, and that he might not excuse his not obeying this *Brief*, by pretending that he could not do it with safety; the *Pope* likewise sent him *Letters of safe Conduct*, to go and come without being any ways molested.

In pursuance whereof *Dom Vicente da Fonseca*, a *Friar*, of the Order of *St. Dominick*, and *Arch-Bishop* of *Goa*, having called a Provincial Council, which was the third of *Goa*, ordered the forementioned *Brief* to be intimated to *Mar Abraham*, and together with the *Pope's*, his own, and the *Viceroy's Letters of safe Conduct*, to be sent to him.

Mar

Mar Abraham, having well considered the matter, and perceiving how difficult it would be for him to escape being Dragoon'd by the *Portuguezes*, whose power increased daily in those Parts, if he should disobey this Summons, determined, whatever came on it, to repair to the Council, at which he assisted, and was obliged once more to Abjure, and make a profession of the *Roman Faith*, promising withal, to see all the Decrees made in that *Synod*, in relation to his Bishoprick, punctually executed, and to send in all the Heretick Books in his Diocess to be burned or amended; and having confessed, that in the *Ordination of Priests* there was no Wine in the Cup, which he delivered into their hands, together with the Host, he was commanded to Ordain all that he had Ordained before over-again.

Now if this, of there being no Wine in the Cup, which was delivered into the hands of those who were Ordained *Priests*, was the only ground whereon the *Romanists* founded the invalidity of the *Chaldean Orders*, as it is the only thing they have been pleased to instance in, what a stretch was this to invalidate the Orders of a whole Church by? But for *Canonists* and *Schoolmen* by Subtilties invented on purpose to support a late Error, or to serve a present turn, to wound Christianity in its very Vitals, is a practice too common to be wondred at. I am sure the Church of *Rome* has much more reason to apprehend that the Sacrilege of denying the Cup to the Laity

in the Sacrament, may make her Communion imperfect and ineffectual, than that this alone should make Ordinations so.

But after all this stir, the Doctrine of the delivering the Bread and Cup into the hands of those who are to be ordained Priests, being essential to Orders, is so far from being true, that it is owned to be a Novelty by all the Modern Learned Divines of the Church of Rome, and is moreover contradicted by her daily Practice, who, as all the World knows, allows the *Greek Orders* to be good; in the Collation whereof she knows, the Bread and Cup is not put into the hands of those who are ordained Priests.

It is true, the Council of *Florence*, in her Instructions to the *Armenians*, seems to have doted into the same Error with this of the *Portuguezes*, in making that new Ceremony essential to Orders. But let that be as it will, it is certain that both the present practice of the *Roman Church*, and all her truly Learned Sons, the Modern *Schoolmen* not excepted, do condemn it as an Error; for which I shall only quote two of her most eminent Schoolmen, and one of her ablest Criticks.

Cardinal *Lugo*, in his 2 *Disp. de Sacramentis*, saith as followeth, *Aliunde autem habemus, non porrectionem panis & vini determinatè requiri ex divinâ institutione, cum Græci absque illâ porrectione ordinentur; ergo fatendum est Christum solum voluisse pro materiâ aliquod signum proportionatum hoc vel illud.*

And *Becanus*, in the third part of his Scholastical Divinity, Chap. 26. of the Sacrament of Order, has as follows: *Concilium Florentinum in instructione Armenorum solum meminit materiae accidentalis, quae ab Ecclesiâ fuit instituta*, which was the delivering of the Bread and Cup, *non autem substantialis, quam Christus praescripsit*, which is the imposition of hands, *Quia haec ex Scripturis & antiquis Patribus erat satis cognita, non autem illa. Addo, si hoc argumentum valeret, posse optimè retorqueri ita, Antiqua concilia non assignant aliam materiam nisi impositionem manuum, ergo, &c.* He concludes thus, *Nota antiqua concilia assignâsse materiam à Christo institutam, Florentinum verò materiam assignâsse, quam Ecclesia introduxit*, that is the Latin only. By this one may see, that the Church of Rome is not so uniform a Body as she pretends to be, being thus inconsistent with her self in a thing of so high a nature, as that, *of what is, and what is not essential to Orders*: and we may see likewise, how she will break thorow all ancient Doctrines and Rules, rather than not disgrace all Bodies of Christians, which deny her Obedience, by unchurching them by some subtilty or other; and indeed, thorow the clearest evidences of matter of Fact, as she does in the case of the Orders of the Church of England. And furthermore, how apt she is to look upon her own novel Inventions as the main Substantials of Religion.

To whom I shall only add *Morinus*, whose judgment in a case of this nature is of more

weight, than that of the whole Tribe of Schoolmen. Who in the 1 Chap. of his first Exercitation, *De Sacris Ordinationibus*, saith, *Nemo, ut mihi videtur, dubitare potest, antiquos Latinos, à quibus accepimus & Ordinationes, & quod sacerdotes sumus, legitimè & validè sacerdotes consecrassè, & cætera sacrarum Ordinationum munia contulisse: Eadem antiquorum Græcorum ratio. Certissimum enim est & evidentissimum, neminem Ordinationes Græcas criminari posse, quin crimen in Latinas redundet, cum utrique mutuo alterius Ordinationes probaverint: Græcusque apud Latinos, & Latinus apud Græcos sine ullâ unquam Ordinationis querelâ sacra Mystéria celebraverit: pari veritatis evidentia certum est recentiores Latinos in hunc usque diem legitimas Ordinationes celebrassè & celebrare, eadem ratio hodiernorum Græcorum, cum ut ex iis quæ manifestissimè ἐν αὐτοῖς quadam demonstrata sunt, ab antiquis non differant, eosque publicè in suis Ordinibus ministrantes suscipiat Ecclesia Romana, semperque susceperit.* And in his seventh Exercitation, speaking of the delivering the Bread and Cup into the hands of those that are ordained Priests, he acknowledgeth it to be a late Ceremony in the Roman Church. *Antiqui Rituales Latini, non secus ac Græci, istam instrumentorum traditionem nobis non exhibent: Quidquid spectat ad illam materiam & formam ab iis abest. Duo ritus Ordinationis editi, unus Romæ in sancti Gregorii sacramentario ex Bibliotheca Vaticanâ, alter Parisiis ab Hugone Mainardo, ex Bibliothecâ Corbeiensi, ista omnia nobis non repræsentant duo antiquissimi*

Petaviani literis uncialibus scripti qui præ cæteris eminent, duo alii secundum istos antiquissimi & egregiè splendideque scripti, qui ampli sunt, & multa Ordinationibus illis exhibent, quæ videri possunt non necessaria, quorum unus est Rotomagensis, alter Rhemensis. Tres alii, quorum primus Senonensis est, duo alii Corbeiensis, unus à Rodrado scriptus, nunc vertitur annus octogentesimus primus, alter a Rotaldo præcedente multo junior, sed copiosissimus, qui quæcunque noverat ad Ordinationes pertinere, iisdem ditavit Sacramentarium suum; denique unus è Bibliothecâ Thuanâ perantiquus, & alter Bellovacensis. In all which ancient Rituals, he saith, there is a profound silence of this Ceremony.

The Council being ended, *Mar Abraham* returned to his Bishoprick, where he observed nothing of what he had promised and swore, save that of ordaining his Priests again the third time, at which Ordinations there were several *Jesuites*, who were skilled in the *Syriack* Tongue, that assisted to see that nothing was omitted that was essential.

Not long after a Letter of *Mar Abraham* to the Patriarch of *Babylon* was intercepted, wherein he informed him of his having been at a Council of the Bishops of the *Indies* at *Goa*, whither he had gone purely out of fear of the *Portuguezes*, who, he said, were over his Head, as a Hammer over an Anvil: but when he was there, that he had delivered in a Profession of his Faith, which none of the *Latin* Bishops were able to contradict, professing

himself to his Patriarch a Dogmatist of the *Chaldean* Faith.

Mar Abraham being grown ancient and very much broke, by the long and unintermitting Persecutions of the *Portuguezes*, was willing to have a *Coadjutor* from *Babylon*; who might, after his Death, also succeed him in his Bishoprick, and accordingly had one *Mar Simeon* sent to him by the Patriarch of *Babylon*.

Mar Simeon was no sooner fixed in the *Serra*, but, finding the People, by reason of his never having had anything to do with the *Latins*, to have a much greater Affection for him than they had for *Mar Abraham*, who, tho' to his Sorrow, had been so much among them, he was encouraged to set up for sole Bishop, and having fixed his See at *Carturte*, one of the principal Towns of the Christians of *St. Thomas*, was much favoured by the Queen of *Pimenta*, in whose Territories *Carturte* is.

These two Bishops fell presently to fulminate their Excommunications one against another, to the great disturbance of the whole Diocess, and *Mar Abraham* finding his Adversary to gain ground of him daily, complains of him to the Viceroy and Arch-Bishop of *Goa*, desiring them to drive *Mar Simeon* out of the *Serra*, who was not only an Intruder, but a bitter Enemy to the *Latin* Faith.

The Viceroy, tho' he had no great kindness for *Mar Abraham*, yet considering that he was Bishop of the *Serra*, by the Pope's appointment,

resolved, if it were possible, to ease him of his Adversary, and understanding that it would be a difficult thing for him to get *Mar Simeon* into his hands by open force, he employed some *Franciscan* Friars to inveigle him with fair promises to go to *Rome*, and get the Pope's *Brief* for the Bishoprick, without which he could never expect to enjoy it peaceably.

Mar Simeon having first constituted one *Jacob*, a Parish Priest his *Vicar General* during his Absence, was perswaded by the Friars to go along with them to *Cochim*, from whence he was sent to *Goa*, and from *Goa* upon the first Ships to *Portugal*, and from thence to *Rome*, where, after having been examined by the *Inquisition*, he was declared by Pope *Sixtus V.* not to be in Holy Orders, and was with that Sentence upon him sent by the Cardinal *St. Severiana* to *Philip* the Second, who put him into the hands of *Dom Aleixo de Menezes*, whom he was then sending to *Goa*, to be Arch-Bishop of that place.

Arch-Bishop *Menezes*, instead of carrying him along with him to the *Indies*, which was what *Mar Simcon* expected, confined him to a *Franciscan* Convent in *Lisbon*, from whence he is said to have wrote Letters by every Fleet, that went to the *Indies* to his *Vicar-General Jacob*, and in all his Letters to have still stiled himself *Metropolitan of the Indies*, and to have profess'd the *Chaldean* Doctrines; these Letters were found by Arch-Bishop *Menezes* in the *Serra*, when he visited it, by whom they were sent to the chief Tribunal of

the General *Inquisition* of *Portugal*, where if they found *Mar Simeon* alive, they doubtless made him change his *Franciscan* Prison for that of the *Inquisition*, where they would take care he should write no more such Letters.

Dom Matthias, Arch-Bishop of *Goa*, having in the Year 1590. called another Provincial Council, did, in conformity to *Gregory XIII's* Brief, Summon *Mar Abraham* to repair to it, who being sensible how ill he had complied with what he promised in the former Council, returned no other Answer to the Summons, but a Saying, which, he said, was a Proverb in his Country, *That the Cat that bites a Snake is afraid of her Cord*, intimating thereby, that he durst not trust the *Portuguezes* and *Latin* Bishops any more: After which he dissembled no longer, but in all things declared himself to be of the *Chaldean* Falth.

Clement VIII. being informed of all this, dispatched a *Brief*, bearing date the 27th. of *January* 1595. wherein he Commanded *Dom Aleixo de Menezes*, Arch-Bishop of *Goa* to make *Inquisition* into the Crimes and Errors of *Mar Abraham*, and in case he found him guilty of such things as he had been accused of, to have him apprehended and secured in *Goa*, as also to appoint a Governour or *Vicar-Apostolical* of the *Roman* Communion over his Bishoprick, and upon *Mar Abraham's* Death to take care that no Bishop coming from *Babylon* should be suffered to enter into the *Serra* to succeed.

This Brief was delivered to the Arch-Bishop before he went to the *Indies*, by virtue whereof, and in obedience to the Pope's Commands, he made Inquisition into the Crimes and Errors of *Mar Abraham*, and finding him guilty of all that he had been accused of, he sent him his Process without Summoning him to appear at *Goa*, by reason of his having been Bed-rid for some time.

The Arch-Bishop furthermore understanding by the Informations he had taken, that *Mar Abraham*, in conjunction with all the Christians of his Diocefs, had sent to the Patriarch of *Babylon* for another *Coadjutor*, Commanded those of *Ormuz* and of all other places that lay in the way, under grievous Censures, to stop all *Chaldean*, *Persian*, or *Armenian* Ecclesiasticks that should come towards the *Indies* without his Pass. This Order was so punctually executed, that one who came to *Ormuz* with the Title of the Arch-Bishop of the *Serra*, was discovered in a disguise, and sent home again. There were several others of those Priests and Bishops who attempted to get into the *Serra* in the Habit of Mariners, were stopt, to the great Grief of the Christians of *St. Thomas*, who, the more they saw their Clergy Persecuted, respected them the more, and grew every day more zealous for their ancient Doctrines and Rites.

The Arch-Bishop being much encouraged by the Success of this diligence, laid the matter of the reduction of this Church to the obedience of the *Roman*, much more to Heart than any of his
Pre-

Predecessors had ever done. The first he applied himself to was *Jacob*, whom *Mar. Simeon* had left his *Vicar General*, to whom he writ a long Letter, passionately entreating him to throw away the Commission he had from *Mar Simeon*, who was Convicted at *Rome* of not being in Holy Orders, and to submit himself to the *Papal Authority*; making him large Promises of what he would do for him, if he complied with his desires. But *Jacob*, who died presently after, was deaf to all the Arch-Bishop could say to him, making it his whole business to enflame his Flock against the *Latins*, and their Doctrines.

The Arch-Bishop did not neglect at the same time to write earnestly to *Mar Abraham*, as also to the *Arch-Deacon*, who is the only *Dignitary* in that Church under the Bishop, and who is employed by him as his *Vicar General*, calling upon them to purge their Diocess of the Errors wherewith it had been so long infected, and to reduce it to the *Roman Obedience*.

St. Francis, about this time, destroyed a whole Fleet of *Jores* to the *Portugueze*, who, tho' he was not seen by any of the *Portuguezes* in the Fight, which was very bloody on both sides, yet a Cook who belonged to a *Capuchin* Convent not far off, having hid himself in the Ruines of their Church, saw a Friar in his own Habit Board the Fleet of *Jores*, one after another, whom he so terrified with his very look, as to put them all to flight immediately, and pursued them out of sight: This formidable Friar was afterwards dis-

discovered to be St. *Francis*; but tho' the Historian has not been pleased to tell us how it came to be known certainly, he tells us it was an Action very proper for St. *Francis*, who was the lively Image of *Christ*, to appear thus and confound the Enemies of *Christianity*, by saying, *It is I*. Now, if this Story did not rebuild the *Capuchins* ruined Church, the *Portuguezes* were not so grateful as they use to be in such cases. But this was nothing to what their own St. *Anthony* did for them five or six Years afterwards in a Land Battle, wherein he was seen by several, where the greatest fury of the Battle was, Mowing down whole Squadrons of the Enemy, and at the same time extinguishing the Fire of the Enemies Artillery with the Sleeve of his Sacred Habit. There were several *Portuguezes*, its true, fell in this Fight, but they must have been killed by something else than Fire-Arms, or at least than Cannon.

In the Year 1584. there came a famous *Amazon* to *Goa*, who had been drove out of her Country by the *Hidalcaon*; her name was *Abehi*; she had Fought in several Battles to admiration; and tho' when she came to *Goa*, she was 62 years of Age, she is reported to have had a great deal of Wit, and the ruines of an exquisite Beauty; she pretended to have business of great moment to communicate to the Viceroy, but the Inquisition, no body knew why, put a stop to the Negotiation; which, after having kept her Prisoner for some time, banished her to *Ormuz*,
from

from whence having made ber escape, she went to the Great *Mogul's* Court:

In the Year 1593. the Bull of *Cruzada* was first brought into the *Indies* by *Francisco Faria*, a *Dominican* Friar; and indeed considering how great a Revenue that Bull is to the Pope in *Spain* and *Portugal*, it is very much that it did not find its way into the *Indies* sooner.

When the Arch-Bishop was visiting the City of *Damaon*, he received Letters of the 16th. of *Feb.* 1597. from the Viceroy *Matthias Dalbuquerque*, advising him of the Death of *Mar Abraham*. On the same day he received this news, he in obedience to the Pope's *Brief*, constituted *Francisco Roz*, a *Jesuite*, and who was afterwards made Bishop of the *Serra*, Governour and *Vicar-Apostolical* of the said Diocess.

The *May* following the Arch-Bishop being returned to *Goa*, a Consultation was held about the Affairs of the Church of the *Serra*, where it was unanimously agreed; that notwithstanding the Pope in his *Brief* had commanded none to be made Governour or *Vicar Apostolical* of the Diocess, but what was of the *Roman* Communion, it was convenient to nominate the present Arch-Deacon to it, which they did, joining *Francisco Roz*, and the *Rector* of the *Jesuites-College* of *Vaipicotta*, in Commission with him. But it being required of the Arch-Deacon, that he shou'd subscribe the Profession of Faith made by *Pius IV.* before he had his Patent he declined doing it, pretending he was not satisfied
with

with having two joyned with him in Commission.

The Arch-Bishop, tho' he was sensible that it was the Subscription that stuck with him chiefly, thought fit to dissemble, so far as to seem to believe him, and by a new Patent constituted him the sole Governour of the Bishoprick.

The Arch-Deacon accepted of this Patent, but at the same time declared, That it gave him no Authority but what he had before; but when he was called upon to Subscribe the forementioned Profession of Faith, he desired four Months to consider of it, hoping by that time a Bishop might be sent them by the Patriarch of *Babylon*, when the four Months were expired. Being urged a fresh to Subscribe, he told them flatly, that he would never do it, nor submit to the *Roman* Church, which he was sure had nothing to do with the Apostolical Church of *St. Thomas*, no more than that of *St. Thomas* had to do with the *Roman*. And not being satisfied with having made this Declaration as to himself, he furthermore assembled a Synod of most of the Priests, and most substantial Christians at *Angamale*, the *Metropolis* of the Diocess, where they all swore to stand by their *Arch-Deacon*, in the defence of the ancient Faith they and their Fore-fathers had been bred up in, so as not to suffer the least alteration to be made therein, nor ever to admit of any Bishop, but what should be sent them by the Patriarch of *Babylon*; of all which they made a publick Instrument, and having Sworn to main-
tain

tain it with their Lives and Fortunes, ordered it to be published thorow the whole Diocess.

After the meeting of this Synod, the Christians of *St. Thomas* came to be so far enraged against the *Latins*, for what they had done to destroy their ancient Faith, and for their having treated so many of their Arch-Bishops, so barbarously as they had done, that they would suffer no *Latin* Priest to officiate in their Churches, nor so much as to live among them. Two *Jesuites*, one at *Angamale*, and another at *Carturte*, having very narrowly escaped being murdered by them. The *Jesuites*, and other *Latin* Priests, were so far intimidated, by the fury that Synod had put that whole Christianity into, that for some time none of them were found so hardy, as to venture to go among them.

The news of this great and unexpected Heat, as it did strangely afflict the Arch-Bishop, who had set his Heart so much on the reducing of those Christians; so it was the thing that made him resolve to go in Person to the *Serra* to try what his Presence and Authority would do.

Not only the Viceroy, but the whole Clergy and Laity, and particularly the whole Chapter of *Goa*, together in a body, did all they could, as it is said, to dissuade him from so dangerous an enterprize, but tho' he was deaf to all the Remonstrances of his Friends, yet upon a War breaking out suddenly in the Year 1598. betwixt the Kings of *Mangate* and *Paru*, in whose Territories most of these Christian Churches stand,
he

he thought fit to put off his Journey for that Year, satisfying himself with writing a Letter to the Arch-Deacon to perswade him to reconcile himself and his Church to that of *Rome*, and acquainting him with his Intentions to visit all the Churches in the *Serra* in Person, so soon as the forementioned War was over, which he believed would be very speedily.

The Arch-Deacon, when he received this Letter, dreading nothing so much as the Arch-Bishop's coming in Person among them, declared that he had refused to Subscribe the forementioned Profession of Faith, for no other reason, but because he was Commanded to do it before the Rector of the *Jesuites* College of *Vaipicotta*, with whom and his whole Order he pretended to be justly dissatisfied, giving the Arch-Bishop to understand at the same time, that if he would order any other Priest or Friar to take his Subscription, that he was ready to make it.

But the Arch-Bishop looking upon this only as a Trick to throw an *Oodium* upon the whole Order of *Jesuites*, and that for no other reason, but because they were the most industrious in the reduction of those Christians to the *Roman* Faith, would not comply with the Arch-Deacon's Request, in naming some body else to take his Subscription; for which Conduct the Arch-Bishop was very much blamed, most People, and especially the other Orders of Friars murmuring against him, as one grown so fond of the *Jesuites*, as to lose the reduction of so many thousand
Souls,

Souls, rather than displease the *Jesuites*.

But the *Jesuites*, who sacrifice all Interests and Obligations to the Honour of their Order, have requited the Arch-Bishop but very ill for this his great kindness for them, in having reported this Affair so here in *Europe*, as to rob him of that which he esteemed his chief Glory, to wit, the Reduction of this Church to the *Roman* Faith.

For in the History of the *Jesuites* in the *Indies*, published by *Pieire du Jarry*, a *Jesuite*, and printed at *Bourdeaux*, in the Year 1608. we have all that is said by the *Portuguezes* of *Mar Abraham*, and his Arch-Deacon's great aversion to the *Roman Church*, and particularly to the whole Order of *Jesuites*, flatly contradicted; for in that History we are told that *Mar Abraham* had such an extraordinary kindness for the *Jesuites*, that for some time before his Death, he put himself so entirely into their hands, as to be governed by them in all things; and that the Arch-Deacon *George* had such an high Opinion of their worth, as to declare to all the World, that without their aid and assistance, he should not know after the Arch-Bishop's Death, how to Govern the Diocess. It is furthermore said, that *Mar Abraham*, when he was upon his Death-bed called the Rector of the College of *Vaipicotta* to him, and having all his Clergy about him, declared, that he committed his Flock to the Bishop of *Rome*, as the chief Pastor and Prelate of the whole Church, and Commanded the Arch-Deacon, and all his Priests,

to obey the *Jesuites*, whom his *Holiness* had sent to cultivate that Vineyard in all things, and to be sure to follow the Doctrines that they taught, which were the whole truth, and nothing but the truth; after which Charge he is said furthermore to have beseeched and conjured the Rector, by the love of *Christ*, and the great friendship there had been always between them, to take care of the Government of his Church after his Death, and to have ordered an authentick instrument to be made of all this to remain as a Testimony of his last Will, and of the Faith he died in.

The same History furthermore tells us, That this Church was so far reconciled to the Pope, in the Year, 1596. that when the *Jubile* of *Clement VIII.* was published among them by the *Jesuites*, they gave his *Holiness* a thousand Blessings for it, and took a singular pleasure in pronouncing his Name; and that during the whole time of the *Jubile*, they were at Church from Morning to Night, without taking any refecti^on, and were so zealous to confess themselves to the Fathers, that they waited in the Church till Midnight in great Crowds to do it. Now according to this report of things, the Arch-Bishop, when he came into the *Serra*, had little more to do than to open his Arms to embrace a People, who, being before hand prepared by the *Jesuites*, were ready to throw themselves into them.

But to leave Romance, and return to History, having only observed by the way, that it is visible from this gross misrepresentation of those

Affairs, how little regard is to be had to the *Jesuites* Reports of their Feats in the *Indies*; since to support a Story purely invented for the Honour of their Order, they do not boggle to pretend to have an authentick instrument of the truth of it, and that drawn up by the Order of a dying Prelate.

But a thing happened at this time, which, tho' in it self not considerable, did abundantly manifest how little disposed the Clergy of this Church was to submit to the *Pope*.

A Boy, that went to School to the *Jesuites* at *Vaipicotta*, having been taught by them to name the *Pope* in his Prayers before the Patriarch of *Babylon*, being over-heard doing it in the Church by some of the *Malabar* Priests, was, after they had beat him severely, turned out of the Church; they spoke also to his Father to whip him out of praying for the *Pope*, who, they said, was none of their Prelate, nor had any thing to do with them. The Arch-Bishop being informed thereof, writ immediately to the Arch-Deacon, commanding him to make Examples of those impudent Hereticks, for what they had said and done to the Boy: which the Arch-Deacon was so far from doing, that he Honoured them the more for it. By the way, the *Jesuites*, teaching their Scholars to pray for the Patriarch of *Babylon*, tho' after the *Pope*, is one instance, among others, of their Conscience, in those Parts, being subservient to their Policy.

But

But the World continuing still to blame the Arch-Bishop for not putting the Affairs of the *Serra* into some other hands than those of the *Jesuites*, against whose order that whole Church was so much incensed, he was obliged at last, tho' contrary to his Inclination, to send a *Franciscan* Friar to the Arch-Deacon, with authority to take his Subscription to the *Roman* Creed, and to require him to punish the Priests, who had beat the Boy for naming the Pope in his Prayers.

The Arch-Deacon having nothing to object against the *Franciscan* Friar, and being extremely desirous, if it was possible, to keep the Arch-Bishop from coming into the *Serra*, tho' he refused to Subscribe the Creed of *Pius IV.* yet condescended to Subscribe a Confession of Faith, wherein he professed himself, a *Catholick*, and that he believed *as the Church believed*, but without naming the *Roman*, or acknowledging the Pope as universal Pastor of the Church; he is furthermore said, upon the Arch-Bishop's signifying his dissatisfaction at the ambiguous Profession he had made, to have given his consent publickly to that of *Pius IV.* being read to him in *Portuguese*, of which he did not understand a Syllable. But let that be as it will, it is certain that he continued still to teach, that the Pope was the head of his own Church, but had nothing to do with that of *St. Thomas*.

The Arch-Bishop not being able to brook such things any longer, fix'd a day for his going towards the *Serra*, and when the Viceroy and the whole Clergy beg'd of him not to expose his Person to such visible danger, they could have no other answer from him but this, *That his life was but too secure in this case, seeing he had never merited enough to entitle him to the Honour of being a Martyr.* However, lest his Humility might deceive him in passing a Judgment upon himself, he did not think fit to trust too much to his want of Merits; and for that reason went attended with a good Guard, he had also a Commission to treat with all the Princes of *Malabar*, about Peace and War, and particularly to engage the *Samorim* to assist the *Portugueze* to take *Cunable*, a Fortrefs lately possessed by a company of *Mahometan* Pyrates, who did very much disturb the *Portugueze* Trade upon that Coast. This Nest of Pyrates, was first built by one *Pate Marca*, a *Mahometan*, who having in a short time enriched it strangely with the Spoils of the *Portuguezes*, both by Sea and Land, left it at his Death to his Nephew *Mahomet Cunable Marca*. This *Mahomet* was Governour, or rather Prince of it at this time; and as he was nothing inferior to his Uncle in Courage or Conduct, so he had Fortified the place so as to make it absolutely one of the strongest Garrisons in the *Indies*, neither did he insult the *Portuguezes* only, but the *Malabars* also, and particularly the *Samorim*, in whose Country *Cunable* stood, and who had given
leave

leave to his Uncle to fortifie that place, on purpose to incommode the *Portugueze*.

And tho' the *Portugueze* Historians will have it, that he took this Affair of *Cunable* only in the way to his Visitation; yet by the course of his procedure, one would be tempted to think, that it was what principally carried him to those Parts.

On the 27th. of *December*, 1598. the Archbishop Embarked upon a Gally Commanded by *Don Alvaro de Menezes*, and on the day of *Epiphany*, arrived at the Bar of *Cunable*, where he joined the whole *Portugueze* Armada, Commanded by the Viceroys's Brother, he was saluted with all the Guns and Musick of the Fleet; and having called a Council of War, and heard the several Opinions of all the Captains concerning the best way to take *Cunable*, he dispatched the resolution they had come to thereon, to the Council of State at *Goa*; a most Apostolical beginning of a Visitation. After having put the Siege of *Cunable* into a good Posture, he departed with a good Convoy to *Cananor*, where he continued 16 days, and then sailed to *Cochim*, where he was splendidly received by the Governour and the whole City, at the Stairs they had made on purpose for him to Land at.

Next day, when the Magistrates of the City came to Complement him at his House, he acquainted them with his design of reducing the Christians of *St. Thomas* before he returned to

Goa, desiring their assistance therein, which they frankly promised him.

The day following His Grace having called the common Council of the City together, recommended the enterprize of *Cunabie* to them, whom he made so sensible of how great importance it was to their City above all others, to have that Fortrefs wrested out of the hands of the *Mahometan* Pyrates, who had lately made themselves Masters of it, that they immediately caused 150 Men to be Raised and Armed at their own Charge, whom, together with a great quantity of all sorts of Ammunition, they sent upon five stout Ships to joyn the *Armada* before *Cunabie*; the Arch-Bishop also, to give the more life to the enterprize, sent one of the best of his own *Manchua's* or Yachts, mann'd with his own menial Servants, along with them.

The King of *Cochim* was much troubled to hear of the Arch-Bishop's being so hot upon the reduction of *Cunabie*, being sensible that a Peace betwixt the *Portuguezes* and the *Samorim*, without whose assistance by Land, it wou'd be hard for them to reduce that Fortrefs, must be the Consequence of the enterprize. And as there had been nothing, the Kings of *Cochim* had been always more careful to hinder such a Peace, which they than did on purpose to keep the *Portuguezes* in a closer dependance upon them; so the present King following the wise measures of his Ancestors, endeavour'd, by a Stratagem, to destroy the Confidence he saw the *Portuguezes* had already reposed

fed in the *Samorim*. To which end he sent his *Chief Justice*, and one *Joan de Miranda*, a Gentleman of *Cochin*, to wait upon the *Arch-Bishop* and to acquaint his Grace from him, that he had received certain advice from some Spies he had in the *Samorim* Cabinet-Council, that that Prince, whenever the *Portuguezes* Landed, instead of joyning with them, had determined to cut them all off in revenge of the many Injuries they had done his Ancestors, of which danger he thought himself obliged, both as a Friend and a Brother in Arms to the King of *Portugal* to advise him.

The *Arch-Bishop*, who understood the Intrigues of Princes, as well as any Man living, returned the King his Thanks for his Intelligence, but withal sent him word, that they were resolved to trust the *Samorim* in this occasion; and the rather, because they did not want Power to be revenged on all that should deceive the King of *Portugal* either in Peace or War.

The King, when he found his Plot had not succeeded according to his expectation, resolved to divert the *Samorim* from sending an Army to *Cunahle*, by making a War presently upon the *Caimal*, or Prince of *Corugeira* his Friend and Allie: and having with incredible expedition got an Army of 60000 Men together, he sent to let the *Arch-Bishop* know, that before he marched he designed to wait upon him. The *Arch-Bishop*, tho' he did not go over his Threshold to meet the King, received him, when he came,

with great Civility; and after the Complements were over, acquainted him first, with his Intention of visiting all the *Christian Churches* in the *Serra*, in order to reduce them to the true Christian Faith, from which they had very much swerved; telling him, that since great numbers of those Churches were within his Territories, he expected his assistance in so good a work; of which being assured by the King, the *Arch-Bishop* went on and told him, that there was another thing that he must not deny him, and that was to put off his War with the *Caimal* till *Cunable* was taken; the King gave many reasons why he could not deferr it; but the *Arch-Bishop* prest him so hard upon the point, that before they parted, he made him promise to disband his Army.

The *Arch-Bishop* having put the Affairs of the Siege in a good posture, begun to apply himself to the reduction of the Christians of *St. Thomas*, and the first step he made towards it, was to send to the *Arch-Deacon* to come and speak with him at *Cochim*. But after having expected him some days, and finding that he neither came himself, nor returned him any answer, he concluded, as well he might, that he was afraid to venture himself in that City; whereupon he sent him a Letter of *safe Conduct*, swearing he would not question him about any thing that was past.

The *Arch-Deacon*, upon this occasion, Assembled a great number of *Caçanares*, and other
con-

considerable Christians to consult together what was best to be done. It was agreed on all hands, that the *Arch-Deacon* shou'd go and wait upon his *Lordship*, who was a Person of that Authority as to be able to undo them all at once, by depriving them of their *Pepper-Trade*, if they should disoblige him, and besides, he was able to oblige their Kings, who were all very much at his Devotion, to Sacrifice all their Lives and Estates to his displeasure; and what made them the willinger to comply with him therein, was, their being confident that they should be quickly rid of his Company, since Winter was at hand, which they thought would certainly call him to *Goa*.

Upon all which Considerations it was agreed, That they should give way to his saying of *Mafs*, and his Preaching in their Churches, which their Books told them was a common Civility, that is every where paid to Bishops, tho' out of their own Diocesses; but as for any Acts of Jurisdiction, such as Visiting, Conferring Orders, Excommunicating, and the like, if he should pretend to exercise any such Acts, as it was to be feared he would, that they shou'd then put him off as well as they cou'd with delays, until he returned to *Goa*, which they thought he would in two Months at farthest; by which means they might, without embroiling themselves with so powerful a Prelate, wait till they had a Bishop sent them by the Patriarch of *Babylon*, to whom they had writ for one; of all which they made a publick

lick Instrument, and for their further Security, brought together a Body of 3000 brave Men, who were all well Armed; the Christians of *St. Thomas* being, by much, both the stoutest and best Firemen in the *Indies*, as the *Portuguezes* knew very well, which made them be the more zealous to reduce them to the *Roman Church*, in order to make them Subjects to the King of *Portugal*.

The *Arch-Bishop* sent also at the same time to some of their *Paniquais*, some of which have 4000, some 6000 Men at their Command, to come and speak with him at *Cochim*; but they, instead of going thither, took an Oath solemnly to make themselves *Amonços*, after the Custom of the *Malavars*, against him, in case he offer'd any violence to their *Arch-Deacon*, or to any other of their Priests. When the *Malavars* devote themselves to be *Amonços* for any cause, they defend it to the last drop of their Blood, without either fear or wit.

With two of these *Paniquais*, and 3000 Men well Armed, the *Arch-Deacon* came to wait upon the *Arch-Bishop* at *Cochim*. *Don Antonio de Nordonha*, the Governour of the City, met them without the Gates, and conducted them to the *Arch-Bishop's* Palace. The *Arch-Deacon*, when he came before the *Arch-Bishop* kneeled down and kiss'd his Hand, as did all the other *Caçanares* that were in his Company; the two *Paniquais* were also presented to his *Lordship* by the *Arch-Deacon*, who when the *Arch-Bishop*, and the Governour, and

and the *Arch-Deacon* came to sit down, placed themselves at the Elbows of the *Arch-Bishop's* Chair, where they stood all the while with their broad Swords naked over his Head. The door of the Room where they were being shut, to keep out the Crowd, those that stood without imagining that it was done to make their *Arch-Deacon* a Prisoner, said to one another, this is the time to die for our *Arch-Deacon*, and for the Church of *St. Thomas*, but being assured that their *Arch-Deacon* was in no danger, they were quieted.

After the hubbub was over, and they had discoursed together for some time, it was agreed, that the *Arch-Bishop* should go next day to *Vaipicotta*, which upon the account of its having a College of *Jesuites* in it, should be the first Church he should Visit, and that the *Arch-Deacon* with his *Caçanares*, should repair thither immediately.

The *Arch-Bishop* having furnished himself with all Necessaries for his Voyage, embarked with all his Retinue upon seven *Tones* or *Gallies*, and *Roque de Mello Percyro*, who had been Governour of *Malaca*, attended him with two *Gallies* more, and *Joan Pereyra de Miranda*, who was afterwards Governour of *Cranganor* with one.

Being arrived at *Vaipicotta*, he was conducted by the *Jesuites*, and their Scholars, and the whole Village to the Church, where, with his *Mitre* on his Head, and his *Crosier* in his hand, he gave them a long Sermon. His Text was, *He that*
 enter-

entereth not in by the door, &c. on which words he told them at length, *That none were true Pastors, but what entered in by the door of the Roman Church, and were sent by the Pope, who was Christ's Vicar; which none of their former Prelates having been, who had been all sent to them by the Schismatical Bishops of Babylon, they were all Thieves and Murderers of the Flock.* When he had done his Sermon, he bid them come next day to the Church to be confirmed, which some did; to whom, after he had confirmed them, he told the news of *Purgatory*, a place most of them had never heard of before.

All this while no *Arch-Deacon* appeared, who came not to *Vaipicotta*, till two days after the arrival of the *Arch-Bishop*. He had delayed his coming on purpose, that he might not by his presence, seem to consent to any of those things, which he knew the *Arch-Bishop* would offer to do at that place.

Tho' the *Arch-Bishop* knew well enough what it was that had made the *Arch-Deacon* loiter so behind, yet he dissembled so far as to receive him very kindly, treating with him about the course he was to take in the reduction of the Church, who seemed to approve of every thing that was proposed to him.

The *Arch-Bishop* went daily to *Matins* and *Vespers*, which were sung by those of the Seminary in *Chaldee*, but coming to understand at last, for he understood *Chaldee* no more than he did *Malavar*, that they prayed therein for the Patri-
arch

arch of Babylon, stiling him the *Universal Pastor of the Church*, a Title that all Patriarchs, as well as the Pope, have assumed to themselves for some Hundred of Years (nay, by what Gregory I. has said of that Title, I do not know but the Pope might be one of the last that assumed it) he resolved not to permit so wicked a thing to be done any longer, notwithstanding all that the good *Jesuites*, who out of Policy had all along complied with it, could say to dissuade him; and so having one Evening, without communicating his design to any one, called all the *Jesuites*, Masters of the Seminary, and the *Arch-Deacon*, and his *Caçanares*, together at his Lodgings, having first made a Speech to them to prove, *That the Pope was the only Head of the Church on Earth, and that the Bishop of Babylon was a Heretick and Schismatick*, he pulled out of his Pocket an Excommunication *late sententie*, commanding his Secretary to read it with an audible Voice, and his Interpreter to declare it to those that did not understand *Latin*, in Malabar, by which he Commanded, *That no Person Secular or Ecclesiastick do from henceforward presume to pray for the Patriarch of Babylon*. He Commanded the *Arch-Deacon* and *Caçanares* to sign it, and finding the *Arch-Deacon* had a great mind to have shuffled it off, he said to him, *Sign it, Father, for it is full time the Axe were laid to the Root of the Tree*; to which the *Arch-Deacon* returned no answer, but Signed it without saying a word, as did all the other *Caçanares*, after which

it

it was fixed to the Gates of the Church.

The Christians of the Village, when they came to hear of what had been done, run, as if they had been Mad, in a Body to the *Arch-Deacon's* Lodgings, where, with one voice, they set up a most lamentable howl, crying out, *That the Arch-Bishop of Goa, with his Portuguezes was come to destroy their Religion, and had affronted their Patriarch, by whom they had been Governed for above 1200 Years*; and after having exclaimed against the *Arch-Bishop* at a most bitter rate, and bewailed their great Misery, in having Strangers come among them to destroy the Religion they had been born and bred in, they told their *Cassanares*, that if they would but give way to it, they would either Sacrifice their Lives in defence of their Religion, or be revenged on those that had affronted it.

But the *Arch-Deacon* having made a sign, that he desired to be heard, they all held their Peace, he told them, *There was a time for all things, and that that was not a time for Revenge, but Dissimulation*; that it was true he had Signed the *Excommunication*, but that he did it purely out of Fear, for they were to consider, that, besides the Strength the *Arch-Bishop* had brought along with him, he had engaged the *King of Cochim*, in whose Country they were, to protect him in all he did, and who, if they should offer any affront to the *Arch-Bishop*, would certainly revenge it on their Lives and Estates. As to himself, he was resolved to die in defence of the Religion of his Country, sooner than consent to the
intro-

introduction of Popery; adding, *The Portuguezes, if they liked their own Religion, might live in it, in God's Name, and he knew no Body that would trouble them for it; but that he saw no reason why they should thus disturb and persecute People in their own Country, because they will not turn Papists, or change their old Religion for theirs, and that as to the Arch-Bishop, the thing that made him so furious to destroy the Authority of the Patriarch of Babylon was, that he might make himself Primate of the Indies; to which he hoped, none of the Christians of Malabar would ever consent, or would ever be persuaded to forsake their old Religion for that of Popery.* At this they all gave a great shout, crying, *They would lose their Lives, and all they had in the World, before they would do it.* But none of the forementioned *Amoncos* being among them, it's like, at that time they went no further.

The *Portuguezes* upon this uproar, did not forbear to blame the *Arch-Bishop*, for having published such an *Excommunication*, contrary to the advice of all that were about him, advising him to hasten aboard his *Galleys* if he would secure his Person; he told them, *He was so far from repenting for what he had done, that were it to do again, he would do it, and that instead of retreating to Cochim, he would go next Morning to Paru.*

Paru is the *Metropolis* of a Kingdom, wherein the noblest Body of all the Christians of *St. Thomas* lives, but withal, the most violent against *Popery*, as they had sufficiently manifested on several occasions;

casions; for tho' Don Jorge du Cruz, and Don Joan du Cruz, both Natives of the Country, had been sent by the Portuguezes to Rome in the time of Gregory XIII. who had done them great Honours there, and had granted them many *Indulgences* for their Churches, and withal, a Privileged Altar therein, yet their Countrymen did not only slight all those *Indulgences*; but would not so much as suffer them, tho' of two of the noblest Families in the Country, to officiate in any of their Churches, and at last forc'd them to leave the Kingdom, their own Brethren and Kinsfolk, having the first hand in their expulsion.

The Christians of *Paru*, tho' thus affected to the Roman Church, had, according to the fore-mentioned Agreement, prepared great *Festivities* for the reception of the *Arch-Bishop*, hoping, by such Complements, to have kept him from doing any business; but, having the Night before he came, heard of what he had done at *Vaipicotta* to their Patriarch, they turned all their *Festivities* into *Arms*, and were so much incensed against him, that when he Landed, he was met by eight or ten Persons only that waited on the *Arch-Deacon*.

The *Arch-Bishop*, tho' he read trouble and dejection in all their Countenances, seemed to take no notice of it, but with his *Cross* carried before him went directly to the Church, which, contrary to Custom, he found full of Armed Men, without so much as one Woman or Child amongst

mongst them ; whereupon, being apprehensive lest his Guards and Servants, if they continued ashoar, might come to Blows with the *Malavars*, whom he saw so much disposed to Quarrel, he Commanded them all aboard except two Priests, who were to assist at the Offices.

The *Arch-Bishop* having put on his *Pontificals*, and given his Blessing to the Congregation, made a long discourse to them, shewing them, *That there was but one true Religion, which was the Roman, and that all Christians were under an indispensable obligation to submit themselves to the Pope.* After he had done his Sermon, which lasted an hour and an half, and explained to them the Doctrine of the Sacrament of *Confirmation*, and then called upon them to come to it ; the Congregation, tho' they had heard him till then very quietly, began to cry out with great fury, *That they would never be Confirmed by him, that being a thing that none of their Prelates had ever used, and that it was no Sacrament of Christ's Institution, but an Invention of the Portuguezes to make them their Slaves, by setting a Mark on their Foreheads, and giving them a Box on the Ear, which is what all the Roman Bishops do in Confirmation, and tho' the Dastards in Vaipicotta had been so tame as to suffer themselves to be buffeted and enslaved by him, they would never endure it, nor suffer him to touch their Beards, or their Wives Faces ; that he might go home in a good hour to his Portuguezes, and let them alone with their Religion, and if he did continue to disturb them thus, it should*

D

cost

cost him dear. The Arch-Bishop heard all this with great patience, and sitting down, endeavoured to convince them of the Truth of the Sacrament of *Confirmation*; but when he perceived that they were the worse, rather than the better for what he said to them, having mustered all his Courage together, he rose up, and having advanced two steps with his *Crosier* in his hand, he told them with great heat, *That the Faith he Preached to them was the Faith of Christ and St. Thomas, and was believed by all Christians, and that he was ready to die to confirm the truth of it*; but they being as ready to die for their Religion as he was, or pretended to be, for his, that Argument had no effect at all upon them. He furthermore challenged all those that *Talked against the Roman Faith by Night in Corners*, to come forth, if they durst, to dispute with him publicly; which the Arch-Deacon, who the Night before had assembled most of the considerable Christians of *Paru* together, and had made them promise never to throw off the *Patriarch of Babylon*, taking to himself, he rose up in a passion, and having asked aloud *who they were that taught Heresies in the dark, and that Preached no where but in Corners*, flung out of the Church, and going into the Town picked up eight or ten Boys, whom he presented to the Arch-Bishop to be confirmed by him, pretending, that with all that he was able to do, he could perswade no more to come: The Arch-Bishop having confirmed these Boys, returned to his Gallies very angry,
and

and finding there was nothing more to be done at *Paru*, he determined to Sail next Morning to *Mangate*, to see how those *Christians* stood affected.

When he came to the Church of *Mangate*, a Town chiefly inhabited by *Christians*, he found the Church filled with Household Goods and Women, by reason of the War that was then on foot between the Kings of *Mangate* and *Paru*. After having comforted the *Christians* for the Losses they had sustained, and given them his Blessing, he began to Preach against the Errors they had been Educated in. But having advice that there were some *Amonços* coming after him from *Paru*, he went straightways aboard his Gallies, and rowing away before Night, he arrived next Morning at *Cheguree*, a place belonging to his Friend the King of *Cochim*; where having sent ashore an Order to the *Caçanares* and *Christians* to meet him at the Church, he had word sent him, that the Church doors were all shut, and there was neither Man, Woman, nor Child, to be seen in the whole Village; he was informed at Night, that the *Arch-Deacon* was in the Town, but that he had shut himself up in a House, and was resolved never to see his *Lordship* again.

The *Portuguezes* that were in his Train, as well Ecclesiasticks as Seculars, were at him perpetually to give over this enterprise, and not to expose his Person and Dignity (as he did) to no purpose; but instead of returning any answer to their

Importunities, he retired all alone to his *Cabin*, where he wrote a long Letter to the *Arch-Deacon*, in which he swore that he remembered nothing that was past, and that he had no design of doing him any harm; and if he would but do him the favour to come and speak with him once more, he did not doubt but that he should be able to convince him of his Errors, promising with all to do great things for him, if he would but entirely submit himself to the *Roman Church*.

This Letter was delivered the same Night to the *Arch-Deacon*, who having read it, called the *Caçanares* together, and told them, that it being a scandalous thing in them to decline treating with the *Arch-Bishop* above-board, about the Affairs of Religion, he was for their going to wait upon him to hear what he could say, but with such a Guard, that it should not be in his Power to make them Prisoners. Having all agreed to this Proposition, they sent to the *Arch-Bishop* to let him know, That if he would be pleased to come ashore, they would wait upon him: The *Arch-Bishop* sent them back word, That the Sun was too hot to stand in, and desired them therefore to come aboard his Galley, which lay with her Stern on ground. The *Arch-Deacon* and *Caçanares* seeing the Galley quite surrounded by their People ventured to go aboard; where being come, they were conducted to the *Arch-Bishop's Cabin*, where they found him with all his Priests, *Jesuites*, and several Gentlemen expecting them. After some discourse, the *Arch-*

Deacon

Deacon told the Arch-Bishop, That it was true they had not received his Grace so courteously as might have been expected, nor indeed as they intended to have done, had he not fallen so foul upon their Patriarch, whom, tho' he had been pleased to call an Excommunicate Heretick, they knew to be both a Catholick and a most holy Man, and endeavoured to introduce several Novelties into the Serra, which they and their Forefathers had never so much as heard of before. To all which the Arch-Bishop answered, That he was sure they were not ignorant of the Patriarch of Babylon's being a Professed Nestorian, and not to trouble them with any Arguments to prove that all Nestorians must be Hereticks, he would only ask them one single Question, which was, Whether they believed the Gospel of St. John? They told him they did, and would die rather than deny any thing that was revealed in it. Well then, said the Arch-Bishop, pray tell me, how you can reconcile what St. John saith, The word was made Flesh, and dwelt among us, with what your Patriarchs and Bishops have taught you, to wit, that the Word did not make it self Flesh, and that Christ was not God, and that God did not make himself Man, for do you not sing in your Churches upon the Feast of the Nativity, that the Word did not make it self Flesh, as the unbelieving Romans teach, but did only dwell in Christ as in a Temple.

The Arch-Deacon returned no answer to this, but passing to another point, said to the Arch-Bishop, Your Grace would fain persuade us likewise, that none can be saved out of the Obedience of the

Roman Church, which is what St. John no where saith, that ever I could see; besides, we have in our Archives a Letter of St. Caius, Bishop of Rome, wherein he confesseth that he had nothing to do with the Church of Babylon, no more than the Church of Babylon had to do with his Church. We have also another Letter, which is called in our Books the Letter of the Lord's-day, because it is said upon that day to have fallen down from Heaven, wherein the same Truth is affirmed. Here the Arch-Bishop run into a long discourse of the Primacy of St. Peter, and of the Pope's being his Successor, and Christ's Vicar upon Earth; after which they came at last to this Agreement, That as to matters of Faith, a Synod should be called to determine them; and that in the mean while the Arch-Bishop might, if he pleased, give the Blessing, and Preach in any of their Churches, but should not be received in them as their Prelate, but as a Bishop that was a Stranger, neither should he pretend to Confirm, or do any other Episcopal Act within that Diocess. This Agreement was Signed by the Arch-Bishop and the Arch-Deacon, and all the Caçanures who were present, with a Declaration that the Synod should be Celebrated before Whitsuntide, and that the Arch-Deacon should no longer stir up the People against him, nor go attended with such Troops of Armed Men as he had done formerly.

This Agreement being Signed, the Arch-Bishop set Sail for Canbur, whither the Arch-Deacon went by Land, not daring to trust himself by

Water, where he would have been in the Power of the *Portuguezes*.

At *Canhur* he was received very friendly by the *Christians*, who had been told by the *Arch-Deacon*, that he did not pretend to come among them as their Prelate, but only as a Stranger; but tho' he kept to his Agreement so far as not to offer to do any thing but give the Blessing and Preach, yet in his *Sermon*, which was a very long one, he talked so much of the *Roman Church*, and its *Supremacy*, and of the obligation all Churches were under to submit to it, that the whole Congregation were much offended with him; the *Arch-Deacon* was likewise discontented with it, and being Sick, or at least pretending he was, returned to *Cheguree* to be cured; and the *Arch-Bishop* having other work on his hands, was willing enough to dismiss him; who, in pursuance of the Instruction he brought with him from *Goa*, was obliged to hasten to *Coulaon*, a Fortrefs belonging to the *Portuguezes*, to see in what condition it was, and to take some course to have the Fort the King of *Travancor* was building in its Neighbourhood, and would much incommode it, demolished.

On the first of *March* he set Sail for a Castle that is within two Leagues of *Cochim*, where the Governour and Bishop of the City met him, to whom having communicated his Designs, he sailed directly for *Porcoa*, where the King of the Country had been some days expecting him; he went to a Church that was there in the Evening,

where he was kindly received by the *Christians*; the King, who professed a great Friendship for the *Portuguezes*, having Commanded them, upon pain of his displeasure, to comply with the *Arch-Bishop* in all things. After having Preached, he went to Lodge at the House of the *Caçanar*, whither the King came at Night to visit him; the *Arch-Bishop* entertained him very friendly, and thanked him for the kindness he had shewed to the *Christians* of *St. Thomas*, and their Churches, and for having cleared his Coast of Pyrates: the King, after some Compliments desired to be admitted to the Honour of being a *Brother in Arms* to the King of *Portugal*, as the King of *Cochin* had been: The *Arch-Bishop* told him, that was an Honour the King of *Portugal* never did ro any King, before he had merited it by some signal Service; however, he promised to do all that lay in his Power to help him to it.

Next Morning the *Arch-Bishop* went to Church, where he said *Mass*, and afterwards confirmed the whole Congregation, notwithstanding his late solemn Promise to the contrary, as indeed none but Fools will ever expect, that *Papists* will observe any such Promises longer than the first opportunity they have to break them.

From *Porcoa* he sailed directly to *Couluon*, where, under pretence of visiting a Church that stood near the Fort the King of *Travancor* was building, he took a view of the Fort, and finding it was near finished, and would in a few days have a Garrison put in it, he immediately dispatched

patched away a Messenger to the Captain-General of the Fleet and Troops that were before *Cunahle*, to come forthwith with his whole *Armada* to demolish the said Fort, which, if he came quickly, he might do with great ease, for that he would find none in it but Workmen.

Now you must know that the *Arch-Bishop*, when he was last at the Bar of *Cunahle*, notwithstanding that the King of *Travancor* and the *Portuguezes* were at that time in Peace, had left a private Order with the General, that so soon as he was Master of *Cunahle*, he should set Sail immediately with the whole *Armada*, and demolish this Fort, which, by reason of *Cunahle's* not being yet taken, had not been executed.

But while the *Arch-Bishop* was expecting the Captain-General, he received the bad news of a great slaughter of *Portuguezes* in an Attack they had made upon *Cunahle*, and that the Captain-General was retired to *Cochim* to have his wounded Men cured; from whence he intended to come and wait upon him for further Orders.

The *Arch-Bishop* was extremely troubled at this News, as well upon the account of the great numbers of Persons of Quality that had been killed in the Action, as because he feared it would very much hearten the Kings of *Malabar*, who had till then still looked upon the *Portuguezes* as Invincible. Wherefore, to prevent the ill effects that the true News of this Defeat might have upon the Minds of the Princes of *Malabar*, he dispatched Letters immediately to all of them to acquaint

acquaint them with the great Victory the *Portuguezes* had obtained before *Cunahle*; and tho' he acknowledged, that it was purchased with the Blood of several brave Men, among whom were some of his own Kindred, who were very dear to him, yet he did not doubt but that they would infallibly carry the Place, at the next Attack they made.

These tricks of the *Arch-Bishop* coming so thick, one upon the neck of another, for here we have no fewer than three of them in less than a Fortnight, puts me in mind of what *Manuel de Faria* saith of him in the 3^d. Tome of his *Asia Portuguesa*, which I shall give the Reader in his own words, "Este illustre Prelado estuviera yo por ventura
" en el numero de los santos, si no passara a
" Espanna a donde le quito esta gloria, en la
" opinion mortal, la defencil del, acierto en el
" manejo de los grandes puestos que vino a ocupar,
" o fuesen solicitados, o fuesen ofrecidos. *This Illustrious Prelate, had he never returned to Spain, had, in all probability, been made a Saint before this time, where, thro' the difficulty there is in the managery of high Posts, whether offered to him or procured by Sollicitations, he lost all the Glory he had acquired in the Indies in the Opinion of the World.*

His High Posts in *Spain*, which the Author saith he does not know whether he procured by Sollicitations or not, were the *Primacy of Braga*, and *Vicereyship of Portugal*, under *Philip III.* for two Years, and the *Presidentship of the Council of State*

State of Portugal at Madrid, in which Office and Court he died.

What his Miscarriages were in *Spain*, whereby he is said to have forfeited his Glory, I have not been able to learn; but whatever they were, one would think that the violating of a solemn Agreement openly, within a Week after it was made, and the ordering a Fort belonging to a Prince, that was in Peace with them, to be treacherously demolished, and the dispersing of notorious Falshoods only to serve a turn, ought to be no very good title to *Sainthood*. But the *Arch-Bishop*, if he could have had hands to have executed it, had served the King of *Travancor* a much worse trick than this, when he was upon his Visitation that was after the Synod. We are told of a lively thing spoke by a *Portuguese* Captain, that was very brave, but had scarce Bread to eat, who, in this Siege, having seven of his Teeth struck out with a Musquet-Bullet, after he had wiped his Mouth said, *The Mahometan had done him no Injury, and had known doubtless he had no need of Teeth.* But to return to the Story.

The *Arch-Bishop*, after having sent this false News about, and having sent to the Queen of *Changanate*, to let her know, that he should not be able to meet her according to his Promise, until he returned; Sailed in great hast to *Cochim*, to conferr with the Captain-General, and to consult whether it would not be convenient to make an absolute Peace with the *Samorim*, and the rather because he had been so true to his
Word,

Word, in carrying on the Siege of *Cunibale*. It was agreed on all hands that such a Peace would be convenient at that time; however, they would not venture to conclude it before they had the *Viceroy's* Opinion of it, to whom they sent the Project.

The *Arch-Bishop*, after he had dispatched this business, Sailed to *Molandurte*, a great place of Christians, where he was received very kindly, which kindness of theirs is said to have cost them dear; for the King of *Cochin*, to whom *Molandurte* belongs, being grown extremely jealous that the *Arch-Bishop*, under a pretence of reducing the Christians of *Sr. Thomas* to the obedience of the *Roman Church*, designed to bring them under the obedience of the Crown of *Portugal*, as it is plain he did from the 24th Decree of the last *Action* of the following *Synod*, for this very reason laid a great Tribute upon them, which they have not been able to this day to shake off; and furthermore Commanded them, upon pain of Death, to repair to *Angamale* to their *Arch-Deacon*, who being there, and having heard, it's like, of the *Arch-Bishop's* having violated their Agreement within less than a Week after it was made, begun to thunder out Excommunications against him, writing to all his Churches to have nothing more to do with him, and to all the Princes of *Malabar*, to have a care of him as a Person that had ill designs upon their Subjects.

While

While the *Arch-Bishop* was at *Molandurte*, where he confirmed and exercised all Episcopal Acts, he received Letters from the *Viceroy* approving his Project of Peace with the *Samorim*, and desiring him to return to *Vaipim* to Sign it, which he did in great haste, as did the Governour and Bishop of *Cochin* also, who both met him there.

This Peace was much promoted on the *Samorim* side by his Nephew and first Minister *Uniare Cherare*, who, notwithstanding he had been privately Christned by Father *Roz*, had leave to continue to Profess himself a Heathen still, the better to enable him to serve the *Portuguezes*, which he did effectually, both by communicating to them daily all the Secrets of his Uncles Cabinet-Council, whereof he was President, and by disposing him to have a good opinion of the *Portuguezes*; which was what he would not have been in a capacity to have done, but would have been immediately disgraced, and turned out of all, had he discovered himself to have been a Christian so soon as he was Baptized. And as for the *Arch-Bishop*, we find he was so far from condemning either the Prince or the Jesuite for this scandalous dissimulation, that after the Celebration of the Synod he confirmed and anointed the Prince therein, by giving him the Sacrament of *Chrism* or *Confirmation*, with the same Secresie, and the same Dispensation as the Jesuite had given him that of Baptism.

After

After he had dispatched the Peace, Signed to the Captain-General, he set Sail for *Diamper*, the ancient Seat of several of the Bishops of the *Serra*, where meeting with several that had a mind to take Orders, there having been no Ordination in the Bishoprick for two Years, he gave notice that he intended to conferr Orders on the *Saturday* before the *Fifth Sunday* in *Lent*.

He writ also to the *Arch-Deacon* to come and assist at the Solemnity; the *Arch-Deacon* was much concerned at the news, and writ him back word, *That this was contrary to the late Agreement they had made together, and that his doing of it would put an end to the Affair of the Synod, which he seemed to desire so much, since the principal point that was to be debated therein was, Whether he was their Prelate or no?* But the *Arch Bishop* fancying that the *Arch-Deacon* talked of a Synod only to amuse him and gain time, writ him word, that nothing should hinder him from Conferring Orders at the time appointed; and not only so, but that he would exercise all other Acts of Episcopal Jurisdiction, in obedience to the Pope's *Briefs*, to whom all the Churches of the World were subject. The *Arch-Deacon* finding he was absolutely determined to Ordain, desired him, since he was resolved to do't right or wrong, to Ordain none but *Latins*, for so they called not only the *Portuguezes*, but all the *Malavars*, who were bred up under the *Jesuites*. The *Arch-Bishop* sent him word again, that he would

would Ordain both *Latins* and *Chaldeans*, it being his business to destroy that distinction by bringing all Christians under one head. Upon this the *Arch-Deacon* finding nothing else would do, ordered an Edict to be published in all the Churches of the Diocess, prohibiting all Christians, upon pain of Excommunication, *latæ sententiæ*, to receive any Orders from him, with which he sent another Instrument, commanding all Priests and Christian People not to suffer him to come into any of their Churches, as also not to be present at any of his *Messes* or *Sermons*.

The *Arch-Bishop* had Preached two days following, and had confirmed a great many before these Instruments had reached *Diamper*; but after they came once to be published, they put a full stop to what went on so currently before: The oldest *Caçanar* of the Church requiring the *Arch-Bishop*, upon the receipt of them, to leave the place, and not to offer to set his Foot in their Church any more, nor to Confirm any Body, which among them, who anointed Children on the Head when they were Baptized, was an unnecessary Ceremony.

Notwithstanding this, the *Arch-Bishop* continued still a Preaching, and when the day appointed for the Ordination was come, Ordained 37 on it, having first obliged them to subscribe the Faith of *Pius IV.* and to swear obedience to the Pope. After this Solemnity was over, the *Arch-Bishop* determined to pass the *Holy Week*, and *Easter* at *Carturte*, a considerable Town of
Chri-

Christians in the Dominions of the Queen of *Pimenta*. He took several Churches in his way thither, at some of which he met with a kind Reception, at others the *Christians* would not so much as see him. Being arrived at *Carturte*, after a dangerous Voyage, on the *Friday* before *Palm-Sunday*, he went to Church betimes next Morning, where having said *Mass*, and Preached, he Commanded the Congregation not to fail to be at Church next day, for that he had something of Importance to communicate to them; and having the same Night invited several of the most considerable *Christians* of the place aboard his Galley, by some means or other; for you must understand he was not sparing of his Money in this occasion, no more than he was of his Promises, he gained two of the most substantial among them intirely to his Party, who did him afterwards very great Service: Their Names were *Itimato Mapula*, and *Itimane Mapula*.

The *Arch-Bishop* not knowing but that the *Portuguezes* Musick might charm the common People, and reconcile them to the *Latin* Service, to which they seemed to have a great aversion, sent for a full Quire from *Cochim*, and on *Palm-Sunday* had high *Mass* performed with the same Ceremony and Majesty that he could have had it done at *Goa*: but the *Caçanares* and People were so far from being satisfied with the Musick and pompous Ceremony of that Service, that if they liked it ill before, they liked it a great deal worse after that, as in truth none but they that
place

place all Religion in external Performances can do otherwise, there being no Passion which that Service will not excite in its Spectators (which is all the People are) sooner than Devotion.

The Queen of *Pimenta* being importun'd to it by several Christians, and her own Jealousies, sent an Order to the *Arch-Bishop* to leave her Kingdom in three days upon pain of Death, and not to trouble her Subjects with his *Novelties*, under which, she had reason to apprehend some ill design against her State was couched. But the *Arch-Bishop* knew his own strength too well to be frighted away with Paper Threats, and so sent the Queen back word positively, that he would not stir out of her Territories before he had finished the work that had brought him thither, telling her withal, *That he was serving her rather than otherwise in what he was doing, and that her Ancestors had granted Privileges to the Arch-Bishop of the Serra, but being Infidels had never offered to concern themselves in the matters of their Religion; That if she should Murther him, she must know, that she Murthered the second Man in the Indies; and that his would be the dearest Blood that ever she spilt in her Life; since the Portuguezes, the Greatness of whose Power she and her Kingdom could not be but sensible of, having so often felt it, would infallibly Revenge his Death to the utmost.*

What made the *Arch-Bishop* the stouter in this occasion, was his knowing that he had secured most of her *Regedores*, namely him of *Carturte*, and the Country about it to his Party, whom

he had engaged by very rich Presents to favour and protect him in the execution of his designs. The *Arch-Bishop* having thus intimidated the Queen, and bribed her Officers, began to make bolder steps than he had offered to make before, and so seeing a *Caçanar* at Church one day, whom he had excommunicated but a little before, for having presumed to excommunicate him, he sent to him to get him out of the Church, which was no place for an excommunicate Rebel as he was. The *Caçanar* laughed at the Order, and told him very briskly, *That he would not go out of the Church, for that he was none of his Prelate, neither did he value Roman Excommunications no more than he did the dirt under his feet; the Roman Church having nothing to do with the Church of the Serra; the Arch-Bishop not being able to bear such a publick Affront, and knowing his Party in the Church to be the stronger, commanded the Service and Musick to cease; and turning towards the place where the Caçanar stood, commanded him to come up to him, which the Caçanar refusing to do with great scorn; he was dragg'd up to him by some Caçanares, and others that he had gained to his Party, and being kept down upon his Knees before him, was commanded to beg his Lordship's Pardon; he told them resolutely, He would die before he would do it, or any thing whereby he should acknowledge him his Prelate. The Arch-Bishop perceiving that he was not to be terrified into a compliance, ordered him to be turned out of the Church; the Caçanar told him,*

him, He would not be turned out of a Church where he had more to do than he had; upon this the whole Church was all in an uproar, some striving to keep him in the Church, and others to thrust him out, but the *Arch-Bishop's* Party being the stronger, after a great disturbance, turned out he was.

The Night following several *Caçanares* and others, abjured the Patriarch of *Babylon*, and were reconciled to the Church of *Rome* at the *Arch-Bishop's* Lodgings, which were over the Church. After which the *Arch-Bishop* was resolved either to make the *Arch-Deacon* bend, or to break with him totally; and so having all his Converts together, without whose advise he told them he would never do any thing; he declared to them that he could no longer bear with the *Arch-Deacon's* Rebellion, and was therefore determined to depose him, and put another in his place, naming one *Thomas Curia* a near Kinsman of the *Arch-Deacon's*, to be his Successor. They all owned that His Grace had great reason to be angry with the *Arch-Deacon*; but yet seeing he was but a young Man, and had had the ill luck to be in the hands of bad Counsellors, they intreated His Grace, before he declared his place void, to allow them some time to admonish him in, and to try whether they could not persuade him to Conformity; for which they desired but twenty days, promising, that if he did not submit within the time, that they would never own him more, but would submit to any

Arch-Deacon that His Grace should set over them. Next day they sent six to treat with him, who, tho' they took a great deal of pains to perswade him to submit himself to the *Arch-Bishop*, could not prevail with him to do it.

On *Easter-Eve* the *Arch-Bishop* had a second Ordination, whereat he Ordained a great many that had been hindred by the *Regedores* from coming to the first. The same day *Francisco Roz*, the *Jesuite*, who was afterwards made Bishop of the *Serra* by the Pope, came to wait upon the *Arch-Bishop*, who, after *Mafs*, told him, That he could not believe he was in *Carturte*, where, not many Months ago, having a mind to say *Mafs*, he was forced to have the Church doors opened to him by the *Queen's Regedor*, and where, when he elevated the *Sacrament*, the People all shut their Eyes, that they might not see it; and beat one of his Scholars for having named the Pope in his Prayers; and when he shewed them an Image of our Lady, cried out, Away with that filthiness, we are Christians, and for that reason do not adore Idols or Pagan gods.

On *Easter-day* the *Arch-Bishop* intended to have a most solemn *Procession*, which the *Heathens* having notice of, were resolved either to binder or disturb it; but finding they were not strong enough to do the former, by reason of the *Regedore's* guarding the *Arch-Bishop* as he did, they hired the most infamous Sorcerer of the whole Country to kill the *Arch-Bishop* in the *Procession*, which he undertook to do with a Charm that had

had never failed him, but as he begun to do his *Tricks* in the *Procession*, he was seized on and sent to Prison, and a Currier was immediately dispatched away to the Queen to acquaint her with what had been done: The Queen straight-ways sent back an Order, that he should be put on the *Caloete*, which is a sharp Stake fastned in the Ground, which being stuck thorow the Body of the Malefactor, he dies thereon in great torment. But the *Arch-Bishop* would not give way to his being punished so, but condemned him to greater punishment, in sending him to *Cochim* to Row in the Gallies as long as he lived, which shews how great the *Arch-Bishop's* Power, however he came by it, was at *Carturte*, where he made his first great Conversion.

When the Morning-Service was over, the *Arch-Bishop* was invited by the *Caçanares* to the *Nercha*, which is a Feast kept in the Church on certain days, all the Christians that are present sitting down to it. The Bishop, if present, craves the Blessing, and in his absence, the eldest Priest of the Church. The Bishop has one half of the Provision, the Priests a quarter, and the People a quarter among them. In many Churches there are certain Rents dedicated to the maintenance of those Feasts, which seem to be the same with the Apostolical *Agapæ* or *Love-Feasts*, I do not know but St. *Paul* might allude to this double Portion that the Bishop has at these Feasts, when he saith, *That they who rule well, and labour in the Word and Doctrine, are*

worthy of double Honour; and the rather because he immediately subjoyns, *Thou shalt not muzzle the Ox that treadeth out the Corn, &c.* Besides it is evident from St. Cyprian, 34 Ep. to his Church of Carthage, that the Clergy were said to be Honoured, according to the proportion they had of the Publick Offerings where speaking of *Aurelius* and *Cellerinus*, two Confessors, he writes, *Presbyterii honorem designasse nos illis jam sciatis, & sportulis iisdem cum Presbyteris honorentur, & divisiones mensurnas aequatis quantitatibus partiuntur.*

The *Arch-Bishop* being tired with the Service of the day, desired to be excused assisting at the *Nercha*; nevertheless he had his double Portion sent home. It was a great branch of *Figs*, and several Cakes made of *Rice* and *Honey*, with several other Dishes dressed *a la Mode de Malabar*.

In the Evening the *Arch-Bishop* went and visited all the Sick in the Town, and gave them both Money and Ghostly Counsel, the People imagining that this was the common Practice of all the *Roman Prelates*, began to cry them up to the Skies, as much more humble and charitable than the *Chaldean Bishop*.

On *Easter-Tuesday* the *Arch-Bishop* went out to *Nagpili*, a Church about a quarter of a League from *Carturte*, where having Preached, he confirmed a great many, and reconciled several *Caçanares* to the *Roman Church*. By the way, it is something strange too, how the *Arch-Bishop*, tho' he was able to School their Kings and *Regedores*, who

who all spoke *Portugueze*, should be so powerful a Preacher as the *Portugueze* make him to have been among the *Malavars*, considering that he neither knew a word of their Language, nor they of his.

Next day the *Arch-Bishop* set Sail for *Molandurte*, where, when he arrived, he found the People much changed from what they were, when he was there last, for they had shut the Church doors against him, neither did there so much as one single Person appear to receive him at the place where he was to Land, which was a quarter of a League from the Town.

The *Arch-Bishop* understanding how things were ashoar, did not offer to Land for fear of raising a Tumult, but wrote away immediately to the Governour of *Cochim*, to send the King of *Cochim's* chief *Regedor* to him before *Molandurte*. The King, tho' he did not love to hear of the Christians of *St. Thomas*, submitting themselves to the *Arch-Bishop*, being very sensible, if they were once brought under *Portugueze* Bishops, it would not be long before they would be entirely under the Crown of *Portugal* too, by which means he should lose 50000 of the best Soldiers in his Kingdom; yet at the same time he appeared very zealous to promote that work, having more than once Commanded all his Christian Subjects in all things to do what the *Arch-Bishop* would have them, and accordingly when the Governour sent him word that the *Arch-Bishop* desired to speak with the chief *Regedor* at *Molandurte*, he immediately ordered him to go and wait on him.

When the *Regedor* was come, the *Arch-Bishop* complained to him of the vexation his Master had given the Christians of *Molandurte*, for no other reason but for the kind reception they had given him when he was there last. The *Regedor* endeavoured to palliate the matter, and promised to acquaint his Master with what the *Arch-Bishop* had told him, *Who, if any thing were amiss, he said, would be sure to redress it, and to give his Grace satisfaction.* The *Arch-Bishop* here took him up short, and told him, *That he expected no kindness from his Master, since he had denied him so small a favour, as to order the Musquets that were lodged in the Quire of the Church, to be removed to a proper place, which, tho' he had faithfully promised to do, yet he understood the Musquets were there still.* The *Regedor* told him, *The Regedor of the Place, and not his Master, was to blame for that, who, to his knowledge, was ordered to have done it.*

Upon this the *Arch-Bishop* and *Regedor* went to Church together, where the *Regedor*, in his hearing, commanded all the Christians of the place, in the King's Name, to do whatsoever the *Arch-Bishop* should command them. But, tho' he is said, at the same time to have whispered some in the Ear, That the King would rather that they should adhere to their *Arch-Deacon*, and their old Customs, than submit to the *Arch-Bishop*, yet that did not appear in the sudden change that was wrought in their Carriage, by what the *Regedor* had told them publicly; for they
who

who but the day before would not so much as endure to see the *Arch-Bishop*, were, without any other Argument, reconciled to the Church of *Rome*, and him the next day.

From *Molandurte* the *Arch-Bishop* went a second time to *Diamper*, where the chief *Regedor*, according to his promise, met him again. The *Arch-Bishop* complained to him of the *Regedor* of the place, who had not only hindred the *Christians* from coming at him, but encouraged several *Heathens* to deride and threaten him; as the chief *Regedor* was offering to excuse his Brother, the *Arch-Bishop* interrupted him, and striking the Cane he had in his hand three times against the Ground, bid him in a great fury not to offer to speak to him, for that he knew his Heart well enough, and that he bore an ill will to all *Christians*; but there's another, said he, I blame more than you, and that's your Master, who, notwithstanding his being Brother in Arms to the King of Portugal, suffers me to be abused in his Country; but you may tell your Master from me, that the King of Portugal shall know how I have been used by him, and that it will not be long before he shall smart for it. The *Regedor* desiring to appease him, did assure his Grace, That his Master knew nothing of what had been done to him at *Diamper*; and that so soon as he was acquainted with it, he would be sure to make Examples of all those that had any way affronted his Grace. This put the *Arch-Bishop* in a greater Passion than he was in before; he said, This was all Trick, and that he had treated too often

often with Kings, and knew their Tempers too well to be made believe, that they would not see themselves obeyed when they had a mind to it.

The Regedor assured him a second time, that his Master always had, and always would favour his designs in the Serra, I shall quickly know that, said the Arch-Bishop, for if you be sincere, you will presently call all the Christians together, and Command them, in the King's Name to acknowledge me as their Prelate, and to unite themselves to the Church of Rome. The Regedor promised to do it presently, and having called all the Christians together; commanded them before the Arch-Bishop on pain of the King's high displeasure, to obey the Arch-Bishop in all things, assuring them withal, that this was His Majesty's Will, and therefore they should give no credit to any that should whisper the contrary to them; and thus, by Hectoring and Bribing of Kings and their Regedores, the Arch-Bishop made both sudden and great Conversions.

Having dismissed the Regedor, the Arch-Bishop gave them a Sermon, and commanded them to come to Church next Morning to be confirmed by him. Next day after the Confirmation, he told them, That he had Excommunicated and Deposed the Arch-Deacon, as a Rebel to the Pope, who is Christ's Vicar on Earth; and that he told them of it on purpose that they might have no more Communication with such a Rebel, but might acknowledge him for their Prelate. The People seemed to be satisfied with what he had done,
and

and to blame the *Arch-Deacon* for his obstinacy. In the Evening he visited the Sick, and gave large Alms to the Widows and Orphans of the Town, telling them withal, that what he did was their Prelate's duty, and not to take Money from them as their former Bishops had done; but he forgot to tell them, that whereas their former Prelates had lived altogether upon Alms, having no settled Revenues to maintain them, by reason of their living under Princes who were *Infidels*, that he had above 20000 Crowns a Year in Rents that were certain. Besides, by having represented what he was doing in the *Serra*, as a great Service to the Crown, he had the Command of the Publick Treasure at *Goa*, which was never so great as at this time; the Viceroy *Don Matthias de Albuquerque* having in the Year 1597 left 80000 Ducats, and an immense Summ in Jewels therein.

This *Trick*, for it deserves no better Name, together with his Hectoring of Kings and their *Regedores* as he did, made a great many People wish themselves under *Portugueze* Prelates, who, they saw, would not suffer their Princes to Tyrannize over them, but would espouse all their Quarrels, and defend them in their Rights, which was what the *Chaldean* Prelates were not able to do.

The *Arch-Bishop* now having by the foresaid Methods brought three such considerable places, as *Carturte*, *Molandurte*, and *Diamper*, besides several small Villages, under his Obedience; and
being

being also sure of all the Churches that are in the Kingdom of *Porca, Gundara, Marca, and Batimena*, whose Kings had already Commanded all their Subjects to obey him in every thing: The *Arch-Deacon* hearing how things went, began to be sensible, that it would not be possible for him to contend with so powerful an Adversary much longer; and that he must therefore, either submit or be sent a Prisoner to *Portugal*, the *Arch-Bishop* having so blocked the *Serra* up to prevent a *Chaldean Bishop's* coming thither, that it was not possible for him to make his escape, if he had a mind to run his Country rather than renounce his Religion.

The *Arch-Bishop* being informed by a *Caçanar*, that the *Arch-Deacon* was in great perplexity what he had best to do, writ him a long Letter, wherein among other things he cited him to appear before the Judgment-seat of God, to answer for the Souls that were now burning in Hell, by his having kept them from being reconciled to the Roman Church, out of which there is no Salvation. To which Letter the *Arch-Deacon* returned an answer in a strain quite different from what he had writ in formerly.

Before this Letter came to his hand, the *Arch-Bishop* having done his work at *Diamper*, was sailed to *Narame*, a considerable Village of Christians, which he found all in Arms, having all bound themselves with an Oath never to forsake their Religion and *Arch-Deacon*, but to defend them with the last drop of their Blood; and so when

when the *Arch-Bishop* was ready to Land to go to Church, they called to him to stay where he was ; for besides that, the Church doors were shut, there was not one Person among them, who would have any Communication with him. Whereupon the *Arch-Bishop*, according to his Custom, sent immediately to the *Regedor* of the Country, which also belonged to the King of *Cochin* to come aboard, for that he had something to say to him.

What made the *Arch-Bishop*, making such great use of Kings and *Regedores*, who were all *Infidels* in the Conversion of these Christians to the *Roman Church*, the more unpardonable, was, that but a little before he had made the *Arch-Deacon's* interesting of *Infidel Princes* in the *Affairs* of Christianity, with which they were not to be suffered to meddle, the chief Article for which he deserved to be deposed.

The *Regedor* being come aboard, the *Arch-Bishop* spoke to him to go ashoar, and do as much for him at *Narame*, as the chief *Regedor* had done at *Molandurte* and *Diamper*. The *Regedor* promised him he would, but when he came ashoar to cause the Church to be opened, there was no body left in the Town; for the Christians hearing of his coming, and what his business was, had all hid themselves, that so they might not be constrained to break the Oath they had made so lately. The *Arch-Bishop*, when the *Regedor* brought him word how it was; was in a great Passion with him, and would not be persuaded

swaded but that he had underhand fomented this division. But however these Christians came to be incensed against the *Arch-Bishop*, it is certain they were to that degree, that they denied him fresh Provisions for his Money, so that he was forc'd to live upon the *Rice* and *Bisket* that was aboard for some days.

While the *Arch-Bishop* was in this Diet, the *Arch-Deacon's* Letter came to his hand, the substance whereof was, *That he was overcome at last by the irresistable force of Truth, and was resolved to submit himself to the Roman Church, intreating his Grace to pardon all the by past Errors of an ignorant Son.*

The *Arch-Bishop* tho' he was extream glad at the news, would not discover that he was, but told the *Caçanar* that brought it very gravely, *That he had been so often deceived by the Arch-Deacon, that he did not know how to trust him, and that he never would any more, before he had subscribed the Ten following Articles.*

I. *That he abjured all the Errors of Nestorius, and of all his Followers; Diodorus and Theodoros (who, by the way, were both in their Graves before Nestorius was ever heard of) acknowledging them to be cursed Hercticks, that are burning in Hell for their Errors.*

II. *That he should confess there was but one Christian Law.*

III. *That*

III. That he should subscribe the Confession of Faith, which he sent to him from Goa, when he made him Governour of the Bishoprick.

IV. That he should deliver all the Books of the Diocess to be amended or burnt according as they deserved.

V. That he should swear Obedience to the Pope, as St. Peter's Successor, and Christ's Vicar upon Earth, and the Supreme Head of all Christians, and of all Bishops, Arch-Bishops, Primates and Patriarchs in the World, so that none can be saved out of his obedience.

VI. That he should curse the Patriarch of Babylon, as a Nestorian Heretick and Schismatick, and swear never to obey him any more in any matter, nor to have any further Commerce or Communication with him by Letters or otherwise.

VII. That he should swear never to receive any Bishop or Prelate in the Serra, but what should be sent thither by the Pope, and to obey whomsoever he sent.

VIII. That he should swear to acknowledge and obey him for his true Prelate, as being made so by the Pope.

IX. That

IX. That he should pass Oaths or Provisions for the Assembling of a Diocesan Synod, to treat of all such matters, as the Arch-Bishop should think fit, and swear to be present at it himself.

X. That he should accompany the Arch-Bishop peaceably, wheresoever he went, without any thing of Guards, and should go along with him in his Galley to all the Churches he had a mind to visit.

These Articles being made and signed by the Arch-Bishop, he delivered them to the Caçanar, together with a Letter, wherein he bid the Arch-Deacon, if he was not fully resolved to subscribe them, allowing him but twenty days to do it in, not to appear before him; and being willing to secure himself of the fidelity of the Bearer, he obliged him, before he dismiss'd him, to swear obedience to the Roman Church, making him swear also to return, and never to have any thing more to do with the Arch-Deacon, in case he refused to sign the Articles.

Having dismissed this Messenger, the Arch-Bishop returned to Cochim, where his main business was to get the Governour of the place to joyn with him, to press the King of Cochim to assist him cordially in his design of uniting the Church of St. Thomas to that of Rome; and while he was satisfying the Governour of
what

what Importance such an Union would be to the Portuguese Interest in the Indies, which was what he himself had all along as much in his Eye, as the Governour could have for his Heart: The King having heard of his being in Town, came very opportunely to pay him a visit, in which, before they parted, the King renewed his promise to him of commanding all his Christian Subjects to obey him in all things; with which promise the Arch-Bishop returned well satisfied to Cranganor, in order to settle the Affair of the Synod.

The day after his arrival there, he had Letters brought him by a *Patamar*, or Currier, from the King of *Samorim*, advising him of the King of *Cochim*'s having begun a War upon the *Caimal* or Prince of *Corugeira* his Allie, to which if a stop were not put suddenly, it would necessarily oblige him to withdraw his Army from before *Cunable*, which was what the King of *Cochim* aimed at. So soon as the *Arch-Bishop* had read these Letters, he dispatched a Currier away immediately after the King of *Cochim*, who was already on his March, desiring him not to make a War upon the *Caimal* till after *Cunable* was taken, since it could not be done without diverting the *Samorim* from the Siege of *Cunable*, who was then before it, expecting the return of the Portuguese Armada, which would be with him in the beginning of the Spring, he writ also to the Governour of *Cochim*, and the Commissioners of the Treasury to come to
 F him;

him; whom, after some discourse about the business, he ordered to go after the King of Cochin, and to stop him in his March.

Before the *Arch-Bishop* left Cranganor, he received a Letter from the *Arch-Deacon*, wherein he wrote to him, *That, tho' he was ready to subscribe all the Articles he had sent him, yet that it was not possible for him to wait upon His Grace in so short a time as he had fixed.*

The *Arch-Bishop* understanding that the King of Mangate, in whose Country the *Arch-Deacon* was at that time, was very much against his submitting to him, sent a Servant of his own with a splendid Retinue to him, to let him know, *That, if he should offer to hinder the Arch-Deacon from coming to him, the King of Portugal should know of it, who was resolved to revenge all the wrongs that were done to him in the Serra to the utmost of his Power.* The King, who had too great a dependance on the Portuguese, to provoke one of the *Arch-Bishop's* Character and Spirit, sent him word, *That the Arch-Deacon might wait upon him when he pleased for all him, and that he never had any thoughts of hindring him.* For all that, the *Arch-Deacon* did not come, having in truth no Stomach to the morsel the *Arch-Bishop* had prepared for him. Whereupon the *Arch-Bishop* sent a couple of Jesuites to him, to let him know, *That that was his last admonition, and that if he did not come to him in eight days*

he

he would infallibly depose him and put another in his place.

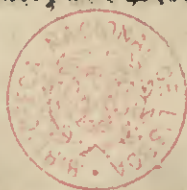
The Governour and Commissioners having prevailed with the King of *Cochim* to desist from the War; the King, in his return home, resolved to take *Cranganor* in his way. The *Arch-Bishop* having received advice that he was ready to Land, was civiler to him than he had been formerly, and went to the *Caiz* of the Castle to meet him, and after some Complements had passed on both sides, they went together to an *Hermitage* that was not far off. Where they discoursed alone for a considerable time; after which the King called in his chief *Regedor*, and several of his Nobles, and the *Arch-Bishop*, the Captain of the Castle, and some of his own Servants. Before whom the *Arch-Bishop* thanked His Highness for having desisted from the War of *Corugeira*, promising him thanks also from the King of *Portugal* for it, but told him withal, That this must not hinder him from acquainting His Highness with his being much dissatisfied at his having used him so as he had done. The King desired His Lordship to tell for what he was displeas'd, there being nothing that he was so desirous of, as to satisfie him in all things. The *Arch-Bishop* told him with a frowning Countenance, That when his Brother in Arms, the King of *Portugal*, sent him into the *Serra*, he expected he should have been defended there by His Highness, and not only so but that he would have assisted him to the utmost in the *Pions* design he

F 2

came

came about; in confidence of which Protection and Assistance it was that he left Goa to come into those Parts, but that he had found himself miserably deceived, there not being a Prince in Malabar, in whose Dominions he had been (and he had been in the most of them) but what had shewed him more favour than His Highness, who had loaded some of his Christian Subjects with Taxes, for no other reason, but for having given him a kind Reception. Here the chief Regedor interposed, and desired him to let His Majesty know what the Affronts or Injuries were that he had received in any part of his Dominions. The Arch-Bishop replied with great passion, Sir, There is no Body knows them all better than you do, since they were done before your Eyes; however, you were pleased to wink at them; nay, I do not know but you might have a hand in procuring them; and therefore pray do not you offer to conceal them from your Master. The King protested he had never heard of any Injury or Affront that had been put upon His Lordship in any part of his Territories. The Arch-Bishop, without any Ceremony, told him, It was not so, for that he himself had acquainted His Highness several times by Letter, of what he suffered from his Subjects, but could never have them remedied as he expected, and as they ought to have been by one that owed so much to the Portugueze as His Highness did, wherefore, said he, for the future I'll complain of none but my own King, for having sent me from a Palace at Goa, wherc I lived at my ease and in splendor, to wander
about

about the Serra, and be abused as I have been. This does not agree very well with what is said before of his going into the Serra purely out of Zeal and Devotion, and contrary to all that the Viceroy and others could say or do to hinder him; but upon his upbraiding the King with his not having answered his expectations, nor the obligations which he owed to the Portuguezes, who, of a petty Prince, had made him a great Monarch; the King ask'd him, as well he might, what his Lordship meant, desiring him to instance in what particulars he had been thus aggrieved; whereupon the Arch-Bishop told him of what had been done at Molandurte and Diamper, and charged him with having encoutaged the Arch-Deacon in his Rebellion, to whom he had granted several Ollas or Provisions, without having granted him one as yet. The King told him he would treat with the Governour of Cochim about an Olla for his Lordship. This put the Arch-Bishop in a much greater passion than he was in before; for he reckoned the King slighted him, in saying he would treat with the Governour about a thing that was his immediate concern; whereupon he told his Majesty, That it had been always his custom to put him off with delays, that for his own part he desired none of his Ollas; and that the Christians of St. Thomas, if they had been true Christians, would never have suffered their Kings to have meddled with matters of Religion; but especially being Infidels and Idolaters, as he was, and who not knowing the true God, Worshipp'd Stocks and Stones, and Devils in-



stead of him: That for his part he could not but wonder at His Highness's taking upon him to favour the Patriarch of Babylon against the Pope, who understood nothing of the difference between them; That His Highness would do well therefore to leave his Christian Subjects to him, who was their true Prelate, and not to meddle with matters he did not understand: That as for the Arch-Deacon he had determined that if he did not come and submit to him by next Saturday, to turn him out of his place, and put another into it, and that he could not but look upon the Arch-Deacon as an ill Christian, if for no other reason, for that of having communicated the Affairs of Christianity to His Highness, whom all the World know to be an Infidel. The King was desperately angry at what the Arch-Bishop had said of his Idols; however being a very wise Prince he did not touch upon that string, but told him, His Lordship might expect the Arch-Deacon one Saturday, two Saturdays, and three Saturdays. The Arch-Bishop took the words out of his Mouth, and striking his Cane against the Ground in great Fury, said, I will not expect him one, two, and three Saturdays, but if I live I will depose him if he does not come and submit before the next, and that he deserved to be Deposed, if for no other reason, for his having interested His Highness in the concerns of Christianity, notwithstanding he knew him to be an Infidel. The King, who could not help standing amazed at the Arch-Bishop condemning the Arch-Deacon so much for endeavouring to interest him in a thing which
he

he himself at the same time was swaggering him into, perceiving that the more they talked, the *Arch-Bishop* grew the more furious, and talked the louder, put on a pleasant Countenance, and told him with great sweetness, *That there was nothing he had ever studied so much as to please His Lordship.* With this the *Arch-Bishop's* Passion being something mitigated, he replied, *It was what he had always expected from His Highness, and that he hoped he would not wonder to see him put into so great a Passion, in a case wherein Christianity was so much concerned, for the least of whose Interest he was bound in duty to sacrifice his Head.* The King told him, *That if he knew of any that sought after his Head, they should not keep their own long upon their Shoulders.* After they had made an end of this hot business, they talked for some time of indifferent matters; and when the King was for going, the *Arch-Bishop* accompanied him to the *Caix*, where they are said to have parted very good Friends; which if they did, the King considering how he had been treated, was certainly the best natured Prince that ever wore a Crown, and in a very substantial point a much better Christian than the *Arch-Bishop*.

This rancounter was of no small advantage to the *Arch-Bishop* in the reduction of that *Christianity*; for the King fearing to provoke one of the *Arch-Bishop's* Character and Temper, so soon as he had left him, writ away immediately to the *Arch-Deacon* to come and submit himself to the *Arch-Bishop*, he writ also to the King of *Mangate*,

in case he found the *Arch-Deacon* not willing to do it, to oblige him to it.

Upon the receipt of this Letter the *Arch-Deacon* sent away immediately to the *Arch-Bishop*, to let him know, That he was ready to throw himself at his *Grace's* Feet, and to obey all his Commands, and that within the time he had prefixed; but withal, desired to wait upon him some where else than in *Cranganor*, which being a Fortress belonging to the *Portuguezes*, he was afraid to trust himself in, there being nothing that he dreaded so much as being some time or other kidnapped for *Goa*. However the *Arch-Bishop* complied so far with his Fears as to order him to meet him at the *Jesuites-College* in *Vaipicotta*. They met first in the Church, where the *Arch-Deacon* threw himself at the *Arch-Bishop's* Feet, with the words of the *Prodigal* in his mouth, *Father, I have sinned against Heaven, and against thee, and am no more worthy to be called thy Son. I do humbly beg Pardon for all my Errors, which have been great.* The *Arch-Bishop* lifting him up and embracing him tenderly, told him, all that was past was forgot; and that God's Mercy in reducing him to the *Catholick Church* was greater than the Malice of the Devil, which had been the cause of his returning no sooner, that he would certainly have that great Reward that is reserved in Heaven for those that bring so many Souls to the purity of the Faith, as he was confident he would do by his Example; that he would therefore have him subscribe the Profession of
 Faith

Faith and ten Articles immediately. The *Arch-Deacon* beg'd to speak one word first with His Grace in private, promising, after that to do whatsoever His Grace should command him; and being alone, he told him, That if His Grace would have it so, he was ready to subscribe the Profession and Articles publickly, tho', with submission he thought it would be better if he would allow him to do it in private, for the sake of that Christianity who were not as yet so well instructed as they ought to be; but that before the meeting of the Synod, at which he promised to sign them publickly, he hoped to be able to prepare them for the receiving of whatsoever should be therein determined, which he believed he should be able to do the more effectually, if they knew nothing of his having already submitted to the *Roman Church*. The *Arch-Bishop* answered; That notwithstanding a Profession of the Faith was by so much the better, as it was the more publick, nevertheless he so far approved of his Reason as to dispense with his making it openly. Whereupon they and the Jesuite *Francisco Roz* repaired to the *Arch-Bishop's* Lodgings, and having shut the doors, the *Arch-Deacon* kneeled down before a *Crucifix* that stood on the *Arch-Bishop's* Table, and laying his hands upon the *Missal*, swore to the Ten Articles, and to the Profession of Faith, to which the *Arch-Bishop* obliged him to put his hand, to prevent his denying it afterwards.

Next Morning all the *Caçanares* being called together, the *Arch-Bishop* acquainted them with his
in-

intention of calling a Synod very speedily, which they all agreed to. It was then debated where it should meet, some were for its being held at *Angamale*, the *Metropolis* of the Diocess, but the *Arch-Bishop* would not hear of its being held there for three Reasons; the first was, That the Christians of *Angamale* were the Christians of the whole Bishoprick that were most addicted to their old Religion, Secondly, It was not in the Dominions of the King of *Cochim*, the Prince of *Malabar* that had the greatest dependance upon the *Portuguezes*; And Lastly, Because it was at too great a distance from the *Portugueze* Garrison of *Cochim*. It was carried therefore that it should be held in the Town of *Diamper*, which was but a little way from *Cochim*, and should begin on the 20th. of *June*, being the 3d. Sunday after *Whitsuntide*.

In pursuance whereof the *Arch-Bishop* and *Arch-Deacon* did both issue forth their *Ollas*, commanding all Priests and Procurators of the People, who were four from every Town, to assemble together at the Town of *Diamper*, on the 20th. of *June* next, there to celebrate a Diocesan Synod. The *Ollas* bore date the 11th. of *May*, so that there were six Weeks allowed for the preparing of business, which the *Arch-Bishop* made good use of.

Before the *Arch-Bishop* left *Vaipicotta*, the *Caïmal* of *Angamale*, who was called the *black King* of *Malabar*, came to give him a visit: The *Arch-Bishop* received him kindly, and at parting presented him with some pieces of very rich Cloath; which

which was what he went well furnished withal from Goa, having laid out 18000 *Pardaos* in Goods, to make Presents of in the *Serra*. The *Caimal*, who was a boisterous and bloody Prince, was so well pleased with his Present, that he promised the *Arch-Bishop* to see him obeyed in all things.

After which the *Arch-Bishop* returned to *Cranaganor*, where he composed the Decrees of the Synod, which were all writ with his own Hand, word for word as they are published. As soon as he had finished them he had them translated out of *Portugueze* into *Malavar*. He likewise Consecrated there a Stone Altar for every Church in the *Serra*, which was what they all wanted.

What remained to be done, after having engaged all the Neighbouring Princes, and their *Regedors* to assist him, was to secure the Major Vote in the Synod; and in order thereunto he Ordained no fewer than fifty Priests on *Trinity-Sunday*, in the Church of *Paru*, which fifty being added to the thirty eight he had Ordained but a little before at *Diamper*, and to those he had Ordained at *Carturte*, who are said to have been many, must make up at least two thirds of the Priests that were present at the Synod, who in all were but 153. of which two thirds the *Arch-Bishop* was secure, having before he Ordained them, made them abjure their old Religion, and subscribe the Creed of *Pius IV.*

He was also industrious to secure to himself the Votes of several of the most considerable among the

the *Procurators*, by making them great Presents, giving to one of them a Cross set with *Diamonds* of great value, as he did another of equal price, to an old *Caçanar*, who had been a great Companion of Arch-Bishop *Mar Abraham*. Upon which, and the other Precautions made use of by the *Arch-Bishop* to compass his ends in the Synod, Father *Simon* in his 109 Pag. of his *Historie Critique*, makes the following judicious reflection: *All that these methods have hitherto produced, serves only to let the World see by what means the Roman Religion has been established in the East, which he that knows will not wonder, that all the re-unions which have been made with those People we call Schismatics in those Parts, have been so short lived.*

On the 9th. of *June* the *Arch-Bishop* accompanied with six *Jesuites* and his Confessor, who were all Divines, and several *Caçanares*, arrived at *Diamper*, where he immediately erected a *Junto* of eight of the most popular *Caçanares*, before whom he laid the Decrees, desiring their opinion of them; and when they came to consider the Decrees relating to manners, he called four of the gravest of the *Procurators* also to be present at the Examination of them; after some Debates the Decrees were all agreed to by the *Junto*, which, for that reason, was given out to be the Author of them.

On the 20th. of *June* 1199. the Synod was opened, at which solemnity were present the *Dean* and *Chapter* of *Cochim*, with their whole *Quire*, as also the Governour, the Commissioners of the
Trea-

Treasury, and the Chamber of the same City, and several other *Portuguezes* of Quality.

I will detain the Reader no longer from the perusal of the Synod it self, in which he is not to wonder if he meets with the whole mass of *Popery*, considering that all its Decrees were composed by a Popish *Arch-Bishop* who assembled it on purpose to establish the *Roman Religion* in the *Serra*; in the doing whereof; tho' he was instrumental in letting the World know more of the Orthodoxy of that Apostolical Church, than its like they would ever have known of it otherwise, we have reason to bless Providence, but none at all to thank him for it, who intended nothing less than the making of such a happy discovery.

A Catalogue of the *Vice-Roys* and *Governors* of the
Indies, from the Year 1505. to the Year 1599.

- 1 **D**on Francisco de Almeyda.
- 2 Alphonso de Albuquerque.
- 3 Lope Soares de Albergaria.
- 4 Diego Lopes de Sequeyra.
- 5 Don Duarte de Menezes.
- 6 Don Vasco de Gama Conde de Vidigueyra.
- 7 Don Enrique de Menezes.
- 8 Pedro de Muscarenbas.
- 9 Lope vax de Sampayo.
- 10 Nuno de Cunba.
- 11 Don Garcia de Noronha.
- 12 Don Estevan de Gama.
- 13 Martin Alphonso de Sousa.
- 14 Don Juan de Castro.
- 15 Garcia de Sa.
- 16 Jorge Cabral.
- 17 Don Alonso de Noronha.
- 18 Don Pedro Muscarenbas.
- 19 Francisco Barreto.
- 20 Don Constantino de Bargarca.
- 21 Don Francisco Coutinbo Conde. de Redondo.
- 22 Juan de Mendosa.
- 23 Don Antonia de Noronha.
- 24 Don Luis de Ataide.
- 25 Don Antonio de Noronha.
- 26 Antonio Moniz Barreto.
- 27 Don Lorenzo de Tavara.
- 28 Don Diego de Menezes.
- 29 Don Luis de Ataide Conde de Atouguia.
- 30 Fernando Telles de Menezes.
- 31 Don Francisco Muscarenbas Conde de Santa Cruz.
- 32 Don Duarte de Menezes.
- 33 Manuel de Sousa Coutinbo.
- 34 Matias de Albuquerque.
- 35 Don Francisco de Gama Conde de Vidigueyra.

A Catalogue of the Prelates, Bishops, and Arch-Bishops of Goa, and of the Bishops of Cochim, till the time of the Celebration of the Synod of Diamper.

THE City of Goa was taken by the Vice-Roy *Don Alphonso Albuquerque*, in the Year 1510.

The first Prelate thereof was *Dom Duarte nunez* a *Dominican* Friar, and Bishop of *Laodicea*.

The second was *Dom Fernando Vaqueito*, Bishop of *Auren*.

In the Year 1537. Goa was made an Episcopal See by Pope *Paul III.* and put under the Metropolitan of *Funchal*, a City in the Island of *Madera*.

The first Bishop thereof was *Don Francisco de Mela*.

The second was *Dom Juan de Albuquerque* a *Franciscan* Friar, who held it above 14 Years. In his time, that is to say, in the Year 1557. it was made a Metropolitan and Primate of all the *Indies* by Pope *Paul V.* who, at the same time, erected an Inquisition at *Goa*.

The second Arch-Bishop was one *Dom Gaspar*, who resigned it after he had held it seven Years.

The third was *Dom Jorge Temudo*, a *Dominican* Friar, who was translated to it from *Cochim*. He Governed it two Years and eight Months, and after his Death *Dom Gaspar* who before resigned it,

A Catalogue of the Prelates, &c.

it, returned to it again and Governed it till he died.

The fourth was *Dom Enrique de Tavora*, a *Dominican* Friar, who was also translated from *Cochim*.

The fifth was *Dom Vicente de Fonseca*, a *Dominican* Friar.

The sixth was *Dom Mattheo*, a Friar of the Order of *Christ*, who was likewise translated from *Cochim*.

The seventh was *Dom Aleixo de Menezes*, an *Austin* Friar, who was Governour General of the *Indies* for three Years, and was afterwards translated to the Primacy of *Braga*, was Governour of *Portugal* for two Years; and after that President of the Council of State of *Portugal* at *Madrid*, where he died.

Cochim was made a Bishoprick in the Year, 1559.

The first Bishop thereof was *Dom Jorge Temudo*.

The second *Dom Enrique de Tavora*.

The third *Dom Mattheo*. These three were all translated to *Goa*.

The fourth was *Dom Andres*, a *Discalceat Franciscan* Friar.

THE
P R E F A C E
TO THE
R E A D E R.

THE following Synod is printed at the end of the History of *Dom Frey Aleixo de Menezes*, Archbishop of *Goa's* Visitation of the Christians of *Saint Thomas* in the *Serra* or Mountain of *Malabar*, made immediately after the Celebration, and in pursuance of the Order of the said Synod; the History of which Visitation was compos'd by *Antonio de Gouvea*, an *Austin Friar*, and Reader of Divinity in *Goa*, at the Command of the Provincial of his Order in *Portugal*. It contains divers things that are fit for all Protestants to know; namely, the rude and boisterous Methods, that the *Roman* Prelates, where they may do it with safety, make use of in the Reduction of those

G they

P R E F A C E.

they call *Hereticks*; together with clear Confirmations of the Truth of what we meet with in the Fourteenth, and other Decrees of the Third Action of this Synod; to wit, That the Three great Doctrines of Popery, the Pope's Supremacy, *Transubstantiation*, the *Adoration of Images*, were never believed nor practised at any time in this ancient Apostolical Church; but, on the contrary, were rejected and condemned by her, and that in her Publick Offices. So that upon what we learn from this Synod and History, I think one may venture to say, That before the time of the late Reformation, there was no Church that we know of, no not that of the *Vaudois*, abating that one thing of her being infected with the Heresie of *Nestorius*, of which too she is cleared by one of the *Roman* Communion, that had so Few Errors in Doctrine, as the Church of *Malabar*.

If the Synod I here publish should be well received, as I have reason to hope it will, by all Protestants, and lovers of Truth, upon the account of the clear Discoveries

it

P R E F A C E.

it makes of the forementioned Popish Errors, having never been at any time the Doctrines of the Universal Church, which we know is confidently affirmed, and much boasted of; and for further satisfaction in so important a Matter, the above-named History should be desired, I shall be ready to translate and publish it with all expedition, alone, and in the same Volume with this of the Synod; together with the best Account I can procure of the Church of *Malabar*, and the other Oriental Churches, that were never within the Bounds of the *Roman* Empire; for it is in those Churches that we are to expect to meet with the least of the Leaven of Popery.

As to the Synod, to prevent all surmises of its being a Piece either forged by some Protestant, or of no Authority in the Church of *Rome*, tho' set forth by a Member of her Communion; I have, together with the whole Title Page, which tells where, when, and by whom it was printed, translated and published all the *Licences* that it came out with: And if any should suspect the Trans-

P R E F A C E.

lation, if they please, they may satisfy themselves of its Fidelity, by having recourse to the Original in the *Bodleian Library* at Oxford; to which, as the safest, as well as noblest Repository of Books in the World, I design to give it.

I have here and there added some short Remarks upon some Passages, which will not, I hope, be unacceptable to the Reader,

The

The DOCTRINES wherein the Church of Malabar agrees with the Church of England, and differs from that of Rome.

1. *She condemns the Pope's Supremacy.*
2. *She affirms that the Church of Rome is fallen from the true Faith.*
3. *She denies Transubstantiation, or that Christ's Body and Blood are really and substantially in the Eucharist.*
4. *She condemns Images, and the Adoration of them as Idolatrous.*
5. *She makes no use of Oils in the Administration of Baptism.*
6. *She allows of no Spiritual Affinity.*
7. *She denies Purgatory.*
8. *She denies the necessity of Auricular Confession.*
9. *She knows nothing of Extream Unction.*
10. *She allows her Priests to Marry as often as they have a mind, and Ordains such as have been married three or four times, and to Widows, without any scruple.*
11. *She denies Matrimony to be a Sacrament.*
12. *She holds but two Orders, Priesthood, and Diaconate.*
13. *She Celebrates in Leavened Bread.*
14. *She Consecrates with Prayer.*
15. *She denies Confirmation to be a Sacrament.*

*In the Account that is given of the Doctrines of
the Church of Malabar, in the Eighteenth
Chapter of the First Book of the Visitation,*

She is said, 1. Not to adore Images. 2. To hold but Three Sacraments, Baptism, the Eucharist, and Order. 3. To make no use of Oils. 4. To have had no Knowledge of Confirmation or Extream Unction. 5. To abhor Auricular Confession. 6. To hold many enormous Errors about the Eucharist, insomuch that the Author of the History saith, he is inclined to believe, that the *Hereticks* of our Times, meaning Protestants, the revivers of all forgotten Errors, and Ignorances, might have had their Doctrine about the Eucharist from them. 7. To Ordain such as have been married several times, and to Widows, and to approve of her Priests marrying as often as they have a mind. 8. That she abhors the Pope and the Church of *Rome* as Anti-Christian, in pretending to a Superiority and Jurisdiction over all other Churches.

A

Dioceſan . S Y N O D

Of the Church and Biſhoprick of

A N G A M A L E,

Belonging to the Ancient Chriſtians of
St. Thomas in the Serra or Mountains of
M A L A B A R.

*Celebrated by the moſt Reverend Lord Dom Frey
Aleixo de Menezes, Archbiſhop, Metropolitan
of Goa, Primate of the Indies, and the See
being vacant, of the above-named Biſhoprick,
by virtue of two Briefs of the moſt Holy Fa-
ther Pope Clement 8th. on the third Sunday
after Pentecoſt, being the 20th. day of July,
in the Year of our Lord 1599. in the Church
of All-Saints, in the Town and Kingdom of
Diamper, Subject to the King of Cochin,
an Infidel; in which the ſaid Biſhoprick, with
all the Chriſtians thereunto belonging, ſubmitted
it ſelf to the Pope and the Holy Roman Church.*

Printed at Conimbra, in the Shop of Diogo Gomez
Laureyro, Printer to the University, in the
Year of our Lord, 1606.

THE Father of the Society of Jesus intrusted with the revising of Books in Conimbra, having perused the Synod mentioned in the following Petition, and the Inquisition of the said City having upon his Approbation, given Licence to Print the same, we do Order, That after it is Printed, it be, together with the Book Intituled, The Journey of the Serra or Mountains, transmitted to this Council, that it may be compared with the Original, and Licensed; without which it shall not be made publick.

Marcos Teixeira,
Ruy Piz de veiga.

I Have perused this Synod, and to me it appears to be a Work that deserves to be Printed; for besides the sound Doctrine contained therein, it will be of great Use and Consolation to all, and very necessary to the extirpating of the Errors, Schism, and Heresies sown by Hereticks, and particularly the Nestorians in the ancient Christianity, planted in the Indies by the Apostle St. Thomas.

Octob. 23d. 1605.

Joan Pinto.

By virtue of a particular Commission to us granted in this behalf, by the Council of the General Inquisition of these Kingdoms; having seen the Information of Father Joan Pinto, Revisor of this City, we give Licence for the Printing of the Book Intituled, The Synod, and the Journey of the Serra; provided that after it is Printed, it be sent to the said Council, to be compared with the Original, and to have leave to be made publick.

Jan. 11. 1606.

Joan Alvarez Brandon.

It may be Printed, Conimbra; 25th. of Feb. 1606:

The Bishop Conde.

THE

THE
PUBLICATION and CALLING
OF THE
SYNOD.

DOM Frey Aleixo de Menezes, by the mercy of God, and the Holy Roman See, Archbishop, Metropolitan of Goa, Primate of the Indies, and the Oriental Parts, &c. To the Reverend in Christ, Father George, Archdeacon of the Christians of St. Thomas in the Serra of the Kingdom of Malabar, and to all other Priests, Curates, Deacons and Subdeacons, and to all Towns, Villages, and Hamlets, and to all Christian People of the said Bishoprick, Health in our Lord Jesus Christ.

We give you all, and every one of you in particular to understand, that the most Holy Father Pope Clement VIII. our Lord Bishop of Rome, and Vicar of our Lord Jesus Christ upon earth, at this time presiding in the Church of God; having sent two Briefs

Briefs directed to Us, one of the 27th. of Jan. in the Year 1595, and the other of the 21st. of the same Month, in the Year 1597; in which, by virtue of his Pastoral Office, and that Universal Power bequeathed to the Supream, Holy and Apostolical Chair of St. Peter over all the Churches in the World, by Jesus Christ the Son of God our Lord and Redeemer, he commanded us upon the death of the Archbishop Mar. Abraham, to take Possession of this Church and Bishoprick, so as not to suffer any Bishop or Prelate coming from Babylon, to enter therein, as has been hitherto the Custom, all that come from thence being Schismaticks, Hereticks, and Nestorians, out of the Obedience of the Holy Roman Church, and Subject to the Patriarch of Babylon, the Head of the said Heresy; and to appoint a Governour or Apostolical Vicar to Rule the said Diocess both in Spirituals and Temporals, until such time as the Holy Roman Church shall provide it of a proper Pastor; which being read by us, we were desirous to execute the Apostolical Mandates with due Reverence and Obedience; besides, that the same was incumbent on us of right (the said Church having no Chapter to take care of it during the vacancy of the See) as Metropolitan and Primate of this and all the other Churches of the Indies, and the Oriental Parts.

But perceiving that our Mandate in that behalf had no effect, what we had ordered, not having been obeyed in the said Diocess, so that what our most Holy Father, the Bishop of Rome, had designed, was like to be frustrated, after having laboured therein for the space of two Years, Schism and Disobedience to
the

the Apostolical See, having been so rooted in that Diocess for a great many Years, that the Inhabitants thereof, instead of yielding Obedience to the Apostolical, and Our Mandates; on the contrary upon the intimation thereof, did daily harden themselves more and more, committing greater Offences against the Obedience due to the Holy Roman Church; after having commended the Matter to God, and ordered the same to be done through our whole Diocess, and after mature Advice, by which Methods the Apostolical Mandates might be best executed; and being also moved by the Piety of the People, and the Mercy God had shewn them in having preserved so many thousand Souls in the Faith of our Lord Jesus Christ, from the time that the Holy Apostle St. Thomas had Preached to them until this day, notwithstanding their having lived among so many Heathens, and been scattered in divers places, their Churches and all belonging to them, having been always subject to Idolatrous Kings and Princes, and incompass'd with Idols and Pagods, and that without holding any correspondence with any other Christians before the coming of the Portuguezes into these Parts; we being likewise desirous that the Labours of the Holy Apostle St. Thomas, which still remained among them, should not be lost for want of sound Doctrine; and that the Apostolical Mandates might not be frustrated, did determine, and having provided for the Government of our own Church during our absence, did prepare to go in Person to take Possession of the said Bishoprick, to see if by our Presente we might be able to reduce them to
the

the Obedience of the Holy Roman Church, and purge out the Heresies and false Doctrines sown among them, and introduced by the Schismatical Prelates, and Nestorian Hereticks that had governed them under the Obedience of the Patriarch of Babylon; as also to call in and purge the Books containing those Heresies; and according to our Pastoral Duty, so far as God should enable us, to Preach to them in Person the Catholick Truth.

Accordingly going into the said Bishoprick, we set about visiting the Churches thereof; but at that time Satan, the great Enemy of the good of Souls, having stirred up great Commotions, and much opposition against this our just intent, great numbers departing from us, and forming a Schism against the Holy Roman Church, after having passed through many troubles and dangers, out of all which God of his great mercy, not remembring our sins and evil deeds, was pleased to deliver us, and to grant us an intire Peace for the Merits of the glorious Apostle St. Thomas the Patron of this Christianity, but chiefly of his own great Clemency and Mercy, which makes, that he doth not delight in the death of a sinner, but rather that he should return and live; and by coming all to the light of the Truth, may joyn with us in the Confession of the Catholick Faith, approving our Doctrine and Intention, and submitting themselves to the Obedience of the Holy Roman Church; which being by us observed, after having returned Thanks to God, we thought fit, in order to the compassing and securing of all those good Effects, to assemble a Diocesan Synod in some commodious

modious place near the middle of the said Diocess, there to Treat of all such Matters as are convenient for the honour of God, the exaltation of the Holy Catholick Faith and Divine Worship, the good of the Church, the extirpation of Vice, the Reformation of the Christians of the said Diocess, and the profit and peace of their Souls; to which end having pitched upon the Town and Church of Diamper,

We do hereby let all the Inhabitants and Christians of the said Bishoprick, as well Ecclesiasticks as Laicks, of what State or Condition soever, to understand, that we do call and assemble a Diocesan Synod in the said Town of Diamper, on the 20th. of June of this present Year 1599, being the Third Sunday after Whitsuntide; and do therefore, by Virtue of holy Obedience, and upon pain of Excommunication, late Sententiæ, Command the Reverend the Arch-Deacon of this Diocess, and all the other Priests of the same, that shall not be hindered by Age, or some other just Impediment, to be present in the said Town of Diamper, there with us to celebrate a Diocesan Synod conformable to the Holy Canons: And whereas by immemorial Custom, and a Right introduced into this Diocess from its Beginning, and consented to by all the Infidel Kings of Malabar, the whole Government as it were, and the Cognizance of all Matters wherein Christians are any ways concerned, has belonged to the Church, and the Prelate thereof; and it having likewise been an ancient Custom in the same, to give an Account to the People of whatsoever has been ordained in
the

94 The Publication and Calling

the Church, in order to its being the better observed by all: We do therefore under the same Precept and Censure, command all Christians in all Towns and Villages of this Bishoprick; and where there are no Villages, all that use to assemble together at any Church as belonging to it, immediately upon this our Pleasure being intimated to them, to chuse Four of the most Honourable, Conscientious, and Experienced Persons among them, to come in their Name at the said time, to the said Synod, with sufficient Powers to Approve, Sign, Confirm, and Consult in their Name, so as to oblige themselves thereby to comply with whatsoever shall be determined in the Synod. And that these Commissioners may demand or propose whatsoever they shall judge to be of Importance to the Synod, and for the Spiritual or Temporal Good of their People; We do grant free Liberty to all in this Diocess, as well Ecclesiasticks as Laicks, that have any Complaints, Grievances, or Controversies about any such Matters as are decidable by the Prelate, or other Christians, to represent the same to the Synod; where they shall be heard with Patience, and have Justice done them according to the Sacred Canons, Customs, and lawful Usages of the Country.

*And whereas we are informed that there are several things in this Bishoprick which are the Causes of great Contentions, we do therefore not only give leave, but do also admonish and command all that are concerned in any such Matters, that forbearing all other ways that are prejudicial to Christiani-
ty,*

ty, they do now make use of this just and holy way of putting an end to all their Debates: And since to bring all these things to a good issue the favour and assistance of God is necessary, from whom all good things do proceed, and without whom we can do nothing, wherefore to engage the Divine Clemency by Prayer to be favourable to us, following the laudable Custom of the Holy Fathers, and Ancient Councils, we do Admonish, and in the Name of God earnestly request, all the faithful Christians of this Bishoprick, from this time forward until the end of the Synod, to exercise themselves with a pure and clean heart, in Fasting, Alms, Prayer, and other works of Piety, instantly beseeching God to enlighten the Understandings of all that shall meet together, and so to enflame our Wills with Divine Love, that we may determine nothing but what is right; and may observe and comply with whatsoever shall be Decreed; taking for our Intercessor, our Lady the most Holy Virgin Mary, of whose Praise and Honour we are to Treat particularly; as also the Glorious Apostle St. Thomas, the Master, Patron, and Protector of this Church; and all the other Saints in Heaven, that so this Synod may begin; and proceed in Peace and universal Concord, and may end to the Praise, Honour, and Glory of God our Lord for ever. And that this our Publication of a Diocesan Synod may come to the knowledge of all that are concerned, we Will and Command it to be Read in all the Churches of this Bishoprick to the People on the Sunday next after the intimation there-

96 The Publication and Calling, &c.
thereof to the Curates, and after that, to be fixed
to the Gates of the Church.

Dated from Chanotta, the 14th. of May, under
our Seal, and the Great Seal of our Chan-
cery, and Written by *Andre Cerqueira*; Se-
cretary to the most Illustrious Archbishop
and Primate, in the Year 1599.

Frey Aleixo Arcebispo, Primas.

T H E

THE
ACTS and DECREES
OF THE
SYNOD of *Diamper*.

A C T I O N I.

IN the Name of the most Holy and undivided Trinity, the Father, Son, and Holy Ghost, in the Year of our Lord 1599, on the 20th of *June*, being the third *Sunday* after *Whitsuntide*, in the seventh Year of the Pontificate of our most holy Lord, *Clement VIII.* the Supreme *Roman Bishop*, and in the first Year of the Reign of the Catholick King *Philip*, the Second King of *Portugal*, and *Algarves*, and of *Malucco*; the Illustrious Lord *Dom Francisco da Gama Conde de Vidigeyra*, Admiral of the *Indies*, being Vice-roy in the Town of *Diamper*, subject to the King of *Cochim*, an Infidel and Heathen, in the Church of *All-Saints*, in the Bishoprick of *Angamale* of the Christians of *St. Thomas* in the *Serra* of *Malabar*, the See being vacant by the death of the Arch-Bishop

H

Ma-

Mar-Abraham, there assembled in a Dioceſan Synod according to the Holy Canons, the moſt Illuſtrious and moſt Reverend Lord *Dom Frey Aleixo de Menezes*, Arch-Biſhop Metropolitan of *Goa*, Primate of the *Indies*, and the Oriental Parts, together with all the Priests and Curates of the ſaid Biſhoprick; and the Procurators of all the Towns and Corporations in the ſame, with great Numbers of other Perſons belonging to the ſaid Church, and called to the ſaid Synod by the moſt Reverend Metropolitan: Where, after having given Thanks to God for his having extinguished and compoſed all the Alterations and Commotions by which *Satan*, the Enemy to all that is Good, had endeavoured to hinder the aſſembling of this Synod; and being all filled with Joy, to ſee themſelves met together to Treat of things pertaining to the Service of God, the Purity of the Faith, and the Good of Chriſtianity and their own Souls; the moſt Illuſtrious Metropolitan did celebrate the Solemn Maſs for the removing of Schiſm, as it is in the *Roman Miſſal*; and having preached to the People to the ſame purpoſe, the Maſs being ended, he re-inveſted himſelf in his Pontifical Robes, and read the Office for the beginning of a Synod, as it is in the *Roman Pontifical*; which being over, and the Metropolitan ſeated in his Chair, with all the Eccleſiaſticks and Secular Procurators about him in their order, he told them, That he celebrated this Holy Synod by Virtue of two Briefs of the Holy Father our Lord Pope *Clement VIII.* in
which

which his Holiness had recommended to him the Government of that Church, after the death of the Arch-Bishop *Marabran*, until such time as it should be provided of a Pastor and Prelate; besides, that the same belonged to him as the Metropolitan thereof, and Primate of the *Indies*, and all the Oriental Parts, by the Canons, the See thereof being vacant, and it having no Chapter to take care of it during the vacancy; which Briefs being faithfully translated into the *Malabar* Tongue, were immediately read, and received with that Reverence and Obedience that was due to them: After which the Lord Metropolitan told them, That seeing he had but little knowledge of the *Malabar* Tongue, it was necessary for him to have some faithful Person, and that was well versed in Ecclesiastical Affairs, to relate truly in the Congregations what he should say, or what should be spoke to him: Whereupon *Jacob*, a Priest, and Curate of the Church of *Pallurte* in the said Bishoprick, a Person well skilled both in the *Portuguese* and *Malabar* Languages, was presently pitched upon by common Consent; who being called by the Lord Metropolitan, was charged by him with the Office of Interpreter to himself and the Holy Synod, giving him an Oath at the same time upon the Holy Gospels, well and faithfully to discharge the said Office, and truly and exactly to relate all that should be said by his Lordship or any other Person in the Synod, without any addition or diminution; as also to read in the Congregations

all the Decrees and Determinations of the Synod, which were to be in the *Malabar Tongue*: And whereas Truth it self has testified, That in the mouth of two or three there is all Truth; therefore for the greater security, there were given to the said Interpreter, by the most Reverend Metropolitan, as Assistants, the Reverend Fathers, * *Francisco Roz*, and *Antonio Toscano* of the Society of Jesus in the College of *Vaipicotta* in this Diocess, who being well skilled in the *Malabar Tongue*, were to observe all that was related by the Interpreter, and in case he was at any time faulty, to correct him; there were besides several others present, Natives as well as *Portuguezes*, that were well vers'd in both Languages.

* He was afterwards made Bishop of the Christians of *St. Thoms.*

Decree I.

THe Congregation being met, and all placed according to their Order, the Metropolitan seated in his Chair, said, In the Name of the Father, Son, and Holy Ghost, Three Persons and One only True God. *Amen.*

My beloved Brethren; you the Venerable Priests, and my most dear Sons in Christ, you the Representatives and Procurators of the People, Does it please you, that for the Praise and Glory of the Holy and undivided Trinity, the Father, Son, and Holy Ghost, and for the Increase and Exaltation of the Catholick Faith, and the Christian Religion, of the Inhabitants of this Bishoprick,

rick, and for the destruction of the Heresies and Errors which have been sown therein by several Hereticks and Schismaticks, and for the purging of Books from the false Doctrines contained in them, and for the perfect Union of this Church with the whole Church Catholick and Universal, and for the yielding of Obedience to the Supreme Bishop of *Rome*, the Universal Pastor of the Church, and Successor in the Chair of *St. Peter*, and Vicar of Christ upon Earth, from whom you have for some time departed, and for the extirpation of Simony, which has been much practised in this Bishoprick, and for the regulating of the Administration of the Holy Sacraments of the Church, and the necessary Use of them, and for the Reformation of the Affairs of the Church and the Clergy, and the Customs of all the Christian People of this Diocess; We should begin a Diocesan Synod of this Bishoprick of the *Serra*? They answered, *It pleaseth us*. Then the most Reverend Metropolitan asked them again; Venerable Brethren, and most beloved Sons in Christ, since you are pleased to begin a Synod, after having offered Prayers to God, from whom all Good proceedeth, it will be convenient, that the Matters to be treated of appertaining to our Holy Faith, the Church, the Divine Offices, the Administration of the Holy Sacraments, and the Customs of the whole People, be entertained by you with Benignity and Charity, and afterwards by God's Assistance complied with, with much Reverence; and that every one of you should

faithfully procure the Reformation of such things in this Synod as you know to be amiss, and if any that are present shou'd happen to be dissatisfied with any thing that shall be said or done therein, let them without any scruple declare their Opinion publickly, that so by God's Grace it may be examined, and all things may be truly stated as is desired; but let not Strife or Contention find any room among you to the perverting of Justice and Reason; neither be ye afraid of searching after and embracing the Truth.

Decree II.

THE Synod by Virtue of Holy Obedience, and upon pain of Excommunication to be incurred *ipso facto*, does command all Persons whatsoever, Ecclesiastical and Secular, that have been called to, and are present at this Synod, not to depart the Town of *Diamper*, where the said Synod is celebrated, without express leave from the most Illustrious Metropolitan, before the Synod is ended, and they have signed the Decrees thereof with their own Hand, or till all the rest are dismiss'd: The Synod does likewise Request and Command all that have any Matter that is fitting to be offered to it for the Advancement of God's Honour, and the Good of the Christians of this Bishoprick, to acquaint the Metropolitan therewith, either by Word or Writing, or some Third Person, that so what is convenient may be determined therein.

Decree

Decree III.

BE it known and declared to all present and absent, That no prejudice shall be done, or follow to any Town, Corporation, or Village, as to any Preeminence they may pretend to; by the celebration of this Synod in the Town of *Diamper*; as also that no Church, or Person shall suffer by reason of the Places they sit in, in this Synod, but shall have their Rights and Privileges, in the same state and vigour that they were in before; and if any Doubts should happen to arise about this or any such Matter, let them be brought before the Illustrious Metropolitan; where both Patties being heard, they shall have Justice done them.

Decree IV.

THis Synod knowing that all that is Good is from God, and that every perfect Gift cometh down from the Father of Light, who giveth perfect Wisdom to those that with an humble Heart pray for it; and being wicah sensible that the beginning of true Wisdom is the fear of the Lord; we do admonish and command all Christians, as well Ecclesiasticks as Seculars gathered together in this Place, to confess their Sins with a true contrition for them, and all Priests to say Mass, and others to receive the most Holy Sacrament of the Altar, beseeching our Lord with humble

and devout Prayers for good Success to all that shall be Treated of in this Synod; to which intent, there shall be two solemn Masses said in the Church every day during the Session of the Synod, one of the *Latins* to the Holy Spirit, and the other of the *Syrians* to our Lady the Blessed Virgin *Mary*, whose Praise and Honour is to be particularly Treated of; which Masses shall be said at such hours as to be no hindrance to the Congregations, which henceforward shall meet every day in the Church at Seven in the Morning. They shall likewise, *Latins* as well as *Syrians*, every day after Sun-set Sing the solemn Litanies of the Church, with a Commemoration of our Lady for the good intention of the Synod.

Decree V.

THE Synod, for the preventing of some Inconveniences that may otherwise happen, and to leave no room for unnecessary and hurtful Debates, does command by virtue of Obedience, and upon pain of Excommunication to be *ipso facto* incurred, That while the Congregations last, no Person whatsoever, Ecclesiastick or Secular, presume to meet together in any Junctoes with any Persons, Ecclesiasticks or Seculars, to Treat of any Matters appertaining to the Synod, or this Church, without express Licence from the most Illustrious Metropolitan; that so all that is desired, may be handled publickly, and in the Congregation, those Meetings only
 excep-

excepted which are kept by the People in order to their proposing of Matters to be consulted about, according to ancient Custom, and the Order of the said Metropolitan.

ACTION II.

ON the second Day after the singing of the *Antiphony*, Psalm, Prayers, and Hymn, as they are in the *Roman Pontifical*, the most Reverend Metropolitan being seated in his Chair, said, Venerable and Beloved Brethren, the Priests, and you my dearest Sons in Christ, the Procurators and Representatives of the People, We having done little more Yesterday than celebrate the Divine Offices, and Preach to the People, it is fit we should begin to Day to Treat of Matters appertaining to the Synod. In the first place, of those that belong to the Integrity and Truth of our Holy Catholick Faith, and the Profession of the same; which before we go about, I do again admonish you in our Lord Jesus Christ, that all such things as you shall judge to stand in need of Reformation in this Bishoprick, or any part thereof, may be signified to us, or to the Congregation, that so with the Divine favour and assistance, all things by your Diligence and Charity, may be brought into so good Estate as is desired, for the praise of the Name of our Lord Jesus Christ.

Decree

Decree II.

THAT this Synod may in all things Govern it self according to the Directions of the Holy Canons, and tread in the Footsteps of the Holy General Councils, and particularly of the Holy Council of *Trent*, upon the knowledge it has of the Necessities of this Church, and of the diversity of Opinions that have been hitherto therein concerning Matters of our Holy Catholick Faith, and of the Errors contrary thereunto, which have been sowed in this Diocess by Hereticks and Schismaticks: it doth command all Persons Ecclesiasticks and Seculars, called hither, either in their own Name, or in the Name of others, Ecclesiasticks or Laicks, of this Bishoprick, to make Profession and Oath of the following Faith, in the hands of the most Illustrious Metropolitan, President of this Synod: And for the more effectual execution of this Decree, and to provoke others by his own Example, the most Illustrious Metropolitan having robed himself in his Pontificals, but without his Mitre, kneeling down before the Altar, and having laid his hands upon a Cross that was upon a Book of the Gospels, did in his own Name, as the present Prelate and Metropolitan of the Diocess, and in the Name of all the Christians belonging to the same, and every Person thereof, Secular and Ecclesiastick, make Profession and Oath of the Faith following, which was immediately declared to all that were present.

The

The Profession and Oath of the Faith.

IN the Name of the most Holy and undivided Trinity, the Father, Son, and Holy Ghost, one only true God, in the Year of our Lord, 1599, in the Seventh Year of the Pontificate of our most Holy Lord *Clement VIII.* Bishop of *Rome*, in the Town of *Diamper*, in the Kingdom of *Malabar*, in the *East-Indies*, in the Church of *All-Saints*, on the 21st. of *June*, in a Diocesan Synod of the Bishoprick of *Serra*, Assembled by the most Illustrious and Reverend Lord *Dom Frey Aleixo de Menezes*, Arch-Bishop Metropolitan of *Goa*, and the Oriental Parts, and the See being vacant, of the said Bishoprick;

I. N: do of my own free Will, without any manner of force and constraint, for the Salvation of my Soul, believing it in my heart, protest, that with a firm Faith I do believe, and confess, all and every one of the Articles contained in the Symbol of Faith which is used in Holy Mother *Roman Church*.

I believe in one God the Father Almighty, Maker of Heaven and Earth, and of all things visible and invisible:

And in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all Worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: Who for

us Men, and for our Salvation, came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, and was made Man, and was Crucified also for us under Pontius Pilate; He suffered and was buried, and the third day he rose again according to the Scriptures, and ascended into Heaven, and sitteth on the right hand of the Father, and he shall come again with Glory to Judge both the Quick and the Dead: whose Kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and giver of Life, who proceedeth from the Father, and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one Catholick and Apostolick Church; I acknowledge one Baptism, for the remission of Sins; and I look for the Resurrection of the Dead; and the Life of the World to come.

I do firmly receive and embrace all Apostolical and Ecclesiastical Traditions, and all the Observances and Constitutions of the said Church; I admit the Holy Scriptures in that sence wherein it has ever been, and is still held by Mother Church, to whom it belongeth to judge of the true Sence and Interpretation of the Holy Scriptures; neither will I either receive or interpret it but according to the unanimous consent of the Fathers.

I do confesse likewise, that there are Seven true and proper Sacraments of the New Testament, instituted by Christ our Lord, which are all necessary

fary to the health of Mankind, tho' not to every particular Person; they are, Baptism, Confirmation, the Eucharist, Order, Penance, Matrimony, and Extream Unction, which do all conferr Grace on those that receive them worthily; and of these seven Sacraments, that Baptism, Confirmation, and Orders, are to be received but once, neither can they be repeated without great Sacrilege.

I admit and receive all the Customs, Rites, and Ceremonies, received and approved of in the *Roman Church*, in the solemn Administration of the said seven Sacraments, and do also receive and embrace all in general, and every thing in particular, that has been defined and declared concerning Original Sin, and Justification, in the Holy Council of *Trent*.

I do likewise confess, that in the *Mass* there is offer'd to God a true and proper Sacrifice of Pardon both for the Quick and the Dead; and that in the most Holy Sacrament of the Eucharist, there is the true, real, and substantial Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ; and that the whole substance of the Bread is by Consecration turned into the Body of Christ, and the whole substance of the Wine into his Blood; which Conversion the Catholick Church calls *Transubstantiation*: Moreover, I do confess, that under each Species Christ is entire, and the true Sacrament is received.

I do constantly hold and confess, that there is a * Purgatory, and that the Souls which are cleansing from their Sins, do receive benefit from the Prayers and Devotions of the Faithful.

I do likewise affirm, that † the Souls of the Just

* Purgatory.] *John Fisher*, Bishop of Rochester, in his 18th Article against *Luther*, does acknowledge the Doctrine of Purgatory to be an Article of Faith of no long standing in the Church. *Multa (inquit) sunt de quibus in primitivâ Ecclesiâ nulla questio factura fuerat, quæ tamen posteriorum diligentia, subortis dubitationibus jam evaserunt perspicua. Nemo certè jam dubitat Orthodoxus an Purgatorium sit, de quo tamen apud prisicos illos nulla, vel quàm rarissima fiebat mentio, sed & Græcis ad hunc usque diem, non est creditum Purgatorium esse. Legat qui velit Græcorum veterum Commentarios, & nullum (quantum opinor) aut quàm rarissimum de Purgatorio sermonem inveniet. Quamdiu enim nulla fuerat de Purgatorio cura; Nemo quasivit Indulgentias, nam ex illo pendet omnis Indulgentiarum existimatio; quum itaque Purgatorium tam serò cognitum ac receptum Ecclesiæ fuerit univèrsæ, quis jam de Indulgentiis mirari potest quod in principio nascentis Ecclesiæ nullus fuerat earum usus, cœperunt igitur Indulgentiæ, postquam ad Purgatorii cruciatus aliquando trepidatum est.*

† The Souls of the Just.] This was the common Opinion of the Ancient Fathers; namely, *Irenæus* at the end of his 5th Book; *Justin. Quest. 76th.* *Tertullian* in his 4th Book against *Marcion*; *Origen*

in his 7th Homily upon *Leviticus*, and a great many other places; *Lactantius* in the 21st Chap. of his 7th Book; *Victorinus* in his Commentary upon the words, *I saw under the Altar*; *Ambrosius* in his 2d Book of *Cain and Abel*; *Chrysostom* in his 39th Homily upon those words, *If in this life only*, in the 1st to the *Corinth*. The Author of the *Imperfect Work*, in his 34th Homily upon *St. Matthew*; *Austin* in his *Enarration* upon the 36th Psalm; *Theodoret* in his Commentaries upon the 11th to the *Heb.* *Oecumenius* in his Commentaries upon the same place; *Theophylact* in his Commentaries upon the 23d of *St. Luke*; *Aretho* on those words, *How long, O Lord, &c.* *Euthymius* upon the 23d of *St. Luke*; and *Bernard* in his Sermon upon *All Saints day*: And to *Pope John* the 22d being charged with having believed this Doctrine, *Bellarmin* returns the following Answer, *Joannem hunc 22dum. reverà sensisse Animas non visuras Deum nisi post resurrectionem, ceterum hoc sensisse quando adhuc sentire licebat sine periculo Hæresis, nulla enim adhuc præcesserat Ecclesiæ definitio.* Which Confession makes the Doctrines of praying to Saints, and of Purgatory, and of Indulgences, to be very new Articles of Faith.

and Faithful, which at their departure out of this Life, have entirely satisfied for the Punishment due to the Sins that they have committed ; as also those in *Purgatory* which have made an end of satisfying for their sins according to the Divine Pleasure and Ordination ; as also those who after Baptism have committed no Sin, do at the moment of their death go immediately into Heaven, where they behold God as he is : And I do condemn, and anathematize the Heresy of those, who think that the Souls of the Just are in a Terrestrial Paradise till the day of Judgment ; and that the Damned are not Tormented any otherwise than by the certainty they have of the Torments they are to enter into after the day of Judgment.

And I do confess, and affirm, that the Saints now reigning with Christ in Heaven, are to be Reverenced, and Invoked, and that they offer Prayers to God for us, whose Relicks are likewise to be reverenced on Earth : And moreover, that the * Images of our Lord Christ, and of our Lady the Glorious Virgin *Mary*, and of all the other Saints, are to be kept, used, and reverenced, with due Honour and Veneration.

* Images.] *Gyraldus*, a Learned Papist, in the 18th Page of the History of the Gods, speaking of Images in the Church of Rome, saith, *At de istiusmodi magis murire possumus, quam palam loqui,*

idcirco satius ea fuerit Hippocrati & Angerona consignare; illud certe non pratermittam, Nos dico Christianos, ut aliquando Romanos, fuisse sine Imaginibus in primitivâ, que vocatur, Ecclesiâ.

I do also believe, that our Lady the most Holy Virgin *Mary* is the proper and true Mother of God, and ought to be called so by the Faithful, for having brought forth according to the Flesh, without any pain or passion, the true Son of God, and that she always continued a Virgin, in, and after her Deliverance, having never been defiled by any actual Sin.

I do confess, that the power of granting Indulgences was left to the Church by our Lord Jesus Christ; the use whereof I do affirm to be healthful and profitable to all Christian People.

I do acknowledge the Holy, Catholick, and Apostolick *Roman* Church to be the Head, Mother and Mistres of all other Churches in the World; and do hold all that are not subject and obedient to her, to be Heretical, Schismatical, and disobedient to our Lord Jesus Christ, and his Commands, and to the Order that he left in the Church, and to be Aliens from Eternal Salvation.

I do promise and swear true Obedience to the Pope, the *Roman* Bishop, the Successor of the Blessed Prince of the Apostles *St. Peter*, and Vicar of our Lord Jesus Christ on earth, the Head of the whole Church on earth, and Doctor and Master of the same, and the Father, Prelate, and Pastor of all Christians; and do confess, that all who deny Obedience to the said *Roman* Bishop, the Vicar of Christ, are Transgressors of the Divine Commands, and cannot attain to Eternal Life.

I do without any scruple receive, approve, and confess all other Matters, defined and declared in the Sacred Canons, and General Councils, and chiefly in the Holy Council of *Trent*; and do in the same manner condemn, reject, and anathematize every thing that is contrary to the same; together with all Heresies condemned, rejected and anathematized by the said Church; Namely, the Diabolical and perverse Heresie of *Nestorius*, together with its perverse Author *Nestorius*, and its false Teachers * *Theodorus* and † *Diodorus*, and all that have and do follow it, who being perswaded and seduced by the Devil, do impiously maintain, That our Lord and Saviour Christ

* *Theodorus*.] They should not have been so hard upon *Theodorus*, for Pope *Honorius's* sake, who by Name was condemned together with him; by the 5th. General Council; and I am mistaken, if *Pighius*, and some other Popish Writers, have not for that very reason laboured hard to vindicate *Theodorus's* Memory.

† *Diodorus*.] *Du Pin* in his 4th. Century of Christianity, p. 189. saith: As to what concerns his Doctrine of the Incarnation, we could better judge of it, if we had his Books; but there is no great probability, that one who was praised, esteemed and cherished by *Meletius*, *St. Basil*, *St. Gregory Nazianzen*, *St. Epiphanius*, and even by *St. Athanasius*, and his Successors *Peter* and *Timothy of Alexandria*; who was also considered in a General Council as

one of the most Learned and most Orthodox Bishops of all the East; and in short, who was Master to *St. Chrysostom*, should be guilty of so gross an Error as that of *Nestorius*. 'Tis true, that he had for his Scholar *Theodorus of Mopsuestia*, and that he was accused of the same Error with *Nestorius*, and that he was condemned as convicted of this Error after his Death in the 5th. Council. But besides, that there have been some Persons who have undertaken to justify him: Yet if it should be granted that he was guilty of this Error, it would not follow that he learned it of his Master, since we daily see Heretical Disciples who have had Orthodox Masters. Should not the Faith of *St. Chrysostom* rather serve to justify *Diodorus*, than the Error of *Theodorus* to condemn him?

consists of Two Persons, affirming the Divine Word not to have taken the Flesh into a Unity of Person with it self, but only to have dwelt therein as in a Temple, and so will not say, that God was Incarnate, or that our Lady, the most Blessed Virgin *Mary*, was the Mother of God, but only the Mother of Christ; all which I reject, condemn and anathematize as Diabolical Heresies; and do believe, and embrace, and approve of all that was determined about this Matter, in the Council of *Ephesus*, consisting of two hundred Fathers, in which by order of *Celestine 1st.* Bishop of *Rome*, the Blessed *St. Cyril*, Patriarch of *Alexandria*, was President, whom I acknowledge to be a Saint now enjoying God, and that all that blaspheme him are in a state of Damnation.

Moreover, I do condemn all that say, that the Passion of our Saviour ought not to be mentioned, and that it is an Injury to him to do it; on the contrary, I do believe and confess, that the Consideration and Discourses thereof are holy, and of benefit to Souls.

I do likewise confess and believe, that in pure Christianity there is only one Law of our Lord Jesus Christ, true God, and true Man; in like manner as there is no more than one only true God, one only Faith, and one only Baptism; which one only Law was preached by all the holy Apostles, and their Disciples and Successors after the same manner. I do therefore condemn and reject all those who ignorantly teach, That there was one Law of *St.*

Thomas,

Thomas, and another Law of St. Peter, and that they are so different as not to have any thing to do with one another; as also all other Heresies and Errors condemned by Holy Mother Church. This true and Catholick Faith, out of which there is no Salvation, and which at present I do of my own free Will, profess and truly hold and believe, I shall with the help of God endeavour to keep entire, and undefiled to my last breath; and constantly to hold and profess, and to procure its being held, professed, preached, and taught by all that are subject to me, or that shall be any ways under my care. I N. do promise and vow to God, and Swear to this Holy Cross of our Lord Christ: So help me God, and the Contents of this Gospel*.

I do also Promise, Vow and Swear to God, this Cross, and these Holy Gospels, never to receive into this Church and Bishoprick of the *Serra*, any Bishop, Archbishop, Prelate, Pastor or Governour whatsoever, but what shall be imme-

*Pagninus Gaudentius, a Learned Papist, in his 2d. Book De Vita Christianorum, makes this Judicious reflection upon the Church of Rome's long Creed. *Mirabitur aliquis, cum tam latè pateant limites Theologiæ Christianæ, Scriptores Vetusissimos, quique floruerunt ante Constantinum, brevi admodum ratione, non multisque effatis complecti præcipua Capita Christianæ Religionis, Summamque Mysteriorum que tradita sunt ab Apostolis: Lege Ju-*

stinum, Tertullianum & observa quàm parci sunt, dum referunt quid divinâ fide sentiant Christiani: Sed subsecuta secula tam multa definiunt, & addiderunt, ut ingentia Volumina nunc nostram complectantur Theologiam: ei ergo, qui de vitâ Christianorum ante tempora Constantini agit, danda opera est, ut exponat incrementum Dogmatum Catholicorum; quod tamen nescio annon offensus sit aures nostras.

diately appointed by the Holy Apostolical See, and the Bishop of *Rome*, and that whomsoever he shall appoint, I will receive and obey as my true Pastor, without expecting any Message, or having any further dependance upon the Patriarch of *Babylon*, whom I condemn, reject and anathematize, as being a *Nestorian* Heretick and Schismatick, and out of the Obedience of the Holy *Roman* Church, and for that reason out of a state of Salvation: And I do swear and promise, never to obey him any more, nor to communicate with him in any Matter: All this that I have professed and declared, I do promise, vow and swear to Almighty God, and this Holy Cross of Christ: So help me God, and the Contents of these Gospels. *Amen.*

The most Reverend Metropolitan, after having made this Protestation and Confession of Faith, rose up, and seating himself in his Chair, with his Mitre on his Head, and the Holy Gospels, with a Cross upon them in his hands; the Reverend *George*, Archdeacon of the said Bishoprick of the *Serra*, kneeling down before him, made the same Profession of Faith, with a loud and intelligible Voice, in the *Malabar* Tongue, taking an Oath in the hands of the Lord Metropolitan, and after him all the Priests, Deacons, Subdeacons, and other Ecclesiasticks that were present, being upon their Knees, *Jacob*, Curate of *Pallarty*, and Interpreter to the Synod, read the said Profession in *Malabar*, all of them saying

ing it along with him; which being ended, they all took the Oath in the hands of the Lord Metropolitan, who asked them one by one in particular, Whether they did firmly believe all that was contained in the Profession; as also whether they did believe and confess all that is believed and professed by the Holy Mother Church of Rome, and did reject all that she rejects, and if they did anathematize the cursed Heresie of the *Nestorians*, with all its falsities, and all the Authors and Cherishers of the same; Namely, the perverse *Nestorius*, *Theodorus*, and *Diodorus*, together with all their Followers; and whether they did acknowledge the Holy Roman Church to be the Mother, and Mistress*, and Head of all the Churches in the World, and confess that all that

* There is no Christian Church besides the Roman, and a handful of *Maronites*, who put together, are not the fourth part of *Christendom*, but what deny this Supremacy, and do with Pope *Gregory I.* condemn it as an Antichristian and Heretical Usurpation. It is nothing so much as this Magisterial Pride of the Roman Church that makes the Papists to be by much the most generally hated Sect of People in the whole World; for not to speak of the *Jews*, *Mahometans* and Heathens, who hate them infinitely beyond all other Sects of Religion, the *Greek* and *Alexandrian* Christians have them in such detestation, as

to reckon an Altar defiled by a Roman Priest's having celebrated thereon: And for the *Muscovites*, *Possévinus* tells us, their greatest imprecation is, I hope, to live to see thee so far abandoned, as to turn Papist. The *Abessin* Christians, as *Godinus* tells us; do not only condemn the *Romanists* as Hereticks, but do affirm, that they are worse than *Mohometans*, and in the 28th. Chap. of the first Book of Archbishop *Menezes's* Visitation, it is said that the *Chaldean* and *Malabar* Christians did so abhor the Pope, that they could not endure so much as to near him named.

were not obedient to her, were out of a state of Salvation; and if they did promise and swear true Obedience and subjection to the most Holy Father the Pope and Bishop of *Rome*, as Universal Pastor of the Church, and Successor of *St. Peter*, the Prince of the Apostles, and Vicar of Christ upon Earth, without any manner of dependance upon the Schismatical Patriarch of *Babylon*, to whom tho' contrary to Justice, they had hitherto been subject; and if they did promise never to receive any other Bishop into this Diocess, but what shall be sent by the Holy *Roman* Church, by the appointment of our Lord the Pope, and that whomsoever he shall ordain, they will acknowledge and obey for their Prelate, as becomes true Catholicks, and Sons of the Church, anathematizing the Patriarch of *Babylon*, as a *Nestorian* Heretick, out of the Obedience of the Holy *Roman* Church, and promising and swearing never to obey him more in any matter, nor to have any further Commerce or Communion with him in things appertaining to the Church.

To all which, and every particular, they did all, and every one of them for themselves with their hands upon the Cross and the Gospel, swear and protest to God by the Holy Gospel, and the Cross of Christ. After the Ecclesiasticks had made this Profession and Oath, the Procurators and Representatives of the People, by virtue of the Powers they had, made the same in their own Name, and in the Name of the People of

the Bishoprick, as did also all the other Christians that were present.

Decree III.

THe Synod doth command all Priests, Deacons, and Sub-Deacons, of this Bishoprick, that were not present at this Solemnity, to make the foresaid Oath and profession of Faith in the hands of the most Illustrious Metropolitan, at the Visitation of their Churches, which he intends to make speedily, or in the hands of such as he shall depute for those that shall be absent at the time of the Visitation; that so there may be none in Holy Orders in this Bishoprick but what has made this Profession in the manner aforesaid. The Synod doth likewise declare, That hereafter none shall be capable of undertaking any Vicaridge, or Cure of a Church, until they have made the said Profession, in the hands of their Prelate, or of some Commissionated by him for that purpose; as also, that all that take Holy Orders, do first make the said Profession in the same manner; and if any of the forementioned, which God forbid, shall refuse to do it, that they shall thereupon be declared Excommunicate, until they comply, and withal be vehemently suspected of Heresy, and be punished according to the Sacred Canons.

ACTION III.

BEcause without Faith it is impossible to please God; and the Holy Catholick Faith, without which none can be saved, is the beginning of true Life, and the foundation of all our Good; the Purity thereof being that, that distinguishes Christians and Catholicks from all other People; wherefore the Synod being sensible, that by means of some Heretical Persons, and Books scattered all over this Bishoprick, many Errors and Falsities have been sown therein, with which many are poisoned, and more may be, doth judge it necessary, besides the profession of Faith that has been made, further to declare to the People in some Chapters, the chief Articles of our Holy Catholick Faith, and to point at, and observe the Errors contained in their Books, and to have them Preached against in this Bishoprick, that so knowing the mischief and falsehood of them, they may avoid them.

C H A P. I.

The Doctrine of Faith.

Our Holy Faith, that is believed with one unanimous consent by the Catholick Church spread all over the World, is, That we believe in One only True, Almighty, Immutable, Incomprehensible, and Ineffable God, the Eternal Father, Son, and Holy Ghost, One in Essence, and Three in Persons; the Father not begotten, the Son begotten of the Father, and of the same substance with him, and equal to him, and the Holy Ghost proceeding eternally from the Father and the Son; not as from two Principals, or two Inspirations, but from both as from one only Principal, and one only Inspiration; the Father is not the Son, nor the Holy Spirit; the Holy Spirit is not the Father, nor the Son; but the Father is only the Father, the Son is only the Son, and the Holy Spirit is only the Holy Spirit, none of them being before another in Eternity, nor superiour to another in Majesty, nor inferiour to another in Power, but were all without beginning or end; the Father is he who begot, the Son is he who was born, and the Holy Ghost he who proceedeth, Consubstantial, Equal, alike Almighty, and alike Eternal. These three Persons are one only God, and not three Gods, one only

only Essence and Substance, one Nature, one Immensity, one Principal, one Creator of all things Visible and Invisible, Corporal and Spiritual, who when he pleased, created all things, with his goodness, and would that they should be all very good.

C H A P. II.

Furthermore; That the only begotten Son of God, who is always with the Father, and the Holy Spirit, Consubstantial to the Father, at the time appointed by the profound Wisdom of the Divine Mercy, for the redeeming of Men from the sin of *Adam*, and from all other sins, was truly Incarnate by the operation of the Holy Spirit, in the pure Womb of our Lady the most Blessed Virgin *Mary*, and in her took our true and intire Nature of Man, that is, a Body and rational Soul, into the Unity of the Divine Person; which Unity was such, that our Lord Jesus Christ is God and Man, and the Son of God, and the Son of Man, in as much as he was the Son of the Blessed Virgin; so that the one Nature is not confounded with the other, neither did the one pass into, nor mix it self with the other; neither did either of them vanish, or cease to be; but in one only Person, or in one Divine Suppositum, there are two perfect Natures, a Divine and Humane, but so that the properties of both Natures are still preserved, there being two Wills, the

the Divine and Humane, and two Operations; Christ still continuing one; for as the Form of God does not destroy the Form of a Servant, so the Form of a Servant does not diminish the Form of God; because he who is true God, is also true Man: God, because *in the beginning he was the Word, and the Word was with God, and God was the Word*: Man, because *the Word was made Flesh*, and died among us: God, because by his own Power he satisfied five Thousand Men with five Loaves, and promised the Water of Eternal Life to the *Samaritan* Woman, and raised *Lazarus* from the Grave when he had been dead four days, and gave sight to the Blind, cured the Sick, and commanded the Winds and the Seas: Man, because he suffered Hunger and Thirst, was weary in the Way, was fastned with Nails to the Cross, and died thereon: Equal to the Eternal Father as to the Divinity, and Inferior to the Father as to the Humanity, and Mortal, and Passible.

C H A P. III.

Furthermore; That the same Son of God that was Incarnate, was truly born of the *Virgin Mary*, and had his Sacred Body formed of the pure Blood of the same most Blessed *Virgin*, and is truly her Son; for which reason we confess her to be truly the Mother of God, and that she ought to be so called and invocated by

by the whole Catholick Church; for that she really and truly brought forth according to the Flesh, tho' without any Pain or Passion, the true Son of God, made Man; and that the said Son of God Incarnate, truly suffered for us, and was truly dead and buried, and in his Soul truly descended into Hell, or *Limbo*, to redeem the Souls of the Holy Fathers, which were therein, and did truly rise again from the dead the third day, and afterwards for forty days taught his Disciples, speaking with them of the Kingdom of Heaven, and immediately by his own Power ascended into the Heavens, where he sits at the right hand of the Majesty, Glory, and Power of the Father, from whence he shall come to Judge the quick and the dead, and to give to every one according to their Works.

C H A P. IV.

Furthermore; That none that are descended from *Adam*, ever were or can be saved by any other means, than by Faith in the Mediator betwixt God and Man, our Lord Jesus Christ, the Son of God; who by his Blood and Death reconciled us to the Eternal Father, by having satisfied him for our Debts; the Faith before our Saviour appeared in the World, being to believe in him who was to come; as after his appearance, to believe in him who is come, and by his Blood and Death has saved us.

CHAP.

C H A P. V.

Furthermore ; That all we who are born of *Adam* by the way of Natural Generation, are born Children of Wrath, with the guilt of Original Sin, incurred by the disobedience of *Adam*, in whom we all sinned, and which we all committed in him ; for which sin, *Adam* lost for himself, and us, Holiness and Righteousness, and so that guilt of sin is derived to all of us by Generation, we having all sinned in him, as the Apostle St. *Paul* tells us, that *by one Man Sin entred into the World, and by Sin Death, and so Death passed upon all Men, all having sinned in him*, but notwithstanding this guilt is derived to us by Generation ; nevertheless our Souls are not derived by Generation as our Bodies are, but are created by God of nothing, and by the Divine Ordination infused into our Bodies, at the time when they are perfectly formed and organized, and in the instant in which they are infused into our Bodies, they contract the guilt of Original Sin, which we committed in *Adam*, and for which we were all expelled the Kingdom of Heaven, and deprived of God for ever ; but which is now pardoned by Holy Baptism, by which our Souls are cleansed from the guilt of that sin, and of Children of Wrath, and Aliens from Glory, we are made the blessed Sons of God, and Heirs of Heaven ; whercin likewise all
our

our other sins and actual transgressions, where there are any, together with all the punishments due to the same, are forgiven.

C H A P. VI.

Furthermore; That the Souls of all those that have committed no sin after Baptism, and of those who having committed sins, have done condign Penance, and have made an entire and equal satisfaction for them, are carried immediately into Heaven, where they behold God, Three and One as he is; and do partake of the Divine Vision, in proportion to the diversity of their Merits, some more perfectly than others, and in the same manner they who die in any Actual Mortal sin, without having done condign punishment for it; or only in Original sin, do go straightway down into Hell, there to be tormented with Eternal punishments, though unequal, according to the measure of their guilt.

C H A P. VII.

Furthermore; That all Christians departing this life in Charity, and having truly repented of the sins they have committed, before they have made full satisfaction to the Divine Justice for the same, are at their death carried into *Purgatory*, where their guilt is purged away by
Fire,

Fire, and other punishments in such a space of time as by the Divine Ordination is suitable to their Quality, or until they have entirely satisfied for them, after which they are carried up into Glory, there to enjoy God; and that in Purgatory the Prayers, Alms, and other Works of Piety that are performed by the Faithful that are alive, for the Faithful that are dead, are profitable to them; but above all, the holy Sacrifice of the Mass, for their being relaxed from the punishments that they suffer, and for the shortning of their banishment from Heaven.

CHA P. VIII.

Furthermore, That at the day of Judgment, our Bodies, tho' crumbled into dust and ashes, shall be raised up the same that they were in this Life, and be reunited to their Souls, those of the Righteous to be cloathed with Glory, and to reign with Christ for ever in the Heavens; and those of the Wicked, to be together with their souls tormented for ever in the Company of Devils in the Eternal and real Fire of Hell.

C H A P. IX.

Furthermore, That in the beginning, and in Time God created all things Visible and Invisible, Corporeal and Spiritual, and the Empyrean Heavens full of Angels, of whom, those that continued subject to God were confirmed in Grace, enjoying God with all the perfections and Gifts wherewith they were created, as those who disobeyed him fell into Hell, which God so soon as they sinned made for them, where they are tormented for ever with the rigour of Justice; not only with punishments of loss, in being Eternally deprived of the Divine Vision, which they were created to have enjoyed, but with real Fire, and other Eternal Torments also; and do tempt men, endeavouring to do them all the mischief they are able, out of envy, for the Blessings that are reserved for the Just, and which they have forfeited by their sins, and out of hatred they have for God and his Works, and that intrinsical Malice they are hardned in.

C H A P: X:

Furthermore, That the Blessed Angels and Saints that reign with Christ in the Heavens are to be venerated, and invoc'd by the Faithful, desiring of God a Remedy for our wants through

through their Intercession; and of them that they would intercede for us, which they do daily by offering up our Prayers and Petitions to God; That the Bodies and Reliques of Saints ought to be had in veneration, in being carefully kept, kissed and adored by the Faithful, and placed under the Holy Altars, and other consecrated places, upon the account of their having been lively Members of Christ, and the Temple of the Holy Spirit, and because they are to be raised again at the day of Judgment, and clothed with Eternal Glory in Heaven, and God vouchsafes many Blessings upon Earth by them.

C H A P. XI.

Furthermore, That the Images of our Lord Christ, and of our Lady the Glorious Virgin *Mary*, and of the Holy Angels that are painted after our manner, and of other Saints which the Church believes to be in Heaven, ought to be kept and used in all decent places; not only in the houses of the Faithful, but chiefly in Churches and Altars, and to be revered and adored with due veneration, and with the same that is due to the Persons they represent; not that we believe that there is any thing of Divinity or **Virtue* in them for which they ought to be honoured, or that we put our Hope and Confidence in

**Virtue.]* 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 Chappel in their way, wherein there is not an Image of her.

them, as the * Heathens did in their Idols; but because the Honour which we pay to them, refers to what they represent, so that in prostrating our selves before their Images, we adore Christ, and reverence the Saints, whose Images they are: In like manner we adore the sign of the Cross, with the Worship of † *Latria*, which is due only to God, because it is a sign representing the Son of God our Lord Jesus Christ upon the Cross, and which he himself hath told us will be the sign of the Son of Man in the Day of Judgment, and with the same Worship of *Latria* we adore the Images of our Lord Jesus Christ, because they represent him.

* *Heathens*] The Learned Heathens made the very same declaration concerning their worshiping of Images.

† *Latria*.] 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 *Guidex* 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 doctrine, nulum (quod ego viderim) afferunt validum fundamentum, quod possit fideles ad id quod docent obligari. Nam neque Scripturam, neque Traditionem Ecclesiæ, neque communem sensum sanctorum, neque Concilii Generalis determinationem aliquam, nec eti-*

am rationem quâ hoc efficaciter suaderi possit adducunt. Et p. 226. Certe haud dissimile, imò fortè majus scandalum infirmis paratur, qui hos distinctiones prorsus ignorant, nec possunt nisi errando intelligere (ut ego ipse in multis simplicibus experimento deprehendi, cum ab eîs sciscitaver, quid de hac re sentirent) in eo quod dicitur eâdem adoratione adorandum esse Imaginem, quâ & rem cuius est. Nam cum videant simulachrum operose sculptum, affabrè expositum, in eminenti loco templi positum, ipsumque à multitudine veneratum, & super hæc audiant, quòd eodem honore debeat honorari quo & res cuius est, colitur, certè in multis simplicibus periculosissimus erroris affectus facile potest adgenerari, quo putent aliquid Numini latere in imagine, sic quoque rei representatæ tum nomen, tum gloriam, ad imaginem facile possunt transferre: quod maxime periculosum esse judico.

C H A P. XII.

FURthermore, the Church professeth that every Person as soon as he is born, hath a Guardian Angel given him, whose business it is to excite People to what is good, and to deliver them from many evils which they would otherwise have fallen into, which Angel protects and accompanies People through their whole lives, doing all it can to keep them from Sin, and all other Evils, that so it may bring them to Eternal Life, and is always suggesting good things to their Free Will, from which we receive many Blessings as well Spiritual as Temporal, notwithstanding we neither see them, nor understand how they do it; and these we call our Guardian Angels.

C H A P. XIII.

FURthermore, That the Catholick Church is one and the same all over the World, having for its Pastor the chief Bishop of *Rome*, Successor in the Chair of the Blessed Prince of the Apostles, *St. Peter*, to whom, and by him to his Successors, our Lord Jesus Christ delivered the full power of ruling and governing his whole Church; from whence it is, that the *Roman* Church is the Head of the whole Church, and the Father, Master and Doctor of all Christians; and the Pre-

late of all in common, and of all Priests, Bishops, Archbishops, Primates and Patriarchs, of whatsoever Church they are; as also the Pastor of all Emperors, Kings, Princes and Lords: In a word, of all that are Christians, and of all the Faithful People. Hence it is, that all that are not under the Obedience of the said *Roman* Bishop, the Vicar of Christ upon Earth, are out of a state of Salvation, and shall be condemned to Hell as Hereticks and Schismaticks, for their Disobedience to the Commands of our Lord Jesus Christ, and the Order that he left in his Church.

C H A P. XIV.

Furthermore, that One and the same God is the Author of the New and Old Testament, of the Prophets, and the Gospels, the Saints of both those Testaments being inspired in the Writing of them with the same Holy Spirit; and so the Catholick Church receives all the Canonical Books of both Testaments, which contain in them nothing but what is infallibly true, and was dictated by the Holy Spirit: To wit, of the Old Testament the five Books of *Moses*, *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*; as also *Joshua*, the two Books of *Judges*, *Ruth*, the four Books of *Kings*, the two Books of *Chronicles*, the first Book of *Esdra*s, the second which is called *Nehemias*, *Tobit*, *Judith*, *Esther*, *Job*, the Psalms of *David*, being 150, the *Proverbs*, *Ecclesiastes*,

clesiaſtes, the Song of Songs, the Book of Wiſdom, Eccleſiaſtics, the four greater Prophets, viz. *Iſai-ah*, *Jeremiah*, *Ezekiel*, *Daniel*; the twelve leſſer, viz. *Hoſea*, *Joel*, *Amos*, *Obadiah*, *Jonah*, *Micah*, *Nabum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zechariah*, *Malachi*, and the firſt and ſecond of *Maccabees*; and of the New Teſtament, *St. Matthew*, *St. Mark*, *St. Luke*, and *St. John*, the Acts of the Apoſtles writ by *St. Luke*, the fourteen Epiſtles of *St. Paul*, viz. One to the *Romans*, two to the *Corinthians*, one to the *Galatians*, one to the *Ephesians*, one to the *Philippians*, one to the *Coloſſians*, two to the *Theſſalonians*, two to *Timothy*, one to *Titus*, one to *Philemon*, and to the *Hebrews*; two of the Apoſtle *St. Peter*, three of the Apoſtle *St. John*, one of the Apoſtle *St. James*, one of the Apoſtle *St. Jude*, and the *Revelation* of the Apoſtle *St. John*, all which Books, with all their parts are Canonical, and contain in them nothing but what is infallibly true.

Decree II.

THe Synod declareth, that in the Books of the New Teſtament uſed in this Church, and writ in the *Syrian* or *Syriack* Tongue, there is wanting in the Goſpel of *St. John*, the beginning of the 8th. Chapter, the Hiſtory of the Adulterers that was carried before our Lord Chriſt; as alſo in the 10th. of *St. Luke*, where it is ſaid, that *Chriſt ſent ſeventy two Diſciples*, it is ſaid, he ſent *ſeventy Diſciples*; and in the 6th. of *St.*

Matthew, the words, *For thine is the Kingdom, the Power, and the Glory for ever*, is added to the end of the Lord's Prayer; there is also wanting in the said Books the second Epistle of *St. Peter*, the second and third Epistles of *St. John*, and that of *Jude*, and the *Revelation* of *St. John*, and in the 4th. Chapter of the first Epistle of *St. John*, this Verse is wanting, having been impiously left out, *Qui solvit Jesum, non est ex Deo*; and in the 5th. Chapter of the same Epistle, these words are wanting, *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are One*; and in the Old Testament there are wanting the Books of *Esther*, *Tobit*, and *Wisdom*, all which the Synod commandeth to be translated, and the passages that are wanting to be restored to their Purity, according to the *Chaldee* Copies, which are emended, and the *Vulgar Latin* Edition made use of by holy Mother Church, that so this Church may have the Holy Scriptures entire, and may use it with all its parts, as it was written, and as it is to be used in the Universal Church; to which end the Synod desireth the Reverend Father *Francisco Roz*, of the Society of *Jesus*, and Professor of the *Syrian* Tongue in the College of *Vaipicotta* in this Bishoprick, that he would be pleased to take the trouble thereof upon him, for which he is so well qualified by reason of his great skill both in the *Syrian* Language, and the Scripture.

Decree III.

WHEREAS the Holy Scriptures are the Pillars that support our Holy Faith, and as it were the Foundations whereon it stands, and wherein the Truth and Purity thereof is to be met with, which has made all Hereticks in their endeavours to destroy the said Faith, constantly and industriously to corrupt the Text of the Divine Scriptures, partly by taking away such passages as did manifestly contradict their Errors, and by perverting other places so as to make them* seem to favour them; which hath also happened in this Bishoprick, through its having been governed by Bishops who were Nestorian Hereticks, and that used the same practices upon the Holy Scriptures, that were in their hands in favour of their Heresies; as in the 20th. of the Acts of the Apostles, where St. Paul saith, *Take heed to your selves, and the whole Church, over which the Holy Spirit hath made you Bishops to rule the Church of God, which he purchased with his Blood*; the word God is impiously changed for

* *Seem to favour them.*] It is hard to give any other reason than this, why the Church of Rome, tho' since the time of the Council of Trent, she has corrected some hundreds of Errors in the Vulgar Latin, did not think fit to correct that in the 3d. of Genesis, which they apply to the Virgin Mary; nor that in the 11th.

of Isaiah, which they make use of to promote Pilgrimages to Jerusalem; nor that in the 11th. to the Hebrews, which seems to make for the Adoration of Images; nor that in the first Chapter of the 2d. Epist. of St. Peter, which seems to give some countenance to the Invocation of Saints.

that of *Christ*, and it is said that *Christ* hath made them to govern his Church, which he purchased with his own Blood; because the *Nestorians*, being instigated by the Devil, will not acknowledge according to the Catholick Truth, that God suffered and shed his Blood for us; and in the fourth Chapter of the first Epistle of *St. John*, this Verse is left out, *Qui solvit Jesum, non est ex Deo*; because it contradicts the *Nestorians*, who do impiously divide *Christ*, by making him to have two Persons; and in the 3d. Chap. of the same Epistle, where it is said, *In this we know the Love of God, because he laid down his Life for us*, the word *God* is maliciously left out, and that of *Christ* put in its stead, saying, *That in this we know the Love of Christ, &c.* and so it favours the *Nestorian* Heresie, which denies *God* to have dyed for us; and in the 2d. Chap. of the Epistle to the *Hebrews*, where the Apostle saith, *We have seen Jesus for the Passion of his Death crowned with glory and honour, that he by the Grace of God should taste death for all men*; the *Surian*, the better to make a difference of Persons in *Christ*, which was what *Nestorius* taught, has impiously added, *We have seen Jesus for the passion of his death crowned with honour and glory, that the Grace of God, (præter Deum, or besides God) might taste death for all*; and in the 6th. of *St. Luke*, where our Lord *Christ* saith, *Lend, hoping for nothing again*; to favour and justifie their Usury, they have made it, *Lend, and from thence hope for something*: All which places being depraved and corrupted by
Here-

Hereticks, the Synod commandeth to be corrected in all their Books, and to be restored according to the Purity and Truth of the Vulgar Edition used by Holy Mother Church, entreating the most Illustrious Metropolitan forthwith to visit the Churches of this Diocess, either in Person, or by some well skilled in the *Syrian* Tongue, whom he shall be pleased to depute.

Decree IV.

THe Synod being informed that the Christians of this Diocess, by reason of the Communication they have with Infidels, and by living among them, have imbibed several of their Errors and Ignorances, namely, three that are the common Errors of all the Infidels of these parts; the first is, That there is a * Transmigration of Souls, which after Death go either into the Bodies of Beasts, or of some other Men; which besides that it is a great Ignorance, is also an Error contrary to the Catholick Faith, which teacheth, That our Souls after Death are carried to Heaven or Hell, or Purgatory, or *Limbus*, according to every ones Merits, and that there is no such fabulous and false Transmigration.

* Transmigration.] This was not the Doctrine of this Church, as appears plainly from what is said in twenty places of this Synod, of her believing, that

the Souls of the Just departed this Life, were in a Terrestrial Paradise, where they were to remain till the day of Judgment.

The second is, That all things come necessarily to pass, or through * Fate or Fortune, which they call the Nativity of Men, who they say are compelled to be what they are, and that there is no help for it; which is a manifest Error, and condemned by Holy Mother Church, for as much as it destroys that Liberty of Will, with which God created us, leaving us in the power of our own Will, to do Good or Evil, to obey his Holy Inspirations and Internal Motions, by which he excites to Good, or to resist Evil; so that as it depends on his Divine mercy and goodness to move us to Good, so it depends on our Free-Will, whether by his assistance we will obey those Inspirations, and will profit our selves of his Internal Motions, or of our own free Will refuse to do it; or in a word, do Well, or Ill; so that if we perish for doing any thing that is Ill, it is the fault of our own Free-Will; as the Catholick Faith teaches us; and not from the fate of our Nativity, as the ignorant Heathens will have it.

The third is, † That every one may be saved in his own Law; all which are Good, and lead Men to Heaven. Now this is a manifest Heresy; there being no other Law upon earth in which Salvation is to be found, besides that of

* I am very apt to believe 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, Arch-Bishop *Menezes*, who was himself an *Austin Fryar*, shewed but little respect to the

Memory of his pretended Father, in making Predestination and Fate to be equally destructive of humane Liberty.

† This is an Error that *Justin Martyr*, *Clemens Alexandrinus*, and others of the Philosophical Fathers seem to have been in.

our Saviour Christ, for that he only teacheth the Truth; so that all that live in any other Sect, are out of a state of Salvation, and shall be condemned to Hell; there being no other Name given to Men, by which we can be saved, but only the Name of our Lord Jesus Christ the Son of God, who was Crucified for us: All which Errors, the Synod commandeth the Vicars and Preachers often to preach against in the hearing of the ignorant People; and all Confessors to examine their Penitents concerning them, and to teach them the Catholick Truth.

Decree V.

THis Synod being informed, that there is a dangerous Heresy, and very injurious to our Lord Jesus Christ, sown and preached through this Diocess; which is, That it is a * grievous sin so much as to think or speak of our Saviour's Holy Passion: and as there are a great many of this Opinion, so the doing of it has formerly been prohibited by impious Censures; all which is a manifest Error, and extremely prejudicial to the Souls of all faithful Christians; and the fruit and profit of Souls, arising from such Considerations, and Discourses, which is very great, as well for that love and affection which they beget in us, for our Saviour, who suffer'd for our Salvation, as

* *Grievous Sin.*] How does this consist with their having so many Crosses in their Churches, and Houses, as they tell us they had; or with their administering the Sacrament of the Eucharist; or with their Preaching that it was Christ, and not the Son of God, that suffered upon the Cross.

for

for the Example of those Vertues which were so illustrious in his Holy Passion, and the hatred of Sin, for which he suffer'd so much, and the fear of the Divine Justice which he so rigorously satisfied, and the confidence of our Salvation by such a plenteous Redemption; and the use of the Sacraments, to which he applyed the virtue of his Holy Passion, and other infinite benefits which are derived from thence to our Souls, which Error included another no less prejudicial, and which is also common among the *Nestorians*; *the condemning of Holy Images*; for that if it were an Impiety to think of the Passion of our Lord Christ, it must follow that all those things are unlawful, that move or contribute thereunto; as, the Sign of the Holy Cross; and all Images of the Holy Passion; all which is a gross and manifest Heresy: Wherefore the Synod doth recommend it to all Preachers, Confessors, and Rectors of Churches, frequently to perswade their People to the consideration of those Divine Mysteries; and to that end, they shall advise them to the Devotion of the *Rosary* of our Lady the most Blessed Virgin *Mary*; wherein are contained all the principal Mysteries of the Life of our Lord Christ, with profitable Meditations upon them.

Decree VI.

AMong the many Errors sown in this Diocess, and left in the Books thereof, by the perfidious *Nestorian* Hereticks, there being several against our Lady, the most Blessed Virgin *Mary*,
the

the Mother of God, the *only* Remedy of Christians, the Mother of Mercy, and the Advocate of Sinners, the Queen of Angels. The Synod doth therefore declare, That it is the Doctrine of the Catholick Faith, that the Holy Virgin was never at any time stained with the guilt of any actual sin; and that it is Pious to believe, that she was also Conceived without Original Sin; it seeming to be most agreeable to the Dignity of the Mother of God, that it should be so; tho' it is true, that Holy Mother Church † has not as yet determined any thing about that matter. Furthermore, the Catholick Faith teacheth, that she was always, before, in, and after Child-birth, a most pure Virgin, and that she brought forth the Son of God, made Man, without any Pain, or Passion; having none of those things which are common to other Women after Child-birth, nor no need of any created assistance to help her to bring forth, or afterwards, there being nothing in her but what was pure, the Eternal Word, made Flesh, springing out of her Womb, the Claustrum of her pure Virginitie being shut,

† Has not as yet determined] It is much she has not, since the Invention of the Holy Reliques in the Mountains of Granada, among which there was a Book in Arabick of S. Cecilius, who was consecrated Bishop of Eliberis by St. Peter and St. Paul at Rome, with this Title, *De Dono Gloriz & 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:

Ille Virgo Maria, Ille Sancta, Ille electa à primo, Originarioque peccato preservata fuit, & ab omni culpa libera; atque hæc veritas Apostolorum Concilium est, quam qui negaverit, maledictus & excommunicatus erit, & salutem non consequetur, sed in æternum damnabitur: All which Reliques, and this Book among the rest, were after a severe and impartial Examination, approved of, and received as genuine, by a late Provincial Synod in Spain. when

when the time, determined in the Consistory of the Holy Trinity was come, to the great Spiritual Joy and satisfaction of the said Blessed Virgin; for which reason she ought truly to be stiled the Mother of God, and not only the Mother of Christ; and that when she departed this Life, she was immediately carried up into Heaven, where by a particular privilege due to her Merits, she enjoys God both in Body and Soul, without waiting for the general Resurrection; there being no reason why that Body, out of which there was most Holy Flesh formed, for the Son of God made Man, should as other Bodies be dissolved into Dust and Ashes, but that it should be immediately exalted and glorified, and placed high above all the Quires of Angels, as Holy Mother Church sings and confesseth; concerning the whole of which matter, the Impious *Nestorian* Hereticks have spoke, and writ, even in the Breviaries used in this Bishoprick, a great many Blasphemies and Heresies.

Decree VII.

THe Synod is with great sorrow sensible of that Heresy, and perverse Error, sown by the Schismaticks in this Diocess, to the great prejudice of Souls; which is, That there was one Law of *St. Thomas*, and another of *St. Peter*, which made * two different and distinct Churches, and

* [Two different.] By all this had nothing of Superiority or Jurisdiction over one another; which the Synod calls Two Laws, the Christians of *St. Thomas* meant * which is a most certain and ancient truth. only, That the Churches planted by the Apostles in divers Regions,

both

both immediately from Christ; and that the one had nothing to do with the other; neither did the Prelate of the one owe any obedience to the Prelate of the other; and that they who had followed the Law of *St. Peter*, had endeavoured to destroy the Law of *St. Thomas*, for which they had been punished by him; all which is a manifest Error, Schism, and Heresy, there being but one Law to all Christians, which is that which was given and declared by Jesus Christ the Son of God, and preached by the Holy Apostles all over the World, as one Faith, one Baptism, there being but one Lord of all, and one Catholick and Apostolick Church, of which our Lord Christ, God and Man, who Founded it, is the only Spouse; and one only Universal Pastor, to whom all other Prelates owe obedience, the Pope and Bishop of *Rome*, Successor in the Chair of *St. Peter*, the Prince of the Apostles; to whom our Lord Jesus Christ bequeathed that Supream Authority, and by him to his Successors; which Catholick Doctrine is necessary to Eternal Life: Wherefore the Synod doth command all Parish Priests, and Preachers, to Treat often of this matter, by reason of the great need there is of having this Bishoprick well instructed therein.

Decree VIII.

FOR that, till the very time of the most Illustrious Metropolitan entring into this Diocess, there was a certain Heresy twice repeated in the Holy Sacrifice of the Mass, and twice more in the Divine Office, in calling the Patriarch of *Babylon*, the Universal Pastor, and Head of the Catholick Church, in all places, and as often as they happen to name him; a Title that is due only to the most Holy Father, the Bishop of *Rome*, Successor of the Prince of the Apostles, *St. Peter*, and Vicar of Christ on Earth: the Synod doth therefore command in virtue of Obedience, and upon pain of Excommunication to be *ipso facto* incurred, that no Person of this Bishoprick, Secular or Ecclesiastical, shall from henceforward presume, by Word or Writing, either in the Holy Sacrifice of the Mass, or in the Divine Office, or in any other occasion, to bestow that Title on the said Patriarch of *Babylon*, or on any other Prelate, besides our Lord, the Bishop of *Rome*; and whosoever shall dare to contravene this Order, shall be declared Excommunicate, and held for a Schismatick and Heretick, and shall be punished as such, according to the Holy Canons: And whereas the Patriarchs of *Babylon*, to whom this Church was subject, are *Nestorians*, the Heads of that cursed Sect, and Schismaticks out of the Obedience of the Holy *Roman* Church, and Aliens from our Holy Catholick

lick Faith, and are for that reason Excommunicate and accursed; and it not being lawful to joyn with such in the Church in publick as stand Excommunicate: Wherefore this Bishoprick, upon its having now yielded a perfect Obedience to the most Holy Father, the Pope, Christ's Vicar upon Earth, to which it was obliged by Divine Authority, and upon pain of Damnation, shall not from henceforward have any manner of dependance upon the said Patriarch of *Babylon*; and the present Synod, does under the said precept of Obedience, and upon pain of Excommunication to be *ipso facto* incurred, prohibit all Priests, and Curates, from henceforward to name the said Patriarch of *Babylon* in the Holy Sacrifice of the Mass, or in any other Divine Office, in the Prayers of the Church, even without the false Title of Universal Pastor; but instead thereof, shall name our Lord the Pope, who is our true Pastor, as also of the whole Church, and after him, the Lord Bishop of the Diocess, for the time being; and whosoever shall maliciously and knowingly act the contrary, shall be declared Excommunicate, and otherwise punish'd at the pleasure of his Prelate, according to his contumacy.

Decree IX.

WHEREAS all the Breviaries used in this Church are *Nestorian*, and by the commands of Prelates of the same Sect, on a certain day the impious and false Heretick *Nestorius* is Commemorated in this Bishoprick, and a Day is kept to

his Honour, and at other times, *Theodorus, Diodorus, Abbaratho, Abraham, Narsai, Barchauma, Johanan, Hormisda, and Michael*, who are also *Nestorian* Hereticks, were likewise Commemorated; *Nestorius, Theodorus, and Diodorus*, being commemorated on the *Friday* after the *Nativity*; and on the seventh *Friday* after that, *Abraham, and Narsai*, and all the above-named; and all of them on every *Thursday* in the Year, in the said *Nestorian* Office, and every day in the Holy Sacrifice of the Mass, and the Divine Office; and notwithstanding in some places they have not of late named *Nestorius, Theodorus, and Diodorus*, but do still continue to name *Abraham, Narsai, Abba Barchauma, Johanan, Hormisda, and Michael*, in the Blessing that the Priest gives to the People at the end of the Mass; wherein they desire *Hormisda* to deliver them from evil, being his Disciples; as also on all *Fridays* in the Year they commemorate as Saints, the said *Hormisda, Joseph, Michael, Johanan, Barchauma, Barianda, Rabba Hedsa, Machai, Hixoiou, Caurixo, Avahixo, Lixo, Xaulixo, Barmun Lixo, Metidor, Cohada Israel, Ezekiah Lixo, David Lixo, Barai Israel, Julianus Handixo, &c.* who were all *Nestorian* Hereticks, and as is evident from the said Masses, and from their Lives, Commemorations, and Praises, bestowed upon them, the Heads of the said Sect. Therefore the Synod in Virtue of Holy Obedience, and upon pain of Excommunication to be *ipso facto* incurred, doth prohibit all Priests, and Curates, and all other Persons, as well Secular,

cular, as Ecclesiasticks, in this Diocess at any time, either in common, or in particular, to commemorate any of the foresaid Hereticks, or to keep a day to them, or to celebrate their Festivities, with any Solemnity, or to make any mention of them in the Divine Offices, or in the Mass or any where else, or to direct any Prayers to them, either in common, or particular, or to make any Vows, Promises, Offerings, or any Nercha's to them; or to have their Images either in the Churches, or in their Houses; and in no wise to give them that Worship, and Veneration, which is due to Saints; and that they raze their Names out of their Books, Calendars, and Offices; and that their Masses be cut out of their Breviaries, and Missals, and burnt, and their Commemorations extinguished, that so their Memory may perish among the faithful, all of them having been cursed and excommunicate Hereticks, and condemned by Holy Mother Church, and are * at this time burning in the torments of

* At this time burning] This rash Judgment brings to my mind what the *Conde de Ezeicera*, 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 propped his life a few minutes: But tho' our Princes, for I have reason to believe they heard of it, did not think fit to resent this Sauciness, as

well as Impiety, so far as to have the Author questioned for it; yet it would seem that God would not suffer it to go long unpunished; who a few years after, suffered that great Minister to go out of the World after such a manner, that they must have a great deal of Charity indeed, that can think well of the future state of his Soul; for the unhappy Man Murdered himself; which is a thing that very seldom happens in *Portugal*.

Hell, for their Crimes and Heresies, and for their having been the † followers of such a cursed Sect; the Synod doth furthermore command, that instead of them, on the Friday next after the Nativity, St. Athanasius, St. Gregory Nazianzen; St. Basil, St. John Chrysostom, and St. Cyril

† Followers of such] The Church of Rome is not without Hereticks in her Martyrologies, and Calendars; for, not to speak of *Eusebius Cesariensis*, *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 aëtho Martyrologio, Adonis si. & Roswedi, leguntur secundo die Novembris. Laodiceæ Theodoti Episcopi, qui arte Medicus fuit, descripta sunt ex Ruffini, lib. 7. cap. ult. Sed Compilator iste non animadvertit Theodotum hunc Laodiceæ Episcopum, cujus eo loco laudationem intexuit Eusebius Arianorum partium præcipuum fautorem fuisse; quippe qui & ab initio Arianum dogma tutatus est, & post Nicænum Concilium, conspiratione cum Ariani factâ, Eustathium de Antiochenâ sede dejecerit; ut scribit Theodoretus lib. 1. hist. cap. 24. Hic est Theodotus cui Eusebius libros suos de Preparatione Evangelicâ nuncupavit; & cujus meminit Suidas in voce, Ἀπομιμῆς. Idem quoque Error irrepsit in Martyrologium Romanum, quod Patrum memoriâ, jussu Sixti quinti editum, & Baronii notationibus illustratum est; nec satis mirari possum quoniam modo id Baronii*

diligentiam fugerit. Furthermore, The Church of Rome has several Saints in her present Calendars, and Martyrologies, that were never in being, or were never of humane 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 vestinus Passio Sanctorum Militum Ologinta trium; among whom (as Baronius learnedly observes) Florentinus and Felix were two of the most Eminent.* Now in the ancient Martyrology published by *Maria Florentina*, it is said upon the same day; *In Amiterninâ civitate Militario 83° ab urbe Romanâ via Salutaria natalis Sancti Victorini;* and in another ancient one, called *Martinianum*, it is writ, *In Amiterninâ civitate Mil. 83 ab urbe Romana via Salutaria Sancti Vistorini;* and in the Queen of Sweden's Martyrology, it is writ, *In Amiterna civitate Mil. 83 ab urbe Roma Sancti Vistorini;* and in the *Corbey Martyrology*, thus; *In Amiternina civitate Militario Ologesimo tertio ab urbe Roma via Salutaria natalis Sancti Victorini Martyris.* So that here we have

of Alexandria, shall be Commemorated; and on the seventh Friday following, St. Austin, St. Ambrose, St. Gregory, and St. Ephrem, who was mentioned by them among the Hereticks, and on Wednesdays, All-Saints and Confessors together; and in the Commemorations of the Divine Offices, and Mass, they shall Commemorate all the forenamed Saints, in the place of the above-mentioned Hereticks; neither shall any one that shall presume to do the contrary, be absolved from the Censures he has incurred, until he hath undergone a condign Penance, or such a one as his Prelate shall think fit to impose upon him, and shall thereupon be obliged to curse all the said Hereticks, and their damnable Sect, and to make Oath of the Faith publickly, and to submit to all other punishments that his Rebellion shall deserve, and if he is an Ecclesiastick, he shall moreover be suspended from his Orders, and Benefices, and punished according to the Holy Canons.

Eighty-three Italian Miles Canonized, and made Eighty-three Martyrs, and Souldiers, with their Captain and Lieuteoants Names.

Again, On the 16th. of Feb. in the present Reformed Roman Martyrology, it is said; *In Ægypto 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 Ægypt, who it is probable were Souldiers; 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 who were Heathens, see the Remarks upon 25 Decree, *Art. 8.*

Decree X.

WHEREAS the Church of *Angamale*, called the Archbishop's, was built by *Mar-Abraham*, and dedicated to *Hormisdæ* the Abbot, commonly called *St. Hormusio*, who was a *Nestorian* Heretick, and a great Ring-leader of that Sect, and for that reason was abhorred by all Catholics, who are called *Romans*, as is reported in his Life writ in the *Surian* Tongue, and which was ordained to be burnt by the most Illustrious Metropolitan, upon the account of the manifold Heresies and Blasphemies contained therein, and the many false Miracles said to be wrought by him, in confirmation of the *Nestorian* Sect: Therefore the Synod does in virtue of Obedience, and upon pain of Excommunication, to be *ipso facto* incurred, prohibit the Observation of the two Festivities that have been dedicated to his Memory, the one upon the first of *September*, the other sixteen days after *Easter*; and the dedicating of any Church to him, commanding the abovenamed Church to be dedicated to *St. Hormisdæ* the Martyr, who was also a *Persian*, and whose Festivity is celebrated upon the 8th. of *August*, upon which day the Feast of the said Church shall be observed; and on the *Retablo* they are to make the Picture, wherein the Martyrdom of the said Saint shall be drawn to the best advantage, that so the People may learn to what Saint the said Church is dedicated, and all the Prayers

Prayers and Devotion that used to be performed upon the Festivities of the Heretick *Hormisdada*, may be directed to this Glorious Saint.

Decree XI.

Seeing in the Creed, or Holy Symbol of Faith, ordained by the Sacred Apostles, and declared by the Holy Councils, which is sung in the Mass, all the principal Mysteries and Articles of our Faith are contained, it is not fit that any thing should be added to it, or taken from it, but that it should be sung in this Bishoprick as it is all over the Universal Church; wherefore the Synod doth Order, that the words which are wanting in the Creed that is said in the Mass be added to it; where speaking of Christ, it is said, that he was born of the Father before all Times, there is wanting, *God of God, Light of Light, very God of very God*, that so it may in all things be conformable to what is sung in the Universal Church, using also the word *Consubstantial* to the Father, and not what is said instead thereof in the *Surian*, *Son of the Essence of the Father*.

Decree XII.

Notwithstanding it is contrary to the Sacred Canons, That the Children of Christians should go to School to Heathen Masters: Nevertheless, seeing this Church is under so many Heathen Kings, who many times will not suffer any
L 4 but

but Infidels to be Schoolmasters; wherefore the Synod doth command and declare, That in all Schools, whether for Reading or Writing, wherein the Masters have *Pagods*, to which they oblige their Children at their coming into the School to pay their Reverence, as the Custom is; that it shall not be lawful for Christian Parents or Guardians to send Christian Children to such Schools, upon pain of being proceeded against as Idolaters; but if there should be any such Schools, wherein the Heathen Masters will consent that Christian Children shall pay no Reverence, nor be obliged to any Heathen Ceremony, in case there is no Christian Master near, they may be sent to such Schools, their Parents instructing them that they must pay no reverence but only to the Master, and that they must use none of the Ceremonies of the Heathen Children, that so they may not * suck in Idolatry as Mothers Milk. Furthermore, the Synod doth earnestly recommend it to all Towns and Villages, to do all that is in their Power to have their Children Educated by Christian Masters, and as for Reading and Writing, to have the Parish-Priests to teach them to do that in their

* *Suck in Idolatry.*] They would have done well to have considered, whether the introducing of the Adoration of Images into a Christianity that was planted amidst Heathens, and under Idolatrous Princes, how Innocent soever it may be 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.

Houses :

Houses: But as to those masters who do oblige Christian Children to do reverence to their *Pagods*; the Synod in virtue of Holy Obedience, and upon pain of Excommunication to be *Ipso facto* incurred, doth command all Fathers of Families, and others that have charge of Children, not to consent to their going to such Schools; and doing the contrary, let them be declared Excommunicate, and be rigorously punished by the Prelate, neither shall such Children be suffered to enter the Church; as to which matter the Vicars and Priests ought to be extremely vigilant, to prevent Childrens being Educated in Idolatry; and where-e'er there is a Christian Schoolmaster in any Town, or near it, the Children of Christians are not to go to School to Infidels.

Decree XIII.

THE Synod being certainly informed, that there are some Christian Schoolmasters, who to conform themselves to others, and to have the more Scholars, do set up *Pagods* and Idols in their Schools, to which the Heathen Children pay reverence, doth command all the said Schoolmasters, so soon as it shall be intimated to them, upon pain of Excommunication, to remove the said *Pagods* Idols, and Reverence out of their Schools, and not to give way to Heathen Children, paying any such adoration; and whosoever shall be found guilty thereof, shall be declared Excommunicate, and denied the Communion
of

of the Church, and of all Christians, and dying, shall not be buried in holy Ground, nor have Christian Burial, nor have any Prayers said for them; and let this Decree be published by the Vicars of the Churches to which such do belong.

Decree XIV.

THe Purity of the Faith being preserved by nothing more than by Books of sound and holy Doctrine; and on the contrary, there being nothing whereby the Minds of People are more corrupted, than by Books of suspicious and Heretical Doctrines; Errors being by their means easily insinuated into the Hearts of the Ignorant, that read or hear them: Wherefore the Synod knowing that this Bishoprick is full of Books writ in the *Surian* Tongue by *Nestorian* Hereticks, and Persons of other Devilish Sects, which abound with Heresies, Blasphemies and false Doctrines, doth command in virtue of Obedience, and upon pain of Excommunication to be *ipso facto* incurred, that no Person, of what quality and condition soever; shall from henceforward presume to keep, translate, read or hear read to others, any of the following Books.

The Book intituled, *The Infancy of our Saviour, Or The History of our Lady*; condemned formerly by the ancient Saints, for being full of Blasphemies, Heresies, and fabulous Stories, where among others it is said, that the Annunciation of the

the Angel was made in the Temple of *Jerusalem*, where our Lady was, which contradicts the Gospel of *St. Luke*, which saith, it was made in *Nazareth*; as also that *Joseph* had actually another Wife and Children, when he was betrothed to the Holy Virgin; and that he often reprov'd the Child *Jesus* for his naughty Tricks; that the Child *Jesus* went to School to the Rabbins, and learnt of them, with a thousand other Fables and Blasphemies of the same Nature, and things unworthy of our Lord *Christ*, whereas the Gospel saith, that the *Jews* were astonished at his Wisdom, asking how he came by so much Learning, having never been taught; that the Devil tempt'd *Christ* before his Fast of forty days, which is contrary to the Gospel; that *St. Joseph*, to be satisfied whether the Virgin had committed Adultery, carried her before the Priests, who according to the Law gave her the Water of Jealousie to drink; that our Lady brought forth with pain, and parting from her Company, not being able to go farther, she retired to a Stable at *Betlehem*; that neither our Lady, nor any other Saint is in Heaven enjoying God, but are all in a Terrestrial Paradise, where they are to remain till the day of Judgment, with other Errors, too many to be related: But it is the Synod's pleasure to instance in some of the chief Errors contained in the Books that it condemns, that so all may be satisfied of the reason why they are prohibited to be read, or kept upon pain of Excommunication, and that all may avoid and burn them
with

wirh the greater Horror, and for other just and necessary respects.

Also the Book of *John Barialdan*, wherein it is said in divers places, That there were two Persons, a Divine and Humane, in Christ, which is contrary to the Catholick Faith, which confesses one only Divine Person: It is also said, That the Names of Christ and *Emanuel* are the Names of the Humane Person only, and for that reason that the most sweet Name *Jesus* is not to be adored; that the Union of the Incarnation is common to all the Three Divine Persons, who were all Incarnated; that our Lord Christ is the adopted, and not the Natural Son of God; that the Union of the Incarnation is accidental, and is only that of Love betwixt the Divine and Humane Persons.

Also the Book intituled, *The Procession of the Holy Spirit*; wherein it is endeavoured to be proved at large, that the Holy Spirit proceedeth only from the Father, and not from the Son, which is contrary to the Catholick Truth, which teaches, that he proceeds from the Father and the Son.

Also the Book entituled *Margarita Fidei*, or *The Jewel of Faith*; wherein it is pretended to be proved at large, That our Lady, the most Holy Virgin, neither is, nor ought to be stiled the Mother of God, but the Mother of Christ; that in Christ there are two Persons, the one of the Word, and the other of *Jesus*; that the Union of the Incarnation is only an accidental Union of Love and Power, and not

a substantial Union; that there are three distinct Faiths, which is divided into three Professions, the *Nestorian*, *Jacobite* and *Roman*; that the *Nestorian* is the true Faith that was taught by the Apostle, and that the *Roman* is false and Heretical, and was introduced by force of Arms, and the Authority of Heretical Emperors, into the greatest part of the World; that to Excommunicate *Nestorius*, is to Excommunicate the Apostles and Prophets, and the whole Scripture; that they that do not believe his Doctrine, shall not inherit Eternal Life; that they that follow *Nestorius*, received their Faith from the Apostles, which has been preserved to this day in the Church of *Babylon* of the *Syrians*, That *Matrimony* neither is, nor can be a Sacrament; that the sign of the Cross is one of the Sacraments of the Church instituted by Christ; that the Fire of Hell is Metaphorical, not real; that the *Roman Church* is fallen from the Faith, condemning it likewise for not celebrating in leavened Bread, according to what the Church has received from the Apostles, for which it is said the *Romans* are Hereticks.

Also the Book of the Fathers, wherein it is said, That our Lady neither is, nor ought to be called the Mother of God; that the Patriarch of *Babylon* of the *Nestorians*, is the Universal Head of the Church immediately under Christ; that the Fire of Hell is not real, but spiritual; that it is Heresie to say, that God was born, or dyed; that there are two Persons in Christ.

Also

Also a Book of the Life of Abbot *Isaias*, commented by a *Nestorian*, wherein it is said, That the Union is common to all the Three Persons; that St. *Cyrl* of *Alexandria*, who condemned *Nestorius*, was an impious Heretick, and is now in Hell, for having taught, that there is but One Person in Christ; whereas, as often as *Nestorius*, *Theodorus* and *Diodorus* are named, they are stiled Saints, and blessed; by whose Authority it is there proved, that the Saints shall not enjoy God before the day of Judgment; and that till then they shall be in an obscure place, which they call *Eden*, near to the Terrestrial Paradise; and that by so much the worse as any one has been, he is tormented* the less for it in Hell, by reason of his greater conformity and friendship with the Devils; that the Word was not made

* [The less for it in Hell.] This of fixing something that is justly abominable to all Mankind, upon her Adversaries, has been the constant practice of the Church of *Rome*: So the Emperor *Michael Balbus*, because he was an Enemy to Image-worship, is said to have laughed at the Prophets, not to have believed there were any Devils, and to have placed *Judas* among the Saints; the *Templars*, upon the Pope and the *French Kings* conspiring 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 Hea-

ven, 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, to have held, that promiscuous Venery 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 unjustly thrown out of Heaven.

Man, and that it is Blasphemy to affirm it; that Christ conquer'd all the Passions of Sin by a Power derived from God, and not by his own strength; that St. *Cybil* was a Heretick in teaching, that there was but One Person in Christ; that the Divine and Humane Nature were united in Christ accidentally by Love; that the whole Trinity was incarnated; that God dwelt in Christ as in a Rational Temple, giving him power to do all the good things he did; that the Souls of the Just will be in a Terrestrial Paradise till the day of Judgment; that the Wicked when they dye in Mortal Sin, are carried to a place called *Eden*, where they suffer only by the sense of the punishments they know they are to undergo after the day of Judgment.

Also the Book of Synods, wherein there is a forged Letter of Pope *Caius*, with false Subscriptions of a great many other Western Bishops, directed to those of *Babylon*, wherein it is acknowledged, that the Church of *Rome* ought to be subject to that of *Babylon*, which with all that are subject to her, are immediately under Christ, without owing any reverence to the *Roman* Bishop; they say likewise, That the *Roman* Church is fallen from the Faith, having perverted the Canons of the Apostles, by the force of Heretical Emperors Arms; and that the *Romans* are Hereticks, for not celebrating in leavened Bread, which has been the inviolable Custom of the Church derived from our Saviour, and his Holy Apostles; that all the Bishops that followed

Nestorius,

Nestorius, ought to be much esteemed, and when named, to be stiled *Saints*; and to have their Reliques revered: That *Matrimony* is not a *Sacrament*, that it may be dissolved for the bad conditions of the Parties: That *Usury* is Lawful, and there is no Sin in it.

Also the Book of *Timothy* the Patriarch, where, in three Chapters, *The most Holy Sacrament of the Altar* is blasphemed; it being impiously asserted in them, *That the true Body of our Lord Christ is not there, but only the Figure thereof.*

Also the Letter which they pretend came down from Heaven, called the *Letter of the Lord's day*, wherein the *Roman Church* is accused of *having fallen from the Faith*, and having violated the *Domingo*, or *Lord's-day Letter*.

Also the Book called *Maclamatas*; wherein the distinction of two Persons in Christ, and the accidental Union of the Incarnation are pretended to be proved at large, and are confirmed with several false and Blasphemous Similitudes.

Also the Book intituled *Uguarda*, or the *Rose*; wherein it is said, That there are two Persons in Christ; that the Union of the Incarnation was Accidental; that our Lady brought forth with Pain; and the Sons of *Joseph*, which he had by his other Wife, being in company, went for a Midwife to her, with other Blasphemies.

Also the Book intituled *Camiz*; wherein it is said, That the Divine Word, and the Son of the Virgin are not the same; and that our Lady brought forth with Pain.

Also the Book intituled *Meera*; wherein it is said, That our Lord Christ is only the Image of the Word; that the Substance of God dwelt in Christ as in a Temple; that Christ is next to the Divinity; that Christ was made the Companion of God.

Also the Book of *Orders*; wherein it is said, That the Form, and not the Matter, is necessary to Orders; and the Forms therein are likewise Erroneous; that there are only two Orders, *Diaconate* and *Priesthood*; that Altars of Wood, and not of Stone, are to be Consecrated; there are also Prayers in it for those that are converted from any other Sect to *Nestorianism*, in form of an Absolution from the Excommunication they had incurred for not having followed *Nestorius*, and of a reconciliation to the Church.

Also the Book of *Homilies*; wherein it is said, That the *Holy Eucharist* is only the Image of Christ, and is distinguished from him, as an Image is from a true Man; and that the Body of our Lord Jesus Christ is not there, nor no where else but in Heaven: That the whole Trinity was Incarnate; that Christ is only the Temple of the Divinity, and God only by Representation; that the Soul of Christ descended not into Hell, but was carried to the Paradise of *Eden*; that, whosoever affirms the contrary, errs; and that we therefore err in our Creed: There are therein likewise some Letters of some Heretical Synods, in which it is said, That the Patriarch of *Babylon* is not subject to the *Roman* Bishop; with an Oath to

be taken to the said Patriarch, as the Head of the Church, wherein People Swear to obey him, and him only, and not the Bishop of Rome.

Also a Book intituled, *An Exposition of the Gospels*; wherein it is every where pretended to be proved, That there are two Persons in Christ, and that Christ as a pure Creature, was obliged to adore God, and stood in need of Prayer; that he was the Temple of the most Holy Trinity; that Christ's Soul when he died, descended not into Hell, but was carried to the Paradise of *Eden*; which was the place he promised to the Thief on the Cross: That our Lady, the Virgin, deserved to be reprov'd for having vainly imagined, that she was Mother to one that was to be a great King; looking upon Christ as no other than a pure Man; and presuming that he was to have a Temporal Empire, as well as the rest of the *Jews*: That the Evangelists did not Record all Christ's Actions in Truth as they were, they not having been present at several of them; which was the reason why they differed from one another so much: That the Wise Men that came from the *East*, received no favour from God, for the Journey they took; neither did they believe in Christ; that Christ was the adopted Son of God, it being as impossible that he should be God's Natural Son, as it is that Just Men should be so; that he received new Grace in Baptism, which he had not before; that he is only the Image of the Word; and the pure Temple of the Holy Spirit; that the

the Holy Eucharist is only the Image of the Body of Christ, which is only in Heaven at the right hand of the Father, and not here on Earth: That Christ, as pure Man, did not know when the day of Judgment was to be: That when St. Thomas put his Hand into Christ's Side, and said, *My Lord, and my God!* he did not speak to Christ; for that he that was raised was not God; but it was only an Exclamation made to God upon his beholding such a Miracle: That the Authority that Christ gave to St. Peter over the Church, was the same that he gave to other Priests; so that his Successors have no more Power or Jurisdiction than other Bishops: That our Lady, the Virgin, is not the Mother of God: That the first Epistle of St. John, and that of St. James, are not the Writings of those Holy Apostles, but of some other Persons of the same Name, and therefore are not Canonical.

Also the Book of *Hormisdas Raban*, who is stiled a Saint; wherein it is said, That *Nestorius* was a Saint, and Martyr, and suffered for the Truth; and that St. *Cyril*, who persecuted him, was the Priest and Minister of the Devil, and is now in Hell: That Images are filthy and abominable Idols, and ought not to be adored; and that St. *Cyril*, as a Heretick invented and introduced them: There are also many false Miracles Recorded in this Book, which are said to have been wrought by *Hormisdas* in confirmation of the *Nestorian* Doctrine; with an Account of what he suffered from the Catholicicks, for being obstinate in his Heresy.

Also the Book of *Lots*, into which they put that they call the *Ring of Solomon*, with a great many more Superstitions, for the choice of good Days to Marry upon, and for several other uses; wherein are contained many Blasphemies, and Heathenish Observances; as also all other Books of *Lots*; and for chusing of Days, the Synod prohibits under the same Censure.

Also the Book written after the manner of † *Flos Sanctorum*; wherein are contained the Lives of a great many *Nestorian* Hereticks, who are there called Saints; and not only that entire Book, but also any of the Lives contained therein, which may be current separately; namely, those of *Abraham*, stiled the *Great*, of *George Abbot Cardeg*, whom they call a Martyr; *Jacob*, *Abban*, *Saurixo*, *Johanán*, *Gauri*, *Raban*, *Sabacat*, *Ocama*, *Daniel*, *Barcaula*, *Raban Nina*, *Jacob*, *Rabai the Great*, *Dadixo*, *Jomarussia*, *Schalita*,

† *Flos Sanctorum*.] 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 dulcist Romance that ever saw the Sun.

Melchior Canus, the Bishop of *Canaries*, in his 11th. Book de *Loeis Theologicis*, gives this just Character of them: *Dolenter hoc dico potius, quam contumeliosè, multò à Laetio severius vitas Philosophorum scriptas, quam à Christianis vitas Sanctorum; longèque incorruptius & integrius Suetonium res Caesarum*

exposuisse, quam exposuerint Catholicis non res dico Imperatorum, sed Martyrum, Virginum, & Confessorum. Illi enim in probis, aut Philosophis, aut Principibus, nec vitia, nec suspiciones vitiorum tacent; in improbis etiam colores virtutum produnt. Nostri autem plerique vel affectibus inserviunt, vel de industriâ quoque ita multa confingunt, ut eorum me nimirum non solum pudeat, sed etiam tadeat. In isto enim Miraculorum monstra sapius quam vera miracula legas: hanc auream sc. legendae hominis scripsit ferrei oris, plumbei cordis, animi certè parum severi & prudentis.

Ihab,

Ihab, Abimelech the Expositor, Abraham, another Abraham Natpraya, Jobcarder, John, Incaſca, Neſtorius, Jaunam, Barcurra, Raban Gabarona, Schabibi, Barcima, Titus, Raban Sapor, Gregory the Metropolitan, George, Monach, Xahucalmaran, Joſeph, Nathanael, Simon Abbot Chabita, Zinn̄i Abbot, Audixo, John Craſcaya, Barcabade, Italaah, John Sahadui, Aha, Xalita, Joimacoreta, Xari, another John, Elias, Joadarmah, Ananixo, another John, Barhetta, Rabai Simeon, Narsai Naban, Raban Theodorus, Rabai Doct̄or, Abda, Abolaminer, Rabantarsaba of Caclarpi, Xuuelmaran, Serginduda, Xuuealmaran, Dadixo, another Abraham, Ezekiel-dasa, Rabai Perca, David Barnutar, Hormiſda, Pitton, Salomon Abbot, Raban Machixo, another George, Muchiqua, another Abraham, Apuimacan, Xaurixo, Ixoſauran, Joſedec, Raban Camixo, Bardirta Abbot, Abraham Barmaharail, George Raban, Zliua Abbot, Guiriaco Rabanbaut, Joſeph Abbot, Zaca, Naſbian, Jeſus Abbot, Aaron Bucatixo, Aſcan, another Abraham, Xonxa Abbot, Amanixo Gaſraya, Sahedona Biſhop, Joſeph, Azaya, Iſahaba Biſhop, Jacob, whom they call a Prophet, Ixaiahu, Eunuvo Ramain, Jobar Malchi: Who were all Neſtorian Hereticks, and the chief followers of that cursed Sect, as is evident from their Lives, which are full of Heresies, Blasphemies, and false and * fabulous Miracles, with which they pretend to Authorize their Sect.

* *fabulous Miracles.*] For guilty of; but to do it with the people not only to condemn that Air, and assurance of an unquestionable Innocency, cannot be denied to be no common privilege;

Also the Book called *Parisman*, or the *Persian Medicine*, which is full of Sorceries, teaching certain Methods whereby one may do mischief to their enemies, and may gain Women, and for a great many other lewd and prohibited purposes; there are likewise in it strange Names of Devils, of whom they affirm, that whosoever shall carry the Names of seven of them about him writ in a Paper, shall be in no danger of any Evil: It contains also many *Superstitious Exorcisms for the casting out of Devils; mixing some Godly words with others that are not Intelligible; and with the Invocation of the most Holy Trinity, oftentimes desiring the doing

For were all the false Miracles, that have been pretended to be wrought by all the other Sects of Religion, put together, they would fall infinitely short of what may be met with in any single Sajo's Life, or in confirmation of any single Doctrine of the Church of Rome; most of which too, are what *Camus* said of them, rather *Monstra Miraculorum* than *vera Miracula*, or any thing else.

**Superstitious Exorcisms.*] 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 order'd to fall upon him with *Præcipio tibi sub penâ Excommunicationis majoris & mino-*

ri, ut respondeas, & dicas mihi Nomen & Diem & Horam exitus tui: 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 of Roman Catholics; upon which the Jesuit *Luis Pinero*, the Writer of the Persecution, makes this grave Remark; That doubtless it is with Devils as it is 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.

of lewd things, and enormous sins, joyning the Merits of *Nestorius* and his followers, many times, in the same Prayer with those of the blessed Virgin, and those of their Devils, with those of the Holy Angels; all which is very common in this Diocefs; most Curates having this Book, and making use of it to this very day; all which sort of Books the Synod prohibits in this Diocefs under the forementioned censures; and whosoever from henceforwards shall be found to have any of them, besides the censure they have incurred thereby, shall be severely punished by their Prelate.

Decree XV.

BUT the forementioned Heresies are not only to be met with in these Books, but are likewise in the Common Prayer, and Breviaries that they use in their Churches, which having been composed by *Nestorian* Hereticks, are full of Blasphemies, Heresies, Fables, and Apocryphal stories, whereby instead of praising God, they are continually blaspheming him in their Divine Offices.

In the Book called the *Great Breviary*, it is said, That the Divine Word did not assume Flesh, ignorantly pretending to prove it thus; because if the Word had assumed Flesh, to what purpose was the Holy Spirit's overshadowing the Virgin? In the same Breviary the whole Office of Advent is Heretical, it being every where affirmed therein, that Christ had two Persons, and calling

him continually only the Temple of God; and in the Feast of the Nativity, there is a proposition in one of the solemn Antiphona's, that directly contradicts St. *John*, in which it is said, that *the Word was not made Flesh*, and that all that believe the contrary, are disobedient to the Church, and are obstinate Rebels against the Faith; so that the whole Offices of the Advent and Nativity are little else than pure Blasphemy.

In the Book of Prayers for the great Fast, it is frequently said, that there were two Persons, a Divine and Humane in Christ. It contains also several Commemorations of *Nestorius*, and other Hereticks his Followers, affirming *Marndea*, *Theodorus* and *Diodorus*, and other *Nestorian* Hereticks; to have been the Followers of St. *Ephrem*.

In the Greater Breviary, which they call *Hudre* and *Gaza*, or *The Treasure of Prayers*, it is every where said, that there are two Persons in Christ, and one representation of the Son of God; that he is the Image of the Word, and the Temple of the same; that the Divine Person did enlighten the Humane, and that Christ advanced in Grace and Knowledge by degrees; that our Lady never carried God in her Womb, as Hereticks affirm, Christ being a Man like to others, and that she ought not to be called the Mother of God; but only the Mother of the second *Adam*; that the whole Trinity assumed Humanity, and that St. *Matthew* taught the *Hebrews* so; that God did not make himself Flesh, which he only took as

a Dwelling to cover his Glory; that God accompanied Christ on the Cross, but had not taken the Humanity, neither was it God that suffered; that the Word of the Father changed itself into Humanity, and by the Son of Mary redeemed Mankind; that the Father Eternal took Flesh in the same manner as the Son; that the Angel delivered his Message to the Virgin in the Temple, and not at Nazareth; that the pains of travail opened the Womb of the Virgin, who brought forth with labour after the manner of other Women; that * in the most Holy Sacrament of the Eucharist, there is not the true Body of Christ; with a thousand more Blasphemies about

* In the most holy Sacrament.] The Christians who live scattered about Mesopotamia and Assyria, and whose Patriarch resides at the Monastery of St. Raban Hurnez the Persian, in the Gordyean Mountains, 40 miles above Nineveh, tho' 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 & homines laudabunt te, O Christe, sacrificere pro nobis, qui per Sacramenta, que sunt in Ecclesia tua, docuisti nos, secundum magnificentiam tuam, quod sicut in Pane, & Vino Natura sunt à te distincta, in Virtute & potentia idem sunt re-cum. Sic etiam Corpus quod à nobis, distinctum est à verbo in substantia,*

cum illo tamen qui accipit illud, adunitum est in magnificencia & potentia. Sic credimus & non metuimus ab iniquitate, quod in uno (sc. una Hypostasi) sit filius patremur, & non est duo sicut improbi, (id est, sicut dicunt Nestoriani) non enim in completionibus Sacramenti, Corpus & Corpus frangimus, sed unum per fidem, sicut docuisti nos in Evangelio tuo, laus tibi qui per Sacramenta tua, instruxisti nos ut lau emus nomen tuum:

Now I take this Testimony against Transubstantiation to be much the stronger for it's being given by the Eutychians, to whose Heresie Transubstantiation, had it been believed, would have given great Countenance; as indeed I cannot but reckon those Hereticks having no where made use of that Doctrine to support their Heresie, to be a considerable Argument of

it; that *Nestorius* was a Preacher of Truth; and in several places God is praised for having declared the Truth to *Theodorus* and *Diodorus*, who was Master to *Nestorius*; and in several Prayers they beseech God to chastise those that believe otherwise than *Nestorius*, and his Followers, whose Faith they say is founded on St. *Peter's*, and the rest of the Apostles; Moreover it is said, that the Holy Virgin, and her Spouse *Joseph*, appeared before the Priests, who could not tell how she had conceived; and that *Images are Idols, and ought not to be adored, nor so much as kept in Churches or in Houses of Christians*; there are likewise Offices of *Nestorius* and his Followers, and Commemorations of several Hereticks.

In the Office for Priests departed, it is sung, That in the most holy Sacrament of the Altar, *there is only the Virtue of Christ, but not his true Bo-*

its not having been believed either by themselves, or by the Orthodox; for had the latter believed it, tho' they had not done it themselves, they could not have failed to have used it as *Argumentum ad hominem*, which is what they have now 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 with one that is positive. So again, I do not see how we could have had a clearer proof of Transubstantiation, nor having been believed either by the *Mani-*

chees, 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 Orthodoxes 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.

dy and Blood; all which Books and Breviaries, tho' they do well deserve to be burnt, for these and other Errors that they contain, yet there being no other at present in this Diocess, for the keeping up of Divine Service, and the celebration of Religious Offices, until such time as they shall be furnished with new Breviaries, which the Synod desires they may speedily, and that some may be Printed for them at St. Peter's in Rome; the Synod doth order them to be corrected and purged from all their Errors, and Commemorations of Hereticks, and the entire Offices for all such; and the Offices of Advent and the Nativity to be entirely tore out of their Breviaries and burnt, entreating the most Illustrious Metropolitan to see it done at his next Visitation in all the Churches of the Diocess, commanding all Curates in virtue of Obedience, and upon pain of Excommunication to be *ipso facto* incurred, to produce the said Books, and all the other Books that they have, as well of publick as of private Use, and of Prayers, as well as of the Mass, before the said Lord Metropolitan at his Visitation, in order to their being corrected by Persons appointed for that work, in conformity to what is here ordained.

Decree XVI.

FOR the preservation of the Purity of the Faith, the Synod does command all Priests, Curates, and all other Persons, of whatsoever

Con-

Condition, or Quality; within this Bishoprick, in virtue of Obedience, and upon pain of Excommunication within two Months after the publication thereof shall come to their knowledge, to deliver all the Books they have written in the Syrian Tongue, either with their own hands, or by some other Person, to the most Illustrious Metropolitan, which they may do at the Visitation that he intends to hold speedily, or to Father *Francisco Roz*, of the Society of Jesus, Professor of the Syrian Tongue in the College of *Vaicotta*, or to the said College, in order to their being perused and corrected, or destroyed, as shall be thought most convenient, the Books of Common Prayer being excepted, which are to be emended in the form abovesaid; and under the same Precept of Obedience, and pain of Excommunication, the Synod does command, That no Person, of what Condition or Quality soever within this Bishoprick, shall presume to translate any Book into the Syrian Tongue, without express License from the Prelate, with a Declaration of the Book to which it is granted, the Books of Holy Scripture and Psalms only excepted; and until such time as this Church shall be provided with a Bishop, the most Illustrious Metropolitan doth commit the Power of granting all such Licenses to the Reverend Father *Francisco Roz*, of the Society of Jesus, by reason of his great skill in those Books, and in the *Chaldee* and *Syrian* Languages.

Decree XVII.

Seeing the Purity of Faith and good Manners doth very much depend on the Doctrine that is preached to the People; wherefore the Synod, being informed that there are several ignorant Curates who do take upon them to preach, and make Discourses in publick, wherein they teach several Errors and Heresies that they meet with in Books that they do not understand, and several fabulous and Apocryphal things, those especially which they take out of the Book of the *Infancy of our Saviour*, and other Apocryphal and Heretical writings, doth command that none presume to preach, or make any set Discourse to the People, but who are Licensed by the Prelate in Writing, who shall first examine them diligently, as to their sufficiency and Doctrine, according to the Holy Council of *Trent*; and when there shall happen to be no Prelate during the vacancy of the See, the most Illustrious Metropolitan doth commit the care thereof to the Rector of the Jesuits College of *Vaipai-cotta* in this Diocess, that so he, and such of the Fathers as he shall name, may make the said Examinations, of which they shall give a Certificate sealed by the Rector; and at the next Visitation the Lord Metropolitan shall name such as shall appear to him to be most for the benefit of the People of this Bishoprick, in order to their being rightly instructed; and whosoever shall

shall, without having undergone such an Examination, and without having obtained a License thereupon, in writing, under the hand of the Bishop, or Prelate, presume to preach, or make any Discourses to the People, shall be suspended from their Office and Benefice for a Year; nevertheless, all Vicars may in their own Churches make such Discourses to their People, as they shall judge necessary, out of the Holy Scriptures, and other approved Books; to which end the Synod doth earnestly desire, that there may be a Catechism made in the *Malabar* Tongue, out of which there may be every *Sunday* something read to the People: And whereas the Synod is informed that the most Illustrious Metropolitan is already about such a Work, and has reason to hope that it may be done by the end of the Visitation, it doth command, so soon as it is finished and published, That all Vicars do every *Sunday* at the time of Offering, or before, or after Mass, read a Chapter of the same to the People in conformity to the Orders they shall receive.

Decree XVIII.

WHereas, through the Ignorance and bad Doctrines of the Priests of this Diocess, occasioned by their having been accustomed to read Heretical and Apocryphal Books, they do many times deliver Errors, and fabulous Stories, in their Sermons, and Admonitions to the People, without knowing what they say themselves: Where-

Therefore, to prevent the Peoples being mis-taught, the Synod doth command, That when-soever it should be proved to the Prelate, that any such thing has been delivered in publick, or in any Congregation, that the Prelate having drawn up a Form of Recantation in Writing, shall send to the said Curates, or the Persons that have delivered such things, commanding them to retract and unsay the same in publick, either by reading the said Recantation, or by declaring the Contents of it to the People, and teaching them the Truth; which if any shall refuse to do, which God forbid, they shall be declared Excommunicate, and shall be punished according to the Holy Canons, and the quality of the Matter they delivered; which shall be executed with great rigour, if it shall appear to have been spoke with Knowledge and Malice; but where it shall be found to have flow'd from Ignorance, and an innocent Mind, it shall suffice that a ready Obedience be paid to the said Satisfaction and Recantation.

Decree XIX.

THE Synod having been informed of several Meetings that were in this Diocess, upon the death of Bishop *Mar-Abraham*, in which both publick and private Oaths were taken, against yielding Obedience to the Holy *Roman* Church, several Curates, and others, obliging themselves never to consent to any change either in the Govern-

Government of the Bishoprick, or in matters of Faith, nor to receive any Bishop that should be sent to them by the Holy Apostolical See, or by any other way, than by the Order of the Schismatical, Heretical, *Nestorian* Patriarch of *Babylon*, with several other particulars, contrary to the Sacred Canons, and the Obedience that is due to the most Holy *Roman* Pontificate; doth declare all * such Oaths, or any other taken, or that shall be taken in the same manner, to be void, and of no force; and that they do not only not oblige the Consciences of those that have taken them, but that as they were rashly and maliciously taken, so it is an Impiety and Schism to keep them; denouncing the Sentence of the greater Excommunication upon all those that made them, or took them; This Synod having above all other things promised and sworn to yield Obedience to the Commands of the Pope, and the Holy Apostolical See, according to the Holy Canons, and never to receive any Bishop or Prelate, but what shall be sent by the Holy *Roman* Church, to which it of right belongs to provide Prelates and Bishops to all the Churches in the World, and to receive those that he shall send, without any doubt or scruple, acknowledging them for the true Prelates and Pastors of their Souls, without waiting for any other Order, besides that of the Bishop of *Rome*, notwithstanding

* Such Oaths.] We may defend a Church that is not Popish, see by this what doughty Securities, Promises, or Oaths made to are, in the opinion of Papists.

ding any impious Oaths that may have been made at any time to the contrary.

Decree XX.

THis present Synod, together with all the Priests and faithful People of this Diocess, doth embrace all the Holy General Councils received by Holy Mother Church, believing and confessing all that was determined in them, anathematizing, rejecting, and condemning all that they have rejected and condemned; but especially it doth with great Veneration receive and embrace the first Holy Council of *Ephesus*, consisting of 200 Fathers, firmly believing all that was therein determined, and rejecting and condemning whatsoever it condemned; but above all, the Diabolical Heresy of the *Nestorians*, which has been for many Years preached and believed in this Diocess; which together with its Author *Nestorius*, and all his Followers, the said Council did reject, and anathematize; who being taught by the Devil, held that there were Two Persons in our Lord Christ; affirming also, that the Divine Word did not take Flesh, into the Unity of its Person, but only for an Habitation, or Holy Dwelling, as a Temple; and that it ought not to be said, that God was Incarnate, or that he Died, nor that our Lady, the Glorious Virgin, was the Mother of God, but only the Mother of Christ, with other Diabolical Heresies, all which this Synod does condemn,

N

reject,

reject, and anathematize, embracing the Holy Catholick Faith, in that purity and integrity, that it is believed, and professed in, by the Holy Mother *Roman* Church, the Mistres of all Churches, to which in all things it submits it self according to the profession it has made. Furthermore, this Synod does acknowledge the Glorious *Cyrl* Archbishop and Patriarch of *Alexandria*, who by Order of the Bishop of *Rome*, † presided in the Holy *Ephesan* Council, to be a Blessed Saint, at this time enjoying God in Heaven; and that his Doctrine in the said Council against the *Nestorians*, is Holy, and universally received in the Catholick Church, professing all that reject it, to be Excommunicated Hereticks.

Decree XXI.

Furthermore, This present Synod, with all the Priests and faithful People of this Diocess, doth embrace the last * Holy and Sacred Council of *Trent*, and does not only believe and

† *Decided.*] St. *Cyrl* presided in the *Ephesan* Council in his own right, being the only Patriarch that was present at it.

* *Holy Council of Trent.*] *Justinianus*, a Noble *Venerian*, 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 parum prosperos successus habebat, ob dissentientes animos, caecamque Prælatorum ambitionem. Solus autem Cardinalis Lothoringius, Vir pietatis*

Studio, & dicendi arte clarus, quæ ad Dei honorem, & veram Ecclesiæ reformationem essent, suadebat; cui plerique ex Concilii Patribus, humanarum potius rerum, quam divinarum curam habentes, refragabantur: variique opinionibus Sanctâ Synodo dissidente, nil quod rectum, sanctum, piûmque foret, decerni potuit, omniaque confusione, & cœcitate plena erant, tantaque Prælatos ambitio cœperat, ut nulla apud eos fidei, Religionisque pro verâ Ecclesiæ reformatione ratio haberetur.

confess

confess all that was determined and approved of therein, and reject, and anathematize all that that Council rejected and condemned; but doth moreover receive and embrace the said Council as to all matters therein determined, relating to the reformation of the Church, and all Christian People, promising and swearing to Govern it self according to the Rules thereof, and to observe the same Forms that are observed in the Catholick Church, and as are observed in this Province of the *Indies*, and in all the other Provinces, and Suffragans to the Metropolis of *Goa*; in order to the removing of all Abuses and Customs that are contrary to the Decrees of the said Council of *Trent*; by which only it is resolved to Govern it self as to all matters relating to the Government of the Church, and the Reformation of the Manners of this faithful and Catholick People, any Customs, tho' immemorial, in this Bishoprick, to the contrary notwithstanding.

Decree XXII.

THis present Synod, together with all the Priests and faithful People of this Diocess, doth with great submission, and reverence, submit it self to the Holy, Upright, Just and Necessary Court of the Holy Office of the † Inquisition,

† Inquisition.] This agrees with what *Paul* the III^d. 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

in these Parts Established ; and being sensible how much the Integrity of the Faith depends upon that Tribunal, it does promise and swear to be obedient to all its Commands in all things thereunto pertaining ; being, after the Example of all other Bishopricks in this Province, willing that all matters of Faith should be judged of by the same Court, or by such Persons as it shall depute : And notwithstanding the said Holy Office has not hitherto, by reason of this Church's having been separated, and had little or no cor-

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* 25. ver. 16. I refer those that have a mind to be satisfied of 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; tho' 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, tho' he had once been of it.

Bulenger, tho' otherwise a fierce Papist, gives this following account of this Holy Office. *Inter hæc actum à Pontifice cum Hispania Rege, ut Inquisitio Hispanica Mediolanum inferretur, quod tam acerbè tulere Insubres, ut defectionis consilia ini-*

erint. Ea questio in Hispaniâ Mauris deprehendendâ instituta est, per cujus causam, & nomen, crebrò innocentes ac sceleris integri custodia mancipantur, opibus evertuntur, vitâ & dignitate falsis criminibus circumventi spoliantur. Si vocula fortè à Delatoribus excepta est, Majestatis illicò postulantur, in ultima sortis hominibus crimina prætentata, mox in Viros Principes distributa sunt.

Jacent plerumque tres annos in situ & pædore carceris, priusquam libello aut noto crimine arcessantur: alii nullius criminis comperti judicio affliguntur: quidam in squalore carceris ignarati contabescunt. Auricularii, frumentarii, quadruplatores subdole grassantur, qui rei faciendæ Studio in Divitum capita involant, & non tam crimina judicio, quam objectamenta jurgio prolata querunt. Sermones inter familiares habitos in rem non modò seriam, sed capitalem ducunt.

And *Mazeray* a Papist too, in the Life of *Henry II.* calls the Inquisition a Dreadful Monster.

respondence with the Apostolical See, or with any of the Churches that are subject to it, meddled with any Persons belonging to this Bishoprick, yet now for the benefit of their Souls, as to Absolutions in cases of Faith, which are known to be reserved to that Court; This present Synod doth beseech the Lords Inquisitors to Authorize some Learned Men within this Bishoprick, or the Jesuits of the College of *Vaipicotta*, and of other residences of the same Religion in the said Diocess, to Absolve all such as shall stand in need thereof, and that with such limitations as they shall think fit; considering how difficult it is for the People inhabiting the *Serra*, to have recourse to the Tribunal at *Goa*; neither can it be otherwise, considering that they live in the midst of Infidels, but that such necessary Cases will sometimes happen, and especially to rude and ignorant People.

Decree XXIII.

THE Preservation of the Purity of the Faith, and the prevention of Peoples being corrupted with false and strange Doctrines, being a thing of the greatest importance; this Synod doth therefore command all Persons, of what Quality or Condition soever in this Bishoprick, that whensoever they shall happen to know of any Christians doing, speaking, or writing any thing that is contrary to the Holy Catholick Faith, or of any that shall give assistance or

countenance thereunto, to * dilate them with all possible Expedition and Secrecy to the Prelate, or to the Vicars of the Church, or to some other faithful Person, who will immediately give an account thereof, that so such a course may be forthwith taken, as the necessity of the Matter shall require; the Synod in virtue of Obedience commanding the said Vicars, and Persons to whom such things shall be denounced to intimate them with all possible speed.

* What a Confusion must this is newly and forcibly converted to practice needs make in a place that the Roman Church.

ACTION IV.

Of the Sacraments of Baptism, and Confirmation.

THE Holy Sacraments of the Gospel, instituted by our Saviour and Redeemer Jesus Christ the Son of God, for the Remedy and Salvation of Men, and to which he hath applyed the Virtue of his Holy Passion, and infinite Merits, and by which all true Holiness begins in us, and being begun, is encreased, and being lost is recovered, are † Seven, to wit, *Baptism, Confirmation, the Eucharist, Penitence, Extream Unction, Or-*

† Seven.] The Doctrine of the Seven Sacraments is so great a Novelty in the Church of Rome, (for it is in no other Church) that *Bellarmino* with all his reading, was not able to produce the testimony of one Father for it, *Greek nor Latin: Peter Lombard,*

who lived above a thousand years after the Apostles, being the first he quotes for it. This is a long time for an Apostolical Tradition to run under ground; and which is yet more wonderful, that it should break out in an Age that knew nothing of *Ec-*
der,

der, and *Matrimony*: All which do differ much from the Sacraments of the Old Law, which did not cause, but did only signifie the Grace that was to be given by the Passion of Christ, whereas our Sacraments do contain Grace, and give it to all those that receive them worthily; the first *five* were ordained for the Spiritual perfecting of every Man only with relation to himself, the *two last* were appointed for the good Government and encrease of the Church; by *Baptism* we are spiritually born again to God; by *Confirmation* we are advanced in Grace, fortified in the Faith, and being Regenerated and strengthened, we are supported by the Divine Food of the *Eucharist*, and Sacrament of the Altar; and when we chance by Sin to fall into any distemper of Soul, we are Spiritually restored by *Penitence*, and both Spiritually and Corporally by *Extream Unction*; by the Sacrament of *Order*, the Church is governed, and Spiritually multiplied, and by *Matrimony* Corporally: All these Sacraments are perfected by three Causes; that is, Things as their matter, Words as their form, and the Person that is to administer them with an † Intention of doing what the Church

cleastical Antiquity, or indeed of any other sort of Learning; but this was the common fate of all the *Roman* Doctrines and Rites, which they pretend to have received from the Apostles, only by the way of the dark and uncertain conveyance of Oral Tradition.

† Intention.] This Doctrine after all their talk of the necessity there is of an infallible certainty in all matters of Religion, must make them to be very far from having any such certainty of their being Christians, or of their having either a Priest, or a Bishop in their Church. For as they

doth; and where any of these three Causes are wanting, they are not perfect, neither indeed is any Sacrament administer'd; all the Ceremonies and Rites, approved and made use of by Holy Mother Church, in the administration of the Sacraments are holy, and cannot be despised, neglected, or * changed for others without a great Sin, notwithstanding they do not appertain to the In-

cannot be infallibly certain of any Bishop or Priest's Intention in the Administration of the Sacraments, so they may be certain that it is possible that Bishops and Priests may be so wicked as not to intend what the Church does in such administration, nay, to intend the contrary; for there was a Parish-Priest hurnt not many Years ago at Lisbon, who confessed at his Death, that whenever he baptized, or consecrated, he had a formed Intention not to administer those Sacraments.

* Changed.] This is very strange, considering that most of those Rites are but new even in the Roman Church, that of the Elevation of the Host not excepted: Of the Elevation of the Host, Cardinal Bona in the 13th. Chap. of his 2d. Book of Liturgies, saith, *Non enim liquet que prima Origo fuerit in Ecclesiâ Latinâ, elevandi Sacra Mysteria, statim ac consecrata sunt; in antiquis enim Sacramentorum libris, & in codicibus Ordinis Romani, tam excusis quàm MSS, nec in præcis rituum Expositoribus, Alcuino, Almario, Walfrido, Micrologo & aliis, aliquod ejus vestigium reperitur.*

As to Peoples being present at Mass, that did not communicate at the same time, the same Cardinal saith in the 14th. Chap. of his first Book, *Primi & Secundi post Christum sæculi felicitas hæc fuit, cum multitudo credentium, quorum & erat Cor unum, & anima una, ardentissimo Dei amore succensa, nihil impensius desiderabat, quàm ad hoc supercæleste convivium accedere, in quo anima de Deo saginatur, ut loquitur Tertullianus; at propè finem Tertii cæpit fervor ille languescere, & numerus communicantium imminui, quam tepiditatem agrè ferentes Patres Concilii Illiberitani, Cap. 28. Statuerunt, Episcopum non debere munera ab eo accipere qui non communicat. Patres item Conc. Antioch. Can. 2. Omnes qui ingrediuntur Ecclesiam, & se à perceptione Sanctæ Communionis avertunt, ab Ecclesiâ remover decreverunt: Patres denique Conc. Tolet. Cap. 13. Eos abstineri præceperunt, qui intrant Ecclesiam, & non Communicant.* What the Cardinal saith here of these two Practices, makes almost the whole Roman Worship at this time to be a meer Novelty, the whole of that Worship

consisting almost now in Peoples going to Mass upon Sundays and Holy-days, which the Church obliges them to, not obliging them at the same time to communicate above once a Year, and in adoring the Host when the Priest elevates it. As to the Priest's putting the Sacrament into the mouth of the Communicants, the same Cardinal in the 17th. Chap. of his second Book, saith; *Sacra Communicatio antiquo ritu, non ore excipi solebat, ut hodiè fit, sed manu, quam qui susceperat, Ori reverenter adinovebat.* As to the Priest's speaking the words of Consecration so low that no body can hear him, in his 12th. Chap. of the same Book, he saith; *Græci & alii Orientales verba consecrationis elatâ voce pronunciant, & populus respondet, Amen. Eundem morem servabat olim Ecclesia Occidentalis, omnes enim audiebant verba consecrationis; postea statutum est, ut Canon submissa voce recitaretur; & sic desiit ea consuetudo, seculo decimo, ut conjicio.*

As to the usage of her denying the Cup to the People, in the 18th. Chap. of his second Book, he saith, *Semper enim & ubique ab Ecclesie primordiis usq; ad sæculum duodecimum, sub specie panis & Vini in Ecclesiis communicarunt fideles; cœpitq; paulatim ejus sæculi initio usus calicis obsolescere, plerisq; Episcopis eum populo interdicerentibus, & sic paulatim introducta est Communicatio sub solâ specie panis; quod à nullo negari potest, qui vel levissimarum Ecclesiasticarum notitiâ imbutus est.*

And as to her making use of Unleavened Bread, in the 23d. Chap.

of his first Book, he saith; *Quod si Veteres Patres, percurrere & omnem evolvere antiquitatem libeat, inveniemus proculdubio sic à tempore Apostolorum, & de incepto de pane Eucharistico. omnes loqui, ut non nisi de communi, & fermentato commodè intelligi, & explicari queant.*

As to her giving the Sacrament in Wafers, in the 23d. Chap. of the same Book, he saith; *Vivente Humberto qui floruit Anno 1245. panis consecrandus in Eucharistiâ tanta magnitudinis erat, ut ex eo consecrate tot particule frangi possent quot erant necessaria ad populum communicandum, & panis qui tradebatur talis fuit, ut deglutiri non posset, nisi dentibus comminatus.*

And as to her keeping the consecrated Bread, or Hosts as she calls them, after the Communion is over, he saith in the same Book; *Ne reliquia Sacramenti superessent, sæpe decretum est, ut tot particule consecrarentur, quot erant parati ad communionem; & si quid residuum foret, à sacerdote, seu Ministris comederetur; quod si contigerit, statuit Concilium Arelatense apud Joan. X. 2. Cap. 56. ut igne comburatur, & cinis juxta Altare sepeliatur; idq; in usu fuisse docet Algerus, Lib. 2. Cap. 1.*

Now I take this acknowledged change of Rites in the Administration of the Eucharist, to be a very great Evidence, that there has been a Change of belief about it, and indeed to have been the Natural Consequence of such a Change, and so I believe will any body else that shall consider it impartially.

tegrity or Essence of the Sacraments; there are three that imprint a Spiritual sign on the Soul, that can never be blotted out; it is called a *Character*, which is the reason why those Sacraments are never to be repeated; they are *Baptism*, *Confirmation* and *Orders*; the other four, that is, *Penitence*, the *Eucharist*, *Extream Unction*, and *Matrimony*, imprint no Spiritual Sign in the Soul, and so may be repeated with due Order; but tho' these seven Sacraments are all Divine, and do contain Grace, and dispense it to their worthy Receivers, deserving our most profound Reverence and Adoration, on the account of the Majesty of their Institutor, who was our Lord Jesus Christ the Son of God, as also for the assistance of the Holy Spirit, who operates in conjunction with them; and for the virtue that is in them for the curing of Souls, the Treasure of the Passion of our Lord Jesus Christ, being deposited in them, and dispensed to us by their means; Nevertheless this does not hinder, but that in some respects, some of them may be more worthy than others, and may deserve a greater reverence and veneration. These Sacraments were all instituted by our Lord Jesus Christ before his Ascension into Heaven, that so by their means he might communicate Grace, and other Spiritual Benefits, he had merited for us by his Death on the Cross, confirming them to the faithful by his Word and Promises, that so by using them lawfully, and with due dispositions, we might be ascertained of his communicating

nicating himself, and all the fruits of his Passion to us, in every one of them, in such a manner as he represents himself in them.

*The Doctrine of the Holy Sacrament of
Baptism.*

THe first of all the Sacraments is that of *Baptism*, which is the Gate of the Spiritual Life, and that whereby we are made capable of the other Sacraments, of which without it we are no ways capable; for as a Man must first be born, before he can enjoy the good things of the Natural Life, so Men before they are born again in Baptism, are not capable of enjoying the heavenly advantages of a Spiritual Life, it being by Baptism that we are made Members of Christ, and are incorporated into the Christian Commonwealth, and the Mystical Body of the Church; for as by the first man Death came upon all, for the Sin of Disobedience committed by him and us, for which Sin we were excluded the Kingdom of Heaven, and were born Children of Wrath, and separated from God, so that without being born again of Water and the Spirit, we cannot enter into the Kingdom of Heaven, as Christ himself has taught us; so that as we were born Children of Wrath, by Baptism we return to be Children of Grace, and as we were born in sin the Sons of Men, in Baptism we are born the Sons of God; all that are baptized

tized in Christ, as St. Paul hath it, having put on Christ: The Matter of this Sacrament, is true, natural, and common Water, as of the Sea, Rivers, Fountains, Lakes, or Rain, and no other, tho' never so pure and clean; all others being Liquors, and not natural Water: The Form is, *I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.* The Minister of this Sacrament is a Priest, to whom it belongs by virtue of his Office; but in case of necessity, not only a Priest or Deacon, but a Lay-man, or Woman, nay an Infidel, a *Mahometan*, a Heretick, or *Jew*: In a word, any Person that can Baptize, using the Form of the Church, and intending to do what she does, may administer this Sacrament: For seeing none can be saved without being Baptized, therefore as our Lord ordained Water, than which nothing is more ready at hand, to be the matter of this Sacrament, so he would exclude no Man from being the Minister thereof; the effects and virtue of this Sacrament, is, the pardon and remission of all sins Original and Actual, and of all punishments due to them; for which reason there is no Penance to be enjoyned those that are Baptized, for any sin they committed before Baptism, all that die after Baptism, before they have committed any sin, going directly to Heaven, where they enjoy the Divine Vision for ever.

Decree I.

WHercas in the Examination of the Forms of the administration of the Sacraments of the Church in this Diocess, made by the most Reverend Metropolitan in his last Visitation, he found that in divers Churches there were different Forms used, and written in the Baptisteries, some Curates using the Form following; * N. is Baptized and perfected, in the name of the Father, Amen; in the name of the Son, Amen; in the name of the Holy Ghost, Amen: Others using the Greek Form, saying, *Baptizetur servus Christi, in nomine Patris, Amen; in nomine Filii, Amen; in nomine Spiritûs Sancti, Amen.* The Synod in virtue of Obedience, and upon pain of Excommunication to be *ipso facto* incurred, doth command, that no Person shall presume hereafter to use either these, or any other Forms, but that which is used in the Holy Roman Church; *I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost;* and that all other Forms be blotted out of their Baptisteries, and Books, and this be put in their place.

* The Ancient Form of Baptizing was by Prayer.

Decree II.

THIS Synod being informed, That at divers times they have used different Forms of Baptism in this Diocess, which were introduced by

by Schismatical and Ignorant Prelates, some of which were not Legitimate, neither was the Sacrament administred by them, as was declared by the most Illustrious Metropolitan, and others, after a strict Examination; and others were very doubtful, doth therefore in the name of the Holy Ghost, desire and command all the faithful Christians of this Diocess to declare to the said Metropolitan at the Visitation he intends to make of the Churches of this Diocess, or to Persons deputed by him, the time when they were Baptized, that so according to the Form that was then used, a saving remedy may be provided, in conformity to what shall be ordained therein, and that all submit themselves to whatsoever he shall be pleased to order.

Decree III.

FOrasmuch as the Synod is informed, that there are many Persons in this Diocess, and especially among those that live in the Heaths, and are far from any Church, who tho' they are not Baptized, yet being of a Christian race, do profess themselves Christians, and when they come where there is a Church, do go to it and receive the Holy Sacraments with others, and out of meer shame of letting it be known that they are not Christened, do die without Baptism; and others because they will not pay the Fees, which are Simoniacally demanded of them: It doth therefore command all Vicars of Churches

ches to make diligent inquiry through their whole Parishes and the Heaths, to see if there are any that are not Christened, besides the search that the most Illustrious Metropolitan does intend at his next Visitation, as he did at his former; and that the said Vicars on the high Festivals, upon which those that live in the Heaths do usually come to Church, shall admonish them all in general, that in case there are any among them that have never been baptized, or that have some reason to doubt whether they have or not, that they go to them and acquaint them therewith in private, that so they may be secretly Christened, and without paying any Fee, letting them know that they are not Christians, nor capable of inheriting Eternal Life, nor of receiving the Holy Sacraments without being baptized; and all Preachers shall frequently give the same admonition, and all Confessors must be careful to ask all rude Christians that live in the Heaths, whether they have been baptized, and in case it appear doubtful, they shall then baptize them privately. The Synod grants the same License to all Priests within or without this Diocess, to baptize all such secretly, in what place soever they shall think fit.

Decree IV.

THE Synod being informed that there are some small Villages in this Diocess, which, by reason of the great distance they are at from any Church, and through the negligence of their
Pre-

Prelates and Priests, tho' they call themselves Christians of *St. Thomas*, because descended of such, yet are not Baptized, having nothing of Christians but the bare name, doth command a diligent enquiry to be made into this matter, recommending the same to the most Reverend Metropolitan, and commanding all Vicars of Churches to search all places bordering upon their Parishes, and to oblige all such to be Baptized: The Synod doth likewise command Chap-pels to be built in or near to all such Villages, and to be provided with such Curates as may instruct them in all matters of Faith, that so there may be none in all these parts that call themselves Christians of *St. Thomas*, but what are Baptized; and of some Parish where they may receive the Sacraments.

Decree V.

BY reason of the great negligence that is so visible in the Christians of this Bishoprick, in bringing their Children to be baptized within eight days after they are born, according to the Custom of the Church, but chiefly among those that live at a considerable distance from any Church, whose Children are many times some Months or Years old before they are Christen'd; the Synod doth strictly command, That all Children be baptized on the 8th. day after they are born, according to the custom of the Universal Church, without there should be some danger

ger of their dying before, in which case they ought to be Christened immediately, or that it should so happen, that if they are not baptized sooner, they cannot be in a long time, in which case also they ought to be presently Christened; and for those that live in *Heaths*, and far from any Church, if they should not be able to bring their Children to be baptized on the eighth day, they must not fail to bring them betwixt the fifteenth and the twentieth; and all that are found to be negligent herein, let them be punish'd severely; and whosoever shall neglect to bring their own Children, or others that they have the charge of, tho' their Slaves, to Baptism for above a Month, let them be thrown out of the Church, neither shall it be lawful for any Priest to go to their Houses, or to give them the *Casturi*, or a Visit, no not in order to perswade them to bring their Children to Baptism: But if it should be probable that the length of the Way might endanger the Child's Life, then let the Father or Guardian signify so much to the Vicar of the Church to which they belong, that a fit remedy may be taken therein, that the *Baptism* of the Infant be no longer deferred; and in such Cases the Synod doth command all Vicars either in Person, or by some other Priest, to hasten to go; the doing thereof with diligence being one of the highest Duties of their Function.

Decree VI.

THe present Synod doth condemn the Custom or Abuse which has hitherto obtained in this Dioceſs, of not Baptizing the Infants of Parents that are Excommunicated, for fear of having ſome Communion with them, by which means it often happens, that Children continue unbaptized for many Years, thereby running a great hazard of dying without Baptiſm; and ordaining the contrary, commands the Children of Excommunicated Parents to be Chriſten'd as well as others, and to that intent declares, That they that go into ſuch Families to fetch ſuch Children, or ſhall carry or accompany them to Church, ſhall incur no cenſure or puniſhment whatſoever for ſo doing; nevertheleſs, the Perſons that are Excommunicated ſhall not be ſuffer'd to go along with them, nor ſhall others go to any Feaſt or Banquet at their Houſes which they may have made on that occaſion.

Decree VII.

THe Synod doth exhort and admoniſh all Fathers and Mothers, and all other Perſons that are preſent at Womens Labour, to be careful not to ſuffer any Infant to die without Baptiſm: Wherefore if they ſhall perceive the Child when it is born, to be weak, or in danger of dying preſently, they ſhall then, if it can be done,

done, call the Vicar, or in his absence any other Priest, to come immediately to Baptize the Infant ; but if the danger shall be such as not to admit of any delay, in that case any Person that is present shall Baptize it in the Church ; throwing Water upon its Face, and saying, *I Baptize thee in the name of the Father, and of the Son, and the Holy Ghost, Amen* : which shall be done by Ecclesiasticks, if any are present, rather than Laicks, and by Men, rather than Women, if they know the *Form* ; but if they do not, then any one that knows it may perform it ; and when Infants are in danger of dying in the birth, in case the Head or any other principal Member doth appear, tho' the whole Body should not, they shall sprinkle the Member that appears with Water, using the *Form*. And as for those that have been Baptized in this manner, if they shall happen to live, and it shall be proved that they were Baptized on the Head, or the greater part of the Body, they shall not then be Christen'd again, but shall only be carried to the Church to be anointed with the Holy Oils ; but if the Baptism was performed on any other part, they shall then be Baptized again, but with a Condition, saying, *If thou art not Baptized, I Baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, Amen* : And after the same manner Priests, and others shall behave themselves, as to such Persons of whose Baptism they have any reason to doubt ; provided, if there are any other present, it shall not be lawful for the Parents of

such Infants to Baptize them, that they may not contract the Spiritual Relation of Godfather, or Godmother; but in case there should be no body else present, and the Child should be in apparent danger of Death, in such a case of necessity, the Father or Mother must Baptize it.

Decree VIII.

THe Synod doth earnestly recommend to all People, to procure Christian *Daias* or Midwives in all their Towns, and such as know the Form of Baptism, and are able to succour the necessities of Infants when born in danger: And whereas Infidel *Daias* do use a great many Ceremonies and Superstitions with Infants, which are foreign to the purity and integrity of the Gospel, and especially such of them as are *Mahometans*; the Vicars shall therefore take care frequently to instruct all their People, but especially the *Daias*, in the Form of Baptism, that so every body may know how to succour the necessities of Infants when they are born; and the Confessors of the *Daias* must be sure to examine them as to the said Form, and having instructed them therein, shall acquaint them how much it is their duty to be perfect in it.

declared Excommunicate, and shall not be Absolved, until he hath redeemed the said Christian, tho' he should cost him more than what he sold him for; or until it shall be manifest to the Vicar of the Church, and to other Curates, and the whole People, that it cannot be done; in which case he shall not be Absolved until by way of Penance he has refunded the Money that he received, with which the Vicar and Church-wardens shall buy an Infidel, whom they shall *Christen*, great numbers of such being sold daily in *Malabar*; and the Person so bought shall have his liberty, and shall be committed to the care of some devout substantial Christian that will Educate him for God's sake. Moreover, the Synod in virtue of Obedience, doth prohibit all Christians to Sell any Boys or Girls, tho' they are not Baptized, to any *Mahometan*, *Jew*, or *Heathen*; it being certain, that such when sold to Infidels, will never come to the knowledge of the Faith; tho' when it is necessary, and they are their lawful Slaves, they may sell them to other Christians: Whosoever shall transgress herein, shall be severely punished, except the Person that was sold was Twenty Years of Age; and it is manifest to the Vicar, to whom he shall be carried before he is sold, that he refused to be Baptized.

Decree XI.

THE Heathens of these Parts being so strangely addicted to *Auguries*, and Superstitions, as sometimes to kill their Children which are born on those days which they reckon to be Unlucky, imagining they must be miserable if they live, the Mothers, that they may not Mutther them with their own hands, leaving them in Heaths, or at the bottom of some Tree, or in a Ditch, there to perish; wherefore the Synod doth command all the faithful Christians of this Bishoprick, That whereas living among such Heathens, and being their Neighbours, they cannot for the most part but know what passies in their Houses, to be very watchful in this case; and whensoever they shall know of any Infants being thus exposed, or shall find them at any time in the Heaths, to carry them home to their Houses, and cherish them with Christian Charity, either Baptizing them themselves, or procuring it to be done; and if when they find them, they shall apprehend them to be near dying, notwithstanding they may know that their Parents will take it ill of them, who by thus exposing them have lost their dominion over them, they shall Baptize them immediately, whereby the Church will acquire a right in them, and as a Holy Mother, is glad to receive them; and if it should so happen that those by whom they are found, are not in a condition to breed them

up, they shall then carry them to the Vicar, and the other Curates of the Church, whom we command in the name of Christ, to call together the chief Men of the Parish, to take some course about the bringing up of the Child; and if there is no well-disposed Person that will for the love of God, take the charge thereof upon him, they shall then procure a Nurse, and whatsoever else is necessary, if there can be no other way found, out of the Alms and Fabrick of the Church.

Decree XII.

THe Synod commands, That the Infants that are left at the Gates of the Churches, or in any other place, if it does not manifestly appear that they are already Christned, shall be Baptized, and shall be brought up in the same manner as is prescribed for the Children of Infidels that are found exposed in the Heaths, the Vicars doing all they can to prevail with some to undertake the charge of their Education for God's sake.

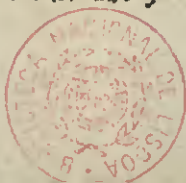
Decree XIII.

ALL that shall be converted from Heathenism to Christianity, being of Age, shall be well instructed in the matters of Faith, before they shall be admitted to Baptism, and shall know at least how to Cross themselves, and be able to say the *Pater Noster*, *Ave Mary*, the *Creed*,

Creed, and the *Commandments*, as well as they can be taught; in which Matter there has been hitherto a great Neglect, commanding the Vicars to examine all such in the Faith before they Christen them, without they should happen to be in danger of Death before they have learn'd those things; in which case their making a profession of Faith, and the necessary Mysteries thereof, and signifying a desire to be Baptized, shall be sufficient: And whereas the Synod is inform'd, that great numbers of Infidels living among Christians, have long desired Baptism of them, but through the coldness of Priests and others, have had none that would be at the pains to instruct them, it doth therefore charge the Consciences of the Vicars therewith, speedily to set about instructing such, according to the fervour of those that desire it, that so they may be brought to the Sacred Font of Baptism, desiring all other Christians likewise to be diligent and zealous in that Matter.

Decree XIV.

THe *Holy Oils* having hitherto not been used in this Bishoprick in any of the Sacraments, and if any have been used, it having been without any distinction, and without being Blessed by the Bishop; wherefore for remedy thereof, the most Illustrious Metropolitan, in his Reformation of the Affairs of this Church, having on the *Thursday* of the last Holy Week blessed the *Oils*,



Oils, and furnished all the Churches therewith, instructing them in their Holy Uses and Distinctions; the Synod doth therefore command all Vicars in virtue of holy obedience, to use the said *Oils* in Baptism, Anointing all that are Baptized therewith on the Breast, and the Sides, and after they are Baptized, anointing them with the Holy *Chrism* on the Head, and making the *sign of the Cross* thereon with their Thumb dipt in the Holy *Oils*, or with a Feather kept in the Vessel for that use, wiping the *Oil* off afterwards with a Cloth or Towel, which shall likewise be kept in the same place: The Synod doth also command under the same Precept, That all Curates and Vicars do celebrate this Sacrament, with the Rites and Ceremonies, Exorcisms and Prayers, that are contained in the *Roman Ceremonial*; which the most Illustrious Merropolitan has order'd to be Translated into *Syrian* for the administration of all the Sacraments, and is to be kept in all Churches; and that the Priests when they administer Baptism solemnly in the Church, shall have on a *Surplice*, and a *Stole* about their Necks, for the more decent administration of that Sacrament, and shall not perform it in their ordinary wearing Habit, as they have done hitherto.

• Decree XV.

WHereas hitherto the ancient Custom of the Church of having Godfathers and Godmothers, has not been in use in this Bishoprick, by
which

which means there has been no knowledge therein, of the Spiritual Affinity that is contracted betwixt the Party Baptized, and the Parents thereof, and the Godfathers and Godmothers; therefore the Synod does command, That all that are Baptized, shall have one or two Godfathers and Godmothers, to present them in the Church, and to touch them on the Head before Baptism, and to receive them from the Holy Font: The Men must be fourteen Years of Age at least, and the Women twelve; neither shall any be admitted under those Ages. The Synod doth likewise declare, That there is such a close Spiritual Affinity betwixt the Godfathers and Godmothers, and their God-children, and the Parents of the Children, that they can never Marry with one another, without a Dispensation from the Pope, or from one empowered by him, and which is seldom granted, and never but when there is a very urgent cause for it; and that such Marriages celebrated without a Dispensation, are void, and of no effect. The Synod furthermore declares, That this Spiritual Affinity reacheth no further than to the one or two Godfathers, and one Godmother, but not to those that shall stand for them, tho' they touch the Heads of the Children, neither shall the Priest admit above two.

Decree XVI.

SEeing that by our Lord Jesus Christ, and his Death, we are passed from the *Old Law*, to the *New Law* of Grace, it is therefore reasonable, that we should in all things be ingrafted into the same: and whereas in this Bishoprick Christians do take several of the Names of the Saints of the *Old Testament*, as also several of the Names of the Country, insomuch that there are but very few called by any of the Names of the *Law of Grace*; wherefore the Synod doth command the Priests to do all they can to have the Names of the *Law of Grace* given in Baptism, but chiefly those of the Holy Apostles, and of the Saints that are most celebrated in the Church, not intending hereby to take them from any Devotion that several among them may have for some of the Saints of the *Old Testament*, whose Names have been hitherto very common in the Diocess, such as *Abraham, Jacob, Zacharias*, and others; nevetheless from henceforward they shall not presume to take the Name of *Hija*, which has been very common among them, neither shall the Priests ever give it to any, it being the most sweet * Name of *JESUS*, to

* Name of Jesus.] The Portuguezes had the least reason of any Christians that I know of, to be offended with such a Name; Emanuel being by much the most common Name in Portugal.

which

which that Respect and † Reverence is due, that none ought to take it upon them; for that in the naming thereof, *all Knees both in Heaven and Earth, and under the Earth, ought to bow themselves, and every Tongue ought to confess, that [it is from that Divine Name that we desire all the good things that we enjoy on Earth; commanding all that are called by that Name, to change it for another when they come to be Confirmed; and as for the common Names of the Countrey, they may still retain them, if they are such as have been used only among Christians, but not among the Heathens, for as to those Names which the Heathens have || in common with Christians, the Synod will not have them to be given in Baptism, charging the Vicars and Priests that Baptize, to take care thereof.*

† Reberence] *Francisco Roz,* and the other Jesuits, ought to have had their Order excepted here; for if the Synod's Reason why none ought to be called by that Blessed Name holds good, it will reach their Order no less than particular Persons.

|| In common.] The Popes, among whom we have had so many *Alexanders* and *Julius's*, have had little regard to this Rule.

Decree XVII.

THe Synod being informed, That there are some Christians so far unmindful of their Duties in this Matter, as to give other Names to their Children, than the * Christian Names they received in Baptism, and sometimes such as are not used among Christians; it doth therefore strictly command, that no Christian shall presume to give their Children, or to call them by any other Names, than those that were given them when they were Christened; or when there shall happen to be any just cause for the changing of their Baptismal Names, it shall be done only at their Confirmation, and whosoever shall transgress herein, shall be severely punished by the Prelate; and the Priests must not be wanting frequently to admonish their People thereof.

* *Christian Names.*] This is what several Popes have done, who upon their Creation, have left their Baptismal Names which were Christian, and have taken those that were rank Heathen.

Decree XVIII.

THe Synod being informed, That when many Children are brought together to be Baptized, there are great heats, which shall be first Christened; and that after having lay'd Wagers, they give Money to the Curates for the pre-

preference, all which are intolerable disorders, and such scandalous abominations as the Church ought not by any means to give way to, and which might be easily prevented, if People could but be perswaded to bring their Children to be Christened upon the eighth day, it being their deferring of their Baptism so long, that is the cause of so many coming together; wherefore for the removing of these disorders in the Church, the Synod doth command that the Children be baptized as they come, without any distinction of first or last, and that the Priests do accustom themselves, either to baptize the poorest first, or all indifferently; and the Vicar or Priest that shall be found to have taken Money, or any Fee, before or after Baptism, tho' it should be voluntarily offer'd, and of never so small value, or only what is to be Eat, shall be condemned of Simony, and punished according to the Canons.

Decree XIX.

IN all Parochial Churches there shall with all possible expedition be Fonts provided for Baptism, which may be built with the Fabrick Money, or with the Alms Money of the Church, or by a Collection among the Parishioners; it must be erected in a decent place, in a corner of the Church, and shall have a hole in the bottom, through which the Water may be conveyed away, that so it may not be thrown out

quit where it may be trod upon; or treated with any irreverence, it shall also be close covered at top, and locked up, and until such time as a Font shall be provided, they shall have a Vessel of some Metal or other, which shall be put to no other use, and shall be always kept in some decent place in the Church, or Sacristy; neither shall they hereafter make use of any common Vessel, as has been the Custom hitherto; and the Water they have baptized with, shall be thrown in some place of the Church, where it will not be trod upon, and all the Water that shall be made use of in Baptism, whether it be in a Font, or a Vessel, shall be blessed with the Holy Chrism, according to the *Roman Ceremonial*, which they are to make use of.

Decree XX.

THIS Synod, conforming it self to the Decrees of the Holy Council of *Trent*, and the Universal usages of the Church, doth command every Parish-Church to provide a Book, wherein the Vicar shall register the Names of all that are baptized, together with the Names of the Parents, and of the place where they live, and of the Godfathers and Godmothers, naming the place also where they were Christened, the day of the Month, and the Year, in this Form: On such a day of the month, in the Year *N*, I *N*. Vicar of the Church of *N*. baptized there, or in such a place, *N*. the Son of *N*. and of *N*. naming
the

the Father and Mother Natives of such a place, and the Godfathers and Godmothers were N. and N. the Vicar signing his Name to it at the bottom; and when any Priest that is not the Vicar shall Christen a Child, which shall never be done without the Vicars leave, he shall Register it thus: I N. Curate, with leave from the Vicar of such a Church, naming both the Vicar and the Church, did Baptize N. and so on as above, signing his Name at the bottom; which Book shall be always kept in the Church, and the Vicars shall be obliged to give an account thereof, and at every Visitation to shew it to the Prelate, out of which the Curates are to give Certificates of the Age of such as are to be Married, or to receive Holy Orders, that so their Age may be certainly known; and that such Matters may not be so in the dark, as they have been formerly, when there was no certain way of coming to the knowledge of Peoples Age, which must needs create great scruples in the Minds of such as were to be Married or Ordained.

The Doctrine of the Sacrament of Confirmation.

THe Second Sacrament is *Confirmation*, which our Lord Christ instituted, in order to the confirming and establishing of Christians in the Faith, so that nothing might be able to separate them from it through the Power of the

P

Holy

Holy Ghost which is given therein, particularly to that effect; besides the sanctifying Grace which it gives in common with the other Divine Sacraments; the Matter of this Sacrament is the Holy Oyl of Chrism, made of the Oyl of the Olive-tree, signifying the light and purity of the Conscience; and of Balsam, which signifies the sweet smell of a good Name, both mixed together, and blessed by the hand of the Bishop; the Form are the words spoke by the Bishop when he dips his Thumb into the said Chrism, making therewith the Sign of the Cross on the Forehead of the Person that is confirmed, saying, *I sign thee with the sign of the Cross, and do confirm thee with the Chrism of Health, in the Name of the Father, and of the Son, and of the Holy Ghost;* to which the Bishop subjoyns three holy and wholesome Prayers, wherein he beseeches God to fill those that are confirmed with his Divine Spirit. The ordinary Minister of * Confirmation is the Bishop, for tho' simple Priests may perform several other Unctions, this can be done only by

* The *English* Jesuits, who could not endure that the Pope should put a Bishop over them here in *England*, in their Books wherein they laboured to prove that there was no need of one, spoke very slightly of Confirmation; affirming it to be a Sacrament that was not enjoined but only where it might be had very easily; that the effects thereof might be abundantly supplied by the other Sacraments, nay by or-

dinary Assistances, that the Chrism in Baptism had not only the signification, but all the effects of Confirmation, so far at least as to make it not to be very necessary. In a word, that Confirmation was not simply necessary, neither *Necessitate Medii*, nor *Necessitate Precepti*; so that it was not likely, that the want of it in *England* was the cause of so many Peoples apostatizing from the Catholick Faith: So little do either

a Bishop, the Bishops being the Successors of the Apostles, by the imposition of whose hands the Holy Ghost was given; in the place of which imposition of hands the Church gives Confirmation, Christ having so ordained it, wherein the Holy Ghost is given likewise; Nevertheless, by a dispensation from the Holy See, and by no other way, when there is any very urgent Occasion, or when it happens to be necessary for the good of the Faithful, simple Priests may confirm with Chrism, that has been consecrated by a Bishop in the forementioned Form; the effect of this Sacrament is, that therein the Holy Ghost is given, to the strengthening

the Sacraments, or the Hierarchy, not excepting the Papacy it self, signifie, when they stand in the way of the Jesuits ambition.

I do not except the Papacy, because when it was generally believed that *Clement* the VIIIth. was resolved to condemn *Molina's* Book of *Scientia Media*, the Spanish Jesuits endeavoured to ward off that blow, by affirming in their publick Conclusions in their College at *Complutum*, that it was not a matter of Faith, to believe that *Clement* the VIIIth. was true Pope; for which *Luisius Turrianus* the Rector of the College, and *Vasquez*, who were present at the Act, were all summoned to appear before the Inquisition of *Toledo*, as *Gaspar Hortadus*, *Gregorio de la Camara*, and *Alvarez de*

Villegas, were to appear at *Rome* before the Pope, for having defended the same Conclusion publickly in the said Uoiversity much about the same time; so that had *Clement* the VIIth. condemned *Molina's* Book after the whole order of the Jesuits had espoused the merits thereof so publickly, which the *Dominicans* say he would certainly have done, had he but lived a few Months longer, *Ignatius Loyola* appearing to some Jesuits in *Spain*, and assuring them that *Molina's* Book would never be condemned by any Pope notwithstanding; we should have had Simony, or some other Nullity found in his Election by the Jesuits before this time: By this we see that Jesuits have wherewith to intimidate Popes, as well as Princes and Bishops.

and fortifying of the Soul, as it was given to the Apostles on the day of *Pentecost*, that Christians may with boldness confess the Name of Christ and his Catholick Faith, for which reason the Person confirmed is anointed on the forehead with the Sign of the Cross, that being the most open place of the Body, and the Seat of Shame and Confusion, which is very different from what is done to People when they are baptized, who are anointed on the Head; People are confirmed on the forehead, that they may not be ashamed to confess the Name of Jesus Christ and his Cross, which as the Apostle saith, is *to the Jews an Offence, and to the Heathens foolishness*; this Sacrament differs much from that of Baptism, for as by Baptism we are born into the Faith, so by this we are confirmed therein; for as in the Natural Life, to be born is different from growing, so in the Spiritual Life it is one thing to be born to Grace and Faith, which is done in Baptism, and another to encrease and grow stronger therein, which is done in Confirmation, and so in Baptism we are born to a Spiritual Life, and are afterwards prepared and confirmed for our Warfare, and do receive so much strength, that no dangers or terrors of Punishments, or Losses, or Torments, or Deaths are able to separate us from the Confession of the Name of Christ, and of the true Faith we profess.

Decree I.

FORASMUCH as hitherto there has been no use, nor so much as Knowledge of the Holy Sacrament of *Confirmation* among the Christians of this Bishoprick, the Heretical Prelates that governed it, having neglected to feed the People in a great many cases with wholesome Catholick Food; therefore the Synod doth declare, That all Persons who are come to the use of reason, ought to receive this Holy Sacrament, having the opportunity of receiving it at the hands of a Bishop, and that all Masters of Families, and others having the Charge of Children, are in Duty bound to command their Children and Slaves to receive the said Sacrament, and that all who out of contumacy or contempt shall refuse to receive it; or to order such as belong to them to go to it, are guilty of a Mortal Sin, and if they neglect it out of a conceit of it's not being a Sacrament, they are Hereticks and Aliens from the true Catholick Faith; wherefore the Synod doth command, that in the Visitation that is to be made speedily by the most Illustrious Metropolitan in the Churches of this Bishoprick, all Men and Women that are above seven years old do come to be Christen'd or Confirmed, those only excepted who were confirmed by the said Lord in his former Visitation, or at some other, or on some other occasion, by some other Bishop; this Sacrament as well as that of Baptism being ne-

ver to be repeated, in so much, that all that receive it a second time wittingly, are guilty of a great piece of Sacrilege, besides, that they receive no Sacrament thereby: But in case any are doubtful whether they have ever been confirmed or not, or should not remember that they were ever, they shall declare so much to the said Lord, or to the Bishop that is to confirm them, that they may order the matter according to the merit of their doubts: But if any, which God forbid, should sacrilegiously and obstinately despise the said Sacrament, it being proved upon them, they shall be declared Excommunicate until such time as they have done condign Penance, and shall be punished at the pleasure of the Prelate.

Decree II.

THe Synod, to its great sorrow, having been informed, that some ignorant Persons in Sacred Matters and the Doctrine of the Holy Sacraments of the Church, being instigated by the Devil to persist in their cursed Schism, did in several places resist the most Illustrious Metropolitan in his former Visitation of these Churches, so far as not only to refuse to receive the Holy Sacrament of *Confirmation* from him, but did also oppose him publickly in the Churches, and that many did absent themselves, some whereof excused themselves by pretending, that it was an unnecessary thing, and that they had never seen nor
heard

heard of it before, and others that they should be affronted by the Holy Ceremony of the Prelates touching their Cheek, scurrilously upbraiding those that had received it, with base provoking words, telling them that they had suffer'd themselves to be affronted and buffeted, with other such Sacrilegious Expressions, full of Infidelity and Heresy, arising from the Schism wherein they have been brought up: Whole Towns conspiring together so far in this Mutiny, that the despising or receiving this Holy Sacrament, became the Test of their obedience or disobedience to the said Metropolitan, doth therefore (notwithstanding it knows they have all in common, and every one in particular repented of this, and being sensible of the greatness of the error they committed therein, have beg'd pardon for it, and upon their having confess'd their Ignorance, have been graciously received by the said Lord Metropolitan, and having submitted themselves to the obedience of the Holy Roman Church; are ready to do all that shall be enjoined them, to prevent the like however, that none for the time coming may commit the like faults or Sacrileges) command, That if any (which God forbid) shall dare to do or say any such thing against this Sacrament or the Holy Ceremonies and Rites wherewith it is administred to the Faithful, that they be declared Excommunicate, and be separated from the Church and the Communion of the Faithful, until such time as they have undergone condign Penance at the pleasure

sure of the Prelate, and shall demonstrate their due subjection to the obedience of the Holy Church, and have taken the Oath of the Faith contained in this Synod, and declared that all that reject and despise the Rites and Ceremonies approved of, and received in the Church, in the solemn administration of this and the other Sacraments, are Hereticks and Apostates from our Holy Catholick Faith, as was determin'd in the Holy Council of *Trent*, and ought to be proceeded against and punished as such, according to the Sacred Canons.

Decree III.

THe Synod doth declare, That in the Sacrament of *Confirmation* or *Chrism*, there must be a Godfather and Godmother as well as in *Baptism*, to present such as are to be Confirmed according to the ancient Custom of Holy Mother Church, but there shall be but only one Godfather and Godmother, who must themselves have been Confirmed; it being very indecent, that any Person should present one to have that done to him, which they have not had done to themselves; and that the Man shall be above 14, and the Woman above 12 Years Old, or one of them at least shall be of that Age; and in this Case the Godfathers and Godmothers do contract the same Spiritual Affinities and the same Impediments that the others do in *Baptism*, the said Spiritual Affinity being equally contracted in both these Sacraments.

ACTION V.

Of the Holy Sacrament of the Eucharist, and
of the Holy Sacrifice of the Mass.

The Doctrine of the Holy Sacrament of the Eucharist.

THe third Sacrament in the Order of the *Spiritual Life*, is the *Holy Eucharist*, tho' in Veneration, Sanctity and Dignity, it is the first and most excellent, for containing in it *the true, real and substantial Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, the Son of God, true God, and true Man, our Saviour and Redeemer; which was instituted by him the day before he suffer'd for us, as the most sweet Remate, or Conclusion of all his Works, and a Memorial of his Passion, the fulfilling of all the ancient Figures, the greatest of all the Miracles that ever he wrought, and for the singular Consolation of the Faithful in his absence.* The Matter of this Sacrament is Bread of *Wheat*, and Wine of the *Grape* only; so that all that Consecrate in Bread made of *Rice*, or of any thing else but the Flower of *Wheat*, or of Wine that was not pressed out of the ripe *Grape* of the *Vine* do not make the Sacrament; there must also be *Water* mixed with the Wine before it is Consecrated, but in a much smaller quantity than the Wine, that so it may easily * turn it self into Wine before the Con-

* [Turn.] For Water to turn into Wine, is as great a Miracle as for the Priest to turn Wine into Blood.

secration:

secration: which mixture is therefore made, because from the Testimony of Holy Fathers, Holy Mother Church believes that our Lord Christ himself did so, whose having mixed Water with the Wine that he Consecrated, makes it a great Sin to omit to do it. It is also agreeable to the representation of the Mystery of what passed on the Cross, and of our Lord Christ, out of whose precious Side flowed *Water* and *Blood*; as also to signify the Effect of this Sacrament, which is the *Union* of the Faithful with Christ, the *Water* signifying the Faithful, and the *Wine* our Lord Christ, and the conversion of the *Water* into the *Wine*, the Union of our Souls with Christ by means of this Divine Sacrament, according to what our Lord said; *He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in him.* The *Form* of this Sacrament is the words of our Saviour, by which the Sacrament is made; for tho' the Priest pronounceth many and divers words in the *Mass*, and makes many Prayers and Petitions to God, yet when he comes to Consecrate, he useth only the words of Christ, none others belonging to the substance of Consecration; so the Priest speaking in the Person of Christ, makes this Divine Sacrament, because by virtue of those words; he turneth the substance of *Bread* into the substance of the Body of Christ, and the whole substance of the *Wine* into his *Blood*, there remaining nothing of *Bread* and *Wine* after that, but only the Accidents or Species of them; and that after such

a manner, that the whole of Christ's Body and Soul, and Divinity, are contained under every Particle of both, tho' never so small when separated; so that in every crumb of the *Host*, tho' never so small, there is Christ intire, and in every drop of the Species of Wine that is separated there is Christ entire, so that in each of the Species whole Christ, God and Man is received, as also the true Sacrament; for which reason Holy Mother Church does not use to Communicate the Faithful but † under one Species, because in that they receive Christ entire. To this Divine Sacrament the Worship, Veneration and || Adoration of *Latria* is due, or the

† Under one Species.] What makes the Sacrilege of denying the Cup to the People in the Sacrament to be something the greater, is, that most of the *Roman* Doctors do hold, that there is more Grace convey'd to People by communicating under both the Species of Bread and Wine, than under that of Bread only, *Vasquez* Cap. 2. *Quest.* 80. *Art.* 12. *Disp.* 215. Nay, Pope *Clement* the VIth, in his Bull to the King of *England* in the Year 1341, acknowledgeth as much, wherein he tells that King, that he granted him the privilege of communicating under both kinds, that he might receive the more Grace by receiving the Sacrament so.

|| Adoration.] The Primitive Christians must have been People of a strange confidence in tri-

umphing as they did over the stupidity of the Heathen Worship, for being directed to Objects that were subject to all the Accidents and Casualties, that any other Bodies are subject to, had they themselves at the same time Worshiped the *Host*, which is subject to more Accidents than the Stone, Wood, or Brass of the Heathen Images; for they that do Worship it cannot deny, but that the *Host* may be Stole, Burnt, eat by Mice, or other Vermine, and if kept too long, will of it self Mould and Corrupt. They must certainly have the privilege of believing what they have a mind to, that can believe, That if the Primitive Christians had had any such Doctrine as this of *Transubstantiation* among them, considering how many, especially in times of Per-

same

same that is due to God who is contained therein, and is really present there. The Effect that this Sacrament worketh on the Souls of those that receive it worthily, is the *Union* of the Man with Christ, and by it, through Grace, the Man is incorporated into Christ, and joyned to his Members: Moreover by this Sacrament, Grace is increased in all such as receive it worthily, so that whatever effects Carnal eating and drinking works upon a Man as to his Corporal Life, the same are wrought upon Man by this Divine Sacrament as to a Spiritual Life.

secution, apostatized from the Faith, that it was possible for them to have concealed it from *Celsus*, *Lucian*, *Porphyry*, and above all, from *Julian* the Apostate; or that those Heathens, if they had but had the least inkling thereof, would not have made the World to have rung with the noise of it; wherefore their having never

mentioned any such thing, considering the Wit and Spite of the Meo, is a demonstration, that there could be no such Doctrine among Christians in their days; neither can *Schellstrat's Doctrina Arcani*, considering the great numbers, quality, and temper of Renegado's, do any service in this case.

Decree I.

THere being nothing so necessary for the Faithful, as the acknowledgement of, and thankfulness for so profound a Blessing, and so excellent a Mercy as that which our Lord Christ did for us, in leaving himself under the Sacramental Species, to be the true Food of our Souls, and for the consolation, support, and remedy of the Spiritual Life of Believers; we ought therefore wholly to occupy our selves in the Veneration

tion of that Divine Mystery : In order whereunto, Holy Mother Church, besides the continual Thanks and Veneration which she always gives and shews, hath ordained a particular Day in the Year for the celebration of the Memory of so great a Blessing : which not being * observed in this Diocess, the Synod desiring that in all things this Church may conform her self to the Customs of the Holy Mother, the Universal Church of *Rome* doth command the Festivity of the most Holy Sacrament to be Celebrated in all the Churches of this Diocess, on the *Thursday* after *Trinity Sunday*, according to the Stile of these Parts, and the said Day to be kept by all sorts of People ; and that thereon, either before or after *Mass*, they make a *Procession* through the Town, or in some convenient place with all possible Solemnity, in the same manner as they do upon *Easter-day*.

* Observed in this.] This Feast is of later standing by at least 100 Years, than the Doctrine of *Transubstantiation* : It was Instituted in the Year 1240 by Pope *Urban*, as is commonly said upon a Vision a Nun had, of the Church's being Imperfect for want of it ; but the *Spaniards* will have a Miracle that was wrought in *Spain* at that time, which is both too long and too ridiculous to relate, to have given occasion to the Pope's instituting it. The Indulgences

granted to it by Pope *Urban*, *Martin*, and *Eugenius*, are 500 days Pardon to all that shall be present at its first *Vespers*, 500 to all that shall be present at the *Mass* of the day, 500 to all that shall be at its second *Vespers*, and 500 to every day of its *Octaves*, as also 500 to every hour of them ; and wheresoever it finds any place interdicted, it takes off the Interdict for eight days.

Decree II.

THE Synod doth declare, That every faithful Christian so soon as he attains to the Years of perfect Discretion, that is to say, Men at the Age of fourteen, more or less, according as their Confessors shall think fit, and Women having a Capacity to know what they do at the Age of twelve, are obliged to receive the most Holy Sacrament of the *Eucharist*, once a Year in *Lent*, or at *Easter*, from the hands of their own Vicar or Curate of their Church, and that whosoever does not receive it, being capable, betwixt the beginning of *Lent*, and the second *Sunday* after *Easter*, shall be declared Excommunicate on the third *Sunday*, and be held as such untill they have confessed themselves, and Communicated. Nevertheless the Synod gives Licence to such Vicars as know their Parishes to be of that Nature, that it is not possible for the People to comply with this Obligation in so short a time, to wait till *Whitsuntide*, and then to declare them; provided that before they declare those that live on the Heaths, they shall first take care to admonish them, either by themselves, or by others of known fidelity, that so they may do their Duty herein, letting them know if they fail, that they must be declared Excommunicate. The Curates must also be sure to observe who have complied with this Obligation, putting their Names in a Roll as is ordered in Confession.

on. But notwithstanding the Sacred Canons do oblige the Faithful only to confess and communicate once a Year at the time aforesaid, nevertheless the Vicars shall advise their Parishioners to do it oftner, namely at *Christmass* and *Whitsuntide*, and the *Assumption of our Lady*, giving warning thereof still the *Sunday* before.

Decree III.

THE Synod doth declare and teach, That no Christian, how contrite soever for his Sins, may lawfully come to receive the Divine Sacrament of the *Altar*, being guilty of any Mortal Sin, without having first confessed all his Sins entirely, to some approved Priest that has Authority to receive his Confession, that being the Tryal and Examination that the Apostle speaks of, and saith a Man ought to make of himself, and being so approved and confessed, let him eat of the Divine Bread, and drink of the Divine Cup; *For he that eateth and drinketh unworthily, and with a Conscience of Sin, eateth and drinketh Judgment and Condemnation to himself;* for which reason this Divine Sacrament must not be given to publick Sinners, without they have left their Sins, as publick Witches, and common Women, and such as keep Concubines publickly, and such as are in open malice, before they are reconciled, and all other open Sinners whatsoever. In which Matter the Vicars must be extremely careful, being sensible, that as it is a grievous

VOUS

vous Sin in such to receive the Divine Sacrament, before they have forsaken their Sins; so it is likewise a grievous offence in them to give the Sacrament to such publick Sinners, and who are known by all to live in such Sins, and not to have forsaken them, notwithstanding they should have been confessed by others, and should bring a Note of their being absolved. This matter ought to be laid home to the Consciences of the Vicars by reason of the great dissoluteness that there is in this Bishoprick in giving the Communion to publick Sinners, and especially to those that keep Concubines, and are Married, but will not live with their Wives, and to others who live in open Malice, without any Body to hinder them, of all which the Vicars must give a strict Account to God; but at the point of death they may give the Divine Sacrament even to such as have been publick Sinners, if they are not finally impenitent.

Decree IV:

THe Synod teacheth, That this Divine Sacrament ought to be received Fasting, as Holy Mother Church commands, and that upon the day on which people are to communicate, they are neither to eat nor drink any thing from Midnight, untill after they have received the
Com-

Communion, not to do so being * a most grievous Sacrilege, such only excepted as are under any great infirmity, or much spent with Sickness, who may take Electuaries, and other light things to strengthen them, of which the Confessor must be judge.

* A most grievous Sacrilege.] Tho' the custom of receiving the Sacrament Fasting is very laudable, yet considering that it was not so received by our Blessed Saviour himself, nor his Apostles when he first instituted it, nor by the Faithful for some Ages, they must needs carry the matter too far, that call the receiving it otherwise than Fasting, a grievous Sacrilege.

Decree V.

CHRISTIANs are not only bound to receive the most Holy Sacrament of the *Altar* once a Year, at *Easter*, but as often as they are in probable danger of Death, and especially in any great Sickness, for which reason this Divine Sacrament is called the *Viaticum*, that is to say, the Support in the way from a Mortal to an Eternal Life, wherefore the Synod doth command all Sick People, whose Distempers are any thing dangerous, to receive it with much Devotion; and as they that look after the Sick ought to give the Vicars timely Notice, so the Vicars themselves must be diligent to enquire what Persons are sick in their Parishes, that so before they come to be too weak, at a time when it will do them no prejudice, they may be brought in a Palanquin, or in something else that covers

Q

covers them, to the Church, there to receive the Holy Sacrament; for which use there shall be a *Palanquin*, or Net, made commodious with Carpets, in every Church, in which the Sick shall be carried with due care, which shall be bought within a month after the publication hereof out of the Fabrick money of the Church, all which the Synod doth recommend earnestly to the Vicars, this being truly the chief Duty of their Office; and if it shall any time happen that a Parishioner shall die without having received the Communion, thro' the Vicars default, the said Vicar shall be suspended for six months, from his Office and Benefice, and if it happen thorow the Vicars not having been advised thereof, then those that attended the Sick Person, shall be severely punished by the Prelate.

Decree VI.

WHereas Women are many times in danger of Death in Child-bed, a great many dying therein, the Synod doth therefore declare, That all Women with Child ought about the time when they reckon they are to be delivered, to confess themselves, and receive the Holy Sacrament, but especially before the Birth of their first Child, in which the danger is greatest, recommending it to them to be careful to do it in time, that they may not be prevented by their Labour from going to Church. Such also as design to undertake any long and dangerous Voyage,

age, ought to do the same, to whom the Synod recommends it much, and requires it of them.

Decree VII.

FOrasmuch as there are several Priests and *Cazanares* of this Diocess that do never celebrate, some by reason of their having been ordained when they were but Boys, and so do wait till they come to be of a due Age, and others through other Impediments, therefore the Synod doth command all such to receive the Holy Sacrament upon all the solemn Festivities, and at least once a month, wishing they would do it every *Sunday* with a due preparation and reverence; and as often as any Priest doth communicate, he shall be in a *Surplice* and *Stole*, with a *Cross* on his Breast to distinguish him from other People, by reason of the Reverence and Respect that is due to the Sacerdotal Office which he bears.

Decree VIII.

SEeing as is aforesaid, it is not lawful for any Person to come to the most Holy Sacrament of the Altar, having the least scruple of any Mortal Sin about him, without having been Sacramentally confess'd, the Synod doth declare, That even to Priests it is not lawful, and that none finding in themselves the least scruple of Mortal Sin, and having an opportunity of a Confessor,

shall say *Mass*, tho' under an Obligation to do it, without having first confessed themselves: But besides, that such when under any scruple are obliged to confess, for the greater purity of their Souls, tho' under no scruple the Synod commands all Priests to confess at least once a Week.

Decree IX.

THe Synod doth furthermore command all Deacons and Sub-Deacons, that Minister solemnly in the solemn *Masses* on *Sundays* and *Saints-days*, to receive the most Holy Sacrament at those times, and on the Festivity of our *Lord Christ*, our *Lady*, and the *Holy Apostles*, all the *Chamazes*, or Clergy that are in the Church; of which the Vicars ought to take special care, and the Prelate in his Visitations is to make diligent Inquiry, how these things are observed.

The Doctrine of the Holy Sacrifice of the Mass.

THe great Love of God to Mankind, does not only appear in the Institution of the Holy Sacrament of the *Eucharist*, and in the putting of his Divine Body and Blood under the Sacramental *Species*, to be the heavenly Food of our Souls, by which the Spiritual Life is maintained and preserved, but in his having likewise so instituted it, that the *Catholick Church Militant*

tant might have a perpetual and visible Sacrifice for the purging away of our sins, and for turning the Wrath of our Heavenly Father, who is many times offended with our wickedness into Mercy, and the rigour of his just punishment into Clemency: So in the *Mass* there is offered unto God a true and proper Sacrifice, for the pardon both of the Living and of the Dead, by the offering of the which Sacrifice the Lord is so far appeased as to give Grace, and the Gift of Repentance to Sinners, and by means thereof does forgive Men their Sins and Offences, tho' never so enormous; the *Host* that is offered by the Ministry of the Priest on the Altar of the Church, being one and the same that was offered for us on the Cross, with no other difference besides that of the reason of their being offered: And so it is not only offered for the Sins, Punishments, Satisfactions, and other Necessities of the Faithful that are Living, but also for the Dead, departed in Christ, and that are in the Torments of *Purgatory*, being not as yet fully purged by reason of their not having made a compleat satisfaction for the punishments due to their sins, it being but just and reasonable, that all should be benefited by a Sacrifice, which was instituted for the Remedy and Health of all Mankind; which Oblation is of that purity, that no indignity or wickedness in the *Offerers* is able to defile it: so that as to the substance, value, and acceptation, it is the same when offered by a wicked and unclean sinner, as when by a pure and holy Priest, because it

does not derive its Dignity from the *Offerer*, but from the Majesty and excellency of what is offered, neither does the Eternal Father accept thereof for the Merits and Vertue of the Priest that offers it, but for the value of the Sacrifice it self, and the infinite Merits of *Christ*, who is offered therein; so that our Saviour being about to offer himself to God the Father on the Altar of the Cross, could not possibly have given us a greater expression of his immense Love for us, than by leaving us this visible Sacrifice in his Church, in which the Blood which was presently to be once offered upon the Altar of the Cross, was to be renewed every day upon the Altar of the Church, and the Memory thereof to our great profit, was to be adored every where in the Church until the end of the World; which Divine Sacrifice is offered to God only, notwithstanding it is sometimes celebrated in Memory and Honour of the *Martyrs*, and other *Saints* in Bliss; it not being offered to them but to God only, who has been pleased to Crown them with Immortal Honour, rendring him thereby our bounden thanks for the notable Victory of the *Martyrs*, and the publick Mercies and Blessings he has vouchsafed to other *Saints*, and for the Victories which by these means they obtained over the World, the Flesh, and the Devil; beseeching the said *Saints* to be pleased to intercede for us in Heaven, whose Memories we celebrate on Earth: and tho' the Divine *Eucharist* does still continue to be a Sacrament, yet it is never a Sacrifice, but as it is offered in the *Mass*.

Decree

Decree I.

FORASMUCH as it is of great moment, that all things belonging to the Sacrifice of the *Mafs*, should be preserv'd pure and undefiled, and whereas this Church has been for *1200 years from under the Obedience of the Holy *Roman* Church, the Mistress of all the other Churches, and from whence all good Government and true Doctrines do come, all the Bishops that came hither from *Babylon* having been Schismaticks and *Nestorian* Hereticks, who have added to, and taken from the *Mafs* at their pleasure without any order; from whence it has come to pass, that several things are foisted into the *Syrian Mafs* which is said in this Diocess, without any consideration, and such things too as may give occasion to many Impious and Heretical Errors: For which, if due Order were observed, all the *Missals* of this Bishoprick ought to be burned, as also for their having been of *Nestorian* use, and compiled by *Nestorian* Hereticks; but being there are no other at present, they are tolerated, until such time as our Lord the Pope shall take some Order therein, and there

* 1200 Years.] It would puzzle them to prove that they had ever been at any time under her obedience; however this shows what a Cheat that submission of the Patriarch of *Babylon*, in his own name, and in the name of all the Churches that were subject to him,

to the Pope at the Council of *Trent*, was; which Father *Paul* tells us made a mighty noise in the World, the Court of *Rome* boasting thereupon, that the Pope had got more new Subjects by that submission, than he had lost by the Reformation.

Q 4

shall

shall be *Missals* sent by him printed in the *Chaldee* Tongue, which is what this Synod humbly and earnestly desires may be done: And in the mean time it doth command, that the *Missals* now in use be purged and reformed as to all the following Matters, and that till such time as they are so purged, which the most *Illustrious Metropolitan*, with the assistance of some Persons well versed in the *Chaldee* Tongue will see done the next Visitation, no Priest shall presume to make use of them any more.

Whereas from the above declared Doctrine of this Sacrament it is evident, that the Priest does not Consecrate with his own words, but with those of our *Lord Christ*, the Author and Institutor of the said Divine Sacrament; it is not therefore lawful to add any Clause, how good soever in it self to the Form of Consecration, or to what our *Lord Christ* said therein; in which we do not comprehend the word *Enim*, which the *Church of Rome* adds to the Consecration of the Body and Blood; for besides that, there is the † *Tradition* of the Holy *Apostles*, for our *Lord Christ's* having used it in the Consecration

† *Tradition*] This is what she confidently pretends to have for all her Novelties. Cardinal *Bona* in the 24 Chap. of his first Book of *Liturgies*, passeth the following true judgment upon the common practice of the Church of Rome in all such Matters; *Orta deinde est q̄ ferè seculis post 6̄ Synodum controversia de*

& Azymo fermentato, & diu agitata inter Græcos & Latinos, partium potius quam veritatis inveniendæ studio, ut in similibus fieri solet, atque hinc factum est ut pertinaciter contenderint suam quisque consuetudinem, à Christo & ab Apostolis ad nostra usque tempora derivari: sed si omnis hac de re Scholasticorum subtilitatibus & argumentis que apud

of the *Body*; and that *St. Matthew* also relates it in the Consecration of the *Cup*, it is no Clause or distinct Sentence, but a conjunction to a Sentence of the words of *Christ* which immediately follow. As also the word *Æterni* in the Consecration of the *Cup*; and the words *Mysterium Fidei*, which tho' not mentioned by the *Evangelists*, yet as it is proved by *Apostolical Tradition*, were used by our *Lord Christ* in the Consecration of the *Cup*, and for that reason the *Holy Church* continues to use them in the same; but as for the words added to the Consecration of the *Cup* in the *Syrian Missal*, *Et hoc erit vobis pignus in secula seculorum*, they being no where in any of the four *Evangelists*, nor in any Book of the *New Testament*; and it not appearing to the *Church* by *Apostolical Tradition*, that *Christ* used them in that Consecration, the *Synod* doth prohibit them to be used therein any more; but the words in themselves being good and Holy, and agreeable

ipfos legi possunt, veritatem sincerè & sine affectu ad alterutram partem ex veterum Patrum monumentis & ex praxi Ecclesie investigare voluerimus, inuenimus proculdubio, quam parvi momenti sint in re, quo à factò pendet, Doctorum speculationes; tum perspicuè cognoscemus multum interesse inter tempora quæ præcesserunt, & quæ postea secuta sunt, eosque turpiter errare, qui ex præsentis rerum statu omnem æstimant antiquitatem; which is what the *Church of Rome* has done above these 600 Years, and will do for all that *Cardinal Bona* or any body else can tell her of the unreasonableities of it. But

the *Cardinal* goes on, *Quis non videt Scholasticos ad hanc rem pertractandam præoccupatis mentibus accessisse, cum enim ab infantia sola azyma offerri viderint, eaque sola in scholis & in exedris prædicari audierint, ea sola semper in usu fuisse crediderunt, & hoc posito varias subinde convenientias, variæque argumenta excogitarunt, ut quod semel conceperant, firmiter stabilirent.* Never was there a truer description given of any thing, than this the *Cardinal* gives of the *Genius* of the *People* that defend the *Novelties* of the *Church of Rome*.

to what *Holy Church* singeth of this Divine Sacrament, that it is the *pledge of the Glory that we expect*, that we may keep to the *Old Missal* so far as the sincerity of the Faith, and the purity of this Divine Sacrifice will permit, the Priest shall say them after the elevation of the *Cup*, where making a profound Reverence, he shall begin the following Prayers with them, only changing the word *Vobis*, which was used as spoke by Christ, for *Nobis*, as spoke by himself, saying, *Hoc erit nobis pignus*; and for the words *in secula seculorum* which follow, they being commonly said in the Church of such Matters only as are to last for ever, or are wished to be Eternal, seeing the use of this Divine Sacrament as well as of the rest, is to continue but to the end of the World, (they having been instituted only as a remedy for our Spiritual necessities in this life, for in the other we are to see our Lord no more under Sacramental *Species*, but clearly as he is, neither shall we in Heaven eat this Divine Bread of Angels Sacramentally, but shall eat as the Angels do in the Vision of the Divine Word.) The words *in secula seculorum* shall be therefore left out, and instead thereof shall be put *usque ad consummationem seculi*, saying, *hoc erit nobis pignus usque ad consummationem seculi*, the Sacrament being a pledge only for so long as we do not see the Glory that we hope for, but is and ever will be such a pledge in this life, Christ having promised to his Church, *that he will be with her to the end of the World*;

so that the Divine Sacraments, which were instituted for our benefit, can never fail till then; after these words the Priest shall go on with what immediately follows in the *Mass*, *Gloria tibi, Domine, gloria tibi*, and so on.

Furthermore in the Consecration of the Cup there is added to the words of Christ, *novi testamenti qui pro vobis*, &c. *novi & eterni testamenti mysterium fidei, qui pro vobis & pro multis*, &c. Therefore the Synod doth command, That the words of Consecration of the *Body* and *Blood* be reformed, and put in all their *Missals*, according to the Canon of the *Roman Missal* used in the Universal Church without the least addition or diminution, and with the same Adorations, Inclinations, and Ceremonies as are in the *Roman Missal*.

Furthermore, where the Priest saith *Dominus Deus noster quando spirabit in nobis odor suavissimus*, it is said in the same Prayer, *& cum anime nostrae veritatis tuae scientia fuerint illustrate, tunc occurremus dilecto filio tuo*, &c. speaking of the day of Judgment, it shall be said, *Cum corpora nostra veritatis tuae splendore fuerint illustrata, tunc occurremus dilecto filio tuo*, the Souls of the Just being illuminated and glorified in Heaven before the day of Judgment, which is the time when the Bodies receive their Glory; this Passage seeming to allude to the *Nestorian* Heresie, which teacheth that the Souls of the Just do not see God, nor are Glorified, nor are in Bliss, before the day of Judgment,

Further-

Furthermore, where the Deacon saith, *Orando pro sanctis patribus nostris Patriarchâ nostro pastore universalis totius Ecclesiæ Catholicæ*, meaning the Schismatick of Babylon, & *Episcopo hujus Metropolis*; it shall be said *Pro sanctis Patribus nostris, beatissimo Papâ nostro totius Ecclesiæ Catholicæ pastore*, naming him by his Name, & *Episcopo hujus Metropolis*, naming him also, & *Ministris ipsorum*; and a little lower where the Deacon praying, saith, *præcipuè nos oportet orare pro incolumitate Patrum nostrorum sanctorum, domini Patriarchæ totius Ecclesiæ Catholicæ pastoris*, naming the Patriarch of Babylon by Name, instead thereof he shall say, *Præcipuè oportet nos orare pro incolumitate patrum nostrorum Domini Papæ*, naming him also, & *Episcopi hujus Metropolis*, naming him also.

Furthermore, when the Deacon a little before saith, *Commemoramus autem beatissimam Mariam, virginem Matrem Christi & salvatoris*, it shall be said *Sanctam Matrem Dei vivi, & salvatoris, & Redemptoris nostri, &c.* because the perverse Nestorians do impiouly deny the Blessed *Virgin* to be the *Mother of God*, as has been observed.

Furthermore, when the Deacon a little lower saith, *Commemoramus quoque Patres nostros sanctos & veritatis Doctores Dominum & Sanctum Nestorium, &c.* all which is Heretical, it being an impious thing sacrilegiously to pray to God to preserve the Doctrine of *Nestorius*, and of other Hereticks his followers in the Church, all the forementioned having been such except *St. Ephraim*; wherefore instead of them he shall say,

Commemoramus quoque Patres nostros sanctos veritatis Doctores S. Cyrillum, &c. And tho' in some Missals the Names of Nestorius, Theodorus, and Diodorus are already left out, yet they do still remain in some, and the Names of Abraham and Narcissus, two of the Ringleaders of that cursed Sect are in all of them. Wherefore there must be care taken to have them also left out.

Furthermore, in the beginning of the Prayer wherein the Deacon saith, *Oportet nos orare & exaltare unum Deum Patrem Dominum omnium adoratione dignissimum, qui per Christum fecit nobis bonam spem,* it shall be said, *Qui per Jesum Christum filium suum Dominum nostrum fecit nobis bonam spem.*

Furthermore, where the Priest pouring the Wine into the Cup saith, *Misceatur pretiosus Sanguis in Calice Domini nostri Jesu Christi,* it shall be said, *Misceatur Vinum in Calice Domini nostri,* that no occasion may be given to the Error of calling the Wine before it is consecrated, *The Precious Blood of Christ,* alluding to the condemned Custom of the Greeks, who as they offer the Bread and Wine before they are consecrated, so they adore them too, saying they do it for what they are to be; and presently after where the Priest saith, *Expectans expectavi Dominum, Corpus Christi & sanguinem ejus pretiosum super sanctum altare offeramus,* it shall be said for the same reason, *Panem Sanctum & Calicem pretiosum offeramus;* and immediately after where the Deacon saith, *Edent pauperes & saturabuntur, Corpus Christi &*
San-

Sanguinem ejus pretiosum super sanctum altare offeramus : He shall say for the same reason, *Edent pauperes & saturabuntur, Panem sanctum, & Calicem pretiosum, &c.*

Furthermore, where the Priest with a low Voice in the Prayer, which begins, *Offeratur & gloriæ immoletur*, saith, *& Christus qui oblatus est pro salute nostrâ*, he shall say, *Jesus Christus Dominus noster Dei filius qui oblatus est, &c.* And where the Priest raising his Voice saith, *Gloria Patri, &c. Fiat Commemoratio Virginis Mariæ Matris Christi*, he shall say, *Fiat commemoratio Virginis Mariæ Matris ipsius Dei & Domini nostri Jesu Christi*; And a little lower, where the Deacon saith, *In sæcula usque in sæcula, Amen, Amen, Apostoli ipsius filii & amici unigenti*; he shall say, *Apostoli ipsius filii Dei & amici*. And where the Priest begins, *Pusilli cum majoribus*, and saith, *Resurrectione tuâ supergloriosâ resuscitabis eos ad gloriam tuam*, he shall say, *Per Resurrectionem tuam supergloriosam suscitabis eos*.

Furthermore, where the Deacon saith, *Esfundite coram illo corda vestra, jejunio, oratione, & pœnitentia, placaverunt Christum, Patrem quoque & Spiritum ejus sanctum*, where in saying, *Spiritum sanctum ejus*, they seem to allude to the Error of the Greeks, that the Holy Spirit proceedeth only from the Father, and not from the Father and the Son, as from one principal, as the Catholick Faith confesseth, and because the Nestorians by reason of the great Communication they have had with the Greeks, have imbibed some of their Errors,

rors, that there may be therefore no countenance given to such an Error, it shall be reformed thus, *Placaverunt Patrem Filium, & Spiritum Sanctum.* ❧

Furthermore, In the Prayer where the Priest saith, *Dominus Deus fortis, tua est Ecclesia sancta Catholica, quae admirabili Christi tui passioneempta est*; it shall be said, *Quae admirabili Christi filii tui, &c.*

Furthermore, near the end of the Gospel taken out of that Chapter of St. John, which, as has been observed, is corrupted in the Syrian Translation, where it is read *quoniam venit hora in qua omnes qui in monumentis sunt audient vocem ipsius*, it shall be read *audient vocem filii Dei*, as it is in the Gospel.

Furthermore, in the Creed that is sung in the Mass there are wanting several substantial words, where speaking of our Lord Christ, and saying that *he was born of the Father before all Worlds*, there is wanting *God of God, light of light, very God of very God*, all which shall be added to it: as also the word *consubstantial to the Father*, leaving out the words that are in its place, in the Syrian, *filius essentiae Patris*, and the whole shall be reformed and translated into the same words, as it is sung in the Catholick Church in the Roman Missal.

Furthermore, presently after the Creed, where the Deacon praying for, and making a Commemoration of the Holy Apostles, Martyrs and Confessors, desires of God that he would raise them up that they may be Crowned with Glory at the Resurrection

surrection of the Dead, saying, *Oremus, in quam,*
ut resurrectione quæ est ex mortuis à Deo coronâ do-
nentur, which besides that it is not the Custom of
 the Church to pray for the Holy *Apostles, Mar-*
tyrs, and *Confessors,* nor to desire any good thing
 for them, whom we believe to be in possession
 of Bliss, but much rather to * Pray to them, to
 intercede for us, and to obtain for us of God,
 whose familiar Friends they are, all that we stand
 in need of, and is of importance, both as to all
 our Spiritual and just Temporal Concerns;
 it seems to allude to the *Nestorian* Opinion,
 That the Souls of the *Saints* are not to see God,
 until after their Bodies are raised at the day of
 Judgment, and that till then they are in a *Terre-*
strial Paradise, which is Impious and Heretical;
 wherefore the Synod doth command, That since
 there are no such Prayers used in the Church, nor
 any such Petitions made to God in behalf of the
 Saints, notwithstanding they are said in the *Reve-*
lation to make them for themselves, that those
 words be blotted out, and what follows be
 joined with what went before, saying, & *Con-*
fessores hujus loci & omnium Regionum, oremus,
inquam, ut det nobis ut efficiamur socii eorum, &c.
 leaving out the fore-mentioned words; and at the
 end of the Prayer where it is said, *per gratiam*

* Pray to them.] The *Ma-* in the Petition *Thy Kingdom come;*
labar Custom in this is much the and in the Office for the *Burial*
 ancients, as appears from all the of the Dead, where we beseech God
 ancient *Liturgies;* in all which of his gracious goodness, shortly to
 Petitions Christians prayed for the accomplish the number of his Elect,
 Dead no otherwise than as we and to hasten his Kingdom.

pray for them in the *Lord's Prayer,*

Christi, it shall be said *Per gratiam Dei, & Domini nostri Jesu Christi*.

Furthermore where the Priest begins *Confitemur & laudamus, Domine Deus noster*, where he saith below *Dignos nos fecisti dispensatione sacramentorum sanctorum corporis & sanguinis Christi tui*, it shall be said *Christi filii tui*; as also before where the Priest speaketh to those on the right side of the Altar, and they answer with the Deacon *Christus exaudiat orationes tuas, hoc sacrificium quod tu offers pro te, pro nobis, & pro toto orbe à minimo usque ad maximum*, the last words *& pro toto orbe à minimo usque ad maximum*, must be left out, for the Mass being a publick Prayer of the Church, *Infidels, Schismaticks* and *Hereticks* are not to be prayed for therein, but only *Catholicks*, and such as are united to the Church; wherefore instead thereof it shall be said, *quod tu offers pro te, pro nobis, & pro universa Ecclesia Catholica, & omnibus orthodoxis, atque Apostolica & Catholica fidei cultoribus*.

Furthermore, where the Priest begins *Etiam Domine Deus Exercituum*, where he saith, *& pro Sacerdotibus, Regibus, & Principibus*, it shall be said, *& pro Regibus & Principibus Catholicis*; the Christians of this Church being subject to *Infidel Princes*; and a little lower, where the Priest begins *Tu Domine cui propter, &c.* where he saith, *recordatione corporis & sanguinis*, it shall be said, *Christi filii tui*; and a little lower in the same Prayer, near the end, it shall be said, *sanguine Christi filii tui redempta*.

R

Further-

Furthermore, where the Deacon and Clergy praying, do say, *Et pro omnibus Patriarchis, Episcopis, & Presbyteris, &c.* it shall be said, & *pro beatissimo Papâ nostro*, naming him, & *pro omnibus Patriarchis & Episcopis.*

Furthermore, in the Hymn said by the Clergy and the Deacon *alternatim* after the elevation of the most Holy Sacrament, in the Verse where the Priest saith, *Quando ad sanctum altare ingreditur, manus suas purè protendit in cælum, & invitat spiritum qui de superis descendit & consecrat corpus & sanguinem Christi*, in which words the Priest seems to call upon the Holy Ghost, to come down from Heaven to consecrate the Body of Christ, as if it were not the Priest that consecrated it; whereas in truth it is the Priest that does it, tho' not in his own words, but the words of Christ; wherefore that no colour may be given to such an error, it shall be said, *manus suas purè protendit in cælum & consecrat corpus & sanguinem Christi*, leaving out the words of & *invitat spiritum qui de superis descendit, &c.* and the following words *à seculo usque in seculum.*

Furthermore, in the Prayer said by the Deacon, which begins *Omnes timore pariter & amore accedamus*, where it is said, *unigenitus Dei mortale corpus & spiritualem, rationalem, immortalemque animam ex filiis hominum suscepit*, that there may be no countenance given to an error held by some, and followed by several Nestorians, that the Soul as well as the Body, is *ex traduce*, or derived from the Parents; whereas in truth it is created by

by God out of nothing, and infused into the Body when it is perfectly formed; it shall therefore be said *unigenitus Dei mortale corpus ex filiis hominum, & spiritualem, rationalem, immortalemque animam suscepit.* As also where the Deacon after the Communion of the Priest, inviting the People to communicate, saith, *fratres mei suscipite corpus ipsius filii,* he shall say *ipsius filii Dei.*

Furthermore, in the first word of the Benediction of the People, where he saith, *Ille qui benedicit nos in cælis, per filium Humanitatis,* he shall say *Per filium suum;* and in the first Blessing which the Priest gives to the People, at the end of the Mass, where he saith, *Cathedra gloriosa Catholicorum orientalium,* meaning Schismatical Babylon, he shall say *benedicatur Cathedra gloriosa Romana,* and in the following verse of the same Blessing, where speaking of the Bishop of the Diocess, he saith, *Dominus totius gregis episcopus plenus sobrietate custodiatur à malo, &c.* he shall name our Lord the Pope, saying, *Dominus totius gregis catholici Papa N. plenus sobrietate custodiatur à malo, una cum bono Doctore, & Episcopo nostro N.* naming him by his Name: And a little after in the same Blessing, where he saith, *Illustris in congregatione Sanctorum religiosus Hormisda, sanctitas sanctitatum; &c.* the name of Hormisda, who as has been observed, was a Nestorian Heretick, shall be left out, and instead thereof he shall say, *Illustris in congregatione Sanctorum S. Apostolus Thomas, &c.* all that follows

agreeing very well with that glorious Apostle, who first taught the Faith in these parts, and not to that false Heretick.

Furthermore, in the first Verse of the Blessing of the Solemn Days, where it is said of the Divine Word, *Qui factus est homo, & operuit speciem suam in filio hominis*, for fear of the Nestorian Doctrine it shall be said, *Qui factus est homo, & operuit Divinitatem suam humilitate nostrâ*; and a little lower where it is said, *Benedic Ecclesiam tuam quæ patitur, & in ovili pessimi Demonis ecce comprehenditur*, it shall be said, *Quæ patitur infestationes a pessimo Damone, libera illam, &c.* for the Catholick Church tho' it be infested and persecuted by the Devil, is not held nor overcome by him, our Saviour having promised, that *all the Powers of Hell shall never prevail against her*. And afterwards where it is said, *Benedic dextrâ tuâ, Christe, congregationem hanc*, it shall be said, *Benedic dextrâ tuâ, Jesu Christe, &c.* and in the same Blessing, where it is said, *Salva Reges nostros & Duces nostros*, it shall be said, *Salva Reges nostros & Duces nostros Catholicos*, all the Kings and Princes of this Church being *Infidels*, and so ought not to be prayed for in the publick Prayers of the Mass; and a little after, where it is said, *Sicut decet coram ipso Jesu Salvatore*, it shall be said, *Coram ipso Jesu Deo Salvatore*, because of the Nestorian error; and in the last Verse but one of that Blessing, where it is said, *Qui comedit corpus meum & bibit ex sanguine meo sanctificante liberabitur ab inferno per me*, the words

words of Christ, *Habet vitam aeternam*, shall be used instead of *Liberabitur ab inferno*; and in the end of the third Blessing, where it is said, *Gloria illi ex omni ore Jesu Domino*, it shall be said, *Jesu Domino Deo*, because the *Nestorians* do impiously affirm, That the name of *Jesus* is the name of a humane Person, and does not agree to God.

All the above-mentioned particular the Synod doth command to be Corrected, as is here ordered, with such caution as is necessary in these Matters, wherein the cursed *Nestorian* Hereticks have sown so many Errors.

Decree II.

WHereas in the *Missals* of this Diocess there are some *Masses* that were made by *Nestorius*, others by *Theodorus*, and others by *Diodorus*, their Master, which are appointed to be said on some certain days, and which, carrying those Names in their Titles, are full of Errors and Heresies; the Synod doth command all such *Masses*, entire as they are, to be taken out, and burnt, and in virtue of Obedience, and upon pain of Excommunication *Lata Sententia*, doth prohibit all Priests from henceforward to presume to use them, ordering them to be forthwith cut out of their Books, and at the next Visitation to be delivered by them to the most *Illustrious Metropolitan*, or to such as he shall appoint to correct their Books, that so these *Masses* may be burnt.

Decree III.

WHEREAS in the *Masses* of this Bishoprick, there is an impious sacrilegious Ceremony, which is the Priests, after having dipt that part of the *Host*, after his having divided it, which he holds in his right hand, and has made the sign of the Cross upon the other part that is upon the *Patin*, opening this latter part that was upon the *Patin* with the Nail of his right Thumb, to the end, according to their Opinion, that the Blood may penetrate the Body, that so the Blood and Body may be joyned together, which is ignorantly done in allusion to the Heresie of *Nestorius*, or of his Followers, who do impiously affirm, That *under the Element of Bread is only the Body of Christ without Blood, and under the Element of Wine the Blood without the Body*: Wherefore the Synod doth command in virtue of Holy Obedience, and upon pain of Excommunication to be *Ipso facto* incurred, that no Priest presume to use any such Ceremony, and that they throw it out of their *Masses*, for that besides it alludes to the forementioned Heresie, it contains a great ignorance in supposing that the *Species* can penetrate the Body and Blood of Christ.

Decree

Decree IV.

FORASMUCH as the *Syrian Mass* is too long for Priests that have a mind to celebrate daily, the Synod doth grant License for the translating of the *Roman Mass* into *Syrian*, desiring the Reverend Father *Francisco Roz*, of the Society of *Jesus* to undertake the Work, which *Mass* together with all the *Roman Ceremonies* the Priest may say on particular Occasions, but the solemn and sung *Masses* of the day shall be always the *Syrian*, as they shall be emended by the most Reverend Metropolitan: and such Priests as are able to say *Masses* both in *Latin* and *Syrian* in the Churches of other Diocesses, may say it in *Latin*, but not in this Bishoprick, in which to avoid confusion, it shall be said only in *Syrian*. Wherefore the Synod desires the Bishops of those parts to give License, that the Priests of this Diocess, having *Letters dimissory* from their Prelate, that do not know how to say *Mass* in *Latin*, may be permitted to say the *Syrian Mass* in their Churches, or at least the *Roman* translated with all its Ceremonies into *Syrian*; the Schism which this Church has been in, being now thorow the goodness of God removed, entreating the most *Illustrious Metropolitan*, the President of this Synod, that he would be pleased to present this Petition in behalf of the Priests of this Diocess to the first Provincial Council that shall be cele-

brated in the Province, that soif the *Fathers* shall think fit, it may pass into a Decree.

Decree V.

WHereas the Power of handling the Holy Vessels is given particularly to the order of the *Subdeacon*, this Synod doth command that from henceforward if the Minister that assists at the *Mafs* be not a *Subdeacon*, that the Priest shall not put the *Patin* into his hand, when he is ordered by the *Syrian Mafs* to do it, such a one having no Authority to touch it; but he may lay his hand only on the stone or wood of the Altar, so as not to touch the *Patin*, which is according to the *Rubrick* of the *Missal*, which supposes the Person that assists at the *Mafs* to be a *Deacon*, ordering expressly that the *Priest* shall put the *Patin* into the hand of the *Deacon*.

Decree VI.

WHereas the *Stole* that is thrown over the Shoulders is the particular Badge of the Order of *Deacon*, it is not lawful therefore for any Person that has not taken the said Order, to use the *Stole* in the Church with any publick Ceremony; and whereas hitherto all of the Clergy that have assisted at *Mafs*, tho' but in *inferior Orders*, or without them, have wore the said *Stole* over their shoulders, no less than the *Deacons*, contrary to the *Ceremoniale*, which supposeth him that

that assists at the *Mass* to be a *Deacon*; the Synod doth therefore ordain and command, that from henceforward the *Chamazes*, who do assist at the *Mass*, and are not *Deacons*, be not permitted to wear the *Stole*; it would also be decent for the *Deacons* when they wear the *Stole*, to be in a *Surplice*, and to have a *Towel*, and not to have it over their ordinary wearing Cloths, as has been hitherto the Custom.

Decree VII.

THe Synod doth command, That in all Churches there be *Stamps* of *Hosts* (or Instruments wherewith to print the *Wafers* that are to be Consecrated) which shall be bought forthwith out of the *Fabrick-money*, or the *Alms* of the Church; and that the *Vicars* take care to be always provided of the flour of *Wheat*, for the making of them, which they must be sure not to mix with any thing else, as is done commonly in other *Bread*, for fear there should be no *Consecration* therein; wherefore they must either make them themselves, or employ such as are of known *Skill* and *Fidelity* to do it, and the same care shall be taken of the *Wine* that it be no other than that of *Portugal*, and that it be not mixed with the *Juice* of *Raisins*, or with any other *Wines* of the *Countray* for the same danger.

Decree.

Decree VIII.

THe Synod doth earnestly recommend it to the Priests of this Diocess to take heed in what Wine they celebrate, having been informed, That as some Churches, by reason of their Poverty, are without *Portugal* Wine, so where it is that the Priest keeps it in Glass Bottles, where being in a small quantity, and kept a long time, it must necessarily decay and turn to Vinegar, with which they celebrate notwithstanding, not considering the danger there is of there being no Consecration; for remedy whereof the Synod in the strictest manner that it can, doth command, That in every Church there shall be in the Vicars keeping a sweet pipe, or small Runlet of Wood, or a Frask, in which the Wine for the *Masses* shall be kept, and that the Vicars be extreemly careful, that the Wine do not decay or turn to Vinegar; which if it should happen so as to have lost the essence of Wine in the Opinion of those that have good Palates, they shall not then celebrate therewith, it being a great Sacrilege to do it, seeing there can be no Consecration.

Decree IX.

WHereas for want of *Portugal* Wine, it many times falls out that there are no *Masses* celebrated in this Diocess, to the great prejudice

judice of the Faithful Christians, who for that reason are several months without hearing *Mass*, and without an opportunity of receiving the most Holy Sacrament, and the Sick of receiving the Holy *Viaticum*; wherefore the Synod, for remedy hereof, doth entreat his *Majesty* the King of *Portugal*, out of his great Piety, and as he is *Protector* of the Christians of these parts, once a Year to send us as an Alms, a Pipe and a half, or two Pipes of *Muscatel* Wine of *Portugal*, to be distributed among the Christian Churches of this Bishoprick, and of the whole *Indies*; and till such time as an Answer shall be returned to this Petition, the most *Illustrious Lord Archbishop* of *Goa*, *Dom fray Aleixo de Menezes*; Metropolitan of this Church, Primate of *India*, and President of this Synod, is pleased to give the said quantity of Wine to be distributed among the Churches of this Bishoprick, the distribution whereof shall be made by the Prelate according to the Informations he shall receive of the Necessities of every Parish, and whereas all the successses of this Life are uncertain, if this should happen to fail at any time, the Prelate shall then at his Visitation take so much out of the stock of every Church as shall suffice to purchase what Wine is necessary, and the Wine shall be committed to the Vicar, who shall make use of it only in the *Masses* that are said in the Church, and order shall be taken that the *Mass* of the day; which belongs to the whole Parish, and is the chief obligation of the Church, shall be celebrated without fail.

Decree

Decree X:

THis Synod being very doubtful whether the Stones of the Altar, on which the *Masses* are said in the Churches of this Diocess, be consecrated with Holy Oil, or truly Blessed, by reason of the small care and knowledge which the former Prelates coming from *Babylon* had of such Matters; doth command, That all such as are not well known to have been lawfully Consecrated, shall be brought to the most Reverend Metropolitan that they may be Consecrated by him, whom the Synod doth intreat to provide such Churches with Stones as want them: Commanding likewise, all Cups that are not of Gold, Silver, Copper or Tin, to be broke, and * no Cups to be used but what are made of one of these Metals, and that *Masse* be never said in any of these after they are broken; and seeing there are many Churches that for want of Cups have no *Masses*, the Lord Metropolitan is desired to give order, that all Churches be furnished with Cups.

* No Cups.] In the Primitive Church they thought it no such Crime to make use of wooden Chalices in the celebration of the Sacrament. So *Honorius* in the 89 Chap. of his 3. Book *De gemma anime*, saith, *Apostoli & eorum successores in ligneis Calicibus Missas celebrarunt*: And *Boniface* Bishop

of *Mentz*, being asked in the Council of *Triburis*, whether it were Lawful to celebrate in Wooden Chalices, answered, *Quondam Sacerdotes aurei ligneis Calicibus utebantur, nunc è contra lignei Sacerdotes aureis utuntur Calicibus.*

Decree XI.

W Hereas there are many poor Churches in this Bishoprick, and especially in the *Heaths*, that have no consecrated Vestments for the saying of *Mass*, and for that reason have but few said in them, to the great prejudice of the faithful Parishioners; therefore the Synod doth command, That out of the Alms of the Parish the most *Reverend Metropolitan* may provide all Churches with Holy Vestments, so that none may be without them, and for that reason be without having *Masses* every *Sunday*; and in those Parishes where the Alms shall not be found to be sufficient to do it, the said Lord *Metropolitan* is desired to take such order therein, that they may be some way or other provided, and have so great a want supplied.

Decree XII.

W Hereas the Christians of this Diocess have nor hitherto heard *Mass* as upon obligation, having never imagined that the not hearing thereof upon some particular days was a mortal sin; for which reason, some have without any scruple neglected going to hear it, and others have not stayed to hear it out; therefore the Synod doth declare, That it is the Precept of the Universal Church, and that upon penalty of a mortal Sin, that all Christians, Men and Women, having no
lawful

lawful impediment, do hear an entire *Mass* upon every *Sunday* and Holy-day that is commanded to be kept, if they have the opportunity of a Priest to say it to them. As also, that all Masters of Families are obliged by the said Precept, to make their Children, and such of their Servants and Slaves as are Christians, and all other Persons living in their Families, to go every *Sunday* and Holy-day to hear *Mass*, which every one shall endeavour to hear at his own Parish-Church, or at the place where he then happens to be; and as for those who with just reason are afraid to leave their Houses alone without any body in them, and especially such as live in *Heaths*, and are a great way from any Church, they shall so order the matter, that all in their Families shall take their turns of going to *Mass* and staying at home on *Sundays*; and the Vicars of the Churches must be careful to mark all such as are negligent herein, and reprove, admonish, and punish them, so as they shall judge necessary: and where there is any number of *Clergy*, they shall sing the *Mass* on *Sundays* and Holy-days: and when there is not a competent number, there the *Mass* shall be said at a convenient hour, the whole Parish being present, and he shall at the same time Preach, publish their Admonitions, the Banes of Matrimony, and whatsoever else is necessary in the Church.

Decree XIII.

THe Synod being informed that most of all the Christians that live out of Towns and Villages in the *Heaths*, being a great way from Church, do go to Church but once a Year, on the three days before *Lent*, which they call *Monorbo*, and then rather to fill their Bellies with what is given by Christians at that time, than to hear *Mafs*; and that there are others who content themselves with going to hear *Mafs* twice or thrice in the Year, and so have no opportunity of being instructed in matters of Faith and Religion as they ought to be, nor of complying with their Obligations, doth command all Christians living within two Leagues of the Church to go to *Mafs* at least once a Month, and on the principal *Festivities* of our *Lord* and *Lady*, commanding the Vicars also to constrain them to do it; and all such as are but one League, to hear *Mafs* once a Fortnight, and such as are less than a League, to hear it every *Sunday* and Holy-day; commanding all that shall transgress herein, being obstinate, after the third Admonition, to be thrown out of the Church when they come thither; neither shall the Priest go to their Houses, or give them the *Casture*, or Blessing, until they shall come to hear *Mafs*, more or less, in the Form aforesaid; and besides, they shall be punished by the Prelate as he shall think good.

Decree XIV.

WHereas upon several Festivals of the Church there are Musicians called to the celebration thereof, according to the custom of the Country, who are all *Heathens*, small care being taken in what part of the Church they are placed, or to hinder them from playing during the time of the Holy Sacrifice, at which no Excommunicate Person or Infidel ought to be present, therefore the Synod doth command, that great care be taken not to suffer them to remain in the Church after the Creed is said, or the Sermon, if there be one, is ended, that so they may not behold the Holy Sacrament; the Vicar shall also be careful to drive all Heathens who may come upon such occasion, from the Doors and Windows of the Church.

Decree XV.

WHereas there is nothing that is so great a help to the Souls of the Faithful that are in the Fire of * *Purgatory* as the Holy Sacrifice of the *Mass*, of which there is no memory remaining in

* *Purgatory*.] I shall give in the matter of *Indulgences* to the Reader one instance out of a Souls in *Purgatory*. hundred of the Popes liberality

“ Indulgências Concedidas pello
 “ Papa Adriano VI. de boa Me-
 “ moria ás contas, ou graos que
 “ beazeo á Instancia do Illustris-
 “ simo Cardeal Laquinaues Tri-
 “ germano Barbarino no Anno de
 “ 1523. E. Confirmadas pelo
 “ Santissimo Padre Gregorio De-
 “ cimo tercio aos 26 de Mayo
 “ de 1576. E bien assi confirma-
 “ das pelo Santissimo Padre Pape
 “ Paulo quinto no anno de 1607.
 “ E. tambem agora confirmadas
 “ por nosso santissimo Papa Ur-
 “ bano Octavo no quarto anno de
 “ sue Pontificado.

“ Primeiramente, quem tiver
 “ huma destas coortas, rezando hum
 “ Pater Noster, et huma Ave Maria
 “ cada dia tira tres Almas das
 “ penas do Purgatorio & de for-
 “ em Domingo, ou em Dia se fe-
 “ sta rezando dobrado tira de is.

“ Item, Cada sexta feira re-
 “ zando cinco vezes O Pater No-
 “ stier, & Ave Maria à honra das
 “ cinco chagas, de Christo, gao-
 “ ha setenta mil annos de per-
 “ dam, et remissam de todos se-
 “ us peccados.

“ Item, em cada Sabbado re-
 “ zando sete Pater Nostres, et sete
 “ Ave Marias, aos sete gozos de
 “ nossa Senhora, ganha indulgen-
 “ cia sem numero.

“ Item, Quem nano poder cor-
 “ rer as estaçoens de Roma na
 “ Quaresma rezando cinco Pater
 “ nostres, et cinco Ave Marias
 “ diante da imagem de hum Cru-
 “ cifixo ganha as ditas estaçoens
 “ dentro et fora, dos muros de
 “ Roma & Jerusalem.

“ Item, Trazendo consigo huma
 “ destas contas contellado, et
 “ comungado ganha indulgencia

“ plenaria, et remissam de todos
 “ seus peccados.

“ Item, O Sacerdote, que con-
 “ fessa et comunga ganha induls-
 “ gencia plenaria, et remissam de
 “ todos seus peccados, et alem
 “ disto ganha tam bem todas as
 “ indulgencias, que estam den-
 “ tro, et fora de Roma, & Hieru-
 “ salem.

“ Item, avendo comungado,
 “ quantas vezes rezer O Pater No-
 “ stier, & à Ave Maria, tantas almas
 “ tira do Purgatorio.

“ Item, Concede sua Santidade,
 “ que estas contas, qua soa Sancti-
 “ dade benzeo, possam tocar a
 “ outras, as quaes tocadas ficam
 “ com as mesmas graças, salvo
 “ que estas tocadas nam possam to-
 “ car as outras Dada em Roma a
 “ 15 de Janeiro de 1607.

“ Nos Joano Ambrosio Referen-
 “ dario Apostolico Visto estar
 “ conforme com o Original, pô-
 “ de correr este Summario de In-
 “ dulgencia Lisboa 11. de Junho
 “ de 1642. Er. Joano de Vascocel.
 “ Franc. Card. de Torn. Sebastiano
 “ Caesar de Menefes.

“ Com. Licença. Em. Lisboa
 “ Na Officina de Domingos Carney-
 “ ro Anno 1660.

*Indulgences granted by Pope A-
 drian VI. of Blessed Memory, to
 some Beads or Grains which he
 blessed at the instance of the most
 Illustrious Cardinal Laquinaues Tri-
 germano Barbarino, in the Year
 1523. and which were confirmed
 by the most Holy Father Gregory X.
 on the 26 of May 1576. and were*

also confirmed by the most Holy Father Pope Paul V. in the Year 1607. and were now again confirmed by our Holy Father Pope Urban VIII. in the 4th Year of his Pontificate.

First. Whosoever shall have one of these Beads, and shall recite a Pater Noster and an Ave Mary every day, shall take three Souls out of the Torments of Purgatory; and if he shall double them upon a Sunday or Holy-day, he shall take out six.

2. If he shall say five Pater Nosters and five Ave Marias to the honour of the five Wounds of Christ upon a Friday, he shall gain seventy thousand Tears Pardon and Remission of all his Sins

3. If he shall every Saturday say seven Pater Nosters, and seven Ave Marias to the seven Joys of our Lady, he shall gain Indulgences without number.

4. He that cannot go the Stations at Rome in Lent, if he shall say five Pater Nosters and five Ave Marias before a Crucifix, he shall gain the said Stations within and without the Walls of Rome and Jerusalem.

5. He that shall bring one of these Beads along with him, and shall Confess and Communicate, shall gain a plenary Indulgence and remission of all his Sins.

6. The Priest that shall Confess him, and give him the Sacrament, shall likewise gain a plenary Indulgence, and the remission of all his Sins; and moreover, all the Indulgences which are within and without Rome and Jerusalem.

7. Having Communicated, as often as he shall say a Pater Noster and Ave Mary, so many Souls he shall take out of Purgatory.

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

Dated at Rome the 15th. of January, An. 1607.

We John Ambrosio, Referendary Apostolick, having seen this summary of Indulgence to be conformable to the Original, it may be Published.

Er. Joan. de Vasconcel. Franc. Card. de Torn. Cæsar de Meneſes.

With Licence. In Lisbon in the Shop of Domingo Carneyro, 1660.

this Diocess; that Holy Sacrifice having been instituted for the health and remedy of the Living and of the Dead: Wherefore the Synod doth exhort all the Faithful of this Bishoprick to accustom them-

themselves to procure * *Masses* to be said for the Souls of their deceased Friends, and to leave something by Will that they may have *Masses* said for their own Souls, which will be much more profitable for them than the Feasts that they used to make for their Kindred and others invited to their Funerals; which Custom shall be left off, and instead thereof, they shall give a

* *Masses.*] Private *Masses* are not only a flat contradiction to the Primitive Practice, but to the very Office wherein they are celebrated, all that Office being made in the name of a Congregation, not only as present, but as communicating. A demonstration that the Offices of the Roman Church are older than her Errors; it is plain likewise from the very Canon of the *Missæ*, that when that Office was composed, *Transubstantiation* was not so much as dreamt of in the Roman Church; but as to the thing in hand, Cardinal Bona in the 3 Chap. of his 1 Book of *Liturgies*, saith, *Ab initio Sacrificium principaliter institutum fuit, ut publicè ac solemniter fieret, Clero & populo astante ac communicante, ipsæ tenor Missæ & veteris Ecclesiæ praxis exiuncunt; omnes enim Orationes atque ipsa Canonis verba in plurali numero tanquam plurium nomine, proferuntur: hinc sacerdos populum invitat ad Orationem dicens Oremus, & post Communionem ait quod ore sumpsimus, &c. Suntque serè omnes ejusdem tenoris Orationes que peractâ Communionem recitantur:* And in the 18th Chap. of the same

Book he saith, *Solenne hoc fuit in utrâque Ecclesia Græca & Latinâ, ut unum & idem Sacrificium a pluribus interdum Sacerdotibus celebraretur, Episcopo enim sive Presbytero celebrante, reliqui quotquot aderant Episcopi seu Presbyteri simul celebrabant ejusdemque Sacrificii participes erant, &c.* And a little after he adds, *Cur autem desierit ille mos causa mihi videtur fuisse primo quidem quod fundatis ordinibus mendicantibus & longè latèque propagatis, multiplicata sunt onera Missarum, atque adeo necesse fuit singulos Sacerdotes, ut iis satisfacerent singulis diebus privatim celebrare, deinde quia eharitas multorum refraxit, cessavit etiam frequens accessus ad hoc Sacramentum adeo ut hodie nec ipsi quidem ministri in plerisque Ecclesiis Communicent, licet Sacrificio cooperantur.* To which the Cardinal might have added the Introduction of the Doctrine of Purgatory, and the consequent Doctrine of *Masses* being the most effectual means of delivering the Souls out of the Torments thereof. So John the IV. of Portugal, ordered ten thousand *Masses* to be said for his Soul, as soon as he was dead.

Dole to the Poor, which is also very profitable to the Souls of the departed. And that the Decree relating to such *Masses* may have its due effect, the Synod doth command, That all that shall be found to have died worth 2000 *Fanoins*, and have left nothing for a certain number of *Masses* to be said for their Souls, shall have so much taken out of their Estates before they shall be divided among the Heirs, as shall procure the saying of five *Masses* for their Souls, which shall be deposited by the Executors in the hands of the Church-wardens, by them to be distributed among five Priests, that they may be the sooner said; and where there are more than five Priests, the Alms shall be given to the five Eldest, there not being sufficient to divide among them all; and where there is only the Vicar of the Church, the whole shall be given to him: which Custom of procuring *Masses* to be said for the Souls of the Faithful departed this Life, as it is used in the Universal Church, so it is what this Synod is extremely desirous to introduce into this Bishoprick, wherein it has been totally disused, recommending this Matter earnestly to the Preachers and Confessors, to persuade all Christians to it in their Sermons and Confessions, and to the Vicars to do the same in their Admonitions.

ACTION VI.

Of the Holy Sacrament of Penance and
Extream Unction.

THE Fourth Sacrament is that of *Penance*, in which the Acts of the Penitent are, as it were, the Matter, and are distinguished into these three parts, *Contrition of Heart*, *Confession of the Mouth*, and *Satisfaction for Sins*, according to the direction of the Confessor. It belongs to the *Contrition of the heart*, that the Penitent be sorry at his Soul for the Sins that he has committed, and detesting them, is firmly resolved not to commit them any more: which *Contrition*, tho' it sometimes happen to be perfect through Charity, so as to reconcile one to God even before he has actually received the Sacrament of *Confession*, yet it can never be perfect, nor a means of reconciliation with God, if not attended with a readiness and purpose of mind to confess those very sins which it is conversant about; such sins being no less subject than others, to the Keys and the engagements to *Confession*. It belongs to the *Confession of the mouth*, that the Penitent Confess himself entirely to his own Priest, as to all the sins that he remembers, using all due diligence according to the length of the time, since he last Confessed himself; and this *Confession* is not to be only of sins in general, nor only of the

Species of them, but of every sin in particular, and as far as the Penitent is able to remember of their number; declaring withal, all the aggravating Circumstances, and all such as change the *Species*; in a word, all *mortal* sins, how secret soever, tho' only in thoughts and wicked desires; as also all faults committed against the two last Commandments; *Thou shalt not covet thy Neighbours Wife; Thou shalt not covet any thing that is anothers*; such sins being at some times more dangerous for the Soul, than others that are open; all which we are commanded to do by the Divine Law; our Saviour when he ascended into Heaven, leaving the Priests for his Vicars upon Earth, and constituting them Judges, before whom all *mortal* sins committed by Christians, were to be brought, that by the power of the Keys, which he committed to them to forgive or retain sins, they may pronounce Sentence, which cannot be just and Righteous, neither can the punishments they impose be equal or proportionated to the Nature of the Faults, without their having a full knowledge of the same, as of the matter that they pass Sentence upon; which knowledge cannot be had but by the Penitents confessing all and every *Mortal* Sin, whereon Judgment is to pass, not only in general, but in *specie* and number, making mention of every such Sin in particular, with all its necessary circumstances, that so a just sentence of absolution or retention may be pronounced upon them. And as to *Venial* Sins which we frequently

quently fall into, and for which we are not excluded from the Grace of God, tho' the confessing of, and being absolved from them, is very profitable to the Soul, yet we are not under any such precise obligation of confessing them, there being other ways by which they may be pardoned, so that it is no sin not to discover them. The third part of *Penitence*, is, *Satisfaction for Sins according to the judgment of the Confessor*; which *satisfaction* is chiefly performed by Prayer, Fasting and Alms, the Penitent being obliged to comply with the Penance imposed upon him by the Priest, who being as a Judge in the place of God, ought to impose what he thinks to be necessary, not only with respect to the amendment of Sin for the future, but chiefly with respect to the *Satisfaction* and *Penance* of past Sins. The Form of this Sacrament is, *I absolve thee*, to which necessary words the Church has thought fit to add the words following, *from all thy Sins, in the Name of the Father, of the Son, and of the Holy Ghost*. There are also some Prayers which the Priest saith immediately after over the Penitent, which, tho' they are not essential to the form, yet are very profitable and healthful for the Penitent. Now by pronouncing the form, not only all the Sins that are confessed, but all those likewise which after a due diligence and Examination of the Conscience do not occur to the Memory, so as to be discovered, all such being included in the said Confession, are all pardoned; tho' with an obligation of

confessing them, if they should ever after come to be remembred, sins being as it were chains to the Soul, from which it is delivered by the absolution of the Priest, which is applicable to such, as by virtue of contrition joyned with a desire of confessing, have obtained pardon of God for their Sins, which they were under an obligation to have confessed: as also to those Sins which were never confessed, because not remembred after a due diligence, and to those likewise which having been once lawfully confessed and truly pardoned, are by the Penitent of his own accord, and for the greater Penance confessed and submitted to the Keys several times. The Minister of this Sacrament is a Priest, who hath Authority to absolve, and is either the Ordinary, as the Prelates, or such as are commissioned and approved of by them. The effect of this Sacrament is, *The absolution and pardon of Sins*, and for that reason it is by the Doctors properly called the *Table after Shipwrack*, because the Grace which was given to us in Baptism, being lost by the commission of *Mortal Sin*, by which we make Shipwrack thereof, and of all the other Vertues and Gifts, which together therewith were poured down upon us, there remains no other remedy or means whereby we can be saved, but only by the plank of *Penance*, or the Sacrament of *Confession*; for that without this either actually received, or firmly purposed according to the command of Holy Mother Church with contrition, wherein such a purpose is always

ways included, we cannot be saved nor enter into the Kingdom of Heaven ; for which reason this Sacrament ought to be much revered and frequented, as the only remedy that sinners have for all their evils.

Decree I.

WHEREAS an entire Sacramental *Confession* is of Divine right, and necessary to all those who after Baptism fall into any *Mortal Sin*, and Holy Mother Church doth command all faithful Christians who are come to the use of Reason, upon pain of *Mortal Sin*, to confess at least once a Year in the time of *Lent*, or at *Easter*, when all that are capable are bound likewise to receive the most holy Sacrament of the Altar, declaring all that neglect to do it, to be excommunicate ; and notwithstanding, this Precept has not hitherto been in use in this Bishoprick, in which no Christian has ever confessed upon Obligation, and a great many not at all, which was occasioned through their ignorance of this healthful precept, and of the necessity of this Divine Sacrament, this Church having been governed by Schismatical *Chaldeans*, and *Nestorian* Hereticks, the particular Enemies of this Sacrament, being the cause of their being totally unacquainted with the Virtue, Efficacy, and Necessity thereof. Some not using it all, others being perswaded by the Devil into a vain and superstitious Opinion, That if they should confess

fess themselves, they should die immediately, all which having been made known to the most *Illustrious Metropolitan* in his first Visitation of these Churches, he at that time perswaded a great many that had never done it before to confess themselves, having undeceived them as to the unreasonable and pernicious mistakes which they lay under, therefore the Synod the more to further this, doth declare that it is the Duty of every faithful Christian, upon penalty of *Mortal Sin*, to observe the precept of the Church concerning *Confession*, at the time by her determined and founded on the Divine precept of *Confession*, for all such as are fallen from Grace, by the Commission of any *Mortal Sin*, and doth command all faithful Christians Men and Women, that are arrived at the Years of Discretion, to confess themselves to their own Vicar, or to such Priests as are licensed by the Prelate to hear Confessions, at the time of *Lent*, or against *Easter*, and that whosoever shall not have complied with this Precept, or is not confessed sometime betwixt the beginning of *Lent*, and the second *Sunday* after *Easter*, shall be in the Church declared Excommunicate by the Vicar without waiting for any order from the Prelate to do it, until he has effectually confessed himself, and has undergone the punishment due to his Rebellion; and if the Vicar shall for some just reason think fit to wait any longer, for some that have been negligent, and who being busie have desired to be dispensed with till *Whitsuntide*,

sun tide, it shall be in their power to bear with them, according to what is determined in the 2d. Decree of the 5th. Action, of the Sacrament of the *Eucharist*, having first admonished those that live in the *Heaths*, or are at Sea, or engaged in Business in such places where there are no Churches to confess in, that when they return home, they are bound to do it within a month.

And that the whole of this may be executed, with the more ease, and be performed as is reasonable, the Vicars of the Churches shall be obliged a month or more before *Lent*, if it be necessary to go to all the Houses of their Parishes belonging to Christians, however remote in the *Heaths*, either in Person, or by some other Clergyman, whom in Conscience they can trust with such a business, and taking the Names of all the Christians even to the very Slaves in every Family that are nine Years old and upward, and of those too that are abroad, observing whether they do return home after the time of the Obligation, and having made a Roll of Parchment of all that are of Age to confess themselves, they shall afterwards make a mark at their Names as they come to Confession, that so they may know certainly who have, and who have not complied, that the Disobedient may be Excommunicated, which we declare to be the precise Obligation of their Office, the Pastor being bound to know his Sheep, that he may give them Food, and so far as he is able, supply all their necessities,

sities, Temporal as well as Spiritual, and to have their number, that he may know when any are lost ; and for the perfecting of such a Roll the Vicars may take the advantage of the *Monoibo*, at which time all Christians do flock to the Churches, at which time likewise they may hear of many that live in the *Heaths*, And as to those that have confessed themselves to some other approved Confessors, they shall bring a Note signed by them of their having been confessed, which they shall deliver to their Vicar, who shall thereupon mark them in his Roll ; but tho' it is lawful for them to confess themselves to Confessors that are Strangers, yet they cannot receive the most Holy Sacrament, nor the Communion upon Obligation in *Lent* any where, but in their own Parish Churches, and the Prelates in their Visitations shall call for those Rolls, in order to inform themselves how this Decree is observed.

Decree II.

WHereas the Precept of *Confession* obligeth all that have the use of Reason, and conscience of *mortal* Sin, which happens sooner to some than others, the Synod therefore taking the most safe and probable way, according to the knowledge it hath of the People of *Malabar*, doth ordain, That at eight Years old and upward, all People shall Confess themselves, and that without prohibiting such as are younger and capable

capable to do it sooner; on the contrary, the Vicars, if they shall understand that there are any under eight, of so much Judgment and Discretion, as to be capable of committing a mortal Sin, they shall immediately constrain them to come to *Confession*, as being oblig'd to it, which must be left to the discretion of the Parish Priests.

Decree III.

THE Synod doth admonish all Masters of Families, and all that have the charge of others, to be careful to make all the Persons in their Families to confess themselves at the time of Obligation, and particularly their Servants and Slaves, both Men and Women, who if they do never come to *Confession*, their Masters and none else must be certainly in the Fault, in having neglected to put them in mind of it, and to order them to do it, it being their Duty, and that upon penalty of *Mortal Sin*, to call upon them to do it, of which they must give a strict Account to God, the Apostle St. Paul affirming, That *he who does not take care of his Servants, has denied the Faith, and is worse than an Infidel*; which words are chiefly to be understood of the Spiritual Necessities of those of his Family, and of Matters appertaining to their Salvation; about which matters the Vicars ought to be very careful, and must observe whether the Slaves, whose Names as well as others, they must have down in their Rolls, do come to *Confession*, declaring such

such of them as have not complied with their obligation at the time appointed, Excommunicate, having first admonished their Masters to command them to come, and acquainted them with the Declaration that will be made if they do not: and the Vicars that shall be found negligent herein, shall be punished at the discretion of the Prelate.

Decree IV.

ALL faithful Christians are not only obliged to Confess themselves once a Year, under penalty of *mortal Sin*, but also as often as they are in any probable danger of Death, or are very Sick, they are under the same obligation; wherefore the Sick Persons or those that attend them, so soon as ever they shall apprehend any danger, where-ever they live, tho' in the *Heaths*, shall send to call a Confessor, and shall advise the Vicar of the Church thereof, who shall either go himself, or send another to hear their Confessions. The Vicars are also to understand, that it is their indispensable duty to enquire after the Sick, and either to go to Confess themselves, or to send another to do it, whensoever they shall be sent for, that so none may die without the Holy Sacrament of *Confession*, they being guilty of the Condemnation of such of their Sheep as go to Hell for not having confessed their Sins before they died, if it was through their fault or negligence it was not done. And
the

the Vicar, through whose fault or negligence any of the Parish shall die without *Confession*, shall be suspended from his Office and Benefice for a whole Year without any dispensation, and another shall be appointed to supply his Cure, and the Persons that attend the Sick, that shall neglect to send for the Parish-Priest, shall be severely punished at the discretion of the Prelate; and such as die in *Hamlets* or in *Heaths* without *Confession*, if they did not send to call a Confessor, if their death was not so sudden as to prevent them, shall not be buried in Holy Ground, neither shall the Clergy go to their Houses, or say the Office of the Dead for them, nor so much as the *Chata*.

Decree V.

Not only such as are dangerously Sick, but all that are any ways in danger of Death, are obliged to Confess themselves; wherefore since all Women in Child-birth are in danger thereof, they shall before they are in Labour, Confess themselves, but especially before the birth of their first Child, at which time the danger is known to be the greatest; and shall likewise, if capable, receive the most Holy Sacrament; and if any such, not being surprized by their Labour, shall die without *Confession*, or being in visible danger, did not desire it, their negligence being proved, and especially if they lived in Towns, they shall be proceeded against
in

in the same manner, as those are who through their own fault die without *Confession* as is above decreed.

Decree VI.

THe Synod being informed that the greatest part of those that die of the Small-Pox, tho' they lived in Towns and desired *Confession*, do die without it, that Distemper being so very dangerous and infectious, that the Priests are afraid of coming near those that have it; doth command all Vicars to be careful, that none such do die without *Confession*, and either to go themselves, in Person, or to send one to Confess them; a due regard being still to be had to their own health, either by confessing them at some distance, or so that the Wind shall blow the steams from them, and by having taken preservatives against the Distemper; that so none may die without *Confession*, which is what the Synod doth very earnestly recommend to them in the Lord.

Decree VII.

THe Synod doth earnestly recommend to all the faithful Christians Inhabitants of this Bishoprick, not to satisfie themselves with having confessed their Sins once a Year at *Easter*, when they are bound to it upon the penalty of *mortal Sin*; but that they do frequently make use of this Sacrament, in proportion to the Sins they fall into

into daily, and not to fail to Confess themselves on the Festivities of the *Nativity* of the *Holy Ghost*, and the *Assumption of our Lady*, and at the *Wake* of their Parish, and the Vicars must not fail to admonish their People thereof on the *Sunday* before those Festivities.

Decree VIII.

THe Synod doth declare, That notwithstanding the power of pardoning Sins is annexed to the Sacerdotal Order, nevertheless that all Priests cannot hear *Confessions*, but only such as are Licenced by the Prelate; for the Act of Absolution being an Act of Jurisdiction, and Judicature, cannot be without Subjects, which the Prelate only can give when he appoints Confessors with such limitations as he thinks necessary; so that a Priest having no Licence, or transgressing the bounds that were set to him by his Prelate, if he shall presume to hear Confessions and Absolve, his Confessions and Absolutions are void and of no force; neither are the Sins of the Penitents pardoned, who are therefore bound to Confess themselves again to a Confessor that has power to Absolve, as if they had not Confessed before; but when any one is in probable danger of Death, and cannot have a Priest that is Licenced, any Priest, tho' he is not Licenced, may Confess and Absolve him in that case.

Decree IX.

WHereas it belongs to the good Government of the Church and the Faithful, that Crimes of a heinous nature should be judged not by every Priest, but by Prelates or Bishops, because for that reason Christians will be the more fearful to commit them; besides that, it has always been the Custom of the Church, to reserve to the Prelates, and even to the Pope as the Universal Head of the Church, some Crimes from which they and none else can Absolve, or not do it without their leave: therefore the Synod doth declare, That notwithstanding this Doctrine has not hitherto been understood or practised in this Bishoprick, by reason of the great Ignorance of the Church and sacred Canons that has reigned therein: Nevertheless, that the ordinary Confessors have no power to Absolve in cases reserved to the Prelate, and least of all in those that are reserved to the Pope, namely, those contained in the *Bulla Cæna Domini*; which all Confessors ought to be acquainted with; neither can they Absolve in the Crime of Heresy, or in any cases wherein the Faith is concerned; all which do belong to the Court of the *Holy Office of Inquisition*, or to such as are Commissioned by them, or to the Bishop who by himself may Absolve in the Form of the Holy Council of *Trent*; and according to the Ordinations of the Holy Fathers: Neither

ther can ordinary Confessors dispense with or change the Vows of Penitents, because that belongs to the Prelate, or such as are deputed by him, or that have obtained Apostolical Privileges to that effect. Only at the point of Death, not only approved Confessors, but also all simple Priests, there being no other to be had, are obliged to hear *Confessions*, and may also Absolve in all Cases and from all Censures to whomsoever reserved. Tho' as to the Censures with this Obligation, that if the Sick Person shall recover, they shall return to the Persons again to whom they were before reserved, from whom they shall receive such healthful Penance as shall be thought meet.

Decree X.

THAT Confessors may the better know in what Cases they may, and in what Cases they may not absolve their Penitents, having no Authority to do it, the Synod doth command the *Bulla Cœnæ Domini*, and all the Cases reserved in this Bishoprick to be pasted on a Board, and set up in all *Sacristies*, and where there are no *Sacristies*, in the chief Chapel in every Church in the *Malabar* Tongue, for the direction of the Confessors, and doth furthermore in its regulation of the reserved Cases in this Diocess, declare, That willful Murther, publicly committed with violence on the Person of an Ecclesiastick, the voluntary firing of Houses, or of any Goods belonging to

Christians, formal Simony both in the givers and receivers, marrying without the Vicar and two Witnesses, Schism and Disobedience against the Prelate, in all that are guilty thereof, or that favour such as are, the having of any of the Books condemned by this Synod in their Houses, or the reading of any of them, the performing of the publick Ceremonies called *Taliconum Coliconu*, the having of *Pagods* or Idols in their Houses, and the giving them any Veneration, have all the censure of Excommunication annexed to them, of which tho' some are * reserved by Law, yet that they might be the better known, it was thought fit to have them expressed here.

* Reserved.] This is what destroys all Discipline in the Church of Rome, and what the Bishops thereof complain of so much. *Didacus Abulensis* in the 73d. page of his Book of Councils, gives the following account of it, *Est in urbe Romanâ perniciosus abusus qui dissimulatione quâdam jam diu toleratur, nam sceleratissimi homines Episcoporum & aliorum Judicium ordinariorum, justissimam punitionem effugientes tanquam ad tutissimum asylum Romanam accedunt curiam, nihil aliud cogitantes quam quod eo ipso sint à gravissimis maxime cum Justitiæ jacturâ immunes: Hinc sanè passim videmus Clericos Criminum atrocissimorum auctores, ab ordinariis Judicibus fugientes in Romanam Curiam, propriis beneficiis, quæ obtinebant, æquissimè privatos, brevi compendio temporis in Hispaniam pa-*

triamque redire ita liberos, ut non tantum beneficia, quibus ob scelera privati fuerant, cum maximo dedecore & justitiæ, contemptu, favore & importunis precibus obtinuerint iterum apud Romanam Curiam; sed & aliis pinguioribus honorati in præmium criminum, liberam iterum milites peccandi licentiam ferè impetraverint; sunt enim in Curia Romanâ tot Officiales, quorum munus potissimum est præ avaritiâ maximâ & voracitate ab ipsis litigantibus & aliis extorquere, ut tandem jam nihil obtineri apud eandem curiam possit, aliter quam ingenti pecuniâ, veluti in pretium rei impetratæ impensâ. And in the 62d. Page he gives the Pope himself the following wholesome advice. Cavere debet summus ipse Pontifex, ne dum agitur de morum censura, quæ ad Clericos, Episcopos & alios Christiane professionis homines, omnino in ipsâ

*omnium capite requirantur, ea morum
correctio atque institutio que à sub-
ditis exigenda est : præsertim verò
illud est ab eo postulandum, ac deni-
que summopere petendum, ne in cu-
ria Romana oscitantur tot contractus
Simoniaci, tot manifesta fraudes,
tot adversus naturalia & Divina
jura scelera, palam in totius orbis
scandalum permittantur ; id enim
adeo jam in omnium aures devenit,
ut à nemine, nisi is prorsus à sensu
alienus judicari cupiat, taceri possit.*

Decree XI.

THE Sentence of Excommunication being the last and most rigorous punishment of the Church, and which for that reason ought not to be inflicted but with great Caution and Consideration, the Synod doth therefore condemn the facility wherewith it has been used in this Diocess upon very slight and impertinent occasions, commanding it not to be inflicted hereafter, but for weighty causes, and with great consideration, and never by word of mouth, but always in Writing. The Synod doth likewise condemn what has been formerly commanded in this Bishoprick, which was, that in certain Cases Penitents were not to be absolved, but at the hour of Death, and in some not then neither, which is contrary to Christian Charity, and the Rules of the Church, who as a Pious Mother at all times receives true Penitents, and never shuts the Gates of Salvation against any of her Children : So that let their Crimes be never so enormous, yet upon their doing Penance, and expressing a deep sorrow for their Sins, and yielding the satisfaction that is imposed upon them, they are graciously received, and made free at

least in the Internal or Sacramental Court: But being there is no other punishment in this Church, by reason of its being under Kings that are *Infidels*, beyond that of Excommunication or Exclusion from the Church, some who are absolved in the Internal Court may still continue excommunicate in the External, so as not to be permitted to enter the Church; and tho' the Priests may go to their Houses, they shall not give them the *Casture*, until such time as the Prelate shall order it to be done, having a regard to the heinousness of their Crimes, and the length of time from the Commission of them, that by this means the facility wherewith the Christians of this Diocess commit several Crimes, namely Murther, and the Ceremonies of the *Taliconum* may be removed.

Decree XII.

FOrasmuch as the Ignorance of Confessors is the destruction of Penitents, and thorow the Error of the Key, there is nothing done, and it being known to the Synod that in this Diocess there are many Confessors that are such Idiots, as not to know what they do in Confession, all the Priests exercising themselves therein without ever having been examined as to their sufficiency; it doth therefore command, that from henceforward no Priest shall presume to hear Confessions without being Licensed thereunto in writing by the Prelate, which License shall not
be

be granted to any, but what have been first examined by Learned Persons, as to their sufficiency for such an Employment, and until such time as this Church is provided of Prelates to regulate all such matters to the best of their understanding, the Synod doth commit the Examination and Approbation to the * Fathers of the Society of *Jesus*, of the College of *Vaipicotta*, upon

Fathers.] This is what the Bishops and other Orders in the Church of *Rome* complain of so 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 complains 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 Pallabr* in his Defence of Ecclesiastical Jurisdiction against the *Jesuits*, who had worried him out of his Archbishoprick, after twenty more such charges, sayeth, 'En las provincias del Peru ha setenta años que se quez an las Catedrales, de que las Religiosos de la Compania com immoderadissimos adquisiciones les despoian de los diezmos, ellos callando y pasando y comprando, haziendos con grandissima paz y silencio van desnudando a los ocispos de sus rentas, a los pokes de su corro, a los Cabildas de su con-

'grua sustentacion lo mismo hazen 'ein la nueva Espana, quanto mas 'corre et tiempo, tanto mas crece 'eldano legan ya con la navaia 'hasta el shueño. That is, In the Provinces of *Peru*, the *Cathedrals* have complained these 70 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 Ruse. 'Revego a Dios, saith the same Bishop, 'Que ne sean las pintas 'de un tabardillo peligrosissimo, 'que necessite de securado en 'algunos hijos desta Religion por- 'laniano del pontifice sumo com 'repitidas sangrias de ranro poder; And I pray God that these things be not the spots of a most dangerous malignant Feavour, not to be cured in sine of the Sins of that Religion, any other ways than by repeated bleedings from the Chief Pontiff.

whose Examination and Approbation, and a Licence granted by the Governour whom the most *Illustrious Metropolitan* will leave in this Bishoprick, the Priests may hear Confessions with the limitations expressed in the said Licences, and all such as are at present Confessors, shall be examined by order of the *Lord Metropolitan* at his next Visitation, and such of the Clergy as shall be made Parish-Priests, or Vicars, shall be first examined, and approved of in the same form to be Confessors, that so such as are not qualified to be Confessors, may not be admitted Vicars, whose precise Obligation it is to confess their Sheep: And all Confessors that are not approved of by the said *Lord Metropolitan* in the form aforesaid, this Synod doth suspend from the Office of Confessor till such time as they shall be effectually examined and allowed of, and if any Priest, which God forbid, shall be found hearing Confessions without such a Licence, except in the case of danger of Death, and where no Confessor is to be had, he shall be suspended from his Office and Benefice for a Yeat, and be further punished according to the degree of his Contumacy, and the Penitents shall be admonished to confess themselves again to some approved Confessor.

Decree

Decree XIII.

BY reason of the great want there is of knowing and able Confessors in this Bishoprick, the Synod for the sake of the Sheep thereof doth approve of all such Confessors as understand the *Malabar* Tongue, and are Licensed Confessors in any other Diocess, of whom also the Prelate may make use for the assistance of the Parish-Priests in *Lent*, where it shall be judged necessary, and especially of the Priests of this Diocess residing at *Cochin*.

Decree XIV.

THe Synod doth grievously condemn the Sacrilegious Ignorance of those Priests, who when they have confessed any at the command of the Prelate, or of any other by whom they are authorized, after having heard the Sins of their Penitents, do carry them to the said Prelate, to be absolved by him in the Sacramental Court; which was what happened to the most *Illustrious Metropolitan* in these parts; the Synod doth therefore teach and declare, That none can absolve the Penitent in the Sacramental Court, but the Priest only that heard his Sins; for whereas he is the Judge, it is he that ought to pass sentence and absolve, in conformity to what he has heard confessed, the contrary being a gross and manifest Error.

Decree

Decree XV.

FOrasmuch as there are some ignorant Clergymen, who being desired by Christians to read the Gospels and Prayers to them, or to give them the Blessing on their heads, do ignorantly use the form of Sacramental Absolution, saying, *I absolve thee from thy Sins in the Name of the Father, &c.* wherefore the Synod doth advertise and admonish them not to commit such an Error, it being a most grievous Sacrilege to apply the Sacramental form, where it ought not to be, wherefore they shall only read the Gospels and Prayers allowed, ending with the Blessing *In the Name of the Father, &c.*

The Doctrine of the Sacrament of Extream Unction.

THe fifth Sacrament of *Extream Unction* has for its matter, *the Oyl of Olive blessed by a Bishop*, it is called *Extream Unction*, because it is the last of all the Holy Unctions, instituted by our Lord Christ in his Church, and the last that is received by a Christian; this Sacrament is to be administred to an adult Person that is sick, when apprehended to be in probable danger of death, who is to be anointed by the Priest the only minister of this Sacrament, on those parts wherewith he hath offended God chiefly; that is to say, on the Eyes, because of Sins committed

ted by the sight ; on both the Ears, because of Sins committed by hearing ; on the mouth, because of Sins committed by tasting and speaking ; on both the hands, for the sins committed in feeling and touching ; on both the Feet, for the Sins committed in walking ; on the Loins and Reins, for being the chief seat of Carnal pleasure ; every one of which parts must be anointed by the Priest, making the sign of the Cross upon them with his Thumb dipt in Holy Oil, and at the same time repeating the words of the form, which are, *By this Holy Unction, and his most tender mercy may our Lord forgive thee all the Sins thou hast committed by thy sight* ; and so on, naming every part or sense as it is anointed : The effect of this Sacrament, is the Health of the Soul, and of the Body also, so far as it is convenient and necessary to the Soul, which is the chief ; moreover, it washeth away the Reliques of sin, if there are any remaining in the Soul, comforting the Soul of the Sick withall, and confirming and exciting in it a great confidence in the Divine Mercy, by virtue of which Consolation it suffers the troubles of Sickness with the more patience, and with the greater ease resists the Temptations of Satan, whose custom it is to assault the Soul with extraordinary violence in its last Hour : It likewise cherishes and succours the Body, so far as it is convenient for the salvation of the Soul, as S. James teacheth us in his Canonical Epistle, saying, *Is any one Sick, let him call for the Priests of the Church, and they shall pray over him, anoint-*
ing

ing him with Oyl in the Name of the Lord, and the Prayer of Faith shall save the Sick, and the Lord shall give him ease, and if he be in Sins, they shall be forgiven him: The Apostle in saying they shall be pardoned, demonstrates it to be a Sacrament, whose Virtue and Nature is to conferr Grace, that pardoneth Sins; and in saying, *If any are sick among you*, he declares the time when this Sacrament is to be received, that is in time of dangerous Sicknes; and in saying, *they shall call the Priests of the Church*, he sheweth that the Priests are the only Ministers of this Sacrament, and in saying, *they shall be anointed with Oil in the Name of the Lord*, he sheweth, that Holy Oil is the matter of this Sacrament; and in saying, *they shall pray over the Sick, anointing*, he sheweth, that the form of this Sacrament is to be pronounced by way of deprecation, or Prayer; and in saying, *the Lord shall give him ease*, he sheweth also, that the effect of this Sacrament is to give health to the Body, so far as it is convenient and necessary to the health of the Soul. And whereas this Sacrament was instituted for the use of the Sick, none but what are dangerously so must take it, and a Person who shall recover after having received it, may when dangerously sick receive it again, it having been instituted by our Lord for that end; and to prepare, defend and fortifie us at the time of our departure out of this life, whensoever it is.

Decree I.

WHEREAS in this Bishoprick there has not been hitherto any use of the Sacrament of *Extream Unction*, in which for want of Catholick Instruction, there has been no knowledge of the Institution, Effects, or Efficacy thereof; therefore the Synod does most earnestly recommend the use of this Sacrament, commanding the Vicars to be vigilant over the Sick of their Parishes, where-ever they live, whether in the Villages or in the *Heaths*; and whenever they shall hear of any in danger of Death, to carry the most Holy Sacrament of *Unction*, and administer it to them according to the *Roman Ceremonial*, which is to be translated into *Syrian*, and kept in all Churches, anointing them with Oil, and making the sign of the Cross with Holy Oil on both their Eyes shut; doing the right first, and then the left, upon the Eye-lashes, and upon both the Ears, the Nostrils, and the Mouth, being shut, on both the Lips; but if the Distemper should be such, that the Sick Person's Mouth cannot be shut, or not without danger, then the upper Lip shall be anointed, making the sign of the Cross upon it; as also both the Palms of the Hands, the Balls of the Feet and the Loins, ordering the Sick Person to be moved gently; neither is it necessary that any more of these parts should be anointed than what is convenient for the making the sign of the Cross

Cross with the Holy Oil; and the Priest must be sure to remember in this, as in all other Sacraments, to join the Form with the Matter, repeating the words of the Form as he anoints the parts: If the Sick Person shall happen to expire while the Priest is anointing, the Priest being satisfied that he is dead, shall proceed no further with the Office; and the Vicar, through whose negligence any Parishioner shall die without having received this Sacrament, shall be suspended from his Office and Benefice for six Months.

Decree II.

FOrasmuch as the Troubles the Sick are in, together with the want of good Instructions in matters appertaining to their Salvation, do but too often make them unmindful of the Holy Sacraments; wherefore the Synod doth command and earnestly recommend it to all Confessors that are called upon to Confess any Sick Person to instruct them in the Doctrine and Efficacy of this Sacrament of *Unction*, admonishing, persuading and intreating them when they shall come to stand in need of it, to have it administered to them; and they shall also admonish the People, and particularly those who attend the Sick Person, not to fail to call the Vicar when it is necessary, that is, when they apprehend the Sick Person to be in any danger, and before he has lost his Senses, to give him the

the Holy *Unction*; and such as shall be negligent therein, besides the offence they do to God and the Sick Person, shall be punished severely at the pleasure of the Prelate.

Decree III.

THE Synod doth command the Priests that go to anoint the Sick, tho' it should be to the *Hamlets*, to go in their Surplice and Stole, carrying the Vessel the Holy Oil is in, in their hands, covered with a piece of Silk, with great reverence, having the *Chamus* or Parish-Clerk before them with the Cross of the Church in his Arms, who, or some other Person, shall also carry a Pot of Holy Water, and if it is in the Night, a Lanthorn or some other Light before him, that so all People may know what he is going about; and if the Sick Person is in a condition, he shall persuade him to Confess himself again, and be reconciled, notwithstanding he should have Confessed himself the day before; letting the Sick Person know that it is necessary in order to his receiving the Holy Sacrament of *Unction* with the greater purity; and when the Priest shall be to carry this Sacrament a long way to those that live in *Heaths*, he shall go in the best Form he can, and shall carry the Surplice and Stole along with him, that so when he comes to administer the Sacrament, he may do it with all due reverence; he shall likewise, if the Sick Person has not a *Crucifix* of his own, leave one upon his
Pillow,

Pillow, exhorting him to fix both his Eyes and confidence thereon at his last minute, begging by it the pardon of his Sins of our Lord, who for our sake died thereon.

ACTION VII.

Of the Holy Sacraments of Order and Matrimony.

The Doctrine of the Sacrament of Order.

THe sixth Sacrament is that of *Order*, which was instituted by our Lord Jesus Christ the day before he suffered for us, after that he had made an end of instituting the Sacrament of the Eucharist, that so he might institute the Sacrifice and the Priests that were to offer it together; at which time he created the Apostles Priests, giving them withal power to consecrate others, that so the Sacrifice and the Priesthood might be continued in the Church till the end of the World. The Matter of this Sacrament is that which is delivered to the Person that is ordained, for the exercise of that Order he has received; to the Priests, a Cup with Wine in it, and a Patten with Bread; to a Deacon the Book of the Gospels; and to a Sub-Deacon an empty Cup and Patten, and so as to the other inferiour Orders: The Form of the Priesthood and other Orders, are the words spoke by the Bishop when he deli-

delivers to every one that which belongs to his Ministry and the exercise of his Order. The Minister of this Sacrament is only a Bishop, to whom only Christ committed the power of Consecrating Priests; the effect of it is the increase of Grace, to the end that the Person ordained may be a fit Minister. This Sacrament was instituted by Christ as highly necessary in his Church; for a Sacrifice and Priesthood are so joined, that the one cannot be without the other; wherefore since under the New Testament the visible Sacrifice of the Holy *Eucharist* was to be instituted, it became therefore necessary, that there should be a new, visible and eternal Priesthood in the same Church, whereby the ancient Priesthood of the Old Law was translated; and there were Priests provided accordingly for the Offering of the Divine Sacrifice; which Priests being lawfully ordained, our Lord Jesus Christ has given them power over his true and real Body, to Consecrate, Offer, and Administer it, as also over his Mystical Body the Church; giving them power to pardon and retain Sins; to which power it likewise belongs to rule and govern all Christian People, and to lead them in the way to Eternal Life. Now the Priesthood being so high an Office, that it may be exercised with the more decency and veneration, it was convenient that there should be different Orders or Ministers, who are bound by their Function to serve the Priesthood, and to be divided in such a manner, that after having received the *Clerical*

Tonsure, they are to ascend through the lower to the higher Orders. The * lower are the *Ostiary*, *Reader*, *Exorcist*, *Acolythus*. The higher those which are called *Holy*, and are the *Sub-Deacon*, *Deacon*, and *Priest*, to which degrees there is joined that of *Bishops*, who succeeded in the place of the Apostles, and as St. Paul saith, are ordained to govern the Church of God; so that they are in a higher degree than the Priests, and to them only it belongs, by virtue of their Office, to administer the Sacrament of *Confirmation*, to Consecrate the Holy Oil of *Chrism*, and to Consecrate Altars and Churches, and ordain Priests and other Bishops. The Church enjoins *Continency* and *Chastity* to all that take *Holy Holy*, that so being disingaged from all other business they may employ themselves wholly in the Ministry of the Altar, and be intent only on matters appertaining to our Lord, and Divine Worship. The Church does not admit *Slaves* to be Priests, because it is necessary to the Divine Worship, that the Ministers thereof should be free and not subject to others, and

* Lower.] That there was none of the lesser Ecclesiastical Order in the Primitive Church is acknowledged by Card. Bona in his Book of *Liturgies*, *Tertia classis Ministrantium*, saith the Card. Clericos minorum ordinum complectitur, *Acolythos*, scil. *Exorcistas*, *lectores* & *Ostiariorum*, quos antiquissimos esse & ab Apostolis vel ab immediatis eorum Successoribus institutos, *Doctores Scholasticos* asserunt,

sed non probant, dicendum igitur cum St. Thoma, quod temporibus Apostolorum, omnia Ministeria quae ordinibus minoribus competunt, non à distinctis personis, sed uno duntaxat Ministro exercebantur, contingit nimirum Ecclesiae quod hominibus solet, qui dum tenuè patrimonium habent, uno seruo contenti sunt, qui solus omnia administrat, si vero reditus augeantur, seruorum etiam augetur numerus, eoque modo crescit familia.

that

that they should not have been guilty of Murder or Blood, neither must they have been born out of lawful Wedlock, nor have any blemish or maim, nor have been twice Married, nor have married a Widow, nor be Boys that are not come to perfect Age; all which is ordered for just Reasons and Considerations, and out of respect to the high Mystery wherein they are exercised.

Decree I.

W Hereas it has been hitherto the Custom of this Diocess to ordain *Boys* even Priests, and that without examining their Lives and Manners, having for Money and not for any extraordinary sufficiency, all the Orders Inferiour, as well as Holy, conferred upon them in one day, contrary to the Holy Canons and the Laws of the Church: Therefore the Synod doth command, That from henceforward, none be ordained but what have first been examined as to their Sufficiency, Lives, and Manners, which shall be done by the Prelate, or by some appointed by him, fearing God, and who are observers of the Holy Canons, and the Forms of the Holy Council of *Trent*. And whereas in the said Council it is commanded, That none be ordained Sub-Deacon under Two and Twenty, nor Deacon under Three and Twenty, nor Priest till they are Five and Twenty, this Synod doth command the same to be inviolably

observed; declaring, that no Prelate can dispense therewith without being particularly impowered and authorized thereunto by the Apostolical See. And forasmuch as there are great numbers in this Diocess that have been ordained before they were at that Age, the Synod suspends all such, whether Priests, Deacons, or Sub-Deacons, from the exercise of their several Functions, until such time as they have perfectly attained to it, they shall nevertheless hold their Places, and reap the benefits thereof, in the same manner as if they were in the exercise of their Functions: And as to their Sufficiency, the Synod doth declare, That as the Council of *Trent* requires, that all that are ordained do understand *Latin*, so in this Diocess it is required, that all that are ordained if they do not understand *Latin*, should understand *Syrian*: Neither shall any *Syrian* that does not understand it so well, as to be able to read and sing it, so as to understand what they say in the Offices, be admitted into Orders, or at least not into those that are Holy.

Decree II.

ALL that are in Orders in this Diocess having been Simonaically ordained in having pay'd a certain price, upon a formal Bargain for their Orders, have thereby incurr'd the grievous punishments of the Law. Nevertheless in consideration of their Ignorance, and the false Doctrine wherein they have been educated by their former

former Prelates, the *Most Reverend Metropolitan*, both by his ordinary Authority, this See being vacant, and the Apostolical Authority committed to him over this Church, doth Absolve all that have been so ordained, from all Penalties and Censures which by the Law they have incurr'd, by having been Simonaically ordained, commanding them to have no further scruples about that matter, and dispensing with them all as to the exercise of their Orders, so that they may lawfully officiate, as in right they may and ought to do.

Decree III.

THe Synod being informed that there are several Priests, who tho' infected with the Leprosie, and miserably deformed thereby, do presume to Celebrate, to the great loathing of the People, and to handle the Holy Vessels and Vestments, to the endangering of the health of others, doth command, That none that are notoriously Leprous, do presume to Celebrate, all such being irregular according to the Law of Corporal defects, on the account of the disgust they give to People when they see them Celebrate in such a condition, and receive the most Holy Sacrament of the Altar at their hands.

Decree IV.

WHereas it is the custom to receive the *Casture* or Blessing from the hands of the oldest Clergy-man that officiates in the Quire, and for all that are present to return it to him; which according to the usage of this Diocess, contains in it a Symbol of Charity, Communion, and Brotherly Love; the Synod being informed that there are those, who not being in Charity with their Neighbours, do not speak to them, nor take them by the hand, and do neither give nor take the *Casture* from them, thereby discovering that they live in malice with their Neighbours, denying them the ordinary Ecclesiastical Salutation used in the Church of this Diocess; doth command, that all that shall refuse to give or receive the same, be punished by the Prelate as Persons living in hatred or out of charity with their Neighbours; and that until such time as they shall give the said *Casture*, they shall not be suffered to come to the Altar, according to the command of our Lord Jesus Christ: Neither shall they be permitted to officiate or Minister in the Church; neither shall the Blessing be given them until they have effectually reconciled themselves to their Brother.

Decree V.

W Hereas it is the Precept of the Universal Church, that all that are in Holy Orders do recite the whole Divine Office, and the usage of this Diocess is, to recite it only when they go to Church, and there, tho' it happen to be near ended before they come, having heard a little to go away immediately, reckoning they have complied with their Obligation, tho' they do not say over what they were not present at, there being very few that recite the Divine Office in their Houses, some imagining that they are not bound to do it any where but in the Church, and others excusing themselves for want of Books, there being but very few, and those that are, are in Manuscript in this Bishoprick; therefore the Synod doth declare, That all that are in Holy Orders, are obliged upon pain of *Mortal Sin*, to recite the whole Divine Office as it is recited in the Church; and that all such as shall come late, shall be obliged to recite what they have missed; and if they do not recite it in the Church, they shall do it at home in their Houses, having the conveniency of a Book, which being what a great many do want, the Synod obligeth all such to recite the said Divine Office by Beads, that so there may be none but what perform this duty either by Book or Beads: And tho' the Divine Office consists of seven distinct Canonical hours, yet in this Church, in conformity

to the *Breviary* thereof, they shall only recite one part at two times in the Morning, and the other part in the Evening, without making any other difference in the Divine Office, besides that of repeating one part thereof in the Morning and the other in the Evening; and whereas they who have no Books are to recite with Beads, such beginning in the Morning as the Divine Office is begun in the Church, shall say Thirty-three *Pater Nosters*, and as many *Ave Marias*, with the *Gloria Patri*, &c. in the Morning; and when they are ended, they shall moreover say twelve *Pater Nosters*, and twelve *Ave Marias*, for the Souls of the Faithful departed, and one *Pater Noster* and one *Ave Mary* for the Pope, and the same for the Bishop, instead of the Prayers that are said for them in the Church: and instead of the Prayers that are to be recited by them in the Evening, they shall say Thirty-three *Pater Nosters*, and as many *Ave Marias*, with the *Gloria Patri*, &c. as in the Morning; and when they are ended, they shall say *nine *Ave Marias* to our Lady, and one *Pater Noster* and one *Ave Mary* for the Pope, and another for the bishop as in the Morning, provided that

* *Spine.*] It would have been no true *Roman* Devotion, had not the *Ave Marias* exceeded the *Pater Nosters*; for one may speak within compass, and say, that the blessed *Virgin* has ten Prayers and an hundred Vows made to her in the Church of *Rome*, where Christ

has one made to him; and of this the *Tabule Votive* in their Churches, are a clear demonstration, 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*.

such

such as have Books shall recite by them, and not by Beads, and such as recite by Beads, if they have said any of the Prayers either in the Morning or Evening at Church, shall not be obliged to recite them again, but shall only recite those which they may have omitted there.

Decree VI.

THe Synod doth command the Creed of St. *Athanasius*, *Quicumque vult*, to be translated into *Syrian*, and to be put into all the *Breviaries*, and Books of Prayer of this Diocess, and to be read every *Sunday* in the Church immediately after Morning Service, desiring the Reverend Father *Francisco Roz*, of the Society of *Jesus* to translate it, and all the Curates and Clergy to learn the said Creed by Heart, which is what the Holy Canons recommend to them, for as much as that Creed contains in it summarily the chief Mysteries of our Faith, and is used and sung in the Universal Church.

Decree VII.

THe Synod doth earnestly recommend it to all the Clergymen and Curates, not to be absent from Church at the time of Divine Service, Morning nor Evening, and that none offer to talk or divert themselves there any other way, as has been the Custom, or to dispose themselves to sleep whilst others are reciting,
who

who are also to take notice, that in reciting they ought not to begin a new Verse before the Congregation has done with the former, and that tho' it has hitherto been the custom for the oldest Clergyman that was present at Divine Service to give the *Casture*, that from henceforward the true Vicar of the Church being present, shall in every thing be preferr'd to all others as he is the particular Pastor of the Church.

Decree . VIII.

THere being no reason why they that do not minister in the Church, should be equally rewarded with those that do ; it seems just to the Synod that the Curates and other Clergymen, that are absent either from Morning or Evening Service, or from the *Mass* of the day on *Sundays* and Holydays, be marked by the Vicar, or the oldest Clergyman in his absence, that when the Dividend comes to be made, for every time they have been absent so much may be deducted from their share, as they that make the distribution shall think fit, in proportion to the quantity of the Dividend, which shall be done only when they are not hindred by some lawful Impediment, as Sickness, or are not otherwise employed in the Service of the Church, or by the Prelate, in all which cases they are to be excused : and the *Sconses* shall be equally divided among the rest.

Decree IX.

THe Synod being informed, that great numbers of Clergy-men do use superstitious and Heathen Exorcisms, taking words out of an impious and prohibited Book called *Parisman*, for the casting out of Devils, doth command in virtue of Holy Obedience, that none presume to use any other exorcisms to that effect, but such as the *Roman* Church makes use of, and have been approved of by the Holy Fathers, which are to be bound up with the Offices of the Administration of the Sacraments, and all Clergymen, that shall be found to use any other, or to use any unknown superstitious words or Ceremonies with such as are possessed, shall be suspended from their Office and Benefice for a Year, and be subject to what other penalties the Prelate shall be pleased to lay upon them, according to the quality of the Superstitions they have made use of; and in case they shall after they have been admonished and censured, persist therein, they shall then be Excommunicated; and when it shall appear that any have acted thus upon any compact or contract with the Devil, which God forbid, as it is said some do, they shall be declared Excommunicate, until they have done the condign Penance, which the Prelate shall have imposed upon them, and shall be moreover suspended from their Office and Benefice during their Lives, without any hopes of a dispensation,

penfation, and fhall be yet further punifhed, as the Law requires they fhould be, who are guilty of fuch Crimes, and are convicted of having had a compact with the Devil.

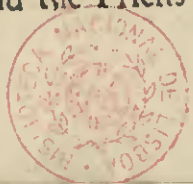
Decree X.

WHereas there are feveral Clergymen, who according to the fuperftitious Custom of the Heathens, do give good days for Marriages, and do feveral other things, at the request of Chriftians for the Heathens, and for that end keep an account of the lucky and unlucky days of the *Gentiles* in their Books, and do ufe fome of their Prayers, and do make Schemes after the manner of *Aftrologers*, as appears from feveral even of their Church-books, the Synod doth command in virtue of Holy Obedience, and upon pain of the greater Excommunication, that no Ecclefiastical or Secular, or *Caffanar*, fhall dare to give good or bad days for Marriages, or on any other occafion, or to draw any thing out of a Book of Lots, and namely out of that which is generally bound up with the Book called *Parisman*, or out of any other place, or by whomfoever invented; and whofoever fhall tranfgrefs herein fhall be declared excommunicate, and fhall be fufpended from their Office for a Year, and fix Months from their Benefice; it being the duty of the Priests rather to admonifh the People to avoid all Heathen Superftitions, and to chufe the folemn days of the Church, or the Saints

Saints days, who may intreat God for them, for the celebration of their Marriages, or any other days they please, all days being good to those that do good upon them, being all equally the work of Gods hands. Those only which are spent in the greatest works and the higher celebration of the Divine Mysteries, being the days that are to be most revered.

Decree. XI.

W Hereas it is decent that Priests being the Masters, from whom the People are to learn good Manners should themselves give good example, the Synod is therefore much concerned for the scandal some give by their being disorderly in their eating and drinking, to the great disgrace of the Sacerdotal Office among so many *Infidels*, and does recommend Moderation to them, ordering such as shall be found at any time overtaken with drink to be sharply reprov'd by the Prelate, and if it appear that they are frequently so drunk, as to lose their Judgment, they shall be suspended from the Exercise of their Orders for ever, tho' not from reading Prayers with others in the Church, nor from the profits they may receive from thence. The Synod doth likewise command, That no Priest shall dare to eat or drink in a Tavern or Publick Eating house, it being very unbecoming the gravity of the Sacerdotal Office so to do, and is therefore forbid the Priests by Law: it doth



doth likewise prohibit all Priests to eat with *Infidels*, whether *Heathens*, *Mahometans*, or *Jews*, upon pain of being suspended for four Months, from their Office and Benefice.

Decree XII.

IT being convenient that Clergymen should always go in a habit different from that of the Laity, and in such a one as becomes their Function, wherefore the Synod doth command, that no Clergymen presume to go abroad in Doublets with their Skirts flanting out, as has been too customary, or with any open Linen: but when they shall go into Town, or to the Church, or when they travel upon the Road, they shall wear a white and black, or blew Vestment, according to Custom, and a Hat or Bonnet on their Heads; neither shall they at any time go disguised, no, not at Nights, nor when they go a hunting, or Fishing: and all that shall transgress herein shall be severely punished; neither shall they wash themselves, or if they do, it shall not be in the Company of Women, according to the custom of the Country, it being a thing very unbecoming the gravity of the Ministers of the Church: and as for their Beards, they shall be left to their liberty to do what they shall think fit, only such as are Young shall not suffer their Beards to grow, but shall still keep them shaved, and they that wear them
very

very long, shall take care to * cut off the Hair, that grows near their Lips, that so they may not be a hinderance to their receiving the Blood of the Cup in the *Mass*, by being so long as to touch it.

* Cut] This is one of the the belic of *Transubstantiation* has many superstitious Cautels that introduced into the *Roman Church*.

Decree XIII.

WHEREAS the Apostle *S. Paul* saith, That the Persons that are particularly dedicated to the service of God and the Divine Worship, ought not to entangle themselves in secular Affairs; for which reason all Clerks are by the Sacred Canons prohibited to Merchandize, a thing very little observed in this Diocess, therefore the Synod doth prohibit all the Clerks thereof to go upon the publick Exchange, or to Farm any of the Revenues, or to be Factors or Agents, or to farm any Contracts singly, or in Company: or to sell any sorts of Merchant Goods publickly in their houses, or any sort of Victuals, or to bear any * secular Office, all that shall transgress herein, shall be most rigorously punished by the Prelate, and if they do not reform, shall be suspended from their Orders, and such as are *Taregas*, if they shall not renounce that Office within a month, shall not be suffered to enter the Church, and shall be suspended from their Office and Benefice, until such time as they have effectually abandoned it.

* Secular.] There are several Custom-houses, where you shall seldom fail to find *Jesuits* dispatching Sugar, Tobacco, and other Goods: The Archbishop who with in 5. years was made the Supream Governor of the *Indies*, could not but execute this Decree with a very good Grace.

Decree

Decree XIV.

WHEREAS several Priests in this Diocess not having the fear of God or of the Church, or of their Prelates, before their eyes, and without having a due regard to the high Station and Dignity they are in, do occupy themselves in Secular Business and in publick Merchandize, and that they may do it the more securely, do neither wear the Sacerdotal Habit, nor the *Tonsure*, nor any manner of Crown, but do wear their Hair long like the Laity: Therefore the Synod doth command in vertue of obedience, and upon pain of Excommunication, That all Clerks in Holy Orders, do wear the Habit *Tonsure* and shaved Crown, and not long Hair after the fashion of the Laity; and that whosoever shall transgress herein, shall be declared Excommunicate, until they have put on the said Habit and *Tonsure*, and shall have their Crown shaved as other Ecclesiasticks.

Decree XV.

WHEREAS there are several Ecclesiasticks, as well *Cassanars* as *Chamazes*, who being unmindful of their obligations, to free themselves from some vexations of *Infidel* Kings; or, which is yet more scandalous, to be favoured and protected by such Princes against their Prelates, that they may not punish them for their faults, do
 receive

receive Pay from the said Kings as the Natives do, whereby they are obliged to take the Field as Souldiers, and Fight when commanded, which is expressly contrary to the Holy Canons and Ecclesiastical Laws: Therefore the Synod doth command in virtue of obedience, and upon pain of Excommunication to be *ipso facto* incurred, That no *Cassanar* nor *Chamaz* do from henceforward presume to receive pay from any King as a Souldier; and that whosoever shall transgress herein, shall be immediately declared Excommunicate, and shall not be Absolved before they have renounced the said pay, and all the obligations thereof, and have undergone condign punishment for their fault.

Decree XVI.

IT having been the Universal custom from the beginning of the Church, for all that are in Holy Orders, and especially Priests, to keep Chastity and Continency, as is evident from all the ancient Councils, *Eastern* and *Western*; and tho' in the beginning of the Church, as well for the want of Priests, as for the making use of several Learned Men who were Married when they turned Christians, but not having been twice Married, several who were Married were not only consecrated Priests but Bishops also; which custom still remains both in the *Greek Church*; and in some that are subject to the *Apostolical See*, by which it is tolerated for just Reasons: Nevertheless the Church Catholick did never consent that Priests should Marry after
X
they

they are in Orders, but was much rather for having such as were Married to leave their Wives, that that they might serve the better in the Holy Ministry: And whereas in this Diocess (which the Synod has taken notice of with great sorrow) through their vile ignorance of the Law, and the abounding iniquity of the Times, and their having been governed by Schismatical Prelates, Priests have Married after they were in Orders, nay have taken Orders on purpose that they might Marry the better, and have frequently Married Widows, and some have Married three or four times, making no account of the impediment of Bigamy, so strictly observed in the Church from the beginning, but did, notwithstanding that, go on still exercising their Function, some few excepted, who after they had been twice Married, gave over celebrating and performing all other Exercises and Ministeries of Priests; all which they thought they might do lawfully by virtue of a Licence granted by their Prelates, who notwithstanding they prohibited them to Marry upon pain of Excommunication, and had declared them Excommunicate, did nevertheless Absolve them for a sum of Money, or upon some Simonaical contract; so that notwithstanding that Excommunication, they did all Marry and continued in Wedlock, reckoning themselves safe in Conscience upon their having obtained a Licence after such a manner: All which being detested by the Synod as the inventions of the Devil, and devised by the covetousness

ousness of Schismaticks, and desiring to restore this Church to its due purity, and the usage of the *Roman Church*, doth command, in virtue of obedience and upon pain of Excommunication *late Sententie*, that henceforward no Clerk in Holy Orders presume to Marry, nor shall any *Cassanar* Marry any such, nor shall any presume to be present at any such Marriage, nor give Council, Favour, or Assistance thereunto: And whcever shall offend in any of these particulars, must know that they are Excommunicate and Cursed, and are to be declated as such by the Church; and as to those who are already Married, the Synod suspends them all, whether Married once or oftner, from the Ministry of their Orders, and all Sacerdotal Acts, until such time as they have put away their Wives effectually, which is what the Synod intreats them in the Lord to do: And to those who have been twice Married, or have Married Widows, or Women that were publickly dishonest, the Synod doth command all such as being *Bigamists*, and having Married contrary to their consciences, as it appears several of them have done, by their giving over thereupon to Celebrate, notwithstanding their having obtained a Licence from their Bishop, in virtue of obedience and upon pain of being declared Excommunicate, so soon as this Decree shall come to their knowledge, to turn off the said Women, not only as to Bed and Board, but so as not to dwell in the same House with them; declaring, that until they

have done it they are in *Mortal Sin*, and do live in Concubinate, such Marriages having never been true or valid; but on the contrary, void and of no force: neither can any Prelate or Bishop grant Licences in such cases, having no Authority to do it, by reason of its being contrary to the Rules of the Church, that have been always punctually observed, and contrary to the Holy general Councils received all over the World; and as to those who have been but once Married, the Synod will consult the most Holy Pope and Bishop of *Rome*, that he as Prelate and Head of the whole Church of God, and Master and Doctor of the same, may teach and command what ought to be done therein, and whatsoever his *Holiness* shall ordain, shall be punctually observed.

Decree XVII.

THe Synod doth declare, That those Priests who as obedient Sons shall follow the advice of the Synod in turning away their Wives, may, after they have so done, continue in the exercise of their Functions; and if not otherwise hindered, may Celebrate, notwithstanding they have been twice Married, or may have Married Widows, since by such Weddings not being true Marriages, they did not incur the irregularity of Bigamy: All which the Synod grants out of pure Grace, being extremely desirous to have them turn away such Women, and
out

out of respect to their Ignorance, and the Cheat that was put upon them by their Prelates, who instead of instructing them better, granted them Licences: And whereas all Priests that Marry are Irregular, according to the Holy Canons, the most *Illustrious Metropolitan* by the Ordinary, as well as the Apostolical Authority, that he has in this Church by reason of the *See's* being vacant, doth dispense with the Priests and all the other Clergy-men in Holy Orders that shall yield obedience to the Synod, in turning away their Wives, and shall desire to continue to officiate, as to the said irregularity which they have incurred, granting them Licence as to this freely and without scruple, to exercise their Orders.

Decree XVIII.

WHEREAS the Wives of Priests who are called *Catatiaras* or *Cassaneiras*, have not only the most Honourable place in the Church for their being such, and are the more revered, but do moreover partake of the profits of the Churches wherein their Husbands ministred equally with the surviving Priests, and have sometimes a greater share of them than any of the Priests, by reason of the Seniority and Preheminence that their Husbands had in the Church; therefore the Synod doth ordain, That such of them as do not from henceforward depart from their Husbands, shall receive no such benefit:

they shall leave their Husbands, they shall then immediately receive their proportion as an Alms to help to sustain them and their Families, and shall enjoy the same place and Honour in the Church, and every where else which they did before.

Decree XIX.

THe Synod doth declare, That notwithstanding it has received the Holy Council of *Trent*, with all its Decrees, relating both to the good Government of the Church and Manners, nevertheless that what was declared therein relating to Priests Bastards, not being permitted to Minister in the same Church, wherein the Fathers have Ministered before, is not to be extended to the Sons of the Married Priests in this Diocess that are now born, by reason of the great numbers there are of such at present in all Churches, and of other great inconveniencies that would follow thereupon; it is therefore permitted to such to Minister, nay to be Vicars of the Churches wherein their Fathers have officiated; but this is to be understood of such only as were born of Marriages, that were reputed true, the provision of the forementioned Holy Council being to take place, as to all that shall be born hereafter.

Decree XX.

WHEREAS the sin of * *Simony* is one of the greatest offences in the Church, and a pernicious plague therein, which God has always punished with great rigour, it being the selling of Spiritual things for Money; and this Bishop-

* *Simony*.] This noise of *Simony* was raised for no other reason, but to throw Dirt on the Memory of their former 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 blind-fold at all that displease her, tho' at the same time she's the Church in the World that's most guilty of it; so when she was crying shame of the Emperors as *Simoniacks*, *Petrus Clemangis* tells us, she her self was totius negotiationis, latrocinii & rapinae officina, in quo venalia exponuntur Sacramenta, venales ordines. 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 *Simonia* frequens est & veluti res honestissima in usum deducitur in Curia Romana, nulla unquam punitione hujus sceleris a iudicibus Ecclesiasticis premissa, I do not deny but the Canons and Bulls of that Church are severe against all

sorts of *Simony*, namely, the Bull of *Julius* the 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, nempe aliquo Cardinale quomodo liber suffragium ferente, data vel accepta vel promissa pecunia, vel bonis cujuslibet generis, Casibus, Officiis, Beneficiis, Promissionibus, vel Obligationibus, vel per se, vel per alium, pro Pontifice non habeatur, item etiamsi duarum partium suffragiis, vel unanimi Cardinalium concordia, etiam per viam assumptionis concorditer nemine discrepante, & etiam sine scrutiny facto sic electus, nullus existat & nihil juris electus acquirat, sive in Spiritualibus, sive in Temporalibus, & contra electum per Simoniam opponi criminis exceptis possit, sicut contra electum preest opponi vera & indubitata heresis, & electus Simoniacè a nullus pro Papa habeatur.

rick, which the Synod takes notice of with great regret, having hitherto abounded with it, Money having been publickly taken for the administration of the Holy Sacraments, and after such a manner that none of them were given, before the Money was either put into the Priest's hands, or into the Church Box, to be divided among them, no, not so much as the Holy Sacrament of the Eucharist, at which all pious Ears do tremble, nor any other Sacraments or Dispensations for Marriages, nor Absolutions from Excommunication, nor the Consecrations of Stones, nor any of the lesser Orders, nor Licences, nor *Reverenda's*, to go to receive those Orders in another place, nor Letters Dimissory for Clerks, to go to other Diocesses; all which was done at a Rated Price, or by a Publick Agreement: All which the Sydod detesting as a most execrable and horrid abomination, doth therefore in virtue of Holy Obedience, and upon pain of Excommunication to be *ipso facto* incurred, command, That no Money, nor nothing else, be taken for any of the foresaid things; and that no Priests shall dare to take any thing for the administration of any of the Sacraments, nor to give them upon any such consideration to any Person whatsoever, but shall give the Holy Sacrament *gratis* to the Faithful, according to the Precept of our Lord Christ, who said, *Freely you have received, freely you shall give*; neither shall they so much as receive Alms that the Faithful would give voluntarily, though not given with any respect

to the Sacrament, if offered at the same time when the Sacrament is administred: And the Priest that shall be found to transgress herein, besides being Excommunicated, shall be suspended from his Office and Benefice for three Years, and the Vicars must take care to advertise the People thereof. The Synod being moreover informed, That a great many poor People who live in the *Heaths*, do not bring their Children to be Baptized, because they have not so much Money as is demanded, doth order the Priest to be satisfied with the profits arising from the Dead, the Alms they receive for their *Masser*, in which the Synod declares there is nothing of Simony; but only a congruous maintenance for the Priest that Celebrates, given by the Person that he recommends, and with the other Alms which the Faithful are accustomed to give; which being Just and Holy, shall be divided after the same manner as they have been formerly: And the Synod doth declare further, That such as are absolved from Excommunication, if it was for any great Crime that they were under that Censure, though there can be nothing taken for their Absolution, yet for the Fault that they have committed, they may, by way of Punishment, be Condemned in a Pecuniary Mulet, if Authorized by the Prelate, which Money must be put to some Pious use, or employed in the building of a Church; and the Offender being Poor, he may be employed in Person to do some work about a Church, for so long as shall be thought fit,

fit, and in that Case no Money shall be required of him.

Decree XXI.

THe Synod desiring by all means possible to destroy and root out of this Diocess the pernicious Vice of *Simony*, which it understands to have been increased in part by the want the Ministers of the Church are in of a necessary maintenance, doth therefore most earnestly entreat the People of this Bishoprick to apply a certain Yearly Summ to be raised by the way of Alms, Collection, or Assessment, or by the way of Tithes, according to Peoples Abilities; for the support of the Vicar and Curate of their Souls, and the other Ministers that are necessary to the Divine Service in the Church, which the most *Reverend Metropolitan* may treat about in every Parish; for they must know, that Christians are bound both by Divine and Humane Laws to maintain the Priests which pray to God for them, and give Spiritual Food to their Souls, of which they are to render an account to God and their Prelates.

Decree XXII.

That this Synod may by all ways possible supply the Necessities of the Ministers of the Church, and by that means extirpate *Simony*; besides what it desires the People to contribute towards

towards their maintenance, understanding their Poverty to be such, that they are not able to supply them with so much as is necessary, it doth further beseech his Catholick Majesty, the King of Portugal, that as Protector of the Christians of these parts, and the only Christian King and Lord in the Indies, he would be graciously pleased to provide the Vicars of this Church with a sufficient Maintenance, as he does in all the other Churches of the Indies, allowing them at least fifteen thousand *Cruzado's* to be divided among them all, besides what shall be gathered for them in their respective Parishes; which as the Synod is informed, is the Summ that was formerly desired of his Majesty in the third Provincial Council of Goa, in order to the reducing of this Church to the Obedience of the Church of Rome, and the extirpating of *Simony*. The Synod doth moreover intreat the most *Illustrious Metropolitan* to present this their Petition to his Majesty, in the Name of this Church, representing therewith the great Necessities of the Ministers thereof, and that until such time as they shall have his Majesty's Answer, the said Lord Archbishop, Metropolitan of this Church, and President of the Synod, *Dom fray Aleixo de Menezes*, understanding how effectual a course this will be for the rooting the Pestilential Sin of *Simony* out of this Diocess, and for the tying of Vicars to their Churches, there to govern the Faithful, and administer the Holy Sacraments to them, would be pleased to give the said Summ of fifteen thousand *Cruzado's*
Yearly

Yearly out of his own Revenues, and to pay it Quarterly at *Goa*, to be divided among the said Vicars, the distribution whereof the Synod orders to be made in all Churches according to the Allotments, in the Instrument passed, and signed and sealed by the said Lord Arch-bishop, under the Great Seal of his Chancery, every Church being to receive so much, as was now read in the presence of the whole Synod.

Decree XXIII.

WHereas this Diocess is not only provided with a sufficient number of Clergy, but has a great many more than are necessary, and the Holy Council of *Trent* having prohibited that any more should be ordained than what are necessary for the Churches, the Synod doth therefore command, that during the vacancy of this *See*, none shall be put into * Holy Orders, neither shall any *Reverenda's*, or Licences be granted for that purpose, such only as are in Holy Orders may go ascending therein, as the Governour, who is to be left in this Diocess by the most *Illustrious Metropolitan* shall judge convenient: The Synod doth also put such as do aspire to Priests Holy Orders in mind of not failing to learn the Doctrine of the Sacraments, and the Form of Sacramental Absolution, so as to

* If this was one of the Grievances of this Church, the Arch-Bishop did not do well in Ordain-
 ing above a Hundred Priests among them in less than three Months time.

be ready to use them on all occasions, and in all Cases of Necessity, as also the absolution from Censures, or at least the Conditional one, which always goes before the Sacramental Absolution from Sins in Confession.

The Doctrine of the Sacrament of Matrimony.

THe seventh Sacrament is that of *Matrimony*, which according to the Apostle is the signification of that Union which is betwixt Christ and his Church. The efficient Cause of Matrimony regularly, is the Consent of both parties declared by Words or Signs *de presenti*. This Sacrament our Lord Jesus Christ Founded on the Matrimonial Contract, which has always been in the World, and in all Religions, from whence it is that Matrimony is to be considered in two respects; either as a Natural Contract, or as a Sacrament instituted by our Lord Jesus Christ: The Bond of Matrimony God hath made to be perpetual, insomuch that it cannot be dissolved by any thing but Death, according to what Christ said, *Whom God hath joined let no Man put asunder*; which is also in it self very convenient. As it is a Sacrament, there is Grace received therein, as in other Sacraments, our Lord Christ, who was the Author and Institutor of the Divine Sacraments, having by his Passion merited Grace for us, whereby the Natural Love which is betwixt the Married couple is perfected, and the conjunction that is betwixt them is
con-

confirmed, and made Perpetual, and the Husband and Wife are Sanctified. There are two Reasons or Ends for which Matrimony was ordained and instituted; the first and principal is the Procreation or Generation of Children, for the conservation of the World, and the multiplication of the Faithful, and Servants of God. The second is, for a remedy for Uncleanness; and that such as are inclined to that Vice, might have a remedy given them by God, so that living with their Wives, they might not fall into that Sin, from whence it is that People may not only Marry once, but as often as one of the Parties dies, because this end of Matrimony may not only be compassed in the first, but equally in the subsequent Marriages; wherefore the Church detests those as Hereticks, who condemn second Marriages, holding them to be unlawful, as some Hereticks did anciently, and as some of the most Superstitious Heathens do at this day in these Parts; from whence it may also be collected, that this Sacrament may not only be lawfully celebrated betwixt Persons capable of having Children, but also betwixt those, who according to the ordinary course of Nature, cannot have any, because the second end may be answered in such Marriages; but where neither the one nor the other end can be answered, as in Children, for whom the Church has set a certain time, and in such as are under a Natural Impotency that will last as long as they live, as to Matrimonial Acts, Matrimony is not to be celebrated: And tho'

tho' both under the Law of Nature and of *Moses*, there were Dispensations whereby Matrimony was made to deviate from its first Original, some of the Patriarchs having had several Wives at once by a Divine Dispensation, and the Law of *Moses* having permitted Divorces, or the repudiating of Wives, yet under the Evangelical Law, by which Matrimony was perfected and restored again to its first Estate and Purity, it is prohibited for a Man to have more than one Wife at a time, and to turn away his Wife and take another, so long as she lives. The Benefits of Marriage are three principally; the first is the Generation and Education of Children for the Worship and Service of the true God; the second is the Fidelity which the Married couple ought to keep to one another; and the third is the Perpetuity of Matrimony, which, in that it cannot be dissolved, signifies that inseparable Conjunction and Union that is betwixt Christ and his Church: And notwithstanding for the cause of Fornication or Adultery, it is lawful for the Married couple to part as to Cohabitation, yet it is not lawful to Marry with any other, because the Bond of Matrimony, being once lawfully tied, is Perpetual, and cannot be dissolved by any thing but the death of one of the Parties.

Decree I.

HOly Mother Church has always so ordered the celebration of *Matrimony*, as to make it to be understood to be a Holy thing, and that as Holy, it ought to be Holily treated; wherefore for the removing of several inconveniencies, and those especially that attend Clandestine Marriages, she has ordained and commanded, that *Matrimony* be celebrated in the face of the Church by the Vicar, or Parish-Priest, or some other Priest, Licensed by him or the Prelate, and in the presence of two or three Witnesses at least; and that all Marriages that are not celebrated with this Solemnity by the Parish-Priest before two Witnesses, are void and null: And that the Priest, who without leave from the Parish-Priest, and the Parish-Priest who without two Witnesses shall presume to Marry any couple, shall be severely punished. Now the Synod understanding that this Rule is not observed in this Diocess, but that the Persons who are to be married do imploy any Priest, and are married where they please, from which great Inconveniencies and Disorders do many times follow, different Rites and Ceremonies being also used in divers places in the celebration thereof, doth command, that all that is above related be punctually observed according to the Decrees of the Holy Council of *Trent*, which has been received by this Church in this Synod; declaring all Marriages

ages not celebrated in this Form, or not by the Parish-Priest before two Witnesses, to be null, and the Parties not to be Married, neither are they to be permitted to live together as Man and Wife: And the Priests who shall presume to Marry without leave from the Parish-Priest or Ordinary, shall be suspended from their Orders and Benefices for one Year without Indulgence, and the Marriage shall be declared void, and the Parties shall be obliged to Marry again in the foresaid Form. The Synod doth furthermore declare, That the Contracted may be Married by the Parish-Priest of either of the Parties, tho' the ordinary Custom is to be Married by the Parish-Priest where the Woman lives.

Decree II.

WHEREAS *Matrimony* ought to be celebrated with words signifying a present Consent, and in many places of this Diocess, it is commonly celebrated with words signifying only a Consent for the time to come: Therefore the Synod doth command, That when the Persons that are to be Married, come to the Door of the Church, the Parish-Priest, or some other Priest, having his or the Prelates Licence, being in his *Surplice*, with his *Stole*, and at least two Witnesses present, shall ask them, if they are pleased to Marry; and if they say they are, or express their Consent by some other evident signs, the Priest then shall take one end of his *Stole*, and

Y laying

laying it on the Palm of his left Hand, shall take the right Hand of the Bride and lay it on the *Stole*, and lay the Palm of the right Hand of the Bridegroom on the Palm of the right Hand of the Bride, in form of a Cross, and covering both their Hands with the other end of the *Stole*, and laying his own right Hand upon all, so that the Hands of both Parties, and both the ends of the *Stole* are betwixt the Priest's Hands; after having blessed them with the sign of the Cross, he shall say, *In the name of the Father, and of the Son, and of the Holy Ghost, Amen;* and shall make the Bride say first, *I N. receive thee N. for my lawful Husband, so as the Holy Mother Church of Rome doth command;* and shall afterwards make the Bridegroom say the same words, *I N. receive thee N. for my lawful Wife, so as the Holy Mother Church of Rome doth command;* and after they have both said these words, the Priest shall say, *I, by the Authority I have, do join you in Matrimony in the name of the Father, and of the Son, and of the Holy Ghost, Amen;* after which he shall sprinkle them both with Holy Water, saying, *By this sprinkling of Holy Water, the Lord give you Health and Blessing, Amen.* And if neither of the Parties was ever Married before, they shall then be carried before the High Altar, where being upon their Knees, the Priest shall give them the Blessings, as they are in the *Roman* Ceremonial of the administration of the Sacraments, which is to be translated into *Syrian*, and to be used in all Churches; but if either
of

of the Parties have been Married before, he shall not then give them the said Blessings, but dismiss them, after having said a Prayer in the Church.

Decree III.

THAT there may be no Frauds in Matrimony, and that the Impediments, which, if they were known, would hinder the same, may be discovered; and that in all things we may conform our selves to the Decrees of the Holy Council of *Trent*, the Synod doth command, That what is ordained by the said Holy Council, be punctually observed; to wit, That the Parties to be Married, shall have their Banns published by the Vicar, or by one appointed by him, on three *Sundays* or Holy-days in the Churches where the Bridegroom and Bride live, when the People are assembled at *Mass*, in this Form; *N. born in such a place, does purpose to Marry N. the Daughter of N. and N. born in such a place; wherefore if there be any that know any Impediment, they must declare it upon pain of Excommunication:* And the Vicar, in case he has any lawful Impediment declared unto him, shall not Marry the Parties before he has made the Pre-late acquainted therewith, that so he may determine what is just to be done therein; which Publications cannot be dispensed with by any but by the Prelate, or one representing him: And in case it is probable that if such Publi-

cations are made, there are those that will maliciously endeavour to hinder the Marriage, tho' in such a case the parties may be received without them, yet for the better discovery of other Impediments that may happen to be therein, they cannot be joined together, nor receive the Blessings, tho' capable thereof, before the publications are made in the Churches, without the Prelate should be pleased to dispense therewith, to whose Prudence and Judgment the Holy Council of *Trent* has committed the whole of this Matter, and the Priest who shall receive any couple without a License from the Prelate, before such publications have been made, shall be suspended from his Office and Benefice for six months.

Decree IV.

THis Synod conforming it self in all things to the Holy Council of *Trent*, doth command that in every Parish there be a Book, as was ordered as to *Baptism*, wherein the Vicar of the Church shall write the Names of the Married Persons, and the Place, day of the Month, and Year, and the Names of the two Witnesses commonly called the *Padrinhos*, where they were Married, registering them thus, *On such a Day of such a Month and Year, I N. Vicar of the Church, naming the Saint to whom it is dedicated, in such a part, naming where the said Church is, did joyn N, the Son of N, and N. to N. the*
Daughter

Daughter of N. and of N. born in such a place, both at the gate of the Church according to the Holy Council of Trent, the Witnesses were N. and N. to which the Vicar and the two Witnesses shall sign their Names, and when any Priest shall by a License from the Vicar, or Prelate, marry any couple, he shall write, *On such a day of such a Month, and Year, I N. a Priest, by a License from the Vicar of such a place, or from the Bishop, if he granted the License, did receive at the gate of the Church N. naming him, the Son of N. and N. naming his Parents, born in such a place, naming the Town according to the Holy Council of Trent, the Witnesses were N. and N. to which the said two Witnesses and Priest shall put their Names; which Book shall be kept among the Registers of the Church, and the Prelate at his Visitations shall see that there be no fault or neglect therein.*

Decree V.

AS Holy Matrimony is a Sacrament, and as such conveys Grace, it ought therefore to be received with great Purity and Holiness, wherefore this Synod conforming it self to the Holy Council of Trent, doth exhort and admonish, and command all that are to be Married, that at least three days before the celebration of this Sacrament, they do confess themselves, and being capable do receive the Holy Sacrament of the Eucharist; neither shall the Vicars receive them before

fore they have complied with this Obligation, concerning which they shall make diligent Enquiry. The Synod doth furthermore command, That all Marriages be celebrated in the Church, and that the Parish-Priest do not accommodate himself to the negligence of those who do not care to be seen to marry in the Church; but declaring withall that wheresoever Matrimony is celebrated, if it be done by a Parish-Priest, and in the presence of two Witnesses, it is true and valid, tho' the Parish-Priest ought not to Marry any out of the Church, but upon very urgent Reasons.

Decree VI.

THere have been always in the Church, even under the Old Law prohibited degrees of Kindred, within which Matrimony was not to be celebrated, and being celebrated, was null; and that not only as to such as were prohibited by a Divine Natural Law, as betwixt Persons in the first degree, and betwixt Brothers and Sisters, but as to others also who are prohibited by a Divine positive Law; wherefore the Synod doth declare, that the degrees at this time prohibited in the Church, without which *Matrimony* cannot be celebrated without a Dispensation, and being celebrated, is void, are only to the fourth degree inclusive of Consanguinity, and of Affinity only to the second degree, as first Cousins, second Cousins, third Cousins, fourth Cousins, by
Fa-

Father and Mother, and the same degrees are prohibited in the Kindred of Affinity, betwixt the Kinsfolk of the Husband and Wife, with whom either of the Parties have been Married; and besides, that the Kindred in the first and second degree only with such, or of those with whom either of the Parties have at any time had unlawful Carnal Knowledge, beyond which degrees there are no other of Carnal Kindred that can hinder *Matrimony*, but in all these that have been mentioned, all Marriages that are made, are null, and of no force, and all those that have Married so, do live in the *Mortal Sin* of foul Fornication: but if any upon just and reasonable accounts shall desire to Marry within any of these degrees that are prohibited only by a positive Law, they must have * recourse to the Holy Apo-

* Recourse.] 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 ad Matrimonia contrahenda inter Consanguineos, ut juris Canonici prohibitiones hac in parte nullis sint impedimento, nisi his qui pauperes sunt, nec patrimonium habent unde possint aliquam summam pro obrinenda dispensatione erogare. I have a rate by me of Matrimonial Dispensations, which is too long to be here inserted. I had it from a Protestant Merchant, who upon re-

ceiving the rated sum in *Portugal*, had the Dispensation dispatched at *Rome*, and sent to him by the *Jews* that live there, who by reason of their general Correspondence, have in a manner ingrossed the whole trade of Dispensations, so little is the honour of Christianity regarded by some People, where it clasheth with conveniencies. *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.

stolick See for a Dispensation, or to their Prelate, having power from the said See to do it, declaring the degree of Kindred wherein they desire to be dispensed, together with the Causes why they do desire it, in which the Prelate shall do what he shall judge convenient in the Lord, and so the Prelate being impowered by the Holy See to do it, shall do it *gratis*, without taking any thing for the dispensation, tho' the Parties of their own accord should offer to pay him for it.

Decree VII.

BESIDES the Carnal Kindred of Consanguinity and Affinity, which hinders *Matrimony* in certain degrees, there is also another sort of Kindred that does the same, which is called Spiritual Kindred, and is contracted in *Baptism* betwixt the Godfather and Godmother, and the Child that is Baptized, and the Parents of the said Child, and in *Confirmation* or *Chrism* betwixt those who offer and present the Person that is confirmed, as was ordered in the Decrees of *Baptism* and *Confirmation*; which Spiritual Kindred of Godfathers and Godmothers, and Godfips, does so hinder the celebration of *Matrimony*, that without a Dispensation from the Apostolick See, or from some authorized by the Pope to that purpose, the *Matrimony* is null, and of no force, all that live therein living in Fornication, and a state of Damnation; and if any that
are

are thus a kin have a mind to marry together, they shall prefer a Petition, as they shall be directed hereafter, but are to know that the Church does very seldom or never, but for weighty Causes dispense in Cases of Spiritual Affinity.

Decree VIII.

WHEREAS hitherto the prohibited degrees, and the reservation of dispensing with the same to the Apostolical See, has not been understood in this Dioecess, the Prelates thereof having dispensed in all degrees, prohibited only by a positive Law, without having had Authority for what they did, so that great numbers by virtue of such Dispensations, have lived many Years in a Married Estate, without any scruple concerning what was granted by their Prelates; for which reason the Synod for the greater security of the Consciences of such People has thought fit that the most Reverend Metropolitan should dispense with them in all the said degrees, by virtue of the Apostolick Authority granted to him in these parts to that effect, and particularly by the brief of Gregory the XIII. of glorious Memory, obtained at the instance of the Jesuits, and confirmed by our Holy Father Clement the VIII, at this time presiding in the Church of God; wherefore for the quieting of the Consciences of such as have been Married with the forementioned Dispensations, the said Lord with the approbation of the Fathers of the Society,
doth

doth by the Authority of the said Brief, effectually dispense in all and every one of the said degrees of Spiritual as well as Carnal Kindred and Affinity, which are prohibited only by a positive Law, and with all Persons who have Married within the same with such dispensations so far as of right can or ought to be done, as much as if they were here particularly named; commanding them for the further security of their Consciences to be * Married again privately in their Houses, or elsewhere, as they shall judge most convenient, by any Priest they please, there being two Witnesses present, according to the form of the Holy Council of *Trent*: And the Synod doth command that henceforward such Dispensations be not granted any otherwise than in form of the Briefs of the Holy Apostolick See in these parts to that effect, declaring all that shall be granted otherwise to be null, and of no force; and the Marriages that are celebrated by virtue of them, to be void, and the Parties not to be Married.

* Married.] By this Decree | would such a Decree make in any
all the Children born before such | Country, where such Prohibitions
Marriages were born Bastards; | concerning Natural and Spi-
now how many thousand Bastards | ritual Affinity are not regarded?

Decree IX.

THe Synod recognizing for the time to come the ancient prohibition, observed in the Universal Church of not Marrying, from the first day of *Advent* until the *Epiphany*, and from *Ash-wednesday* until the *Sunday* of the *Octaves* of *Easter* inclusive, doth command the same to be inviolably observed in this Diocess, adding to those days the time from *Quinquagesima Sunday* forward when by ancient custom *Lent* is begun in this Church, but that at all other times, tho' of Fasting, marriage may be celebrated as People shall think fit.

Decree X.

WHereas in this Diocess there has hitherto been no respect had in the celebration of *Matrimony* to the Age of the Parties that the Law appoints, therefore the Synod doth command, that no Man shall be Married hereafter, until he has attained the Age of fourteen Years at least, nor no Woman before she is full twelve, declaring that herein the Prelates have no power to dispense, but can only, if any that are under that Age should pretend to marry, judge in their Consciences whether they are ripe for *Matrimony*, and judging them to be so, may grant them a License, and dispense with their marrying; nevertheless, for several just respects, and the greater

greater security of Peoples Consciences, and to remove as far as is possible for the Synod to do it, the imitations of the marriages that are so much in use among the Heathens, who marry people very young, there being also great numbers in this Diocess who have been married at nine or ten Years old, or under, the Synod will not have the said Dispensation or Anticipation of time to exceed four months as to men, and six as to Women; nor to be granted by any but the Bishop; and if any man hereafter shall presume to marry without such a Dispensation, before he has attained the Age of fourteen, or any Woman while she is under twelve, all such marriages shall be void, but may be resolved into Contracts *de futuro*, and the Priests that shall marry any such, shall be suspended from their Office and Benefice, for six months, and the Parties shall be kept asunder until they are of a due Age.

Decree XI.

THe Synod being informed, that great numbers of married people in this Diocess do, without any sentence of the Church, (to which all Matrimonial causes do belong) forsake their Wives, and, to the great offence of God, absent themselves from them for a long time together, doth command that there be no such separations made without the order of the Church, and if any shall presume to make them, that they

they be constrained to come together again, upon pain of Excommunication, or whatsoever other Penalty the Bishop shall think fit to inflict; and in case they refuse to comply, they shall be declared Excommunicate, until such time as they return to one another; and in case they have any just Cause to separate, they shall carry it before the Prelate to be Judged according to Law, and what is Just, and shall be obliged by Censures to stand to his last determination. The Synod doth furthermore declare, That the non-payment of the Portion that may have been promised, is no just Cause to leave their Wives, which they might have been careful to have secured before they were Married to them; and that whosoever shall forsake their Wives on that account, shall be punished and constrained by Excommunication to live with them.

Decree XII.

THE Synod being informed that the Black Slaves that are Christians, and even such of them as live in the Mountains with Christians, do Marry without a Priest, by only tying a Thred about the Brides Neck, according to the usage of the Heathens, doth declare, That all such Marriages are void and null, and that all that live so, do live in Uncleannes; commanding all that have been so Married, to be brought to the Church, there to be Married by the Vicar, according to the Form of the Holy Trent Council, and

and as is above ordered. The Vicars must take pains to inform themselves of the Marriages of all such Slaves, in order to make them observe the said Decree inviolably; and the Masters who have consented that their Slaves or Servants should be thus Married, and have celebrated such Marriages themselves, and shall not send them to Church to be Married, tho' they desire it, shall be severely punished at the pleasure of the Prelate, and shall be told of the great wrong they do to their own Consciences therein, and of the Scandal they give to Christianity.

Decree XIII.

THE Synod being informed that some of the Christians of the Mountains have been Married to several Women in the face of the Church, their first Wife being still alive, to the great affront and injury of the Holy Sacrament of *Matrimony*; doth command all Vicars and Curates at their first institution into their Churches, immediately to make strict enquiry into this Matter, and to force all such to live with their first Wives; and, in case they refuse, to declare them Excommunicate, until such time as they comply, and do turn away all their other Wives, removing them from the place where they live, which shall be done to all, who during the life of their first Wife have presumed to take others until they shall be brought to live only with the first; and besides, they shall be

be punished with other punishments at the pleasure of the Prelate, or of the Holy Office of * *Inquisition* to which this doth belong.

* 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 makes, that all that 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 Politick 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.

Decree XIV.

WHereas it is a thing unworthy of a Christian to observe the Superstitious Ceremonies of the Heathens, from whence it is imagined good Success may be derived, the Synod being informed that there are some ill Christians, that, in imitation of the Heathens, do go to some of them, and others to some of their own Superstitious Priests, to learn which are the best Days and Hours to be Married on, after the manner of the *Infidels*; and do furthermore on their Wedding-day make certain Circles, into which they put Rice, and certain Persons using several Superstitious Ceremonies, which are plainly Heathen; and do moreover make certain Figures behind their Doors to make their Marriage Fortunate, and use several Prayers with Ceremonies,

remories, which they call the *Ring of Solomon*; all which being Devilish, Superstitious, and Heathenish Ceremonies, condemned by Holy Mother Church: Wherefore the Synod doth command and exhort all Faithful Christians, neither to practise any such Ceremonies themselves, nor to suffer others to use them in their Houses; and that all who shall presume to practise them themselves, or permit others to do it in their Houses, shall be denied the Sacrament for a whole Year, and be rigorously punished at the pleasure of the Prelate: and the same shall be done to those that go to Heathens, to learn what Days are Fortunate.

Decree XV.

THe Synod having been informed, that when Contracts *de futuro* are celebrated among the Christians of this Diocess, or Marriages are concerted, that it is performed with some Heathenish and Superstitious Ceremonies, and that many times when the Parties contracted are not of Age, or have not Judgment enough to give their consent, doth command, that no such Contracts be made, but when the Parties contracting are of sufficient Age to understand what they do, and are capable of giving their consent *de futuro*; and, if the Parents will make such Matches, they shall do it by a simple Writing, or by shaking Hands, or by any other way that has nothing of Superstition in it; neither shall they use

use any Superstitious Ceremonies, upon pain of being severely chastised at the pleasure of the Prelate; commanding the Priests, in virtue of Holy Obedience, not to be present at Contracts, where any such damnable Superstitions are performed, that so they may not seem to Authorize them by their Person and Dignity.

Decree XVI.

THe Synod doth condemn the Custom, or abuse that has obtained in this Diocess of the new-married couple's not going to Church till after the fourth day after their Marriage, when they use to Wash themselves, which is according to the *Judaical* Ceremonies condemned by the Law of Christ, but on the contrary, doth exhort all new-married People, without respect of Days, to go to Church and say their Prayers, knowing for certain, that if any of the Days that they stay from Church, should happen either to be a *Saint's-day* or a *Sunday*, upon which all People are obliged to hear *Mass*, that they sin mortally in not hearing it, if hindred by no other cause: Neither are they to imagine, that such Washings do any way contribute to the Spiritual Health of their Souls, the Worship of God, or the Reverence of the Church.

A C T I O N VIII.

Of the Reformation of Church-Affairs.

Decree I.

WHereas the Universal Catholick Church is Ruled, Inspired, and Taught by the Holy Spirit, by whose direction, for the better Government of Christians, and the more commodious administration of the Sacraments to the Faithful, it has divided the Provinces of the whole World into Diocesses, which are all subject to their several Bishops; and the Diocesses into Parishes, which are all subject to their Parish-Priests, so that as the Diocesses and all the faithful Inhabitants of the same are subject to their several Bishops, and through them to the Bishop of *Rome, the Universal Pastor and Head of the Church, and Christ's Vicar upon Earth*; so all the faithful Inhabitants in every Parish are subject to their Rector or Vicar, that administer the Sacraments to them, and are the particular Pastors and Curates of their Souls, through whom they are subject to their Bishop, and through the Bishop to the Pope, and through the Pope to Christ; which Order has been at all times preserved in the Church all over the World, and for want whereof, this Church is so Confused and Disorderly as it is; every one doing what seems good

good in his own eyes, without ever being called to an Account for what they do, having none that are under any obligation to take care of their Souls, nor no particular Pastor to assist them in their Necessities, nor distinct Parishes, unto which every one is bound to resort; therefore this Synod conforming it self to the Government of the whole Catholick Church, doth ordain, that this Diocess be also divided into Parishes, allotting such a number of People to each Parish as shall be found most convenient, and furnishing them with particular Vicars and Curates, to watch over the Souls of the Faithful; and as for other Priests and Curates that shall be in any Church, they shall be therein as Beneficed Persons, and Co-adjutors to the Vicars in the administration of the Sacraments to the People, as also in the Divine Service and Worship of the Church, as they have hitherto been, having the same Profits and Dividend they had formerly, save that the Synod intends to deprive them of those Fees which formerly they Simonaically received for administration of the Sacraments, as to which they shall observe what is before decreed, as the Vicars and Parish-Priests are to have what is allotted for their maintenance in the Twenty-first and Twenty-second Decrees; and the said Vicars shall make a Roll of all the Inhabitants of their several Parishes, that so they may be acquainted with their Customs and way of living, and may administer the Sacraments unto them, and comfort them in their Troubles;

and Necessities; neither shall the Faithful receive the Sacrament from any but their own Vicar, without his Licence in Form.

Decree II.

THe Synod doth declare, That the Division of Parishes, and the laying of People to them, has at all times belonged to the Prelate; so that he may at any time Divide or Unite Parishes at his pleasure, and as he shall find to be most convenient for the administration of the Sacraments to the Faithful, to whom it also belongs to provide Vicars and Curates for Churches, whom he may Institute or Depose as often as he shall judge it to be necessary, to the better feeding of the Flock of Christ, which he is charged with, and is to give an account of; and for the present the most Reverend *Metropolitan* shall make such a repartition of Parishes and People in this his Visitation, Uniting or Dividing them as shall seem to him to be most commodious for the administration of the Sacraments to the Faithful, who at the end of the Synod will name Vicars for every Parish: And the Synod, for the just Respects and the better Government of the Church, will not have any Vicars so Established; as not to be removable at the pleasure of the Prelate.

Decree III.

THe Synod doth furthermore declare, That no Priest shall hold Two Churches with Cure, or receive the Fruits of them according to the Holy Canons: And whereas in this Diocess there are many that have two or three Churches, which they have had commended unto them in several parts, either because they were built by their Relations, or for some other Reason; all which being a great Abuse, the Synod doth declare, That after the division of the Parishes is made, none shall have any Jurisdiction therein besides their proper Vicars, to whom only it shall belong to order all the Affairs of their Churches, and to whom whosoever shall deny to yield Obedience, shall be declared Excommunicate, and shall be punished at the pleasure of the Prelate as disturbers of the Church; and all such Priests as are in present possession of the Churches, if qualified, and there be no just Impediment, the Synod will have it be instituted Vicars of one of their Parishes, as the most Reverend *Metropolitan* shall think fit; not that the Synod intends to prohibit the Prelate, in case he is not provided of a sufficient number of able Priests, or where there is not a sufficient maintenance, to recommend two Churches to one Vicar, provided they are at such a distance that he can look after both, without any wrong to the administration of the Sacraments. However,

this shall never be done; but when there is an urgent and necessary Reason for it.

Decree IV.

WHEREAS there are a great many Churches in this Diocess that have no Priests, to the great detriment of the Faithful, who by that means are for several Years without *Mass*, or any to administer the Sacraments to them, as has appeared to the Reverend *Metropolitan* in his Visitation of the Churches, in some of which he found there had been no *Masses* said in five or six Years, and that there are Children of that or a greater Age, that have never been Baptized; therefore the Synod both command, That there be no Church that is made Parochial, how poor and inconsiderable soever the People may be, for any long time without a Curate or Vicar to administer the Sacraments to the Faithful, of which the Prelate is to take special care; and if it should so happen, as it does too often, that he cannot have a Priest to supply such Cures, in that Case, the Synod declares, that the Prelate may oblige whomsoever he pleaseth, by Penalties and Censures to serve such Churches, that so the Necessities of the Faithful may be provided for, giving them whereon to subsist in the said Churches.

Decree

Decree V.

THe Synod being informed that there are many Villages in this Diocess, which, by reason of their great distance from any Church, have little of Christianity left in them. besides the Name of the Christians of *St. Thomas*, which has been occasioned through the great negligence of the former *Schismatical* Prelates of this Bishoprick; wherefore the Synod doth, in virtue of Holy Obedience, command all Priests that are nominated Vicars, so soon as they shall come to their Churches, to make a strict inquiry into the Christians that live in the Skirts of their Parishes, and to report what they shall discover as to this Matter to the most Reverend *Metropolitan*, that so he may take such course therein as shall be most for the Service of Christ, and the Benefit of Souls; and the same diligence shall be used in all Parts, where there are such People found, and have never been Baptized, and where it is thought necessary, there shall be New Churches built, and Vicars appointed for the reducing such to true Christianity, and the use of the Holy Sacraments of the Church.

Decree VI.

WHereas the Church of *Travancor* is at this time totally demolished, the greater part of its Parishioners having above forty Years ago turned perfect Heathens, all which has happened through the negligence of sending Priests among them by reason of their great distance from any other Church, there being nevertheless several good Christians there still, therefore the Synod doth command, that a Vicar be forthwith collated to that place, who shall set immediately about rebuilding the Church; there shall likewise be some Preachers sent along with him to reduce the said People into the bosom of Holy Mother Church, and to the Holy Catholick Faith of Christ, according to the Orders given therein by the most Reverend *Metropolitan*, and the Vicar shall continue there bapuzing and receiving all, according to the necessity of the Church, for which an *Olla*, or License has been already obtained from the King of *Travancor*, and shall from henceforth continue in the Church according to the necessity thereof.

Decree VII.

THe Synod being informed, That upon the borders of the Territories belonging to the *Samorim* King of *Calecut*, at the distance of four leagues from any Church in this Bishoprick, there

there is a Country called *Tadamalla*, in which there are certain Villages of Christians, who were anciently of this Church, but at present have nothing of Christianity but the bare Name, doth command that Priests and Preachers be sent thither immediately from this Church to reduce them to the Catholick Faith, and baptize them, in which matter, through the diligences that have been used by the most Reverend *Metropolitan*, they will meet with no difficulties on the part of those who have lost their Christianity only for want of Instruction, and the Synod doth recommend this People, as a Member of their Church to the Spiritual Care of the most Reverend *Metropolitan*.

Decree VIII.

WHEREAS the use of the Holy Oils was instituted by Christ in the Church, who made the Oil of *Chrism*, the matter of the Sacrament of *Confirmation* and *Extream Unction*; and did furthermore appoint other Holy Unctions for the *Catechumeni*, delivering the Doctrine of the Consecration of such Oils in his last Supper to his Disciples, as we are taught by Holy Tradition from the Apostles and the Doctrine of the Holy Fathers of the Church, and there having notwithstanding this been no such thing in use, or known in this Church to this day: Therefore the Synod doth command, that in all Parish Churches there be a Box that shall hold three Vessels of Plate, Tin, or Glass,
in

in which the Holy Oils shall be kept with due Decency and Reverence, with their several Names upon each Vessel, so that they may not be used one for another, commanding the Vicars that are to be nominated, not to go from hence without carrying these Boxes along with them, to their respective Churches, which the most Reverend *Metropolitan* will furnish them withal, and with the Holy Oils which he consecrated on Holy *Thursday* last for this purpose in the Church of *Carturte* in this Diocess, which Boxes they shall put under Lock and Key in their Repositories, either in the chief Chapel of the high Altar, or in their Vestries, or near to the Font, having them always decently covered with Silk, or in case the Vicars live at a considerable distance from their Churches, or in the *Heaths*, in some decent place in their Houses for fear of Infidel Robbers, and that they may be always at hand, when they shall be called to administer the Sacrament of *Unction*, and whensoever they are carried to Church for Baptism, or are carried to the Sick, they shall be always carried by a Priest, if it is possible, but at least by one in Holy Orders; and upon Holy *Thursday* they shall either burn all the Oils that remain of that Year in the Lamps of the Church, or pour them into the Font, so as after that day not to make use of any Oils but such as are new, which after *Easter* they shall either go or send to the Prelate for, or to the place where he has ordered them to be distributed, and in case the

See

See be vacant, they shall then by order from the Governour of the Diocess, have recourse to the Bishop of *Cochin*, and the Vicars that shall neglect to go or send for the said Holy Oils for the use of their Churches, so as not to have them within a month after *Easter*, shall be suspended by the Prelate, who is desired to be very watchful in this matter, from his Office and Benefice for six months, and be obliged to fetch them, and the Children that shall be baptized during that time, shall be anointed with the Holy Oils of Baptism when they come, neither shall the Vicars depart from hence, until they are fully instructed in the use of the Oils by Persons appointed by the Synod to teach them, that so they may not be mistaken in the administration of the Holy Sacraments.

Decree IX.

There being a great Confusion in this Bishoprick as to the Holy days that are to be kept under the Obligation of a *Mortal Sin*, as well as to the hearing of *Mafs*, as to the doing of Work; wherefore the Synod doth declare that they are these following, to wit, all the *Sundays* in the Year.

In *January*, the first day being the *Circumcision of our Lord*, and the sixth being the Feast of the *Epiphany*.

In *February*, the second day being the *Purification of our Lady*, and the twenty fourth being the
the

the Feast of the Apostle *St. Matthew*, which in the Biflexile is to be celebrated on the twenty fifth.

In *March*, the twenty fifth day, being the *Annunciation* of our *Lady*.

In *April*, the twenty third being the Feast of *St. George* the Martyr, according to the custom of this Bishoprick.

In *May*, the first being the Feast of the Apostles *St. Philip* and *St. James*.

In *June*, the twenty fourth being the Feast of *St. John* the Baptist, and the twenty ninth being the Feast of *St. Peter* and *St. Paul*.

In *July*, the second being the *Visitation* of our *Lady*, and the third being the Feast of the glorious Apostle *St. Thomas*, which by some is said to be the day of his Translation, by others of his arrival in these parts, and which has by ancient custom been still kept in this Bishoprick; and the twenty fifth being the Feast of the Apostle *St. James*.

In *August*, the sixth being the *Transfiguration* of our *Lord*, according to the custom of this Bishoprick, the fifteenth the *Assumption* of our *Lady*, and the twenty fourth the Feast of *St. Bartholomew* the Apostle.

In *September*, the eighth being the *Nativity* of our *Lady*, the fourteenth the Feast of the *Holy Cross*, according to the custom of this Bishoprick. The twenty first the Feast of *St. Matthew* the Apostle, the twenty ninth the Feast of *St. Michael* the Archangel.

In *October*, the twenty seventh being the Feast
of

of the Apostles St. *Simon* and St. *Jude*.

In *November*, the first being the Feast of *All Saints*; the thirtieth of St. *Andrew* the Apostle.

In *December*, the eighth being the *Conception* of our *Lady*, the eighteenth being the day whereon the * *Holy Cross* of the Apostle St. *Thomas* did sweat: the twenty first being the Feast of the same *Holy Apostle St. Thomas*; the twenty fifth the Feast of the *Nativity*; the twenty sixth the Feast of St. *Stephen* the Protomartyr, the twenty seventh of St. *John* the Evangelist, the twenty eighth of the *Innocents*.

The *Thursday* of our Lord's Supper, from the time the Offices are begun in the Church until midnight, according to the custom of the Church. *Easter*, and the three days following, notwithstanding they may have hitherto observed only two days. The day of our Lord's *Ascension*, the most Holy Feast of *Pentecost*, with the two following days.

The most Holy Feast of the *Body of God*, or of the most Holy Sacrament, which, according to the custom of these parts, they celebrate on the *Thursday* after *Easter*.

* *Holy Cross*.] The stone Cross that was found under ground at *Maliapor*, with the Blood of St. *Thomas*, and the Sword wherewith he was Martyr'd, 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.

Also

Also the days of the Consecration of their Churches, and the Feasts of the Saints, to whom they were Dedicated, in their own Parishes only.

The Synod doth furthermore declare, That the *Fridays* from *Christmas* to *Lent*, which use to be observed in some Parts, shall not be kept hereafter, the Saints that were Celebrated on some of them, having their particular Feasts; and others of them being Dedicated to Hereticks, as is above observed, whose Memories ought not to be Celebrated; and the Vicars shall not fail on *Sundays* at *Mass*, to warn the People of all the Holy-days of the Week, that so they may be advertised to keep them.

Decree X.

Not only what Holy-days were to be kept, were uncertain, and not uniformly observed in this Bishoprick; but the same also happened to the Fasting-days, which Christians are under an obligation to keep; wherefore the Synod doth declare, that the Fasting-days, as well the Ancient ones, as those that are now commanded, are these following.

The Holy and Solemn Fast of *Lent*, which according to the Custom of this Bishoprick, begins upon the *Monday* after *Quinquagesima*.

The Holy Fast of *Advent*, which is kept in this Bishoprick with great rigor from the *Sunday*, that is next to the first of *December*, until *Christmas*.

The first day of *February*, being the Vigil of the *Purification* of our *Lady*, the 23d. being the Vigil of *St. Matthias* the Apostle.

The 23d. of *June*, being the Vigil of *St. John* the Baptist, and the 28th. of *St. Peter* and *St. Paul*.

The 24th. of *July*, being the Vigil of *St. James* the Apostle.

The 12th. of *August*, being the Vigil of the *Assumption* of our *Lady*, and the 23d. of *St. Bartholomew* the Apostle.

The 7th. of *September*, being the Vigil of our *Lady's Nativity*, the 13th. of the *Holy Cross*.

The 27th. of *October*, being the Vigil of *St. Simon* and *Jude*, and the last, of *All-Saints*.

The 29th. of *November*, being the Vigil of *St. Andrew*.

The 2d. of *December*, being the Vigil of the Glorious Apostle *St. Thomas*, on the 24th. of our Saviour's *Nativity*, notwithstanding these two do both fall in *Advent*.

And that this Diocess may be in all things conformable to the Customs of the Universal Church, the Synod doth command, the *Fast of the four Times* to be published and observed therein; they are the first *Wednesday*, *Friday*, and *Saturday* after the first *Sunday* in *Lent*; and the first *Wednesday* and *Friday*, and *Saturday* after *Whitsuntide*; and the first *Wednesday*, *Friday*, and *Saturday* after the Feast of the *Holy Cross*, in *September*; and the *Wednesday*, *Friday*, and *Saturday* after the Feast of the *Holy Cross*, on the 13th. of *December*, which falls in with the *Advent Fast*.

And

And the Synod doth furthermore declare, That the Fast of our *Lady's Assumption*, which begins on the first of *August*, and lasts to the day of the Festivity, and the Fast that is called the *Apostles*, which begins on the first day after *Whitsuntide*, and lasts fifty days, notwithstanding they are Holy and Laudable, it wisheth they were not kept as they are by the Christians of this Diocess, after the same manner as the ancient Fasts are; nevertheless, since they are observed by some and not by others, that there may be no Scruples nor Disorder, the Synod doth declare, that the keeping of them is not commanded under the Precept of a *Mortal Sin*, though they may be kept out of Devotion by those that have a mind to't, neither are People under any obligation to a *Lent Fare* on these Days; and as to the three Fasting Days of the Prophet *Jonas*, called *Mononebo*, which begins eighteen days before the first day in *Lent*, the Synod, out of respect to its Antiquity and Holiness, doth permit it to be observed with great strictness: But whereas People do assemble together in the Churches on those days, there to eat the *Nercha's* that are distributed, the Synod, tho' it is not willing to oblige People to Fast on those three days under the obligation of a *Mortal Sin*, doth nevertheless oblige them to a *Lent Diet* at least upon them; and the Vicars shall be obliged to give notice to the People of all the Fasts of the Week upon *Sundays*, that so all may be warned to observe them.

Decree . XI.

THe Synod doth approve of the Holy and Laudable Custom observed by the Christians of this Diocess, of eating neither Eggs nor Cheefe, nor any thing made of Milk, nor of Fish, and of abstaining totally from Wine, and from their Wives during the whole time of *Lent*; all which it desires them to continue to observe inviolably, as also to begin the Fast upon the day after *Quinquagesima Sunday*; and some Abuses being reformed, it doth declare, That Fasting doth not only consist in Peoples abstaining from some sorts of Meat, but also in their not eating so often as they may desire, the Integrity of the Precept of Fasting obliging People not to eat above one Meal a day; and that at * an hour appointed, and at Night they that shall stand in need of

* The Fasts of the Church of Rome, as they are now observed, are little else than a Mockery of the Duty, of which Card. Bona in the 21st. Chapter of his first Book of *Liturgies*, complains as loud as he durst: *Ita factum est*, saith the Cardinal, *ut non profusus veneranda vetustas interierit, dum ordo à sanctis patribus prescriptus, saltem in publica officiorum recitatione, retinetur, quantum legitimus horarum punctus nullo modo attenditur, neque enim hora nona officium, tertiam vel quartam post meridiem in Vigiliis psallimus, neque vespere in Quadragesima, circa solis occasum, sed una*

vel duabus horis ante meridiem, quae anticipatio, ut doctissimus Franco- lius scribit Cap. 34. quaedam est nostri temporis calamitas, ne dicam abusus: Caput hac horarum praeventio post saeculum duodecimum introduci, cum pristina severitas paulatim relaxata, mollior disciplina successit, de qua satius est tacere quam loqui. And so that they may observe the ancient Rule of not eating upon a Fasting-day till after *Vespere*, they have turned the Morning into Evening, and say the *Vespere* at Ten a Clock, that they may go to Dinner at Eleven.

it, and have an appetite to drink for their Healths-sake, may eat a light Collation, according to the permission of the Church; but if they shall exceed either in the quality or quantity of the said Collation, or eat oftner than twice after this manner, they do violate the Fast, and Sin Mortally; and if through infirmity or weakness, they should break the Fast upon any day, they shall not, as some imagine, be released by their having broke *Lent* once: from continuing the Fast, but on the contrary, they shall be guilty of so many *Mortal Sins*, as there are days of Obligation, on which they neglect to Fast: They are also bound to Fast on all the Saints days, tho' never so Solemn, that shall fall in *Lent*, *Sunday* only excepted, upon which it is not lawful for any Christian to Fast, as to which matter there are great Abuses introduced in to this Diocess.

Decree XII.

THe Synod doth declare, That notwithstanding Fasting is of great benefit, that it doth not intend to oblige any that are under one and Twenty, nor such as are very ancient, or weak, or sickly, nor Women with Child, nor those that give Suck, nor those that cannot Fast conveniently by reason of some hard Labour they are obliged to, to Fast any otherwise than by eating a *Lent* Diet on Fasting-days, as to which too the weak and sick are excepted, who may
at

at all times eat what is necessary to their health ; and it shall also be lawful for Women with Child to eat whatsoever they long for, to prevent Abortion.

Decree XIII.

THe Synod doth very much condemn what some ignorant observers of Heathenish Superstition imagine, *viz.* That if they do not wash their Bodies betimes in the Morning on a Fast-day, their Fast will be of no worth; and that if they happen to touch any of a base Race, or a *Naires*, they must wash themselves to make their Fast to be of any Merit; and declares, that all such Washings and Superstitious touches, are commanded neither by God nor the Church, and are no ways proper for Christians; and doth furthermore command the observers of all such Superstitions to be punished severely by the Prelate, as followers of * Heathenish Vanities, condemned by Holy Mother Church, earnestly desiring that all such things may be totally rooted out of the hearts of the very *Infidels* in this Diocess.

*Heathenish Superstitions.] The Church of Rome has little reason to condemn any practise 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 Coun-

cil 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.

Decree XIV.

Notwithstanding the Synod doth approve of the laudable Custom that has obtained in this Diocess, of beginning the Holy Fast of *Lent*, upon the *Monday* following *Quinquagesima Sunday*: Nevertheless in conformity to the usage of the Universal Church, it doth ordain and command, that on the *Wednesday* following, they consecrate Ashes in the Church, which shall be sprinkled on the Heads of the People by the Priest that celebrates *Mass*, using these words, *Remember Man that thou art dust, and that to dust thou shalt return*, as he is directed by the *Roman Ceremonial* translated into *Syrian*, by the order of the most Reverend *Metropolitan*, leading by this Holy Ceremony the Faithful to a deeper Repentance, for their Sins, and a sense of their own vileness in that Holy time; which Ashes so far as it can be done, shall be made of the branches that were blessed the former Year upon *Palm Sunday*, which is called *Osana* in this Diocess, as it is likewise ordered in the said Ceremonial, but at the same time the People shall be told that this is only a Holy Ceremony of the Church, and not a Sacrament.

Decree

Decree XV.

THat this Bithoprick may in all things be conformable to the Customs of the Catholick Church, the Synod doth command all the Members thereof upon pain of *Mortal Sin*, not to eat Flesh upon *Saturdays*, in memory of our Lord's Burial, but Eggs, Milk, Butter or Cheese they may lawfully eat upon *Saturdays*, as also upon all *Fish days* that are not *Fasts*, and since the custom of not eating Flesh on *Wednesdays* is not observed over the whole Diocess, but only in some parts thereof, and that but by a few; the Synod doth declare, that albeit that custom is Holy and Laudable, and it were to be wished that it were universally observed by all Christians, it doth not think fit to oblige People thereunto upon pain of Sin, so that all that list may eat Flesh upon *Wednesdays*.

Decree XVI.

THe Synod doth declare, That the Obligation of not eating Flesh on prohibited days, lasts from midnight to midnight, beginning at the midnight of the prohibited day, and ending at the midnight of the day following, so that the Obligation of not eating Flesh upon *Frydays* and *Saturdays*, begins at the midnight of *Fryday*, and ends on the midnight of *Sunday*, and the Obligation of ceasing from labour begins at

the midnight of the said day, and ends at the midnight of *Monday*: being to understand that in beginning the Fasts and Festivities on the Evening of the former, and continuing them to the Evening of the latter day, they do conform themselves to the Customs and Rites of the *Jews* condemned by Holy Mother Church, in which days and their observances are not reckoned from Evening to Evening, but from midnight to midnight.

Decree XVII.

WHereas it is the Custom of the Universal Church, to have * Holy Water at the entrance of the Churches, that so the Faithful by sprinkling themselves therewith, may have their *Venial* Sins pardoned, and the Holy Water that has been hitherto made use of in this Diocess has not been blessed by the Priest, nor by any Prayer of the Church, the *Sextons* only throwing a little of the Clay into it, that is brought by Pilgrims from the Sepulchre of *St. Thomas*, or from some other Holy Place relating to him, and where such Clay has been wanting, the said *Sextons* have thrown some Grains of Incense into it: Whereupon without any further Consecration, it has been esteemed Holy: Therefore the

* Holy.] This Ceremony of sprinkling the people with Holy Water, is no less of Heathen Extraction than the washings condemned in the former Decree, as is acknowledged by the Learned *Valesius*, in his Annotations on the 6 Ch. of the 6 Book of *Sozomen*.

Synod doth declare, that such Water is not Holy, and that the Faithful ought not to make use of it; and albeit that all the Earth of Holy places, and of the Sepulchres of Saints approved of by the Church, ought to be kept with much Veneration, yet that the Earth of the Holy places belonging to *St. Thomas*, has not the virtue of such a Consecration in it: for which reason it commands all Priests to bless the said Water, by throwing Holy Salt into it, according to the custom of the Universal Church, as is directed by the *Roman Ceremonial* translated into *Syrian* by the order of the most Reverend *Metropolitan*, according to the Form whereof the true Vicars shall take care to consecrate Water, and every *Saturday* Evening, or *Sunday* Morning to furnish the Water-pots therewith; and upon *Sundays* the People being assembled, the Priest being in his *Surplice* and *Stole*, but without his *Planet*, shall before he begins *Mass*, sprinkle the whole Congregation, repeating the *Antiphona*, and the Prayer contained in the said Ceremonial: and at *Masses* at which the Deacon and Sub-Deacon officiate, the Deacon may repeat the *Antiphona*, but the Prayer shall always be said by the Priest. The Vicars must also instruct the People at their entring into the Church, to take Holy Water and bless themselves therewith, in the form of a Cross, and to give over the saying the Prayer to the impious Heretick *Nestorius*, which they used to do when they took Holy Water as they entred into the Church, the Synod condemning the same as Heretical and Blasphemous.

Decree XVIII.

WHEREAS the greatest part of the People of this Bishoprick are not instructed in the *Doctrine*, and they that are, know only the *Pater Noster*, and *Ave Mary* in the *Syrian Tongue*, which they do not understand, and most of the Children know not how to bless themselves, nay the Clergy themselves are ignorant thereof, not being able to say the *Commandments*; therefore the Synod doth command, that in all Parish Churches in the Morning and Evening, as the Vicar shall think most convenient, one of the Boys or the Bell-man shall ring the little Bell to call the Boys and Girls together in the Church, where being assembled, the Vicar, or some other Clergyman that he shall appoint, shall instruct them in the *Doctrine*, that is to say, the *Sign of the Cross*, the *Pater Noster*, *Ave Mary*, the *Creed*, and the *Commandments of God*, and the *Church*, the *Articles of Faith*, and other Christian *Doctrines* in the *Malabar Tongue*, that so all may understand them, and not in the *Syrian*, which the People do not understand, it being the custom of the Church to teach the *Doctrine* to Children, and to the People in their Mother Tongue, and furthermore upon all *Sundays* and *Holydays*, either before or after *Mass*, the Vicar shall teach the said *Doctrine* in the Congregation, that so all may be instructed therein, and shall also after having called the people toge-

together with a Bell, teach it on the Evenings of *Sundays*, and as for the Churches that are in the *Heaths*, the Vicars shall give orders that the Children, or at least such of them as are nighest to the Church, shall upon a certain day of the Week come to learn the *Doctrine*, employing others persons to instruct the rest therein, and the Schoolmasters that teach *Syrian*, or that teach to read and write, shall every day before they begin School repeat the said *Doctrine* to their Scholars in *Malabar*, neither shall any inferior Orders, no not the *first Tonsure*, be given to Children before they can say the whole *Doctrine* in *Malabar*, in which they must be examined according to the Holy Council of *Trent*, and in all Churches there shall be a Book of the * *Doctrine* in the *Malabar* Tongue, for the instruction of Children: which the Synod doth entreat the Father Rector, of the College of Jesuits of *Vaipicotta*, to order to be translated by some of that College, commanding all the Churches of this Diocess, as also exhorting all the Christians

* *Doctrine.*] 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*, tho' 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.*

thereof

thereof at Night to cause the said *Doctrine* to be taught in their Houses to their whole Families, that so their Servants and Slaves may be instructed therein, and the Confessors in their Confessions must not fail to examine their Penitents in the *Doctrine*, and to exhort them to learn it.

Decree XIX.

THat the Faithful Christians in this Diocess may in their Common Prayer be conformable to the whole Catholick Church, they must not from henceforward say the *Ave Mary*, as they have been taught by the Perfidious *Nestorians*, but must say it thus, *Ave Mary full of Grace, the Lord be with thee, blessed art thou among Women, blessed is Jesus the fruit of thy Womb; Holy Mother of God pray for us Sinners, now, and at the hour of our Death, Amen, Jesus.* And in this form it shall be inserted into all the Prayer Books of this Diocess.

Decree XX.

WHereas the Christians of this Diocess do not shew the least Reverence to the most Holy Name of *Jesus* when it is mentioned, which ariseth from the false *Doctrine* of the *Nestorian* Hereticks, who do impiously assert, That it is not worthy of Reverence, being the Name of a Humarie Person, teaching falsely that there are two Persons

sons in Christ, therefore since that Divine Name contains in it so many Divine Mysteries, being the Name of our Redemption, and the Name above all Names, *At which St. Paul saith, every knee in Heaven and in Earth, and below the Earth ought to bow,* the Synod doth command, that as often either in the Gospel or Prayers of the *Mass*, or Offices, or any where else that that Name is mentioned, all People do reverently bow their Body, whether they be sitting or standing, and the Clergy and other Christians, having their Caps on shall take them off, and the Vicars and Preachers must not neglect to put their People frequently in mind thereof; and whereas the Name *Lyo* is the same with the most sweet Name of *Jesus* in the *Malabar* Language, and is commonly given to Children in Baptism; the Synod doth strictly prohibit the giving of that Name to any body for the future, commanding all that are called by it, to take another Name in Confirmation, or at any other time, it being a great irreverence for any one to be called by so high and Divine a Name.

Decree XXI.

WHereas it is necessary that the Feast of Christ's *Nativity* should be celebrated with great solemnity and uniformity through the whole Catholick Church; the Synod doth command that on the Eve of that Festivity, all the Clergy and People do assemble together in the Church, there to say the *Matins*, with the greatest

est Solemnity possible; and that after they have done these Prayers, which shall end about Midnight, they shall make the customary Procession, which being over, a Solemn *Mafs* shall be said, with all possible Festivity, after which the Priest may say a *Mafs* at break of day, and a third at the usual time of *Mafs*; for the Priest must know, that for the greater Solemnity of this Festival, they are permitted to say three *Masses* upon it, that is, one at Midnight, one at break of day, and a third at the ordinary time; or being private *Masses*, all three together after break of day, but being publick, shall be all said in the fore-mentioned Order; neither shall they after the first two take the *Lavatory*, but after having received the Blood, shall go on with the *Mafs* without taking the *Lavatory*, that so they may be Fasting to celebrate the third; and they shall be very careful to have the Cups well scoured, and their Fingers washed clean with Water, which shall be preserved in a particular Vessel in order to its being afterwards either thrown into a Pond, or poured under the Altar, or into the Baptismal Water that is in the Font; and if any Priest through carelessness should in either of the two first *Masses* take the *Lavatory*, after that it shall not be lawful for him to say any more, because the *Mafs* is not to be celebrated but Fasting, which the taking of the *Lavatory* breaks.

Decree XXII.

THe Synod doth command, That the Priests in the solemn administration of the Sacraments of *Baptism*, *Matrimony*, and *Extream Unction*, or when they administer the Holy *Eucharist* without the *Mass*, for the greater decency and reverence for what they are about, do wear a *Surplice* with a *Stole* about their Necks: And whereas hitherto there has been no such thing as a *Surplice* in this Bishoprick, the most Reverend *Metropolitan* having been pleased to provide such Vestments as are necessary in this Bishoprick, no Vicar shall go from hence without taking a *Surplice* along with him, which he is to wear in the administration of the Holy Sacraments, wherein the Synod commands them likewise to use the Rites and Ceremonies prescribed in the *Roman* Ceremonial, which the said Lord *Metropolitan* has commanded to be translated into *Syrian* and to be kept in all Churches, which contains the Forms of Baptizing, of Anointing the Sick, of Marrying, of Sacramental Absolution, with the customary Prayers therein; of administering the Holy Sacrament of the Altar, of the Exorcisms of the Church, for People possessed with the Devil, the Blessings of Holy Water, of Ashes, of Chains and Branches, as also the Form of Burying the Dead, Old and Young, and of reconciling Churches and Church-Yards. Which Books being Bound, shall be kept in all Churches; neither

neither shall any Priest presume to apply them to his own private use, or to take them out of the Church: And the Synod doth earnestly recommend it to the Rector of the College of the *Jesuits of Vaipicotta*, to have always some of these Books Translated by some of the said College by him, in order to the supplying of the Necessities of these Churches.

Decree XXIII.

THE Synod desiring that this Church may in all things be conformable to the Holy *Roman* and whole *Italian* Church, doth command, That on the second of *February*, being the day of our Lady's *Purification*, before *Mass*, the Wax Candles which are in the Church, be Blest, as also all the Candles that shall be brought by the People out of Devotion, according to the *Roman* Ceremonial, translated into *Syrian*; and after the publick and solemn Benediction is over, there shall be a Procession in or round the Church, in which all the Clergy shall carry Blessed Candles lighted in their hands, as the People shall also do that have any, in Memory of the Mystery of our Lord Jesus Christ, the Divine Light and Splendor of the Father, first entrance into the Temple, there to offer himself to his Eternal Father, clothed with our Humanity: So likewise upon the *Monday*, *Tuesday*, and *Wednesday* before the Feast of our Lord's Holy *Ascension*, in the Morning, either before or after *Mass*, there shall be

a Proceſſion in the Church, or where the Vicar ſhall appoint, in which the *Litanies* ſhall be ſaid according to the cuſtoms of the Church, which ſhall alſo be tranſlated in the ſaid *Roman* Ceremony, expunging the Names of all the Hereticks, who according to the cuſtom of the *Neflorians*, were commemorated in this Church; and it is the deſire of the Synod, that the uſe of the ſaid *Litanies* be brought into this Church to be read in their Neceſſities, or when they deſire to implore the Divine Mercy.

Decree XXIV.

THe Synod being informed, that in the remote parts of this Biſhoprick, as well towards the *South*, as towards the *North*, the Chriſtians that dwell in the *Heaths* are guilty of Working and Merchandizing on *Sundays* and Holy-days, eſpecially in the Evenings, doth command the Vicars to be very vigilant in this Matter, and to admoniſh and reprehend all that they ſhall find ſo doing; and if after three particular Admonitions, they ſhall not reform, they ſhall after that be thrown out of the Church, and have the *Caſture* denied them; neither ſhall any Priest go into their Houſes until they have yielded Obedience.

Decree XXV.

WHEREAS in this Diocess there are many Churches dedicated to *Marxobro* and *Marphrod*, who are commonly stiled *Saints*, of whom there is * nothing known, only it is commonly said, *That they came into these Parts and wrought*

* [Nothing known.] 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 not, 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 LUMPSA O
VIRIA EMO
NEPTIS PIANO XVI
F. T. 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.

“ This Stone is Consecrated to
“ the Gods of the Dead, and De-
“ dicated to the Memories of
“ *Atiamo*, and of *Atte*, and of
“ *Lumpsia*, as also to her Memory
“ who Erected it, *Viria Emosa*
“ their pious Grand-child, being
“ 16 Years of Age.

This

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 Tomb-Stone of Heathens, whereon the Devils are invocated. Thus far Morales.

But as this Stone has had a great deal of Honour done it, in coming to be Consecrated an Altar in such a famous place of Devotion, so the Persons whose Names are upon it, have had no less done to them, who are all great Saints in that Country, and particularly *Piano*, who in all probability is the *St. Payo*, to whom the Church and Monastery is dedicated.

For first, *Salazar* in his Spanish Martyrology upon the 30th. day of December, gives this 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.

Consecrada a Deos Maximo,

Atiano, Erato, Telumpsa Viriamo, Nepotispiano, Xuuito, Telifora,

Forem Martyres e padezeron em Galizia, no Pago Sarense antes que o Apostolo se fosse a Jerusa-

lem, e por isto deyxon esta Ara, a seus Discipolos, para que sobre de la dixissem Missa, en membraza destes Santos: asi dexou escrito o Bispo Don Serrando: That is to say,

Consecrated to the greatest God,

Atiano, Erato, Telumpsa, Viriamo, Nepotispiano, Xuuito, Telifora,

Were all Martyrs, and suffered in *Galecia* 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

Este he o Rerayto de Ara que deyxo escripta o Apostol Santiago, a seus discipolos, e he un tanto da que trouxa con sigo no mar, sobre que, paularan o faoro corpo e sobre de la deria missa *Arcadio* i Bispo do *Orenes* en san Maria Madre; outro tanto como este esta en san Payo, de Santiago com istas mismas letras destes Santos Martyres. That is to say: 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*;

God; the other which is the same with this, is in the Church of St. 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 22^d. of May, it is said, *Sanctus Publius Bæbius Venustus Martyr qui pontem in honorem templi beatæ Mariæ condidit, petente Ordine Oretanorum ut pateret aditus ad Templum, XX. CHS. in quo ponte sua Pietatis, hujusmodi in visceribus lapidum Monumentum reliquit.*

P. BÆBIUS VENUSTUS P.
BÆBIIVENETIÆP. BÆSISCERIS
NEPOS ORETANUS. PETEN-
TE ORDINE ET POPULO, IN
HONOREM DOMUS DIVINÆ,
PONTEM FECIT EX HS XXC.
CIRCENSIBUS EDITIS.

D. D.

This needs no Commentary, it being plain from the Monument it self, that this P. BÆBIUS was a Heathen, and that *Domus Divina* herein mentioned, was not a Church dedicated to the blessed Virgin, but to some Heathen god. And at *Ebora* in Portugal, St. *Viarus*, 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 *Resendus* tells us.

But as in some places they have made Salts 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 shewed 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 broke 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, we resolved if possible to find out the truth of the matter, and after some 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 cæli mater,*

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

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.

wrought Miracles, and returned afterwards to *Babylon*, from whence they came, others affirming that they died in *Coulaon*, there being nothing writ of them that is Authentick, neither does it appear that they were ever canonized by the Church; but on the contrary, since they came from *Babylon*, there is just cause to suspect that they might be Hereticks: Wherefore the Synod doth command, That all the Churches which are dedicated to them, be dedicated to all the Saints, and that the Festivities used to be kept to their Honour, and the *Nerchas* that used to be given upon their days, shall be given on *All Saints* day, being the first of *November*: and for the future there be no more Churches dedicated to them, Churches and Festivities being never to be dedicated, nor Prayers made to any but to Saints canonized and approved of by the Church.

Decree XXVI.

WHereas Experience has demonstrated that many Churches have been Robbed by reason of the Poors Box being kept in them and not opened in many Years, no not when the necessities of the Churches did require it ; therefore the Synod doth command , That in every Church upon the first of *January* there be chose four substantial and consciencious Men to be Overseers of the Poor, and to take care of the Church, who at the end of the Year shall open the Poors Box and take out all the Alms they find therein, which shall be put down in a Book by one of the four Overseers, and the said Alms shall be afterwards put into a Chest Locked with three different Keys, which shall stand in any one of their Houses as they shall agree, of which Keys the Vicar shall have one, and the other two the two Overseers, who are not the Scrivener, nor in whose Houses the Chest is not kept : He that's the Scrivener shall also have a Book, in which he shall set down the Expences of the said Alms, how much has been laid out upon the Fabrick of the Church, and in the reparation of the Walls and Roof, how much in adorning it, and in necessary Linen, and in Pictures, and in keeping it clean : And whensoever there is any great extraordinary Expence, it shall not be made without the consent of the four Overseers, according to custom ; neither shall

shall the Chest be opened but when they are all five present, or some one in the place of him that is lawfully hindred; and when new Overseers are chose, the old ones shall deliver the said Chest to them, for which the Elect shall give a Receipt, that so it may always appear how much has been received and how much is remaining: And the Prelate in his Visitation shall look over the said Books and inform himself of the Expences, and may order the Alms to be disposed of as he shall think fit and necessary. And the Synod intreats the most Reverend *Metropolitan* to see that this Decree be put in execution at the Visitation he intends to make, it being a thing of great advantage to the Churches.

Decree XXVII.

WHereas most of the Churches of this Diocesis are kept very Nasty, being full of Dust and Cobwebs, for want of an Officer to keep the Church clean, therefore the Synod doth command, that the Overseers appoint a *Capiar*, who shall be paid of the Alms, for Sweeping the Church and keeping clean the Lamps and Candlesticks; and the *Capiar* shall take care that the Church be Swept at least three times a Week, and there be always one Lamp at least lighted before the High Altar, and the Vessels wherein the Lamp-Oil is kept, without they be so small as not to be seen, shall not be kept in the Church, nor the *Bategas* or Kettles, nor any

thing else that is undecent, but shall be kept in the *Capiar's* or Overseers Houses, that so the Church may be kept clean and decent.

Decree XXVIII.

THE Synod doth command, That in all Vestries of Churches there be Cupboards and Chests with Locks, to keep the Cups, Corporals, and Ornaments in; and where there is no Vestry until one shall be built, they shall be kept some where in the Church; except in the *Heaths*, where the Churches are in danger of being robbed, where the Vicars shall keep them in their Houses, and shall by no means leave any of them upon the Altars, as has been the custom, which was the occasion of the Ornaments being so dirty, and of the Altars being so much out of order: And whereas most of the chief Chapels are extremely dark, they shall take care to have Windows opened, and fortified with Iron to let in Air and Light, which must nevertheless be so contrived, that the Heathens when they come may not see the Divine Mysteries thorow them.

Decree XXIX.

WHEREAS almost all the Churches of this Diocess are without Pictures, which was the effect of their being governed by *Nestorian* Hereticks, who do not allow of the healthful use of

of Sacred Images; therefore the Synod doth command, That in Churches that are finished, the first work that shall be done after that of the Baptismal Font out of the Alms of the Parish, shall be to set up some Images, according to the directions of the Prelate, who shall always be consulted about every Picture; and after that of the High Altar is once set up, if the Church has any Side-Altars, they shall also have Images set up in them, and on every Altar besides an Image, there shall be a Cross or some Matter or other set up; and in all Churches that are large enough, and yet have no Pulpits, Pulpits shall be erected for the Preaching of the word of God; and they shall also put Bells in their Steeples to be rung at meet times, and to call the People to Church, which shall not be hung within the Church, where besides that they cannot be rung as they ought to be, they do take up too much room; and in places where there is danger of having their Bells stole, they shall have their Steeples fortified and shut up after the manner of Towers; and where the Kings and *Bramens* of the *Pagod*s will not consent to their having a Building higher than the Church, which often happens through their imagining that the *Pagod*s are made melancholly by the hearing of such Bells; they shall hang them within the Church but at such a height, that they may ring them without touching them with their hands, and that they shall take up no room below in the Church; and in those Churches where

they have no Bells, the Synod grants Licence until such time as they can procure some, to make use of Boards, as they have done formerly, to call the Faithful together, and to give the Signal at the *Mass*.

Decree XXX.

THE Synod doth teach and declare, That by ancient Right always observed in the Church, Churches may be so violated in certain Cases, that it is not lawful to Celebrate in them, nor to bury the Dead until they are reconciled, which through ignorance of the Canons has not hitherto been observed in this Bishoprick; the Cases are; *when humane Blood is injuriously shed in the Church, or there is a Natural Cause given of such shedding, or of Death; as if one has a Mortal Wound given him in the Church, or a Wound that fetches Blood, notwithstanding the Wounded Person shall be got out of the Church before any Blood is shed; but if the Wound was given without the Church, notwithstanding the Blood thereof should come to be shed therein, the Church is not violated thereby; and by a Wound that is injuriously given in the Church, whereby Blood is shed, tho' the Wound should not prove Mortal, the Church is violated.* The second Case is, *when humane Seed is voluntarily spent in the Church, tho' in conjugal Copulation:* The third is, *when one that is Excommunicated is buried in the Church:* The fourth, *when*

when an Infidel is buried in it; in which Case the Church is not only to be reconciled, but the Walls are also to be scraped: The fifth is, when the Church has been Consecrated or Blessed by a Bishop that was publicly Excommunicate; in all which Cases the Church is to be reconciled, which reconciliation being to be done to a Church that was Consecrated by a Bishop, none but a Bishop can perform it: But having been only Blessed by one, or by a Priest, the Vicar may perform the Reconciliation, according to the Form, and with the Prayers and Ceremonies contained in the *Roman Ceremonial Translated into Syrian*; and it is to be observed, that when a Church is violated, the Church-yard that belongs to it is violated also, if they are not at some distance the one from the other; but when the Church-yard is violated in any of the forementioned Cases, the Church it belongs and is joined to, is not violated thereby.

Decree XXXI.

IT being of mighty moment that Consecrated Churches be had in great Reverence; and whereas in this Diocess it is a common thing for Sick People out of Devotion to lie in Churches with their Wives and Families for several days, hoping thereby to be cured of their Distempers, which cannot be done without many Services; wherefore the Synod doth command, That no Person whatsoever, tho' never so Sick, do lie
in

in the Church with his Family, the time of War only excepted, but the Sick having performed their Devotion, shall lie at home at their own Houses, or if they shall desire it may Lodge in some Houses that are near to the Church, or in the Porches thereof, but by no means within the Church.

Decree XXXII.

WHereas there is a great neglect in carrying the Corps of those that die in the *Heaths* to the Church, which are sometimes buried without a Priest, and in unconsecrated Earth; wherefore the Synod doth command, That the Kindred, or those in whose Houses Christians do die, do carry their Corps, how far soever they may live off, near to the Church, where the Vicars shall go to fetch them, with the Cross of the Church, and in their *Surplice* and *Stole*, praying all the way they go with the rest of the Clergy, and Interr them, which all, tho' never so poor, shall be oblig'd to do: And if at the time when they bring the Corps they shall meet with no Priests in the Church, they shall then assemble as many Christians together as conveniently they can, and bury the Corps in the Church-yard, praying for their Souls with Christian Charity: And whosoever shall neglect to bring their Dead to the Church, and shall bury them in Profane Ground, shall be severely punished by the Bishop.

Decree

Decree XXXIII.

WHEREAS the Small-Pox is looked upon in these parts as a very dangerous and infectious Distemper, for which reason a great many Christians dying thereof are not carried to the Church, nor buried in Holy ground; therefore the Synod doth very much recommend it to the Vicars to take order, that the Corps of such as die of that Sicknes may be brought with due caution to the Church-yard, where they with the rest of the Clergy at some distance are to recommend them, and pray for them, as they do for others, and to see them interr'd; all which Christian Charity will reach them to do, according to the Obligation of their Office.

Decree XXXIV.

THE Synod doth order that no Town or Village, wherein there is a Church dedicated to any Saint, shall dedicate the same to any other, or if they do, they shall appoint another *Orago*, or Wake, so as to have two Festivals to prevent those Emulations that are common in these parts. The Synod also condemns the * Ignorance of those Christians who imagine that they

* Ignorance.] Upon *S. Teresa* being joyned with *St. James*, in the Patronage of *Spain* by Pope *Urban* the VIIIth. how loud did

a great many people complain of the Indignity done to *St. James*, their old Patron and General in all their Wars, by that Partner-

do an injury to a Church, in dedicating a New one in the same Country to a different Saint, from whence it is that all the Churches in the same Country are as it were called by the same Name, and doth furthermore command, That upon the *Orago's* of Churches where there are Sermons, people having no Sermon in their own Parish, do repair thither that so there may be no divisions among Churches, to the prejudice of Charity and Christian Unity, as the Synod is informed there is in many places, all which it is desirous to remove, as not becoming Christians, and for the further service of the Church commands Fraternities to be erected, but especially for the festivities, by which means such things as are necessary for the Church may be greatly advanced.

ship. 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, *That St. James must necessarily be disparaged by having one joyned 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 joyning her with St. James in such an Office must necessarily lessen him: 2dly.*

That the Saints in Heaven did resent such Affronts. 3. That it was monstrous Ingratitude in *Spain* to treat a Patron thus, who had fought personally on Horseback for her io all her Battels with the Moors, among whom to this day the Captain on the Whitehorse 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 intenc of those words when they were spoke, such an application of them was profane and Heretical.

Decree XXXV.

THE Synod doth very much recommend it to the Vicars of Churches, and other Priests to labour much in the Conversion of *Infidels*, and that by just and gentle methods, namely, by the preaching of the Gospel to bring them to the Catholick Faith, and to omit no opportunity of instructing as well the *Naires* as the *Chegos*, or baser sort of People in the knowledge of the Truth; but above all, the poor *Malleans* who live in the Heaths, who as the Synod is informed, are less wedded to their Errors, particularly that of the Adoration of Idols, and are much better disposed to receive the Evangelical Doctrine than others; and whensoever any Infidel is converted, the Priest shall advise the Prelate thereof, that he may take such order therein as he shall judge most convenient, and to be most for the service of Christ, earnestly entreating that the Conversions that are begun in some parts by the most Reverend *Metropolitan*, may be carried on by the Clergy of this Diocess, by providing themselves continually of such Priests as are fit to advance the same, and where-ever there is any considerable number of Converts, they shall immediately build Churches, and appoint Vicars to take the Cure of their Souls.

Decree

Decree XXXVI.

WHereas the Synod is informed, That the meaner sort of People are much better disposed to receive the Faith than the *Naires*, or Nobles, and being extreemly desirous to find some way whereby such well disposed People may be made Christians, so as to assemble together with the old Christians, as why should they not, since they all adore the same God, with whom there is no distinction of Persons, and are all of the same Faith, and do all use the same Sacraments, and whereas after mature deliberation, and having oftentimes recommended the matter to God, and conferred about the most proper methods for the effecting of it in the Congregati- ons, we have not been able to find any that are effectual, by reason of the Heathen Kings and Lords to whom all the Christians in these parts are subject, who, if they should observe that we withdraw their common Subjects from their Religion, would correspond with us no longer to the loss of the Trade and Commerce we do at present maintain with them, all which being observed by the Synod, it doth command that if any of the poorer sort of People shall desire to turn Christian, that they be received to Baptism, and the Prelate shall be advised thereof, that he may give order for the building of distinct Churches for them, and may appoint Priests to take the Cure thereof, that so the meaner sort of
People.

People may not have the Gate of Christianity and Salvation shut against them, as it has been hitherto in this Church; and in case they have not a Church to themselves, they shall then hear Mass without doors in the Porch, until Christ shall provide some better way for them, and the Heathen Kings shall be brought to allow the mean People that turn Christians to be esteemed as Noble, upon the account of the Relation that all Christians stand in to one another: and the Synod doth beg it of His Majesty the King of Portugal, that by means of the great Power he has in these parts, he would procure this privilege of the Kings and Lords of Malabar.

Decree XXXVII.

THE Synod being desirous that the Church of the Serra, should in all things be conformable to the Latin customs, or Holy Mother Church of Rome, unto which See she has now yielded a perfect Obedience, and whereas in the Roman Church, the custom is to make the Sign of the Cross and Blessings from the left to the right, so that in saying, *In the Name of the Father, and of the Son, and of the Holy Ghost*, they put their hand on their Forehead, and after that descended to their Breast, where after having crossed themselves, they go next to the left Shoulder, and from thence to the right, thereby signifying among other Mysteries, that by virtue of the Cross of Christ the Son of God, we are tran-

translated from the left hand, the place of Reprobates, to the right, the place of the Elect; and the custom of this Diocess is to make the said sign from the right to the left; wherefore the Synod doth command that all Children and all other People be taught to cross and bless themselves from the left to the right, according to the *Latin* custom, which shall also be observed by the Priests in the blessings they give to the People, and in the Crosses they make in the Holy Sacrifice of the *Mass*, and the Administration of the other Sacraments.

Decree XXXVIII.

THe Synod doth declare, That the Execution of Last Wills lawfully made by deceased Christians does by the Canon Law belong to Prelates and Bishops, who are to take care that they be observed; and that whatsoever Christian has made a Will that is valid according to the custom of the place, if it is not complied with in a Year after the Death of the Testator, the Bishop shall by censures, and other Penalties, if found necessary constrain the Heirs, or others, whose Duty it is to fulfill the same.

Decree

Decree XXXIX.

WHereas it often happens that Persons dying who were under the scandal of having committed some grievous Sin, tho' never proved upon them, are upon that account denyed the Prayers, and other Offices of the Dead, especially if they desired Confession, and were confessed at their Death, which is contrary to the order and custom of the Church, which deprives none of her publick Prayers, but such as die Excommunicate, or in the Act of some Mortal Sin, without having given any sign of Contrition: Therefore the Synod doth command, that whatsoever Sins one may have committed, if the censure of Excommunication was not annexed to them; or unless the Person died in the very Act of some Mortal Sin, without giving any sign of Contrition, or slowly in his Bed, without desiring to be confessed, or to have a Priest called to him to that effect, as is appointed by the Decrees of the Sacrament of *Penance*, they shall pray and perform the Office of the Dead for him, and bury him in Holy Ground with the same Prayers they do other People.

Decree XL.

THe Synod having thanked the *Jesuits* of the College of *Vaipicotta* in this Diocess, and of the other Residencies, for the pains they

have been at in instructing the Christians of these parts, does for the greater benefit of the Souls of the said Christians, grant Licence to the said Religious, as well of the Colledge, as of their other greater Residencies to preach and hear Confessions, and administer the Sacraments in all Churches where-ever they come, without standing in need of any further Licence, the Sacrament of *Matrimony* only excepted, which it shall not be lawful for them to administer without leave from, or at the request of the Parish Priests, commanding all Vicars and Curates of Churches, and all the People to receive the said Fathers chearfully, and to entertain them with great Kindness and Thanks, for the great trouble they are at in travelling continually over the Mountains only for the Salvation of their Souls, and rejoyce to learn from them how to administer the Sacraments, and to have their Flocks instructed by them in all such Doctrines as are necessary to their Souls, and their Vicars shall oblige their People to come to Church, to hear them, whenever they preach, the Syned being very confident, that the said Fathers will exercise all the said Functions in great Love and Charity with the Parish, and all the other Priests of the Church.

Decree XLI.

W Hereas the Constitutions of the Bishoprick of Goa have been received in the Provincial Councils thereof, and have been ordered to be observed thorow the whole Province, of which this Church being a *Suffragan*, is obliged by the said Councils, and to which this Synod yielding a due Obedience, doth command, That in all things that can be observed in this Bishoprick, or concerning which there is no provision made in this Synod, the said Constitutions be kept and obeyed, and doth likewise command, That Appeals whensoever made from Sentences given in this Bishoprick to the *Metropolitan*, such Appeals being made in such Cases wherein the Canons allow them, shall be granted; nevertheless not intending hereby to alter any thing in that mild method of the Prelate, and four or more Persons composing Matters amicably to the prevention of many Discords, but if the Parties shall not submit to such determinations, but will appeal to the *Metropolitan*, it shall not be denied them, being done in due form.

ACTION IX.

Of the Reformation of Manners.

Decree I.

W Hereas of all the evil Customs that are to be rooted from among the Faithful, those are the most dangerous which have something of the Heathen Superstition in them, of which this Bishoprick is full; therefore the Synod desiring that all such customs were totally extirpated, that so Christians may enjoy Christianity in its purity, doth in order thereunto command, that all Superstitious washings which are by some most superstitiously practised as Holy Ceremonies be utterly abolished, such as the washing of Dead Corps the Day after they have given a *Dole*, reckoning it a Sin to neglect such washings, the making of Circles with Rice, into which they put the Parties that are to be Married, having given Rice before to Children, as also the taking a thred out with great Superstition when they cut a Web of Cloath, and the taking two grains of *Nele* back again, after they have sold and measured it: all which Heathenish Vanities the Synod totally prohibits, commanding all that shall use them hereafter to be severely punished.

Decree

Decree II.

THO' it would much rejoice the Synod to see the Superstitious and absurd Customs of the Heathen *Malavars* of the better sort not mixing with the lower, and of having no communication or correspondence with those that have but touched any of them, totally abolished among the Christians of this Bishoprick; yet forasmuch as the Christians thereof, by reason of their being subject to Infidel Princes, whom they are forced to obey in all things, wherein the Faith is no ways concerned; and that Christians, if they should but touch those of the baser rank, could not after that, according to the Laws, have any Trade or communication with the better sort of People, and so would not be able to live among them; for which reason the Synod doth declare, That the custom of not touching any of the baser sort, being observed only in compliance with the Heathens, and looked upon as a Superstitious Heathen Vanity, and not voluntarily observed, is no Superstition, nor for the above-mentioned Reasons any matter of scruple, and that Christians may in all places thus lawfully observe it, where there are *Naires* or any of the better sort, or where it is likely they may be, or may come to hear of it: But in all places where these Causes do not concurr, or in secret, or among the *Portuguezes*, this Superstition cannot be observed without doing a great injury to

their Consciences; on the contrary, the Synod doth admonish all the Faithful to receive all such with great Love and Charity, tho' never so poor, and mean, and especially if they are Christians, knowing that there is no distinction of Persons with God, who is Lord of all: And albeit they do not touch the base sort of People upon the forementioned account, yet if they should happen to touch any of them, they shall not wash themselves thereupon, that being a thing that can never come to the knowledge of the Heathens, and would therefore be a manifest Superstition; those also that will not touch the *Naires*, or if they should, do wash themselves, which, as the Synod is informed, is what the Christians in the *Southern* parts do observe, where the forementioned impediment is not among the Heathens, who are rather scandalized by such a contemptuous Carriage: Therefore the Synod doth command all that shall be found guilty of forbearing to touch such, or having touched them, shall wash themselves, to be severely punished as Superstitious followers of the Heathen Customs, and commands the Preachers and Confessors to admonish them thereof in their Sermons and Confessions.

Decree III.

THe Synod being informed, that in some parts when any one of the baser sort do but touch the Cisterns of Christians, that Christians do * *Disempolear* or *Purify* them, by performing certain Ceremonies after the manner of the Heathens, which is very contrary to the Purity of the Christian Religion, being an intolerable Superstition, doth with great rigour command those that make the said *Disempoleamento* or *Purification*, or use the said Ceremonies, to be thrown out of the Communion of the Church, and to be denied the *Casture* during the Prelate's pleasure, or at least for one Year, and to be punished with the Penalties that such Ceremonies do deserve.

* This word *Disempolear*, comes from *Ioleas*, which is the name | this vile cast of People is called | by.

Decree IV.

WHereas in the Feast of the Heathen, called *Ona*, which is Celebrated in *August*, in which they go out one against another with Bows and Arrows, and other Arms, in which conflicts some are killed, and more wounded; and some Christians, unmindful of their Obligations, living among them, and communicating much with them, do go forth with them, and Armed as they are to the said Feasts, and are thereby liable to the same Disasters: Therefore

the Synod doth command all the Faithful Christians of this Bishoprick, in Holy Obedience, and upon pain of Excommunication, not to presume to resort to this or any other Heathen Festivity, tho' there should be no Ceremony belonging to a *Pagod* therein; forasmuch as all such Feasts are dedicated to the said *Pagod*s, and are celebrated and observed to their Honour and Veneration; which is the rather to be forbore in this of the *Ona*, by reason of the danger of death that there is probably therein, the Heathens superstitiously imagining that all that die in that occasion, go immediately to Heaven; but Christians shall only observe their own Holy Festivities among themselves, and that with a due moderation and decency, as becomes the Professors of the Law of Christ; without having any thing to do with the Superstitious Festivals of the Heathens, which are dedicated to the Honour of the Devil, and if any Christian shall die in the said Heathen Feast, he shall be denied Ecclesiastical Burial.

Decree V.

Faithful Christians must not only avoid the Ceremonies and Superstitions of the *Heathens*, but the *Judaical* Rites and Ceremonies also, which were all abrogated by the sufficient promulgation of the Gospel, for which reason the Synod, tho' it doth very much commend the Holy Custom of carrying Children to Church forty days after they are born, to offer them to the Lord,
in.

in imitation and praise of what was done by our Lady the most Holy *Virgin*; nevertheless it condemns the separating of Women for the said forty days after the birth of a Male, as if they were unclean so as not to suffer them to enter into the Church, imagining they would sin in doing it, and eighty days after the birth of a Female; both which are *Jewish Ceremonies*, that are now abrogated, and not only useless but prejudicial, and as such, the Synod doth totally prohibit the observance of them; declaring, that if Women have Health and Strength sooner, they shall be obliged to go to Church to hear *Mass* upon *Sundays* and Holy-days: and after forty days they may, according to their Custom, carry their Sons to Church with Devotion, understanding that there is no Precept of the Church for it, but that it is only a pious Devotion of faithful Women that are willing to make such an Offering of their Sons to God in imitation of the most Holy *Virgin Mary*, the Mother of God, taking her for the Intercessor of the Children thus offered to God both for Spirituals and Temporals.

Decree VI.

ONE of the greatest Sins in the sight of God, and which he has always prohibited and punished above all others, is *the consulting of Witches*, and such a hold a correspondence with the Devil; wherefore the Synod being informed that a great many Christians of this Bishoprick, and

and especially among those that live in the *Heaths*, by reason of the Communication they have with *Infidels*, and their having so many *Witches* and *Fortune-tellers* about them, when they intend to Marry, have recourse to such People to know what Success they shall have, governing themselves so much by what they are told, as to break off Matches after they are concluded, and to make new ones at the pleasure of the said *Witches*; as also when they are Sick, that they send for such People to perform some Ceremony whereby they hope to have their Health restored; and at other times to help them to Children, and to discover Thefts, and for several other purposes; all which are things repugnant to the Christian Religion, doth command all Christians convicted of having consulted any of the said *Witches* for these or any other purposes, to be thrown out of the Church; neither shall any Priest go to their Houses or give them the *Casture*, during the Prelate's pleasure, or for one Year at least, and shall be punished with such other Penalties as the Ceremonies they performed and consented to shall deserve.

Decree

Decree VII.

THe Synod being informed, that some wicked Christians are not content only to go to *Witches* to consult them, but do furthermore send for them to their Houses, where they joyn with them in the Invocation of their *Pagods*, and in making offerings and Sacrifices to them, in killing Dogs, and performing other Ceremonies, that are contrary to the Faith, namely, one which they call *Tollicanum, Ollicanum, Bellicorum, Connum*, which they do often publickly to the great scandal of Christianity, as if they were not Christians, and at other times permit the Heathens to perform them in their Houses, doth command in virtue of Holy Obedience, and upon pain of Excommunication to be *Ipsò factò* incurred, that no Christian shall presume to perform any of the said Ceremonies, or consent to the performing of them in their Houses, and that all that do transgress therein, shall be declared Excommunicate in the Church, until they shall beg for mercy, and have undergone condign and publick Punishment in the Church, and tho' upon their Repentance appearing to be true and sincere, they may be absolved, yet they shall not have the *Casture* given them, neither shall any Priest go to their Houses in two Years, save in case of peril of Death; and they who shall go to offer any thing to a *Pagod*, or shall make any Vow to one, shall be punished after the same manner,
and

and with the same Penance, and shall incur Excommunication *Ipso facto*, in all which Matters the Vicar must be very watchful for the prevention of all such Idolatries.

Decree VIII.

A Great many ignorant Christians of this Bishoprick being unmindful of the Purity of their Christian Obligations, do carry Notes about them which have been given them by *Witches* for the Cure of their Distempers, hoping for relief from their vertue, hanging them likewise about the Necks of their Cattle to keep them well, and putting them in their Orchards to encrease the Fruit, and communicating them to several other things for various effects; all which the Synod detesting as Diabolical, doth command all that are guilty thereof to be severely punished by the Prelate, and all Vicars not to permit any such Offenders to enter into the Church, nor to give them the *Casture*, and no Priests to go to their Houses, and they shall be compell'd to deliver all such Notes to their Vicars to be torn, and all that have used any of them, tho' they should never do it more, shall be punished for the space of six months with the said Penalties.

Decree

Decree IX.

THe *Onzena*, or practice of Usury, is a grievous Sin in the sight of God, and is very much condemned in the Scriptures, Christ commanding us to lend to others, hoping for nothing again, and the Synod being very much troubled to find the greatest part of the Christians of this Diocess entangled therein, through their ignorance of what gains are lawful, and what are not, and of what may be kept, and what ought to be restored, doth therefore admonish in the Lord, all Faithful Christians to consult the Learned about these Matters, giving them an account of all their Contracts, in order to their being rightly instructed as to what they may lawfully take for Money they have lent out. And the Synod doth furthermore declare, that according to the best Information it has received, the Interest of Money in *Malabar* is Ten per Cent. and whatever is taken more, if the Principal runs no * risk is *Onzena*, or Usury, and as

* Risk.] Most Convents in trading Cities lend out Money at 6 or 7 per Cent. and take as much care to secure their Principal, as any Usurer whatsoever, so that the distinction of *Lucrum Cessans*, and *Damnum emergens* will either justify a legal Interest in general, or it will not justify what the lending Convents do. But tho' 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 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.

to the Ten they shall likewise consult the Learned, to whom they shall declare how Money may be improved in the place where it is lent, that so they may be able to tell them, whether it be lawful for them to take so much, for it may happen that in some places, there will not be so much to be got by the Negotiating of Money, which must make such an high interest. to be there unlawful, and whosoever shall take more than *Ten per Cent.* if his Principal runs no risk, after having been three times admonished by the Prelate or Vicar without Amendment shall be declared Excommunicate, and shall not be absolved until he has dissolved the said Contract.

Decree X.

THe Synod doth condemn the taking of One *per Cent.* by the month, where the Principal runs no risk, being secured by a pledge, and of Two *per Cent.* by the Month, if the one is not payed punctually, such Contracts being very unjust and manifest *Onzema*, or Usury, so that neither the want of a pledge, nor any thing else can justify the taking of Two *per Cent.* by the month, if the Principal is not in danger, all which Contracts the Synod doth prohibit, and the Vicars to give their consent to any such, and where they are made to dissolve them, compelling all that are faulty therein by Penalties and Censures if it shall be found necessary: The Synod doth furthermore condemn their calling all Gain arising

sing from Money, *Onzena*, because it gives occasion for some to imagine that all such Gain is unlawful, and notwithstanding such Gain is lawful, and may be justly taken in several Cases, to scruple the taking any.

Decree XI.

WHereas there are great numbers of Christians who for want of having the Fear of God and the Church before their Eyes, do cohabit publickly with Concubines, to the great scandal of Christianity; the Vicars shall therefore with great Charity admonish all such Offenders, three times declaring to them, That if they do not reform, they must declare them Excommunicate, and if after so many Admonitions they do not turn away their Concubines, they must be Excommunicated until they are effectually parted, and be punished with other Penalties at the pleasure of the Prelate, according to the time that they have lived in that Sin, and when it shall so happen that their Concubines are their Slaves, they shall constrain them not only to turn them out of their Houses, but to send them out of the Country where they live, that there may be no more danger of their relapsing, which shall be likewise observed as to all other Women where there is the same danger.

Decree XII.

THe Synod doth very earnestly recommend it to all Masters and Fathers of Families, to be very watchful over the Lives and Manners of their Slaves and Servants, and the rather for having been informed, that most of the Black Women belonging to Christians in this Bishoprick, do lead very ill Lives in being publick Whores, and known to be such by their Masters, never going to *Mass* or *Confession*, and being totally ignorant of the Christian Religion, their Masters taking no care to have them instructed therein, or of the good of their Souls, notwithstanding the Obligation they are under of doing it, *St. Paul* having told us, that *he that does not take care of his Family, is worse than an Infidel*. Wherefore the Synod doth very much recommend it to the Vicars of Churches to be very watchful over, and to make diligent Inquiry into the Lives of the Slaves that are in their Parishes, and as they shall see occasion to exhort their Masters, and oblige them not to suffer their Slaves to live in a sinful State.

Decree XIII.

WHereas several poor wretched Christians following the Custom of the Heathen among whom they live, when they find themselves pinched with any want, do, contrary to all right and reason,

reason, sell their Children : Wherefore the Synod doth in Virtue of Obedience, and upon pain of the greater Excommunication, prohibit all Christians to sell their Children, or any of their Kindred, no not to other Christians, and doth under the same Precept and censure forbid all Christians to buy any such, or to keep them as Slaves, except when they see Parents so far despise this prohibition, as to be ready to sell their Children to Infidels, in which case they may buy them to keep the Christian Children from coming under the power of Heathens, whom nevertheless they shall not keep as Slaves, but shall forthwith signifie what they have done, to the Prelatè, that he may take such course therein, that the Buyer may have his Money, and the Child its liberty, and the Seller may be punished : all that shall buy such Children in any other case, as well as those that sell them, shall be held Excommunicate until they have effectually dissolved all such Bargains ; and if the Child do happen to be made an Infidel, he that sold it shall not be absolved until he has ransomed the said Child, or at least until the Vicar and People are satisfied of his having done all that he is able to have redeemed it, and the Synod doth furthermore recommend it to the Vicars and Curates of Churches, and to all Christian People, that whenever any such thing happens, they do all that is in their power to recover such Children, and to ransom them whatever it cost, by contributing Money towards it, and by complaining thereof



to their Kings, and advising the Prelate of it, leaving no means untried to rescue such Children, that so they may not be bred up Infidels.

Decree XIV.

THE Synod doth approve of the laudable Custom of this Diocess of Mens giving the Tenth part of their Wives Portion when they are Married, to the Church; as also of that of making a repartition of the said Alms betwixt the Fabrick of the Church and the Priests thereof; and whereas this Custom does not obtain all over the Diocess, and especially in the *Southern* Parts, the Synod doth intreat and command all People to conform themselves to the same, and willeth that the People among whom this Custom is not as yet introduced, may be obliged to it by their Procurators, there being no reason, since it is observed in the greater part of this Diocess, why it should not be established all over it.

Decree XV.

WHÉreas by the ancient Custom consented to by the Infidel Kings of *Malabar*, the whole Government of the Christians of this Bishoprick, not only in Spirituals but in Temporals also, is devolved to the Church and the Bishop thereof, who is to determine all differences that are among Christians, and that some dreading the Justice and Judgment of the Prelate in their

Con-

Controversies, do without any fear of God, carry them before Infidel Kings and their Judges, who are easily bribed to do as they would have them, to the great prejudice of Christianity; the said Kings taking occasion from thence to intrude themselves into the Affairs of Christians, by which means, besides that they do not understand such Matters, being Tyrants and Idolaters, they become very grievous and vexatious to Christians; for the avoiding of which, and several other mischiefs arising from thence to Christianity, the Synod doth strictly command all the Christians of this Diocess, not upon any pretence whatsoever, to presume to carry any of their Causes before Infidel Kings or their Judges, without express Licence from the Prelate; which, whensoever it shall be judged necessary, shall be granted to them as shall be thought fit in the Lord; but all Causes shall be first carried before the Prelate, that he may judge or compose them according to Reason and Justice; and all that shall do otherwise, shall be severely punished for the same, at the pleasure of the Prelate, and be thrown out of the Church for so long time as he shall think fit.

Decree XVI.

WHereas the Christians of this Bishoprick are subject to Kings and Lords that are Infidels, by whom they are many times obliged to handle Bars of hot Iron, or to thrust their

Hand into boyling Oil, or to swim thorow Rivers that are full of Snakes; reckoning, that if they are Innocent, none of those things can hurt them, but will certainly, if guilty of what they are accused: And seeing there are not wanting, some ill-minded Christians, who finding themselves unjustly accused, do voluntarily offer themselves to undergo the said *Ordeals* for the manifestation of their Innocency; and notwithstanding that it is true that God has sometimes concurr'd with Peoples Innocency and Simplicity in such Cases, by not suffering them to be hurt by such things; nevertheless since for any to offer themselves to undergo such *Ordeals*, is to tempt God, and to pretend to work a Miracle; which is not lawful, and may sometimes so succeed, as to be a great affront to our Catholick Faith; therefore the Synod doth prohibit all Christians to presume to offer themselves to undergo any such *Ordeals*, knowing that they sin mortally in so doing, in being guilty therein of tempting God; commanding all that shall transgress therein, to be severely punished. And when it shall happen that any such *Ordeals* shall be so imposed upon them by their Infidel Princes, that there is no avoiding it, in such Cases they shall submit themselves to the Will of God, as to the Injustices and Violences laid upon them by Infidel Tyrants; and in case of any Oath being tendered to them by Infidels, wherein they must swear by their *Pagods*, they must know that they ought rather to suffer death, than take any such Oath,

the

the taking of an Oath being an act of Worship and Veneration, that is due to God alone: Neither shall Christians use any *Ordeals* among themselves, or Oaths, but such as were in use in the Church, the foresaid Oaths being what Christians ought to dread more than all the Torments of the World.

Decree XVII.

WHEREAS the distinction of the Faithful from Unbelievers, even by outward signs and habits, is a thing which has always been endeavoured, that so the one may be known and divided from the other; therefore the Synod having observed that there is no distinction neither in their Habits nor in their Hair, nor in any thing else, betwixt the Christians of this Diocess and the Heathen *Naires*, doth command, that henceforward no Christian do presume to bore their Ears, or to do any thing to make them large, except Women, among whom it is an Universal Ornament; and whosoever shall transgress herein, shall be punished at the pleasure of the Prelate, who shall not suffer them to wear an Ornament of Gold or of any thing else in their Ears; and whosoever shall presume to wear any such Ornament, shall be thrown out of the Church, neither shall the *Casture* be given them until such time as they are brought to yield effectual Obedience, and to leave off all such Ornaments; but as for those whose Ears are bored already,

if they are not Children, they may wear what they please, or what they have accustomed themselves to.

Decree XVIII.

THe Synod being desirous to rectifie what ever is amiss in this Diocess, and so far as it is possible, to reform all evil Customs; and having observed the great Debauchery of many, and especially of the poorer sort, in drinking *Orraca*, from whence do follow many Disasters, Murders, and Wounds; wherefore in order to the preventing such Mischiefs so far as is possible, the Synod doth prohibit the selling of *Orraca* in any Christian Inn, neither shall Christians Trade in that Commodity upon pain of being punished at the pleasure of the Prelate, by which means not only Disorders, but the great Communication the Faithful hath with the Heathen in such Inns, will also be prevented.

Decree XIX.

WHereas it is a manifest Injustice to have diverse Weights in the same Country, the Synod being informed, that in many Markets of this Bishoprick every one sells with what Weights they please, doth command, That there be but one Weight for the same Merchandize in a Market and all the Shops thereof, and that it be the usual Weight of the place; to which all that do
not

not yield Obedience, shall be admonished by the Vicars; and if they do not reform thereupon, shall be chastised at the pleasure of the Prelate, who shall constrain them to the same by Penalties and Censures, if they shall be found necessary; there being no other Government among the Christians of this Diocess but that of the Church, nor no other coercive Power but that of Censures.

Decree XX.

WHEREAS an unreasonable Custom has obtained in this Diocess, viz. That Males only inherit their Fathers Goods, the Females having no share at all thereof; and that not only when there are Sons, but when there are Daughters only, and they unmarried, and many times Infants; by which means great numbers of them perish, and others ruin themselves for want of necessaries, the Fathers Goods falling to the Males that are next in Blood, tho' never so remote or collateral, there being no regard had to Daughters no more than if their Parents were under no obligation to provide for them; all which being very unreasonable, and contrary to the natural right that Sons and Daughters have to succeed, to the good of their Parents; and the Kindred who have thus possessed themselves of such Goods, are bound to restore them to the Daughters as the lawful Heiresses to them; and wherefore the Synod doth decree and declare of this Custom to be Unjust, and that the next

a-kin can have no right when there are Daughters to inherit their Father's Estate; and being possessed of such Estates, are bound in conscience to restore them; neither is it lawful for the Males to divide the Estate among them, without giving any equal Portion to the Females; or if they have not done it already, they stand indebted for their Portions; or if the Father has disposed of the third part of his Estate by Will, the remaining two parts shall be equally divided betwixt the Sons and the Daughters; the Portions that have been received by those that are married being discounted; all which the Synod doth command to be observed, intreating and commanding all the Christians of the Diocese to receive this Decree as a Law, and observe it intirely, it being laid as a duty upon their Consciences; and if any shall act otherwise, and being a Kinsman, shall seize upon the Goods belonging to Daughters; or being a Son, shall deny to give Portions to his Sisters, or being in possession of the said Goods, shall refuse to make restitution; the Prelate, if it cannot be done otherwise, shall compell them to it by Penalties and Censures, declaring them Excommunicate, without any hope of Absolution, until such time as they shall pay an effectual Obedience, and shall make restitution.

Decree

Decree XXI.

THE Adoption of Sons is not lawful, but in defect of natural Children; which not being understood by the Christians of this Bishoprick through their ignorance of the Law, they do commonly Adopt the Children of their Slaves both in their Houses, or of other People, disinheriting their lawfully begotten Children, sometimes upon the account of some differences they have had with them, and sometimes only for the affection they have to Strangers, all which is contrary to Law and Reason, and is a manifest injustice and wrong done to their legitimate Children; wherefore the Synod doth declare, that the said Adoptions must not be practised where there are natural Children, and being done are void, so that the Persons thus Adopted are not capable of inheriting any thing, except what may be left them by way of Legacy, which must not exceed the third of the Estate; no, not tho' the Adoption was made before there were any Legitimate Children to inherit. The Synod doth furthermore declare, That the Adoptions which have been made before the celebration of this Synod, where there are Children, and the Adopted are not in actual possession of the Estate, are void, neither shall the Adopted have any share thereof, or having had any, shall be obliged to restore it, to which if it be found necessary, the Prelate shall compell them by Penalties

nalties and Censures; but as to those who by virtue of such Adoptions, have for a long time been in quiet possession of Estates, the Synod by this Decree does not intend to dispossess them thereof, by reason of the great disturbance and confusion the doing so would make in this Diocess, which is what this Synod pretends to hinder, leaving every one however in such Cases, at liberty to take their remedy at Law.

Decree XXII.

WHereas the way of Adopting by ancient Custom in this Diocess, is to carry the Parties that are to be Adopted before the Bishop or Prelate, with certain Testimonials, before whom they declare, that they take such a one for their Son, whereupon the Bishop passeth an *Olla* or Certificate, and so the Adoption is perfected; the Synod doth command, That from henceforward, the Prelate do not accept of an Adoption from any that have Children of their own; or in case they have none, yet it shall be declared in the *Olla*, That if they shall afterwards happen to have any, that the said *Olla* shall be void to all intents and purposes; by which means the great Injustices that are now so common in this Diocess will be prevented.

Decree

Decree XXIII.

THE Synod being desirous to have all the Christians of this Diocess to live together in Villages, by reason of the great inconveniencies they are under that live in the *Heaths*, as well by reason of the great communication they must have with Infidels, as for wanting opportunities of going to Church, and Sacraments, whereby they are kept in ignorance of Christianity, doth in order thereunto very earnestly recommend it to all Christians that live in *Heaths*, to do all they are able, either to come and live in some Village, or to build new Villages with Churches, that so they may live more civilly, and be separated from the communication of Infidels, and be the better instructed in the Customs of our Holy Catholick Faith, recommending it earnestly to the Vicars to persuade their Sheep thereunto, for the Spiritual profit they will receive thereby: which the Prelate shall also endeavour with all his power.

Decree XXIV.

THE Synod having taken into consideration the manifold Injustices, Oppressions and Grievances wherewith Infidel Kings and Governours do often treat the Christians of this Bishoprick; and that out of enmity to our Holy Catholick Faith, and observing the necessity they are

are in of Defence and Protection, doth with great instance desire, That his Majesty the King of *Portugal* would be graciously pleased to take all the Christians of this Bishoprick under his Favour and * Protection, he being the only Christian King or Lord in all these Oriental Parts; and the Christians of this Diocess shall on their

* Protection.] By this we see, the King of *Cochin* was not jealous without reason, that the Arch-Bishop had a State design in the great pains and charge he was at in the reduction of his Christian Subjects; and tho' nothing was talked of but the *Pope*, and the *Roman* Obedience, 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 Enterprize. I will not say, tho' it is probable enough, that the Arch-Bishop by magnifying this Service at the Court of *Spain*, got first to be Governour of the *Indies*, and afterwards to be Governour 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 *Ilayus* in his Book *De Rebus Japonicis*, speaking of this very thing, saith, *Cuz res quanto Regie Majestati emolumento sit latura, norunt qui non ignorant, quanti sit momenti, gentem in tota India lectissimam, a temporibus B. Thome Christiano culti deditur, tamque numerosum*

potentem, ut armatos ad Triginta Millia in promptu habeat cum Lusitanis unire, ad Ecclesie Romanæ obedientiam revocare, & in Fidem ditionemque Regis Catholici accipere.

But as it is visible that the increasing of the *Portuguese* strength in the *Indies*, by the accession of so many new Subjects, was what both the Arch-Bishop and *Spanish* Government aimed at chiefly in the troublesome and chargeable reduction of this Church: So it is certain, that from this very Year 1599, the *Portuguese* Historians do begin to reckon the declination of their strength in those parts; who give the following Account of the three Ages of their *Indian* Government; that it was in its Infancy till the Year 1561, and from that time till the Year 1600, in its Manhood or full strength, and ever since has been in its Old declining Age, and is now in truth become so decrepid, as to be only the Ghost of a great Name. Neither is this to be wondered at, considering how common a thing it is for God to blast the most promising Securities, when obtained by such violent and unlawful Methods.

parts be ready at all times to sacrifice their Lives to their Holy Catholick Faith, the preservation of Christianity, and the defence of Christians, which they shall be always prepared to do with their Lives and Fortunes; beseeching the most Reverend *Metropolitan*, President of this Synod, to present this their Petition to his Majesty, and to let him know how ready all the Christians of this Bishoprick are to serve him.

Decree XXV.

WHereas in this Synod, Matters pertaining to our Holy Catholick Faith, the Holy Sacraments of the Church, the Reformation of Affairs thereof, and the Customs of Christian People have been handled; the Synod doth command all Vicars of Churches not to fail to have all its Decrees Transcribed from the Original *Malabar*, and to have a Copy thereof in all their Churches, Signed by the Reverend the Arch-Deacon of this Diocess, and the Rector of the College of *Vaipicotta*, and upon every *Sunday* and *Holy-day*, when there is no Sermon nor no Lecture upon the *Catechism* set forth by the most Reverend *Metropolitan*, that a portion of this Synod be read to the People; but on the Seasons when the said *Catechism* is ordered to be read, it shall be read on *Sundays*, and the Synod upon *Holy-days*, that so all that is decreed therein may come to the knowledge of the People, and may be remembred and observed by them; the Original

ginal of the said Synod being Signed by the most Reverend *Metropolitan* and all the other Members thereof, shall be put in the *Archives* of the *Jesuites* College of *Vaipicotta* in this Diocess, from whence so many Copies as shall be thought necessary, shall be transmitted to the Churches; there shall also be another Original Signed by the most Reverend *Metropolitan*, the Arch-Deacon, and other Members, kept in the *Archives* of the Church of *Angamale*, called the Arch-Bishop's *See*, that all Copies may at all times be Corrected according to either of those Originals; and the Synod doth furthermore recommend it to all Vicars, Priests, and Curates, and to all and every Christian of this Diocess, and commands them all in the Lord to conform themselves to the Decrees of this *Diocesan* Synod, and so far as is in their power, to observe and cause them to be observed inviolably, and to govern themselves by them in all things; which the Synod is confident they will do with the help of *God the Father, Son, and Holy Ghost, who liveth and reigneth for ever: Amen.*

After the Decrees were read, the Bishoprick was divided into Seventy-five Parishes, whose Bounds were greater or lesser as was judged to be most convenient for the administration of the Holy Sacraments, and the Spiritual Food of the Faithful; Vicars were also nominated to them all, and the Churches that were not able to maintain a Vicar were united: The Vicars after they were named, were brought in one
 1008
 by

by one to kiss the *Metropolitan's* Hand, who at the same time gave them their Collation, declaring to them the greatness of their Authority, and of the Obligations of their Office, and commanding the People to acknowledge them as their Parish-Priests and the Shepherds of their Souls. After they had all, one after another, performed this Ceremony, they were admonished all together in the presence of the People by the most Reverend *Metropolitan*, to comply with the Obligations of their Function, and being all upon their Knees before him, he delivered the following Charge to them.

‘ Venerable and beloved Brethren, and fellow Priests, and particular Pastors of the Faithful, We let you all to understand, that we, tho’ unworthy of it, are in the place of *Aaron*, and ye of *Eleazar* and *Ebitaman*, 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 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 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 Conversations unblamable, yielding the favour of a good

' good Name, and Example to the People of
 ' God, in suffering no Women, and especially
 ' those of which the World may entertain any
 ' suspicion, tho' 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 for-
 ' ward, and in the Holy Habits, which must al-
 ' ways 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 con-
 ' trition 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 with-
 ' out 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 where-
 ' in they were washed, either into the Font or
 ' into some Cistern dug for the purpose in the
 ' Church-yard, and drying them with all dili-
 ' gence. The Altar must be covered with clean
 ' Towels, of which at the time of Celebration,
 ' there must be at least three with a *Corporal*,
 ' neither must any thing besides Reliques or Sacred
 ' things belonging to the Altar be laid upon it.

• The

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 ministred at the Altar, to wash their Hands, and a clean Towel to dry them; the Gates and Porches of the Churches 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 should 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 Patten must be of Gold, Silver,

' Brass or Tinn, 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, admonishing 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 ad-
 ' ministring of any Sacrament, or for burying the
 ' Dead. No Child shall die without *Baptism*
 ' through your negligence, nor no sick Person
 ' without *Confession*, and the Holy *Communion*.
 ' None of you shall Drink to excess, or be noted
 ' for the same, or for being quarrellsom; 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 imploy your self in Hawking, Hun-
 ' ting, or Shooting. What you know of the
 ' Gospel of Christ, of the Holy Scriptures, and
 ' of good Examples join'd with pure Catholick
 ' 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. Up-
 ' on every *Lord's-day* before *Mass* ye shall Bless
 ' the Water with Salt in the Church, with which
 ' you

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 or Farms, nor in any Secular publick 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 Fastes 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 there-
 of, and so long as they continue to behave them-
 selves 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 Cloaths, 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 pre-
 sent. Ye shall admonish your People not, to
 Marry with any that are contracted to others,
 nor with their near Kinswomen, nor with any
 they have stole out of their Fathers Houses;
 neither shall ye suffer the solemnities of Mar-
 riage, 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 ad-
 monish God-fathers and God mothers to teach
 their God-children the *Creed* and *Pater Noster*,
 or 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

shall give none away, nor not by way of Alas,
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 Catholick Doctors, by which ye
may both edifie your selves and others. Ye
must also have this Synod, that so you may go-
vern both your selves and your People by its
Rules. Ye shall declare the Catholick Faith
to all that will learn it. The *Introits* 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 Ca-
tholick Faith, by heart, and repeat it dayly:
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 Mistres 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 *Rubricks*
of the same. E e 3

' 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 *Syrian*. All which ye shall ob-
 ' serve, that so by these and your other good
 ' Works, ye may, by the help of God, bring
 ' both your selves and your People to that Glo-
 ' ry which shall endure for ever, and be bestow-
 ' ed 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*.

The Speech and Admonition to the Vicars and
 Priests being ended, the most Reverend *Metro-*
politan commanded them all to Sign the Original
 Decrees of the Synod, translated into *Malabar*,
 desiring them, if they had the least scruple
 concerning any thing commanded or declared in
 the Synod, those excepted that have been de-
 creed and decided already, that they would
 signifie them openly before they Subscribed, that
 there might be no doubt or controversie about
 any thing hereafter: So after several Doubts
 had been considered and satisfied, they did all
 unanimously Subscribe to the Synod.

Then the Books of the Synod were delivered
 to the most Reverend *Metropolitan*, who being
 in his *Pontificals*, and seated on his Throne
 with a Mitre on his Head, Subscribed the said
 Decrees;

Decrees; which being done, a Table was set in the middle of the chief Chappel, and the Decrees being laid upon it, all that were called to the Synod, as well Ecclesiasticks as Secular Procurators, Signed and Subscribed them with their own hands, before the whole Synod and People. The Synod consisted of 813, viz. 133 Priests, besides Deacons and Sub-Deacons, and others of the Clergy, and 660 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 a great number of *Portuguezes*, who came along with *Don Antonio De Neronha*, Governour of *Cochim*, who together with all the other Magistrates of the City, assisted at the Synod.

The Decrees being Signed, the most Reverend Metropolitan rose up, and having taken off his Mitre, kneeled down before the High Altar, and begun the *Te Deum*, with which, to the great joy of all that were present, a solemn Procession round the Church was begun, the Quire singing that and some other Psalms, the *Latines* in *Latin*, and the *Native* Priests in *Chaldee*, and the People their Festivity in *Malabar*: proceeding to praise God with abundance of tears and joy, in three Tongues in the Unity of the Faith, and Goodwill among them all, for 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.*

After the Proceſſion was over, the moſt Re-
 verend Metropolitan going to the High Altar,
 read the Prayer *Exaudi quaſumus, Domine,* as it
 is in the Pontifical; which being ended, he ſeated
 himſelf upon his 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 this great favour he has vouchſafed
 to me and you, and all the faithful People of this
 Biſhoprick, 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
 Chriſtianity from the Union of the Catholick 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 Catholick
 Faith. I do alſo thank you my moſt dear Brethren
 and fellow Prieſts and Coadjutors, and you my be-
 loved 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, over-looked all thoſe
 Inconveniencies, and obeyed our Precept in aſſem-
 bling your ſelves together to treat about the good*
 of

of your Souls, for which God will reward you with Eternal Life, if you persevere in the purity of the Faith you have here profess, 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 Houses, and bless you and your Families and Posterity for ever; which God of his infinite Grace and Mercy grant. Amen.

This Discourse being ended, the most Reverend Metropolitan rose up, and with abundance of tears gave his solemn Blessing to the People, and after that, the Arch-Deacon with a loud voice said, *Let us depart in peace*; to which the whole Synod answered in the name of Christ, Amen. And thus the Diocesan Synod ended the 26th of June, in the Year 1599, to the Honour and Praise of our Lord Jesus Christ, who with the Father and the Holy Spirit, liveth and reigneth for ever: Amen.

The Synod being ended in conformity to what had been ordained therein, there was given to every one of the Vicars that was nominated to any Church by the most Reverend Metropolitan, a Stone Altar, Consecrated by his Lordship for that purpose, their former Altars not having been duly Consecrated; as also a Box with the Vessels of Holy Oils, together with Directions how to use them: There was moreover a Book of the Administration of the Sacraments according to the Roman use, translated into Chaldee and Syrian, given to every Vicar,

and

and another which contained the whole Christian Doctrine in the *Malabar* Tongue, for the instruction of Children and others, as also a *Surplice* to be used in the administration of Sacraments, which was what had never been in use among them; the Churches were also furnished with Corporals, Vestments, Frontals, Cups, and what-ever else was necessary to the Ministry of the Altar, all which were wanting in most Churches; and all the Controversies, whether betwixt Corporations or particular Persons, that were brought before the Synod, were decided by the most Reverend *Metropolitan* and his Assesors, after which they all departed in peace.

The most Reverend *Metropolitan*, as soon as the Synod was ended, begun his Visitation of all the Churches in the Diocess, in order to put the Decrees of the Synod in execution, reciting the principal and most necessary of them in every Church, and delivering the Books, Breviaries, and Missals, as well of the Churches as of particular Persons every where, and burning the Books condemned by the Synod, and correcting others, putting the Vicars in possession of their Churches, who were every where received, as such by the People, who settled Revenues upon them; of which, together with what was given them by the most Reverend *Metropolitan*, they made *Ollas*, or Instruments in the Churches, creating four Church-wardens, and opening the Church Boxes, and in a word, ordering whatever was necessary to be done. The Clergy, who

who had not been present at the Synod, made a profession of the Faith, the Confessors were examined; and had Licences given them in writing according to their abilities, and the necessity of the Church, prohibiting all others to hear Confessions: Where there was a Font, they also Baptized all the Children that they found unchristened, and had those brought in that were in the *Heaths*, where there were many that were Eight and Ten Years old unchristened. They Confirmed the whole People, and Absolved all that were Excommunicate; many of which, according to their custom, had continued so for twenty or thirty Years, and especially for Murder, for which they never grant Absolution, no not at the hour of death; the *Metropolitan* preached every day to Christians in the Church, and to Infidels (who flocked to see him) in the Church Porch, treating with them about Baptism when he came to say *Ingredimini in Sanctam Dei Ecclesiam*, several of which he persuaded to turn Christians, who after having learned their Catechism, were Baptized by him at other places: He Catechized the Children in the *Malabar* Tongue; and finding there was none of them that understood their Catechism, he ordered them to be taught it every day out of Books that were kept in the Church. Finally, where he met with any that were disposed to Marry, he Married them, and gave Orders about every thing else relating to the Synod, which he did in the Form following,

After

After the most Reverend *Metropolitan* had been received by the whole People with great Joy and Festivity, according to their fashion, and carried in Procession to the Church, the way as he went being covered with Cloth or Mats, or Boughs of Trees, after the common Ceremony of Blessing and Absolution, the whole People both Men and Women, came with a most profound Humility and Reverence to kiss his Hands, and to yield Obedience to him; he went to Church betimes in the Morning with the whole Clergy and People; where after having Confessed himself before the High Altar, which he did for the great need there was of having those Christians instructed in the Sacrament of Confession, which was in use among them but in few places, he said *Mass*. When *Mass* was ended, Father *Francisco Roz*, Master of the *Chaldean* and *Syrian* Languages in the *Jesuites* College at *Vaipicotta*, with the rest of the Fathers deputed to that Work, and some of the most learned *Caçanaves* assembled together in the Sacristy, or in some other place appointed, where in obedience to the Excommunication of the Synod, all the *Syrian* Books were brought before them, as well those that belonged to the Churches, as those belonging to private Persons; all which were emended, delivering those which were condemned by the Synod to the *Metropolitan*, who burnt them all. The *Metropolitan* having in the mean time put on his *Pontificals*, sat down and Preached at length to the People, all

all the necessary Doctrines of Faith and Manners; after which Discourse the chief Decrees of the Synod were published, and a Procession for the Dead was made round the Church, to which such vast multitudes of Heathens resorted to see the Novelty, and the *Pontifical* Vestments, that they filled the Church-yard and Windows: After the Procession for the Dead was ended, and the Doctrine of *Purgatory*, and the benefits of praying for them declared, the *Metropolitan* having seated himself, began a Discourse of the Sacrament of *Confirmation*, according to the necessities of the People, and after that Anointed all that were present, then he Baptized all the Children of Christian Parents in his *Pontificals*, and such of the adult Heathens as desired it, who were called together the day before to that purpose. The *Metropolitan* whenever he came to the words *Ingrédimini Sandam Dei Ecclesiam*, beginning a Discourse to the Heathens and *Naires*, that flocked to see the Ceremony performed, who tho' all Armed with Bows and Arrows and other Weapons, and in their own Country remote from the *Portuguezes*, did quietly and chearfully hear all that he said to them, not only concerning the Faith of Jesus Christ, but also the indignities and hard words which he bestowed upon their Idols and Priests in order to undeceive them: When the Sermon and Baptism was over, the Ecclesiasticks that were not present at the Synod, made a profession of the Faith before the People in the
hands

hands of the *Metropolitan*, and having called all the Children together, and ordering them to kneel round his Chair, he began a *Chamaz*, or set of Prayers in their own Tongue, which they all said after him, and having Blessed them all, made a Discourse to them suitable to their Age, to the great satisfaction of their Parents, teaching them the Veneration that is due to the most sweet Name of *Jesus*, to which, agreeable to the *Nestorian* Doctrine wherein they had been educated, they had payed no manner of Respect: After that he inducted the Vicar in the presence of the People, charging him with the Flock which received him for their Pastor, and where there were any to be Married he Married them; great numbers also Confessed themselves to him, and received the most Holy Sacrament at his hands, among whom were abundance of Ancient People, who had never Confessed themselves before: In the Evening the People assembled together and agreed about the Stipend, they determined to settle upon their Vicar, which was Registred in *Ollas*, that were to be kept in the Church; and having opened the Money-Box of the Church, they distributed such Alms as they thought necessary. The *Metropolitan* and the Fathers that were in his Company, having examined the *Caçanares*, to such as he found to be qualified for it, he granted a Licence in writing to be Confessors; after that he heard all the Complaints and Controversies that were among Christians, and having those four principal Men, with the consent

consent of the Parties, they decided them all according to the Customs of the Country, and the Judgment of the *Metropolitan*, so as to exclude all farther Proceſs or Appeals; he then Absolved all that were Excommunicate, and several that had lain twenty or thirty Years under that Censure, there being several Cafes wherein they were so barbarous, as never to grant Absolution, no not at the hour of Death, injoyning every one such Penances as were suitable to their Faults, omitting nothing that he judged necessary to the good of the Church and People; in all which he was accompanied and assisted by five *Jesuites*, who were all zealous for the Salvation of Souls, and well skilled in the *Malabar Tongue*, and two of them in the *Chaldee* also; they were Father *Hieronymo Costa*, Father *Jorgye de Craſto*, Father *Francisco Roz*, who is now the most worthy Bishop of that Diocess, Father *Antonio Toſcano*, and Brother *John Maria*: Father *Frey Braz de Santa Maria*, a Divine of the Order of St. *Auſtin*, was Confessor to the most Illustrious *Metropolitan*; there were also three Canons of the *Metropolitan Church of Goa*, and the *Metropolitan's* two Chaplains, and several *Caçanares* that were Natives, who celebrated the Divine Offices both in *Chaldee* and *Syrian*, whom the most Illustrious *Metropolitan* made great use of in several Occasions. In the reduction of this Church to the Catholick Faith, many remarkable things happened, in which God manifested how much that Work was for his Service; and in

the

the Visitation of the Churches there were several Successes of great edification, and that were much for God's Praise, which shall, God willing, be written in another place, for his Glory who liveth and reigneth for ever. Amen.

The Letter of Dom Andre Bishop of Cochim,
to the Synod, being Assembled.

Brethren, in my judgment all you who are called the Christians of St. Thomas, do owe much to God, for his having by means of that Apostle, chose you from among such multitudes of Infidels as the East is filled with, to enlighten your understandings with the Truth, and for having made you, as St. Peter saith, a Holy Nation, a purchased People: For you are not to imagine that your Forefathers did deserve more at the hands of God, than the other Infidels that were their Contemporaries, and yet you see how God was pleased to chuse them, and you by their means, when at the same time he left others and their Posterity in their natural Misery; for which there can be no other Cause assigned, but that it was the Will of God to extend that Mercy to you and your Forefathers, which he denied to all the other People of these Parts; and what makes this Mercy to be the greater and more Illustrious, is, That God was pleased to bring you to the Faith, not by the Ministry of some obscure Person of small Authority,
which

which has been the Case of many other Christians, but by sending two chosen and beloved Apostles to you, for your greater Honour, and that this Church might justly stile it self Apostolical; a privilege that was granted but to few Churches that are now in being in the World, and which the Metropolitan of Constantinople was long ago ambitious of usurping to himself, if he might have been permitted. But Satan, the great Enemy to all that's Good, envying the great Glory of this Church, laboured to sow the Tares of Errours and Heresies in this Field of Christ's, and the Apostle St. Thomas; and so coming from Babylon and the Land of the Chaldeans, he brought along with him some of the Disciples of the perfidious Nestorius to pervert this Church: This Nestorius was condemned as a Heretick in Asia minor, in the City of Ephesus, in a Council of 200 Bishops, and afterwards in a Council of 630 Bishops: He was so wicked and perverse an Heretick, that besides the punishment inflicted on him for his Sins by Men, God also begun to punish him in this Life, giving him as it were an earnest of those Punishments and Torments which he is now suffering in Hell; for besides his being deposed and deprived of his Bishoprick, and Condemned by the forementioned and other following Councils, and Banished by the Sentence of the Emperour Theodosius the II. who then Reigned, to the Desarts of Ægypt, and his having his Books burned by the command of the said Emperour before his death, his Tongue with which he had uttered such great Blasphemies, rotted in his Mout.,

as did also his whole Body, and being eat up with Lice he expired, surrendring his Soul to the Devil, as Evagrius, a Noble Writer who lived at the same time, relates; and the same is reported of him by Nicephorus, Cedrenus, and other Greek Writers. The Disciples of this cursed Heretick being brought into this Church by the Devil, sowed their Errours in it without being observed by you, who were a simple sincere People; insomuch that St. Thomas when he was on Earth, might have said the same that St. Paul did to those of Ephesus, where Nestorius was afterwards Condemned; I know that after my departure greedy Wolves shall come among you, not sparing the Flock: And well might the Pastors you have had among you be called devouring Wolves, who being a base and inconsiderable People, had no other intent but to rob you of all they could, taking Money for Orders, * Dispensations, for Absolutions, and for all Sacraments and Sacred things, as you very well know; a thing so abominable in the sight of God, that St. Peter the Prince of the Apostles, for this Sin only threw Simon Magus out of the Church, and Excommunicated him, as you may see in the Acts of the Apostles; insomuch, Brethren, that we see that fulfill'd in you, and in your Prelates, who came from Babylon, which was foretold by God

* Dispensations.] What was ever heard of in the Roman Church, or that the Declamer could the poor Malavars conclude from hence, but that either was one of a strange assurance no such thing as the taking of Money for Dispensations, &c. to condemn the doing of it at such a Tragical rate as he does.

so many Years before by the Prophet Isaiah, The Shepherds themselves had no understanding, they have all gone out of the Way, and from the first to the last are all turned to Covetousness. For God's sake, Brethren, tell me what sort of Prelates and Bishops could they be, who sought nothing but their own Interest; and who gave Orders and Dispensations, and did everything that belongs to a Bishop, without being Bishops themselves, or so much as Priests or Clerks, but were pure Laicks, as they themselves afterwards confessed: What Dispensation, what Sacrament, what Grace, could he who was dispensed with and ordained, receive from those who were no Bishops, nor so much as Clerks, but pure Laicks, nay Lascars, in whose Habit they came out of their own Country. Brethren, this is the Fruit which they send you from Babylon, Hereticks and pure Laicks, and Barbarians for Bishops: Tell me what has Malabar to do with Babylon, and what correspondence is there betwixt the most pure Doctrine of Christ, which was preached to you by the great Apostle St. Thomas, and the barbarous Errours which were brought hither by Arabians and Chaldeans from Babylon; and from their Master the Apostate Nestorius? Believe me, Brethren, these are they of whom St. Paul spoke in his Epistle to his Scholar Titus, That there should come Men teaching what they ought not to teach, for filthy lucre: And so it fell out for these Men, that they might not lose the Profits and Honours they were unjustly possessed of, did all they could to put into your

heads that the Doctrine of St. Peter was different from that which had been taught you by St. Thomas: It is true that the Doctrine of the Apostle St. Peter is contrary to the Heresies that have been brought hither from Babylon, but not what was preached here by St. Thomas: For what St. Thomas, that also St. Peter taught, and Christ himself and all his other Disciples taught; for as St. Paul saith, there is one Lord, one Faith, one Baptism, and one Church, of which Christ is the Head, and that on Earth St. Peter and his Successors the Bishops of Rome: For that St. Peter and his Successors are the Head of the whole Church * on Earth is plain, from what Christ before his Passion promised St. Peter, as it is recorded in the 16. Chap. of St. Matthew, where Christ, after having examined his Faith, said to him, Thou art Peter, and upon this Rock I will build my Church, and I will give thee the Keys of the Kingdom of Heaven, &c. Words which he spoke to none of the rest of the Apostles, but to St. Peter only. And St. John in the last Chapter of his Gospel tells us, That Christ, after his Resurrection, having asked St. Peter if he loved him more than all other things, and, St. Peter had answered, that he knew very well that he did, said to him three several times, Feed my Lambs, feed my

* On earth.] Bishop Andre did not so fair in quoting, [And on Earth, St. Peter and his Successors, the Bishops of Rome, &c.] as St. Paul's words.

|| None.] This is a mistake, for he gave the same Commission to all his Apostles after his Resurrection.

Lambs, feed my Sheep: By which words he made him the universal Pastor of his Sheep, and after him all the Bishops of Rome who were to succeed him in that Office; for Christ has but one Fold for all his Sheep, and one only Church: and so in the Creed that is sung in the Mass, we say, I believe in one Holy and Apostolical Church: and so Christ her Spouse said of his Church in the Canticles, My Dove, my perfect, is but one; that is to say, my Dove, my perfect, which is the Church, is but one: And St. John in his 10th. Chapter tells us, that the Son of God speaking to his Disciples concerning his intent of calling the Gentiles to his Faith, said, I have other Sheep which are not of this Fold, whom I must bring in, that there may be one Fold and one Shepherd. Now that Fold wherein the Jews and Gentiles were to concur in one only Faith, is the Catholick Church, and that Shepherd was St. Peter, and all his Successors the Bishops of Rome; every one of which as he is Bishop of Rome, is the universal Pastor of the * whole Church of God, inso-much as that all who will not be subject to him, are not of the number of the Sheep of Christ, but are without the Fold of the Church, being Schismaticks and Hereticks, for such are all who are disobedient to the Roman Church; in which Roman Church there never was nor will be any error

[* Whole.] If this had been the Faith of the whole Christian Church at the time when the Creeds were made, the compilers

of them would and ought to have added Roman to Catholick in the Creed.

in Faith, by reason of Christ's promise, who, as St. Luke reports, speaking to St. Peter, said to him; I have prayed for thee, Peter, that the † Faith of thy Church may never fail: The Faith of other particular Churches, as we have seen, may fail, but the Faith of the Roman Church has never failed nor never will. Wherefore, Brethren, fasten your selves close to this firm Pillar of the Roman Church; against which, according to our Saviour's promises, the Gates of Hell shall never prevail; which Gates are the Heresies that are, and have been in the World: You ought therefore to render many thanks to God, for his having relieved you at this time, by sending you the Lord Arch-Bishop for a Spiritual Pastor and Master, who having left his Dwelling, and quiet is at all this Trouble, only for the sake of your Salvation, and to rescue you from the errors you have hitherto lived in: For I know and am certain, that he is one of those Pastors which God spoke of by Jeremiah; And I will give you Pastors according to my heart, and they shall feed you with Knowledge and Doctrine. Hitherto you have been fed with Errors and Ignorances, and your Pastors have sought gain, and not the Salvation of your Souls: This Pastor, as you see, does not come to take any of your Goods from you, but to spend his own for your profit, and to put you in the right way to Heaven and Salvation: From

† [Faith.] Here the Bishop | ture again in quoting the [Faith
makes very bold with the Scrip- | of thy Church] as St. Luke's words.

|| whence

|| whence you may clearly perceive the great difference there is betwixt him and those other Pastors, or to speak more properly, those Wolves, which you have had hitherto among you, as our Lord saith, in Sheeps cloathing. Hitherto your Errors have had some excuse, because you could know no more but what your Masters taught you; whereas from henceforward, you shall have no manner of excuse, neither before God nor Man, if you do not become such, as all that love you desire you to be. The Faith and Doctrine that has been preached to you by the Arch-Bishop, is the Faith of all the Christians in the Indies, and of all Clerks and Religious in these Parts, and which all Portugal, Spain, and in a word all * Christendom holds. This is the Faith that was taught by the Son of God, the Faith that St. Thomas preached, and was preached also by St. Peter and the rest of the Apostles; and if any shall teach the contrary, let him be, as St. Paul saith, Anathema, and Excommunicated and expelled the Society of the Faithful, as he is from Christ, his Faith and Grace. The Lord give you a perfect knowledge of himself, as it is desired by your Brother in the Lord. Writ at Cochim the 28th of June, 1599.

Your Brother in the Lord,
Bishop FREY ANDRE.

|| [Whence.] I do not believe that the Arch-Bishops of Malabar made half so much of their Bishoprick, as Bishop Andre did of his of Cochim, or as Father Roz the Jesuit made of Malabar, after he was prefer'd to it by the Pope.

* [Christendom.] The Reformed, the Greek, the Muscovite, the Georgian, the Armenian, the Antiochian, Alexandrian, and Abyssin Church, are it seems no part of Christendom with this Declamer.

The SYNOD'S Answer,

The Lord Assist Us.

To the most Illustrious and Reverend Lord
Dom Andre, the most worthy Bishop of
Cochim; The Diocesan Synod of the
 Christians of *St. Thomas* of the Bishoprick
 of the *Serra*, assembled in the Town of
Diamper, wisheth eternal Health and Pro-
 sperity in our Lord.

Our most Reverend Metropolitan ordered
 your most Illustrious Lordship's Letter to
 this Synod to be read in a full Assembly
 of the Priests and People; and having heard and
 understood it, we rejoiced exceedingly in the Lord,
 to perceive that the Holy Doctrine taught us by
 your Lordship, is the same with that our Metro-
 politan has preached in all our Churches, and has
 declared in this Synod, as also the same that is
 preached by the Fathers all over this Diocess, by
 which means we are the more confirmed in the
 Catholick Faith, and the Obedience we owe to the
 Holy Roman Church, our true Mother, and to our
 Lord the Pope, the Successor of *St. Peter*, and
 Christ's Vicar upon Earth, as is manifest from the
 Acts of the said Synod, Signed by Us, as your
 Lordship may see; and if we have hitherto been
 wanting

wanting to our Duty in these Matters, it did not proceed from any Obstinacy of Mind, or from any Inclination we had to be Hereticks, or Schismaticks, but purely for want of the Light of true Doctrine and healthful and Catholick Food, which was not given us by our Prelates, but who did instead thereof, poyson us with the false Doctrines of Nestorius, and several other Errors; from which we are now, by the Divine Mercy, rescued; and by the goodness of God, and the Ministry of our Metropolitan, enlightened: from whence also rose the Rebellion which was made by us, when the Truth began to be first preached to us; as also all the Troubles and Vexations that we gave to our Metropolitan, and the manifest Dangers we exposed him to; for all which we are now heartily sorry, and do dayly more and more lament it: But whereas God has been pleased to enlighten us with his Doctrine, the Metropolitan being discouraged by none of those things to go on preaching in our Churches, the light of the Truth coming to us by that means, we have cordially embraced, and have with an unanimous consent and great alacrity, made profession thereof in this Synod; having also put the Affairs of our Church in the best Order we were able, and submitting our selves to the Judgment of our Metropolitan Mar Aleixo, who as our Master, has instructed us in all things: But whereas his Lordship, after his Visitation of this Diocess is over, is to go to reside in his * own Diocess, which we

* Down Diocess.] The Arch-Bishop cured them of these fears, for some time at least, at the end of his Visitation, when he made a solemn renunciation of the Arch-Bishoprick of Goa, take

take notice of to our great Sorrow, by which means we shall want a Special Protection; we do therefore beg, that until such time as God shall be pleased to send the Pastor among us, which we expect from the Holy Apostolical See, your Lordship, as being the Prelate that lives nearest to us, and from whom and your Predecessors, this Church has received so many Favors, would be pleased to take us under your protection, and to concern your self in all our Affairs, and to favour the Prelate, which the Metropolitan with his wonted kindness and benignity to his Flock, intends to leave among us. And seeing your most Illustrious Lordship in your Charity has been pleased to favour us with a Letter, we take confidence from thence, to beg of you, That whereas our Priests, both for their Spiritual Consolation, and other Necessities, do frequently resort to your City and several parts of your Diocess, where it will be necessary for them to say Mass, which they have hitherto been hindred from doing, by reason of their not being in a perfect Union with the Holy Mother Church of Rome; we now being in such an Union, as much as can be desired, the Synod doth humbly beseech your

and as solemn an acceptation of that of the Serra, and that judicially and in Form; desiring the Christians of St. Thomas, to whom he delivered both those Instruments, to sollicite the Pope and King of Spain to give way to the Translation; and promising withal to employ all his own Interest in both to perswade them to it;

but it seems all would not do, for the next News we hear of him, is, That instead of being gratified with the Arch-Bishoprick of the Serra, he was condemned to be Governour-General of the Indies for three Years, and after that translated to the Primacy of Portugal.

Lord-

Lordship that you would be pleased to give leave to such of our Priests as have a Licence from our Prelate to say Mass in your Churches, at least the Roman translated into Syrian, that it may appear thereby that we are all one in the Unity of one only Catholick Church; and that the division which Satan had made betwixt us, and most other Churches is at an end, all Churches making one onely Catholick Church, as your Lordship has clearly taught us, as a vigilant Pastor, in your learned Letter. The Lord preserve your Lordship's most Illustrious Person, and prolong your Years, for the good of the Church and the profit of the Sheep of Christ. Writ in the Synod of Diamper the 25th. of June, 1599.

Praise be to God.

but it seems all would not do
for the next News we hear of
him is, That instead of being
granted with the Arch-Bishoprick
of the Sea, he was condemned to
be Governour-General of the In-
dies for three Years and six
that translated to the Primacy of
the Indies.

and as to learn the occasion of
of the Sea, and that his
King of Spain to give way to the
Translation: and coming with
it to employ in the same
in both to betwixt

Lord-



A Preface to a Missal.

Preface to a MISSAL.

The Mass that is henceforth to be used by the ancient Christians of St. Thomas of the Bishoprick of Angamale in the Serra of Malabar, in the East-Indies, purged of the Nestorian Errors and Blasphemies it abounded with, by the most Illustrious and Reverend Dom Frey Aleixo De Menezes, Arch-Bishop of Goa, and Primate of the Indies, at the time when he reduced them to the Obedience of the Holy Roman Church. Translated word for word out of Syriack or Syrian, into Latin.

Among the other things which the most Reverend Arch-Bishop of Goa, and Primate of the Indies, Dom Frey Aleixo de Menezes, put in Order in the Diocesan Synod, assembled by him in the Bishoprick of Angamale of the Serra of Malabar,

of

A Preface to a MISSAL.

of the Christians of *St. Thomas*, in which he purged the Church of the *Nestorian* Heresies, and reduced it to the Obedience of the Holy *Roman* Church; one of the chief was the reforming the *Syrian* Mass, which was said in the *Chaldee* Tongue in this Bishoprick, which having been composed or enlarged by *Nestorian* Hereticks, was full of Errors and Blasphemies both in the Prayers and Commemorations of *Nestorius*, *Theodorus*, and *Diodorus*, and several other *Nestorian* Hereticks, to whom as to Saints, they prayed, for to intercede for them: And whereas this People was in a profound Ignorance, nay the very Bishops, who came from *Babylon*, not knowing the true Form of Consecration, all of them adding to it and taking from it at their pleasure; there being no certain particular Form of Consecration among them, until a certain Arch-Bishop came who had more knowledge than the rest in Ecclesiastical Matters, and the Holy Scriptures; who perceiving that the Form wherewith they Consecrated, contained in it some

Errors,

A Preface to a MISSAL.

Errors, contrary to the Truth of the Divine Sacrament, did establish the true Form, adding some words to it, both in the Consecration of the Body and Blood, in contradiction to the Error and Heresie of those who say that the Sacrament is *only the Figure of the Body of Christ our Lord*. From whence it is more than probable, the Hereticks of our Times, the revivers of the Errors of all the ancient condemned Sects, took this Opinion: The Form established by the forementioned Arch-Bishop was, *This is in truth my Body; this is in truth the Cup of my Blood, which was shed for you and for many, for the propitiation and remission of your Sins; and this shall be a Pledge to you for ever and ever; in which Form they have now Consecrated for several Years. But the most Reverend Arch-Bishop Primate, having removed the words that are not necessary, established the proper Form used in the Catholick Church, as it is in the Roman Missal, laying aside divers and Sacrilegious and ignorant Ceremonies also, which signified*

A Preface to a MISSAL.

nified some Heresies and Errors that were amongst them: And having thus reformed their *Mass*, he continued it however in its ancient Form, until such time as he had consulted the Apostolical See about it, to know what our Lord the Pope would determine in that Matter; many of the emendations are noted in the Synod, *Dec. 10. Aët. 5.* of the Holy Sacrifice of the *Mass*, and in the Action of Matters of Faith, where they are to be seen; I shall here present the Curious only with the *Mass* reformed, and as its said among them at this time.

I Have Published this Preface for the sake of the Testimony that is therein, of this Church's not having believed Transubstantiation, but have forbore to Print the Missal it belongs to, because it is the Missal that was imposed upon this Church by Arch-Bishop Menezes, or their Old Missal, so altered and mangled by him, as to be truly what Father Simon calls it, A confused indigested Office, and withal very tedious.

F I N I S.



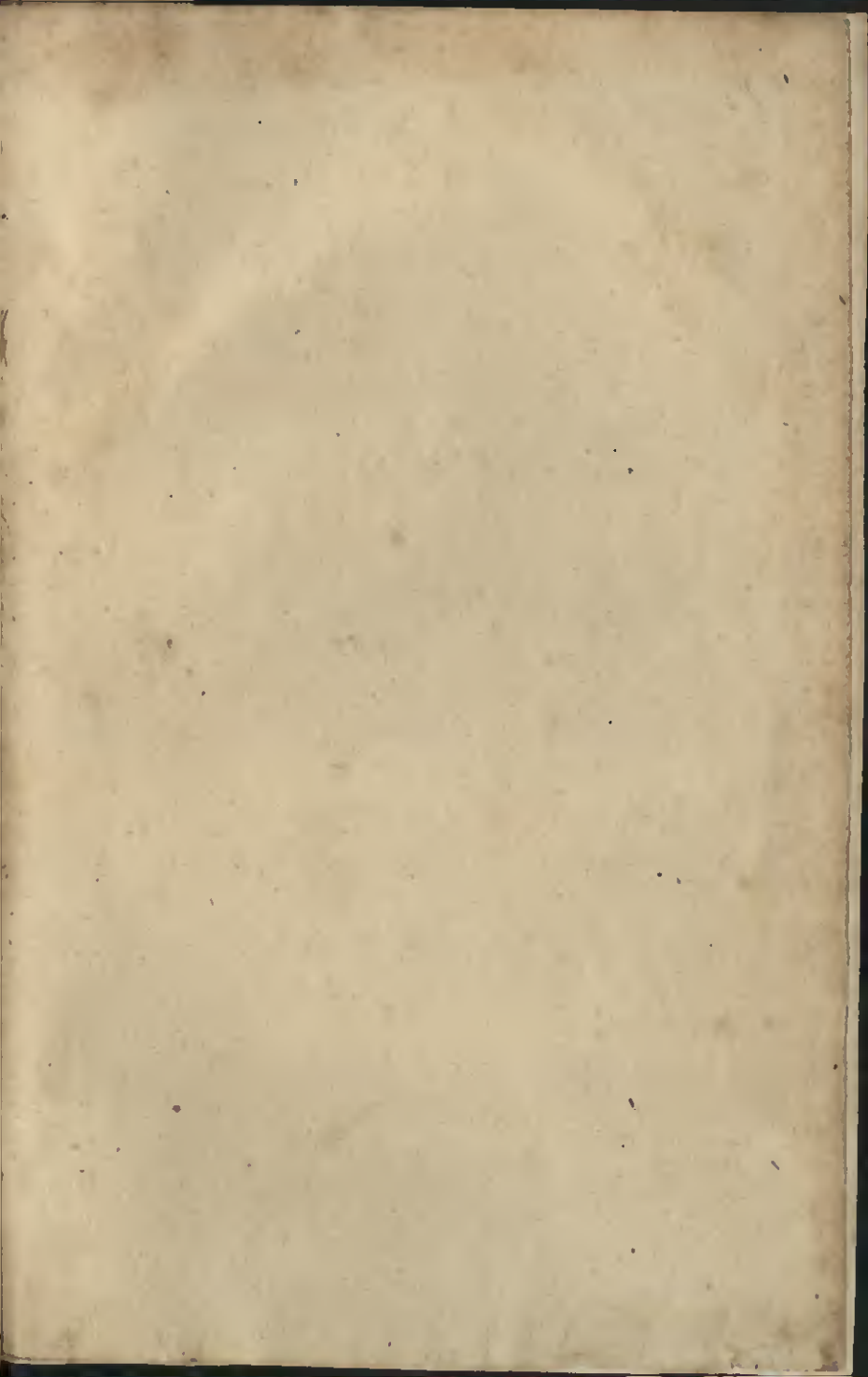
Faint, illegible text, possibly bleed-through from the reverse side of the page.

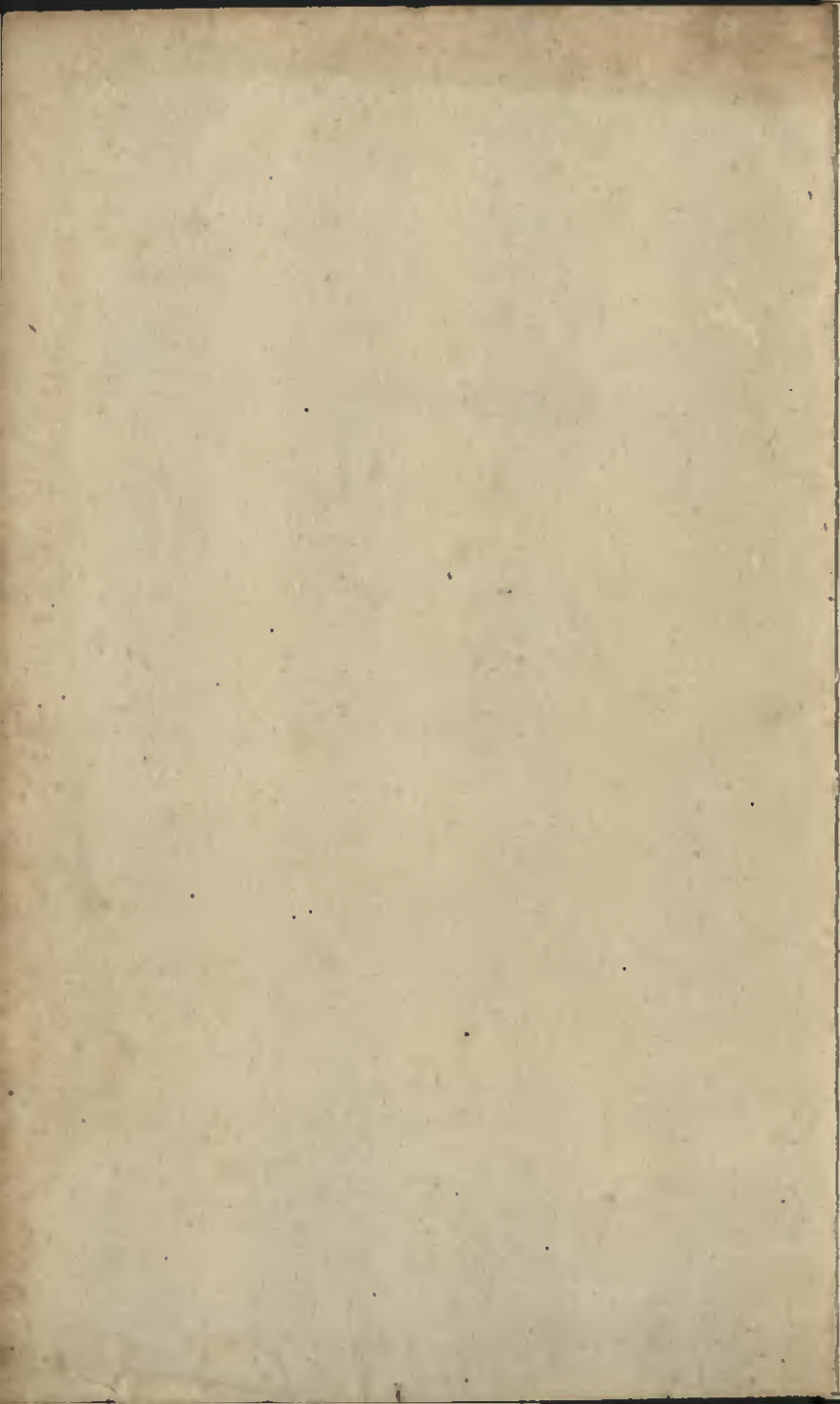
F
3

Faint, illegible text, possibly bleed-through from the reverse side of the page.

30

59







7



