

forcibly enjoined "on pain of mortal sin." Celibacy was enjoined, and to make this doubly sure the synod suspended all married priests.

The Jesuit missionaries continued to hold sway in this part of India for more than fifty years, until there occurred the great rupture with Rome, which took place in 1653 under Bishop Garcia.

The Syrians did not feel comfortable under the new *régime*. The enforced celibacy of the clergy, the introduction of images, and the attempt to supersede the Syriac language by the Latin in the services of the Church were very offensive to them, as also were the pride and intolerance which the Jesuits showed to all who would not conform to their orders.

In 1653 Mar Ignatius, a Syrian bishop, arrived from Antioch. The Portuguese seized him at Mylapur, where he had landed; then, after a term of imprisonment, they delivered him to the Inquisition at Goa, where he was condemned as a heretic and committed to the flames in 1654. In order to avoid the odium of this deed, the Jesuits asserted that the bishop had been drowned at sea! The Syrian communities were now so alienated in sympathy from their Jesuit rulers that they formally threw off allegiance to the Roman bishop Garcia, and deposed Archdeacon Thomas, a native Syrian Christian, to be now their bishop. Afterward, when the Dutch had destroyed the power of Portugal in Malabar, the Syrian Church obtained from Syria the usual episcopal ordination.

Seeing how the sympathies of the native Syrian Church were alienated from the Jesuits, it was thought at Rome that it would be advisable to send a new mission, consisting of certain Carmelite priests; and this accordingly was done. After the arrival of the Carmelite bishop and monks there were many quarrels between these missionaries and the Jesuits, whom they partly superseded. The Dutch, who had now ousted the Portuguese, looked with much disfavor upon the Syrians; and while forbidding European ecclesiastics to reside in the Dutch territories in India, they confirmed the Carmelites in their position, as these monks now had a bishop who was a native Indian. Bishop Joseph, of the Carmelites, before leaving Cochin, consecrated this native bishop. The Dutch chaplain was assured by Bishop Joseph in a personal interview that the Syrians were "persuaded that the very essence of Christianity consists in three particulars diametrically opposed to the articles of Luther and Calvin—namely, the adoration of images and the crucifix, fasting and prayers, and masses for the souls in purgatory." We see how successful the Romish missionaries had been; their steady work, continued now through several generations, had leavened the Syrian Church with the essentials of Romanism.

There was much confusion occasioned by the struggles of the Jesuits and Carmelites on the one hand, and part of the Syrian Church on the other. The testimony of the native Christians themselves is as follows: "The above-mentioned two orders trouble our Church and bring dishonor upon her; they seize our priests, and, by confining them closely, cause their death; their servants also maim them in their bodies. If our Metran