

sessed many copies of the Sacred Scriptures, and commentaries on them, from which their priests taught the people. This was in 1500.

One of these two Hindus was "Joseph the Indian," and in a small book of his travels these details are given regarding the Syrian Church. Inside their churches, he said, there were no images; they had priests, deacons, and sub-deacons; they used unleavened bread in the communion; the people received the Lord's Supper three times a year; they knew nothing of extreme unction, and buried their dead with religious rites.

In 1504 four Nestorian ecclesiastics wrote to their patriarch: "There are here nearly thirty thousand families of Christians of the same faith as ourselves, and they pray to the Lord that He may preserve you in safety. And now they have begun to erect other churches. They live in the midst of plenty, and are gentle and peaceable in their dispositions. Blessed be God!"

Gouvea, an Augustinian friar, has recorded in detail the visitation of a Portuguese ecclesiastic, Archbishop Menezes, in 1599. Gouvea, speaking of the Syrians, condemns their adherence to Nestorianism and their refusal to call Mary *the mother of God*. He says that they did not allow image worship, and only acknowledged three sacraments—baptism, the eucharist, and holy orders; that they knew nothing of confirmation and extreme unction, and *detested* the sacrament of penance.

Archbishop Menezes was a most energetic agent in bringing many of the Syrian congregations to submit to Rome. He brought about this result both by visitation of the congregations and by holding a synod which afterward became famous, the Synod of Udiamparur. It was held in June, 1599, and was a "packed" synod, most subservient to his wishes. This he brought about by holding more than one ordination of priests, who were present as members of the synod, and of course did exactly as he ordered. Without doubt certain good decrees were enacted, but the evil outweighed the good. Among other changes effected by the synod's decrees, there were these: The Syrian Christians were commanded to adore the images of Christ; they were now taught that it was "pious to believe that Mary was conceived without original sin;" all Syriac books were to be delivered up to the Jesuits within two months; and the whole diocese was made "to submit itself to the Holy, Upright, Just, and Necessary Court of the Holy Office of the Inquisition in these parts established." The synod condemned a book of homilies used in the Syrian Church, because therein it was stated "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 anywhere else but in heaven." The doctrine of transubstantiation was introduced, and the cup was to be taken entirely from the laity. The Malabar Christians had known nothing of masses for the dead, but the synod introduced this also. Compulsory auricular confession and extreme unction were also unknown in the native churches, but both of these Romish practices were