

he did in response to a message from certain Christians in India who desired further instruction. The detail of what he may have done is unknown, as his writings are lost.

What a strange conflict is that of the Christian Church—internal strife, outward persecution! We have it all in miniature in the Syrian Church in India. Though it was from the beginning a Nestorian Church, yet for the last two centuries it has been under Jacobite rule. About the year 1663 the Jacobite patriarch sent Mar Gregory to India, and he being accepted by these Malabar Christians, they were quietly incorporated with the Jacobites, a party dogmatically antagonistic to the Nestorians. Mar Gregory openly proclaimed that both the Pope and Nestorius were heretics. The members of the Syrian Church in Malabar are now all connected with the Jacobite party.

Very strangely, there still survive Christian Manichees among the Syrian Christians of India. Their traditions allege that in the third century a certain sorcerer called Manikavachakar arrived on the east coast of India and deceived and perverted many Christians by his wiles, after which he came round to Travancore, where he continued his labors and succeeded in perverting eight families to Manicheism. The descendants of those families were formed into a settlement and were called Manigramakar—that is, the people of the village of Manes—and the remnant of those people are still known by the same name.

The Mohammedans, too, since the time of their appearing in India, have sadly vexed and oppressed the Syrian Christians.

Very little is known of the Syrian Church in India during the Middle Ages. It is said that the English King Alfred the Great sent messengers to visit the shrine of the Apostle Thomas in India. A Dominican friar named Jordanus, who went on a mission from Persia, visited Quilon, in South India, about the year 1324, and John de Marignolli, or John of Florence, returning from a mission to China, visited South India on his way—this was in 1346 or 1347; he resided in Quilon upward of a year. He says: "After some harvest of souls—for there are a few Christians there—I proceeded to Ceylon." Cadamustus, the Venetian, set out for a voyage to the East in 1493, and visited Calicut. He says that city was inhabited by Indian Christians, and that he there saw churches with bells. He further says: "The Christians ride on elephants, believe Christ was born of the Virgin Mary, and never sinned; that He was crucified by the Jews, died, and was buried at Jerusalem. They know, indeed, that the Pope lives in Rome, but have no other knowledge of the Holy Roman Church; are somewhat educated, and can write their own tongue."

When the Portuguese arrived in India for the purposes of trade and conquest, two of the native Christians of Cranganore waited upon Peter Cabral, asking him to convey them to Europe. They said that they used no images, but only the simple cross in their churches; and that they pos-