

## APPENDICES.

### APPENDIX I.

ONE of the most pleasing forms in which the Thomas tradition has been enshrined is the following Vesper Hymn, taken from the *Mozarabic Breviary*, edited by Cardinal Lorenzana in 1775.

*In Festo Sancti Thomae Apostoli—ad Vesperum.*

#### HYMNUS.

Festum, Christe Rex, per orbem,  
Inluxit almificum,  
In quo tibi confitetur  
Cuncta cohors fidelium  
Gloriam, persolvunt hymnum  
Pro triumphis Martyrum.

Gloriosus, ecce, tuusque  
Thomas Discipulus,  
Cicatrices contractando,  
Creditus est Dominus ;  
Inter fratres gloriosus  
Exitit Apostolus. .

Nuncius venit de Indis  
Quaerere artificem :  
Architectum construere  
Regium palatium :  
In foro deambulabat  
Cunctorum venalium.

## THE APOSTLES OF INDIA

Habeo servum fidelem,  
 Locutus est Dominus,  
 Ut exquiris talem, aptum  
 Esse hunc artificem :  
 Abbanes videns, et gaudens,  
 Suscepit Apostolum.

Traditur Regis Ministris  
 Sanctus Dei Apostolus :  
 Eliophorum ingressus,  
 Suscepit convivis ;  
 Digna sui percussoris  
 Reddita est ultio.

Rex ut vidit, et audivit  
 Insigne miraculum  
 Juvenes, ut benedicat,  
 Supplicanter postulat :  
 Sic Baptismo candidatos  
 Consecrat velamine.

Gundaphorus Rex Indorum,  
 Iniquus ac perfidus,  
 Romanorum more, sibi  
 Voluit palatium ;  
 Hujus opus construere  
 Praecipit Apostolo.

Sed beatus, atque sanctus  
 Didymus Apostolus  
 Erogando Regis aurum  
 Construit palatium,  
 Rutilum, coruscum gemmis,  
 In supernis sedibus.

Carcere mox Rex Abbanem  
 Trusit cum Apostolo  
 Gath infirmus Regis frater  
 Migrate ab hoc saeculo ;  
 Caelo ductus vidit dignum,  
 Fratrisque palatium.

Angeli expetunt Christo ;  
 Ut resurgat mortuus ;  
 Gundaphoro reddat aurum ;  
 Emat oedificium,  
 Et resolvat vinculatum  
 Domini Discipulum.

Illico surgens, exponit  
 Sacrum Regi ordinem,  
 In carcerem deinde petit,  
 Ejicit Apostolum,  
 Obsecrant undique fratres  
 Veniamque criminum.

Nunc Thomas in campum vocat  
 Populos Indianicos ;  
 Lapidem conscendit altum ;  
 Corda mulcet gentium ;  
 Per Baptisma pollicetur  
 Veniam peccaminum.

Indiam superiorem  
 Visitans adgreditur  
 Dogma Christi praedicando,  
 Fundavit Ecclaesiam,  
 Infinita per Baptisma  
 Consecravit millia.

Mira quippe, ac stupenda  
 Faciens miracula  
 Sinticaeque restauravit  
 Corporalia lumina ;  
 Laticis perfundit undam  
 Illam et Mindoniam.

Christiana jam probata  
 Regis uxor Treptia  
 Regnum Christi concepiscens,  
 Respuit terrestria ;  
 Ulcerosis scaber  
 Ut sanetur, postulat.

Precibus Thomae a Christo,  
 Angelus dirigitur  
 Exiit in parte totam  
 Ulcerosam tunicam ;  
 Novae cutis indumenta  
 Vestivit corporeae.

Templum Solis comminutum  
 Corruit cum idolo ;  
 Ac metallum pretiosum,  
 Solvitur in pulverem ;  
 Rex illius civitatis,  
 Fugit cum Carisio.

Tunc sacerdos idolorum  
 Furibundis astitit,  
 Gladio transverberavit  
 Sanctum Christi martyrem  
 Glorioso passionis  
 Laureatum sanguine.

O beata inter omnes  
 Edessena civitas,  
 Quae pignus suscepit alium,  
 Domini Discipulum,  
 Ubi corpus requiescit  
 Cum honore conditum.

Inde cuncti te precamur  
 Summi Patris filium  
 Mitte nobis de supernis  
 Invictum auxilium :  
 Ut credentes evadamus  
 Eternum supplicium.

Ut sub uno cuncta cohors  
 Conjuncta fidelium  
 Te sequamur, te canamus,  
 Te fruamur perpetim :  
 Humili confessione  
 Proclamemus gloriam.

Gloria Patri, etc.

## APPENDIX II.

XAVIER'S own judgment as to the progress and prospects of Christianity in India may be gathered from the following remarkable letter, which he wrote to the King of Portugal from Cochin, on 20th January, 1548. Its amazing suggestions must have wrung the heart of the man who made them.

“To come to a matter which concerns myself individually, I have often pondered in my own mind, after carefully considering the question on every side, what I could write to your Majesty, as to the best means of spreading, and of firmly establishing, the Christian faith in this country. I am impelled to this course, on the one hand, from my desire to obey God and to promote his glory. I am deterred from doing it, on the other hand, because I despair of ever seeing my proposal carried into effect. Yet it has not appeared possible for me to be silent with a safe conscience, especially as it is evident to me that the thought has been put into my mind from above, for some special purpose: and I cannot devise any more probable reason for God having thus revealed the matter to me, than that I might make it known to your Majesty. And yet, again I tremble, lest, while I thus relieve my mind of its burden, my very letter may prove a testimony against your Majesty before God in your last hour, and aggravate your doom in the day of judgment, by depriving you of the plea of ignorance. I beseech your Majesty to believe that this fear greatly distresses me, since I am deeply conscious that I have no wish or intention, beyond finishing my labours and spending my life here in India,

in working for the salvation of souls. I trust that, by so doing, I may, to the best of my ability, relieve you of the weighty duties resting upon you, and, by discharging a part of your proper function, may lighten the burden of your Majesty's conscience, and enable you to await with greater safety the terrible decision of the last day. Your great love for our Society is such, that I ought to think this benefit cheaply purchased for you at the cost of any labour or troubles of my own. These conflicting anxieties, Sire, between my duty and your danger have, I confess, caused me extreme agitation and distress, but at last I have made up my mind, once and for all, to relieve my conscience of the burden which I have long concealed.

"Here, then, is the discovery which I have made during my long experience in India, Malacca, and the Moluccas, and which makes me sick at heart. Your Majesty must receive it as a certain truth, that much is neglected which God requires to be done in this country and elsewhere, through the hurtful and disgraceful rivalries which, under the mask of sanctity, prevail amongst your officers, arising out of trivial and concealed causes of offence. One declares—'It is my duty to do this, and I will suffer no one else to usurp the honour of it': another says—'If I am not the doer of it, I have no wish to see others do it': whilst a third complains—'I am bearing the burden and the heat of the day, whilst others receive all the profits and thanks'. With their passions heated by these altercations, they each strive, both by correspondence and manœuvres, to further their own interests. Thus, time is consumed, opportunities are lost, and no place is found for the things which relate to the cause of God. In the same way it often happens that the honour of your Majesty, and the interests of your empire in India, are neglected.

"I have discovered one only remedy for this evil the adoption of which, if I mistake not, would both increase the number of Christians in these parts, and protect those amongst them who now suffer injuries from the want of powerful patrons; so that no one, either of the Portuguese or Indians, would dare to molest or despoil them. That remedy is, that your Majesty should signify and clearly explain your intention, both by letter to the Viceroy and magistrates now in India, and verbally to

those whom you may hereafter send here, that you confide that which is your principal care—namely, the spreading of our holy faith, to the Viceroy and Governor of each province, more even than to all the ecclesiastics and priests who are in India; that you will call each of them strictly to account; and that you will impute to them every success or failure in this respect, and reward or punish them accordingly.

“In order that there may be no mistake about this declaration, I should wish you to mention each of us who are in these parts by name, declaring that you do not lay upon *us*, either individually or collectively, the duty which conscience demands of you; but that wherever there is any opportunity of spreading Christianity, it rests upon the Viceroy or Governor of the place, and upon him alone. That, since God has imposed upon your Majesty the weighty duty of watching over the salvation of the souls of your subjects, you can only demand the fulfilment of this duty from those to whom you have delegated your authority, and the honour of the magistracy, and who therefore represent the person of your Majesty in this country. And if you find that, owing to the negligence of any one of them, few have embraced the faith of Christ within the limits of his jurisdiction, you will devolve upon *him* the punishments which, otherwise, such neglect would call down upon your own head;—you have already given them full warning, that you have committed to your chief officers here the weighty charge of imbuing the souls of your heathen subjects with the faith of Christ.

“Whenever, therefore, the Viceroy or Governors write to you, let them describe the state of Christianity; the number and quality of the converts from heathenism; what hopes, what means there are of adding to their number; that for information upon these points you will trust only to their letters, passing over without notice all other reports, from whomsoever they come. Your Majesty should solemnly pledge your word, in the diplomas by which you institute and confer power on any one, that you will severely punish the Governor of any town or province in which few neophytes are added to our Holy Church, when it seems plain that, if it had been the wish of those in authority, many converts might have been secured. I very

earnestly desire that you should take an oath, invoking most solemnly the name of God, that in case any Governor thus neglects to spread the faith, he shall, on his return to Portugal, be punished by close imprisonment for many years, and all his goods and possessions shall be sold, and devoted to works of charity. In order that none may flatter themselves that this is but an idle threat, you must declare, as plainly as possible, that you will accept no excuses that may be offered; but that the only way of escaping your wrath and obtaining your favour, is to make as many Christians as possible in the countries over which they rule.

“I could give many instances to prove the necessity of this, but I will not weary your Majesty by what would only be a recital of my past and present anxieties, undergone without any hope of reward. I will only assert this much: if every Viceroy and Governor be fully persuaded that you have bound yourself by oath to do this, and that you will perform all that you have threatened, the whole island of Ceylon, many kings of the Malabar Coast, and the whole promontory of Comorin, will embrace the religion of Christ in a single year. But so long as the Viceroys and Governors are not urged by the fear of disgrace and fine to make many Christians, your Majesty must not hope that the preaching of the Gospel will meet with great success in India; or that many will be brought to baptism, or make any progress in religion. The only reason why every man in India does not acknowledge the divinity of Christ, and profess His holy doctrine, is the fact that the Viceroy or Governor who neglects to make this his care receives no punishment from your Majesty.

“But as I can scarcely hope that this will ever be done, I almost regret having written it, for fear lest these warnings may add to your condemnation at the last day. I do not know whether the excuse will then be admitted which you allege, namely, that you were not bound to give credence to my letters. But I can from the bottom of my heart assure your Majesty that I should never have written this about the Viceroy and Governors of this country, if I could in any way have reconciled it to my conscience to keep silence.”

### APPENDIX III.

THE following is the text of the circular issued by Archbishop de Menezes, convening the Synod of Diamper :—<sup>1</sup>

“ 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, etc. 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 Bishopric, 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 directed to us, one of the 27th of January, 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 supreme, 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 Bishopric, so as not to suffer any Bishop or prelate, coming from Babylon, to enter

<sup>1</sup> Quoted by *Hough*, vol. ii., pp. 1-7, who is indebted to Geddes, English chaplain at Lisbon, 1678-1688, who translates Gouvea's original record.

therein, as has been hitherto the custom, all that come from thence being schismatics, heretics, 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 governor or Apostolical vicar to rule the said diocese 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 diocese, 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 Apostolical see having been so rooted in that diocese 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 diocese, and after mature advice, by what methods the Apostolical mandates might be best executed; and being also moved by the piety of the people, and the mercy God had shown 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 incompassed with idols and pagods, and that without holding any correspondence with any other Christians before the coming of the Portuguese 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 Bishopric, to see if by our presence we might be able to reduce them to 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 heretics, 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 Catholic truth.

“ Accordingly, going into the said Bishopric, 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 remembering our sins and evil deeds, was pleased to deliver us, and to grant us an entire 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 make, 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 join with us in the confession of the Catholic 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 place near the middle of the said diocese, there to treat of all such matters as are convenient for the honour of God, the exaltation of the holy catholic faith and divine worship, the good of the church, the extirpation of vice, the reformation of the Christians of the said diocese, 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 Bishopric, as well ecclesiastics as laicks, of what state or con-

dition 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 *latae sententiae*, command the reverend, the Archdeacon of this diocese, 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 diocese from its beginning, and consented to by all the infidel kings of Malabar, the whole governments, 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 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 Bishopric ; 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 diocese, as well ecclesiastics 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 Bishopric which are the causes of great contentions, we do therefore not only give leave, but do also admonish and com-

mand all that are concerned in any such matters, that, forbearing all other ways that are prejudicial to Christianity, 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 Bishopric, from this time forward until the end of the synod, to exercise themselves with a pure and clean heart, in fasting, alms, prayers, and other works of piety, instantly beseeching God to enlighten the understandings of all that shall meet together, and so inflame 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 Bishopric, to the people on Sunday next after the intimation thereof to the curates; and after that, to be fixed to the gates of the church.

“Dated from Chanotta, 14th of May, under our seal, and the great seal of our chancery, and written by Andre Cerqueira, secretary to the most illustrious Archbishop and Primate in the year 1599.

“FREY ALEIXO ARCEBISPO, PRIMAS.”

## APPENDIX IV.

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