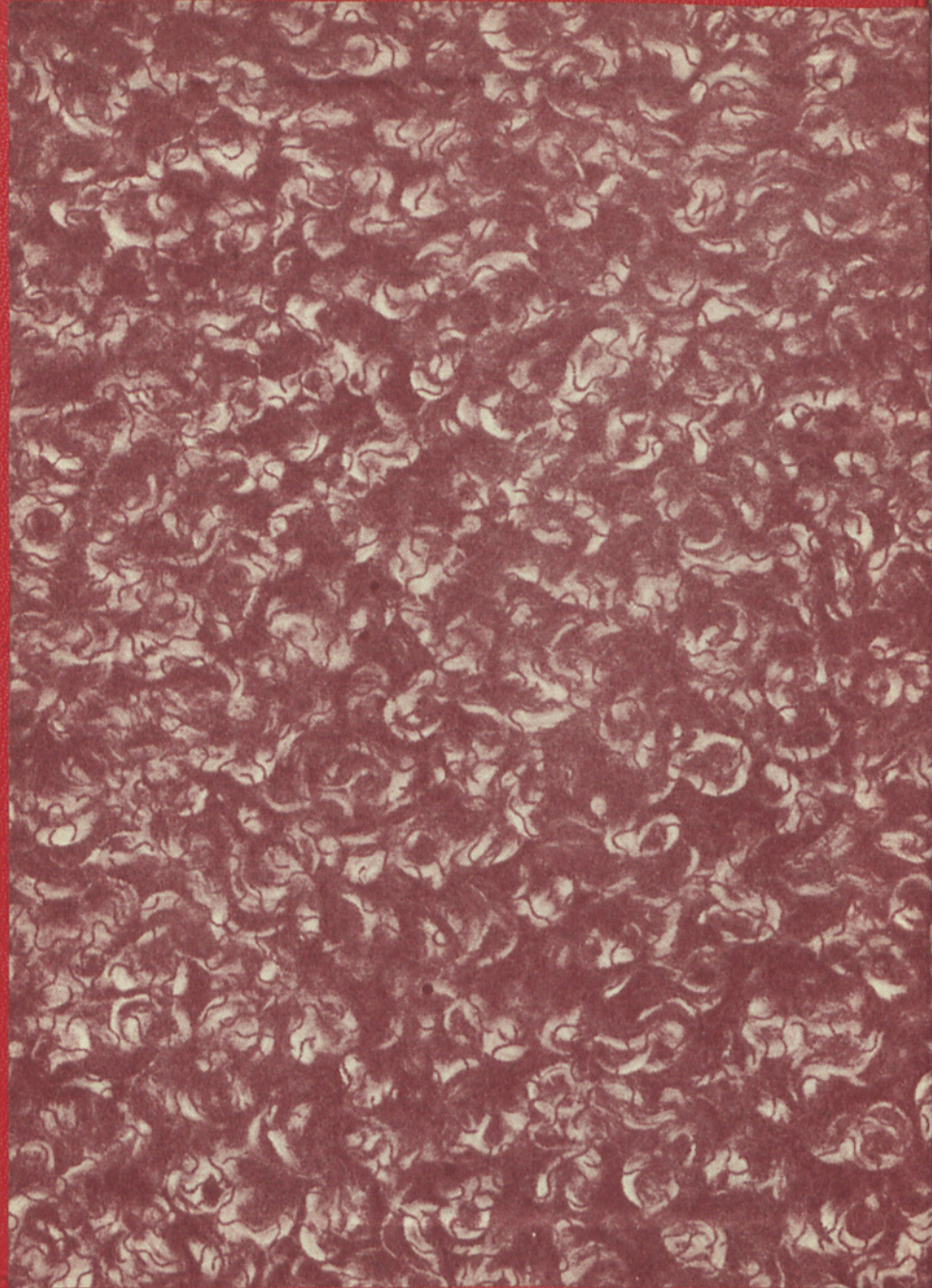
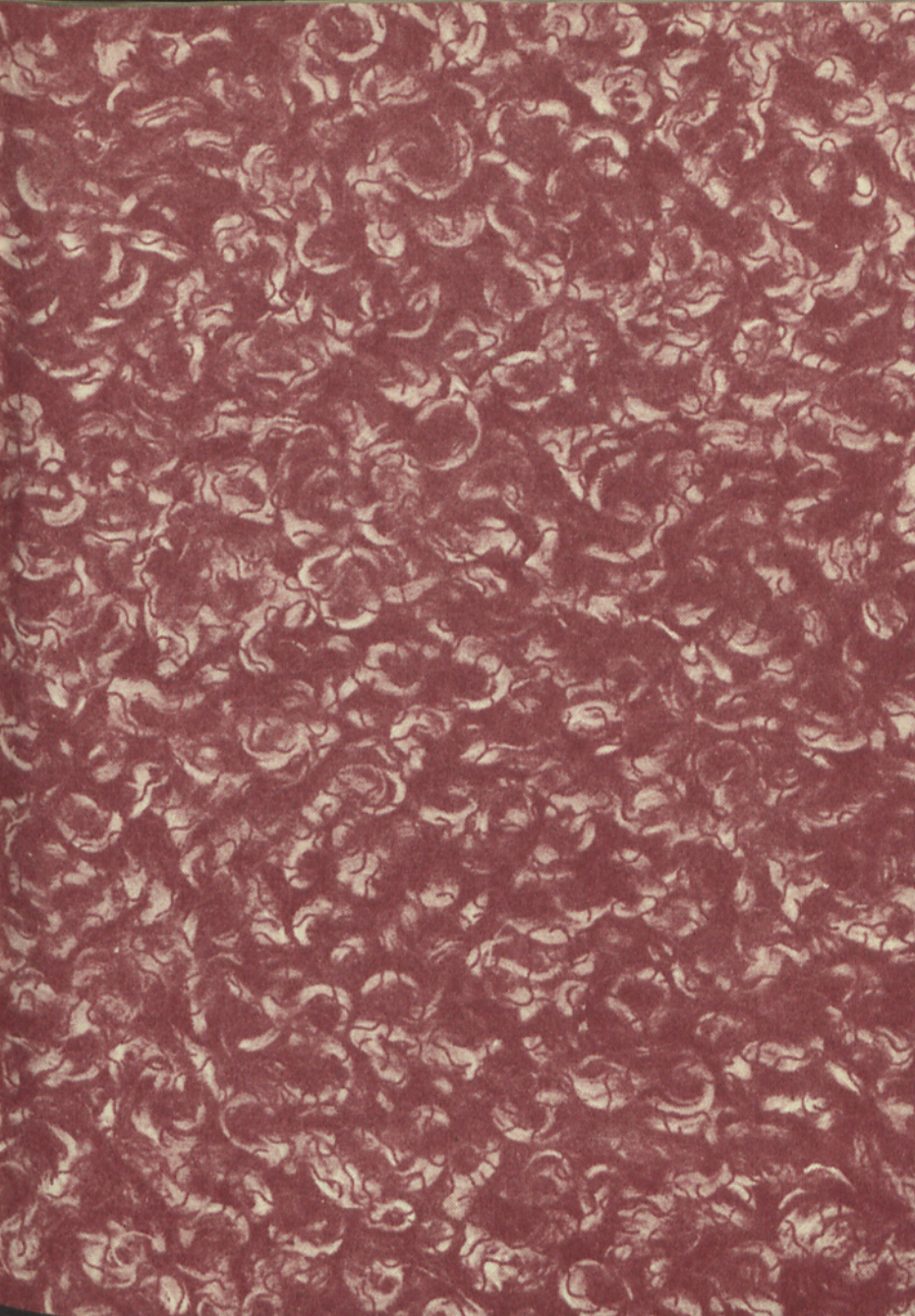


REFLECTIONS  
ON THE  
PORTUGUESE PATRONAGE  
OF THE ORIENT.



MADRAS 1858





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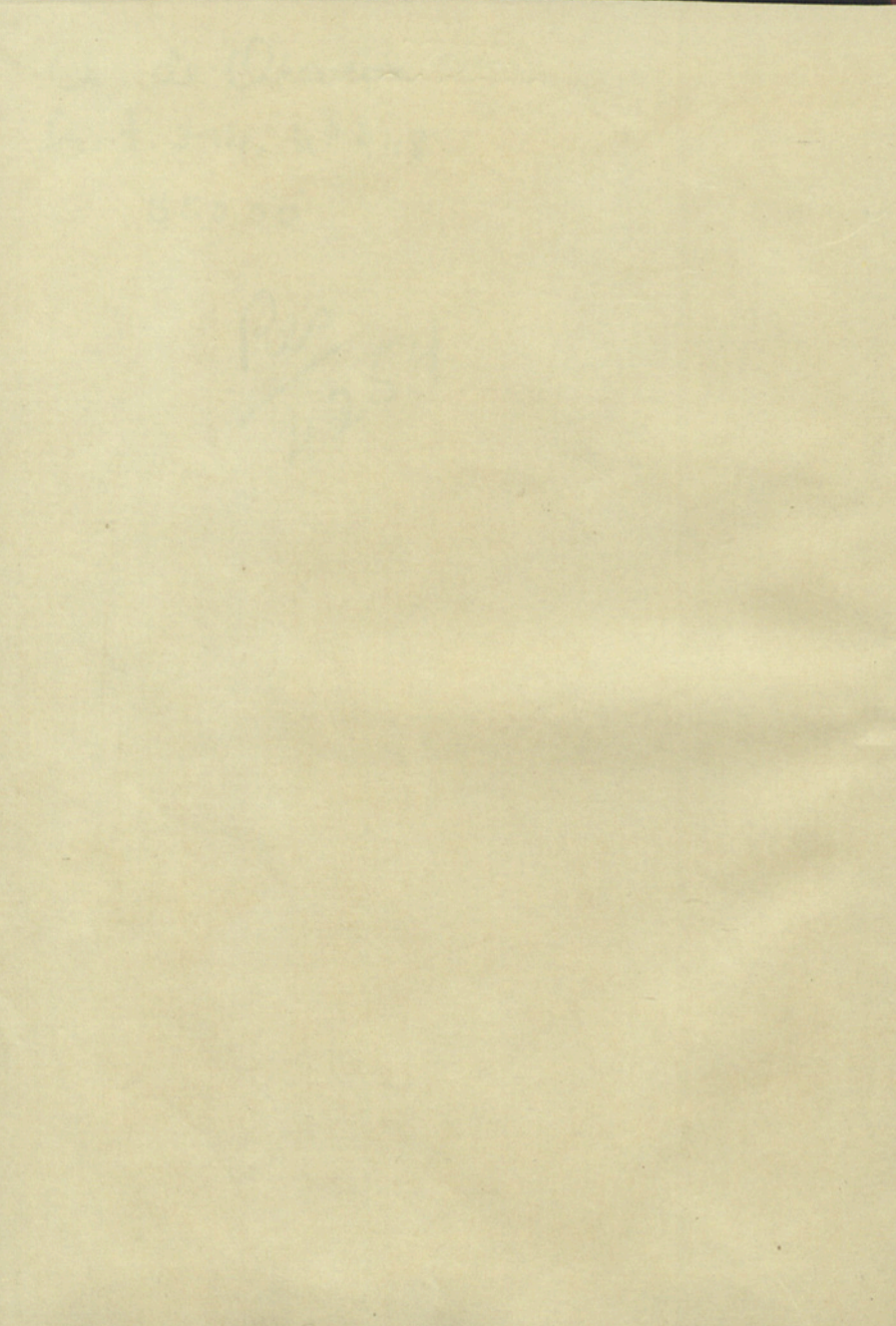
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# REFLECTIONS

ON THE

PORTUGUESE PATRONAGE OF THE ORIENT.

APPLIED TO THE PASTORAL ADDRESS

OF THE

REVD. FRE ANGELICUS

PRO-VICAR APOSTOLIC IN BOMBAY,

*TO THE ROMAN CATHOLIC SOLDIERS OF THAT SAME  
PRESIDENCY.*

BY A PORTUGUESE.

TRANSLATED FROM THE ORIGINAL  
PORTUGUESE.



MADRAS :

LUSITANIAN PRESS, — A. APPASAWMY MOODELLY PRINTER.

1858.

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REV. F. E. ANGELLUS

PROVINCIAL ARCHBISHOP OF LISBON

TO THE ROMAN CATHOLIC SOLDIERS OF THAT NAME  
PRESBYTER

BY A PORTUGUESE

TRANSLATED FROM THE ORIGINAL  
PORTUGUESE



INDIA:

CHRISTIANIAE PAULI - A. ARABIAE MIDDLESEX PRESS

1882

And that you may learn in some measure how much they endeavour to turn you away from the right path and from the love of your brethren, we also by the

## **TO THE ROMAN CATHOLIC SOLDIERS IN BRITISH INDIA.**

**THIS TREATISE IS DEDICATED.**

**The Author.**

**BRETHREN IN THE FAITH.**—Of the simplicity habitual to your profession of soldiers, of the sincerity of your faith, of the pureness of your conscience do they abuse! They scruple not of turning and twisting the Law, inverting and adulterating history, for insnaring your minds and causing malevolence and hatred grow up in your hearts against those whom you must embrace as your brethren in creed and religious communion.

It is the pursuit of the system of machinations, where-with malice and ambition doth persecute for a long time the successors of those who first opened the path of the Orient for the standard of the Cross, and with incredible sacrifices of blood and funds planted the Catholic Faith in these countries peopled by blind idolators and savage mussulmen, thus extending the limits of the empire of the Church.

By these titles and those of dotation and foundation did the Portuguese Crown and Nation acquire, in accordance with the venerable Laws of the Catholic Church, the Ecclesiastical Patronage of the Orient, recognized by multi-

plied Bulls of the Popes, and of which indeed they may be stripped through cunning or through violence; but never through justice so long as those Laws exist, or they do not make a formal renunciation.

And that you may learn in some measure how much they endeavour to turn you away from the right path and from the love of your brethren, we, who also by the grace of God, are Catholics, and duly respect the sacred Canons and the rights which are derived therefrom, call your attention to the following reflections which on the occasion of the recent Pastoral addressed to you, naturally struck our minds, and cannot but occur to all those who truly believe in the divine institution and most wise regimen of the Holy Roman Catholic and Apostolic Church.

We wish you all spiritual good and temporal advantages from our hearts as your brother and co-religionist.

**A PORTUGUESE.**  
 Goa, 17th January 1858.

It is the pursuit of the system of machinery, where with malice and ambition both conspire for a long time the successors of those who first opened the path of the Orient for the standard of the Cross, and with incredible sacrifices of blood and funds planted the Catholic Faith in these countries peopled by blind idolaters and savage muzzlemen, thus extending the limits of the empire of the Church.

By these titles and those of dotations and foundations did the Portuguese Crown and Nation secure in accordance with the venerable Laws of the Catholic Church, the Ecclesiastical Patrons of the Orient, recognized by mult-

# REFLECTIONS

ON THE

PORTUGUESE PATRONAGE OF THE EAST

AND

PASTORAL ADDRESS OF THE REVD. FRE ANGELICUS.

THE Pastoral Address which has occasioned these our reflections had for its origin the following facts.

The European Catholic Soldiers, who at present form the garrison of Rutnagherry, were led by occult insinuations to doubt of the orthodoxy of the Vicar Missionary of the Goa jurisdiction in that place, and therefore they scrupled to frequent the Church and receive the sacraments. The Vicar Missionary of Rutnagherry, as he knew that his Colleague of Sawunt Waree is very well liked and esteemed by the Officers and Catholic soldiers stationed there, and who to their great spiritual satisfaction do frequent the Church of Sawunt Waree, which is likewise of the Goa jurisdiction, wrote to the Priest stating the facts to him. The Revd. Mr. Perozy, the Vicar of Sawunt Waree, thought proper to send a letter to Major Saunders, the Officer commanding at Rutnagherry, assuring him that there has been no interruption of ecclesiastical and religious relations between the Head of the Universal Church and the Goa Clergy. Major Saunders, as a Militaire and Protestant, and a stranger to the knowledge of the disciplinary regimen of the Catholic Church, called for information from the *Vicar-General of the Roman Church in Bombay*,

as to whether the Church of Goa is or not in communion with the Church of Rome; and the Revd. Fre Angelicus, stepping forward by the title of the *Vicar General of the Roman Church in Bombay* answered with the said Pastoral Address, addressed to the Roman Catholic soldiers, wherein after narrating the facts and laying down doctrines in his own fashion concludes by declaring that the Goa Clergy is not Catholic, that they have no ecclesiastical jurisdiction; that catholics could not, without loss of eternal salvation, hear Mass performed by them and receive Sacraments at their hands; but that it is better not to hear Mass, nor to receive sacraments, than to hold communion with such sacrilegious Priests, &c. &c.

And as neither the soldiers on account of their profession could ventilate and discuss questions of ecclesiastical right, nor the Officers of the Army or Officials of the English Government, mostly protestants, happen to be familiar with the Canons and Discipline of the Catholic Church, that they might duly weigh the facts and judge of the right, the Revd. Fre Angelicus easily reckoned that his words would be without further ado taken as a pure expression of truth.

So it is incumbent on one no less Catholic than the Revd. Fre Angelicus, but a more sincere friend of the honor and credit of the religious fold to which he belongs, to hasten in behalf of the uprightness of the discipline of the Church and combat the innovations, which perverting said discipline sow tares in the field of Jesus Christ; and confusion and strife among the faithful.

To this end we could reproduce here all what is written in most learned treatises ancient and modern, in favor of the legitimate rights of the Patronage of the Portuguese Crown in the regions of the East; but as such treatises are well known to the learned public; and as like demonstrations are not quite accessible to the intelligence of all those to whom especially we direct this our task; we will give chiefly the evidence of documents incontrovertible even by the innovators themselves, for undeceiving the faithful deluded by them, that as the discipline of the Catholic Church has not changed in this century, so also the Portuguese Crown has not lost either wholly or in part the rights,

which in accordance with the Sacred Canons, the Popes, Nuncios and even the very Missionaries of the Propaganda, and in fine all theologians and canonists, had recognized in the past century, and do recognize to this day to belong to it undoubtedly.

But it is proper, before proceeding further, to give here in full the text of the Pastoral Address, and some documents thereto annexed.

### PASTORAL ADDRESS.\*

FR. ANGELICUS ORD. S. FRANC. CAPUC. PRO-VICAR APOSTOLIC OF BOMBAY AND POONA.

TO OUR RELOVED SUBJECTS THE ROMAN CATHOLIC SOLDIERS OF THE PRESIDENCY OF BOMBAY.

#### HEALTH!

*Roman Catholic Soldiers* ;—Many of you are fully aware of the arrangements for the Church Government in British India, made by Pope Gregory XVI. in 1838, in his Apostolic Brief *Multa Præclare* and Pius IX. in 1853 in his Bull *Probe Nostis*, because many of you during your long stay in India have been instructed by your respective pastors on this important matter. But as many others of you, who have just come to India may not be instructed in this question, important to your spiritual welfare, and as some of the dissenting priests, as we are informed, and it appears from a letter published in the present No. of the *Catholic Examiner*, lay snares to your souls, we feel it our bounden duty to instruct you, and for your guidance reproduce the last Pontifical Orders, to which we have alluded.

The reasons set forth in the Brief *Multa Præclare*, shewed the imperative duty, and the full right of the Supreme Pastor so to order. The then Vicar Capitular of Goa first declared war against the Bull *Multa Præclare*, and found his principal supporters in the Goa Clergy widely scattered over all the British territories, and leagued together with some Bombay native priests. The admonitions of the Supreme Pontiff were not listened to; though they (the portuguese priests) have always the Pope in their mouths in order thereby to delude the faithful. In spite of this disgraceful opposition to the arrangements of the Holy See, the faithful shewed daily greater disposition to submit themselves to the authority of the Vicar Apostolic; and

\* The *Bombay Catholic Examiner*—No. 1. 7th January 1868.

the Goa schism was approaching extinction. In the meantime (1844) the late Archbishop of Goa, Joseph de Silva Torres, arrived in India. He took up the standard of schism, and for nearly five years filled the whole of India with confusion, scandal and woe, till the Holy See, in concert with the crown of Portugal, recalled him and made him apologize.

This done, the schism appeared to lose much of its virulence; and the faithful were again well disposed to yield obedience to the arrangements of the Sovereign Pontiff. But to their doing so a stout opposition was offered by their Clergy. Some leaders of the Schism thought it advisable, therefore, to invite the Bishop of Macao, and thus to hold the faithful in Schism. No sooner had that Prelate in February 1853, put his foot on the shores of Bombay, than the whole Catholic community were again involved in a fearful commotion. From the pulpit and in the presence of the same Bishop, the Vicars Apostolic and European Missionaries were denounced as usurpers, wolves, disturbers of the peace and so forth. There is no invective and abusive language, however so bad, which was not uttered against the so-called by them Propagandists, in order to fill every heart with abhorrence against the Vicars Apostolic and the Missionaries, and to withdraw the faithful from their obedience.

The Right Reverend Bishop Hartmann had soon to taste the bitter fruits, which the visit of the Bishop of Macao had produced in Bombay. The Church of St. Michael at Mahim was closed against him on the 10th March 1853, and on the 20th of the same month and year His Lordship together with 80 men were literally locked up in the Church, whereof the doors and windows were fastened with nails, to prevent any possible communication with his faithful subjects. These distressing news had no sooner reached Rome, than the Sacred College of the Cardinals, and the Sovereign Pontiff were exceedingly afflicted; and bearing in mind all what had been done by the Goanese Clergy for years, they felt unanimously the necessity of adopting more stringent measures, and in consequence His Holiness issued on the 9th of May 1853, signed with His own hand, the subjoined Apostolic Brief beginning with the words '*Probe nostis*' addressed to all the Bishops and faithful throughout the East Indies, including Ceylon. The original has been forwarded to Bishop Hartmann, and is still in our hands, of which the following is a true translation.

This important document of the Holy See leaves no room for pretext or subterfuge. The dissenters must either return



to the obedience of the Vicar Apostolic, or they cannot be recognised to be in communion with the chair of St. Peter. They are no longer accounted Catholics, and therefore in the dissenting priests there is no faculty, no jurisdiction : no Catholics can follow them without the loss of eternal salvation ; nor can they assist at the Mass and divine Service performed by them, or receive sacraments at their hands. Those who cannot hear Mass or receive sacraments otherwise than from such disobedient priests, are to omit hearing Mass and receiving the sacraments, rather than join them in their sacrilegious functions, which instead of heavenly blessings draw upon Christians the divine indignation as upon Core, Datan and Abiron, with all their party who intruded in the sacred mystery. As we acknowledge our duty to make known and to inculcate the pontifical orders existing now, we shall do the same when other orders are in future communicated from Rome.

To obviate all mistake, to which any of the Roman Catholic soldiers might be led, it has seemed to us advisable to point out the names of those Native priests at out stations who are under the obedience of the Vicar Apostolic of Bombay, and are in communion with the Roman Catholic Church. They are at Dharwar, the Revd. Fr. Q. Baretto ; at Belgaum, the Revd. Fr. Jaques S. J. ; at Ahmednuggur, the Revd. Fr. J. Pereira ; at Poona, the Revd. Fr. J. Leitao ; at Sholapoor, the Revd. Fr. A. D' Aguiar ; at Kolapore, the Revd. Fr. L. DeSouza ; at Deesa, the Revd. Fr. R. Menezes ; at Dhoolia the Revd. Fr. D. Goncalves ; at Ahmedabad, the Revd. Fr. P. D'Oliveira ; at Bhooj, the Revd. Fr. M. D'Oliveira. These only and no other native priests are in the outstations of the presidency of Bombay. From their hands, therefore, the Roman Catholic Soldiers can receive the sacraments, and can assist at the Mass and divine service performed by them.

Given at the Episcopal Residence—Bombay, the 27th of December 1857.

*F. Angelicus.—Pro-Vicar."*

Here follows the English translation of the Brief *Probe Nostis*, which it is needless to translate as it is well known. Not so of these others.—

*Appendices to the Pastoral Address. \**

" THE following correspondence has been placed at our disposal for publication by the Very Revd. the Pro-Vicar Apostolic :—

\* In the same No. of the *Examiner*.

From Bt. Major A. E. Saunders,  
Commanding at Rutnagherry.

To The Vicar General Church of Rome,

Bombay.

Rutnagherry, 22nd December 1857.

SIR,—I have the honor to forward copy of a letter which I have received from the Vicar Superior at Sawunt Warree, and request that you will inform me whether the Church of Goa is in communion with the Church of Rome; as the Roman Catholic Soldiers at this station have hitherto objected to enter the Church here as they have an idea that they would be excommunicated.

I have the honour to be, &c.,

(Signed) A. E. Saunders, Bt. Major.

Commanding Rutnagherry.

Copy of Letter.

To Major A. E. Saunders 2nd B. E. Lt. I.

Rutnagherry.

SIR,—To the request of Revd. A. R. Pinto, Vicar Missionary at Rutnagherry, in consequence of a misunderstanding that has taken place among the Roman Catholic Soldiers thereof, I beg leave to assure that the Archbishop of Goa with his clergy and the Portuguese Nation to which they belong, do profess the Roman Catholic religion and hold an Ecclesiastical Communion, and friendly relation with His Holiness de Pope; that the words „Excommunication and Schism” is an old invention of the Propaganda Priests, which they made use of some time ago, as a means, though improper, to withdraw the Roman Catholics from the Portuguese Priests, and take possession of their Missions from long time established in India by the Portuguese Nation; but the greatest part of Christians not being duped by that means, they, the Propaganda Priests, did not succeed in attaining their views. There was a long discussion about, if the Portuguese Nation enjoyed the right of Patronage to the Missions established by them; at last this question is well known from the Papers, to be settled in favor of the Portuguese Nation, and since that time no such words as “Excommunication and Schism” are heard to be made use of by the said Propaganda Priests;

therefore its quite plain that the Roman Catholic soldiers at that place are mistaken.

I remain, Sir, your obedt. servt.

(Signed) T. C. Perozy

Vicar Superior.

True Copy.

(Signed) A. E. Saunders Bt. Major,

Commanding at Rutnagherry.

Sawunt Warree 17th Dec. 1857.

“ The absurd misrepresentations of the *soi disant* Vicar Superior Perozi are so glaring that they belie themselves. One thing, however, is monstrously shocking in a priest who pretends to be in the communion of the Universal Church, and that is the assertion that the “ *Portuguese Nation has established the Mission in India*. In reference to this we may observe, that the Portuguese could only have established the Mission of India either dependently on or independently of the Pope. If the former the Mission is not their's; though they may have been the secondary cause thereof, but the Pope is its sole founder. If they did it independently of the Pope, then it was a mission not recognized by the Catholic Church—is not a Roman Catholic Mission and the followers thereof are not catholics. We cannot conclude without observing that this Mr. Perozi seems to us to be the selfsame individual who a few years back gave a deal of trouble and annoyance to the Vicar Apostolic of Madras in attempting to establish a Portuguese mission in that Vicariate, and his labors ended, we believe, in his expulsion from a station where he attempted to intrude the spiritual supremacy of the Archbishop of Goa in lieu of that of Dr. Fennelly. If this is not the same individual, the name has occasioned our error.”

The accusatory libel is drawn out. Maywe not offer a response.

The Catholic Church is a society so wisely constituted, that one could clearly see that the finger of God is with her. To the visible Head of this Church incontestably belong rights, which it would be a fatal error to deny him, or to pretend to impart to any one else; to the Bishops and Prelates belong others, which not even that supreme Head of the

Church could usurp or deprive; to the secular Princes in fine belong *circa sacra* (about sacred things) rights in like manner inalienable. From the harmony and mutual agreement of all these powers follow the most admirable and well regulated society that is afforded in the world to behold.

These simple truths, accessible to the intelligence of all the faithful, show of themselves alone, how *enormous, absurd, and monstrously revolting* are the propositions, which the innovators have added to the letter of the Revd. Perozy about the foundation and possession of the Missions.

The Missions are not the Pope's, nor the Bishop's, nor the Patron's. To all and to each of them do the Missions belong by rights and duties in their respective sphere of prerogatives.\*

But this doctrine seems to be forgotten now-a-days by the innovators. We will remind them of it with the testimony of one of the Popes, recorded in the following documents.

*Royal Letter.*

"Viceroy and Captain General of the Estates of India.—  
 "Friend. I the King send you greeting. The French † Capuchin  
 "Missionaries—ministrants in the town of Chandernagore, in  
 "Bengal, have had recourse to His Holiness with a Memorial  
 "copy of which accompanies, and His Holiness has had the  
 "same sent to me, that I may be pleased to yield to the said  
 "Missionaries according to their Petition; and which seemeth  
 "good to me you should forward on to the Bishop of Meliapore  
 "recommending to him on my part, that if what they state  
 "happen to be true, to grant licence immediately to open the  
 "Church spoken of; taking care however that should there be  
 "in this business any essential change, which would alter his  
 "rule, a stop must be put to the resolution and an account given  
 "me by authentic documents of every thing connected with  
 "this matter, which do establish the truth of the fact; and

\* And it must be noted moreover that the civil dominion and possession of Churches, materially considered of the goods and other properties belonging thereto appertain to their Congregations

† *Alias* Italians, as appear from the names which are seen below in the Memorial.

" which I hope you will do with that promptness wherewith you  
 " are wont to serve me. Written in Western Lisbon—the 3rd  
 " of April 1720. The King. To the Viceroy and Captain Ge-  
 " neral of the Estates of India.

(Records of the Government of India.)  
 (L. de Moncoes No. 86 fol. 595)

" *Copy.—Most Blessed Father.* In virtue of the Bull which  
 " was graciously conceded to us by your Holiness on the 20th  
 " of June 1714, granting us faculties for building a Chapel or  
 " Oratory, by the grace of God and by the help of bene-  
 " factors this edifice is already brought to completion; and in  
 " execution of the orders stated in that said Bull, wherein it  
 " is laid down that this chapel could not be opened without the  
 " visit and sanction of the Ordinary, besides repeated entreaties  
 " made for this purpose to the Vicar General and Governor of the  
 " Bishopric of St. Thome of Meliapore, at last on the arrival  
 " in these parts of Bengal of the Visitor General of that Diocese,  
 " who is a Portuguese Augustinian friar, by name Fre  
 " Francisco da Purificacao, to whom in a private letter written  
 " to one of us the above said Vicar General referred the  
 " affair, we uniformly with repeated petitions and memorials  
 " presented according to due form, begged hard that the said  
 " Visitor might be pleased to grant us for the glory of God and  
 " benefit of souls the licence for enabling us to open our Church,  
 " and for enabling us publicly to celebrate therein the Holy  
 " Sacrifice of the Mass. Your Holiness must know that in this  
 " place of Chandernagore in Bengal our Hostelry is distant  
 " from the Church by more than a thousand feet; and as in  
 " the said Parochial Church there is not more than one  
 " Mass, almost always, and at certain particular times, even on the  
 " more solemn and principal festivals, very many christians are  
 " forced to be without hearing Mass; notwithstanding, not  
 " only after we have made the above said entreaties to the said  
 " Visitor, but also after the Royal Company of India (this  
 " being the place of French gentlemen) have made in due  
 " form similar repeated entreaties to the above said Revd. Visitor,  
 " as an affair concerning as well the convenience of the faithful,  
 " as also the benefit of the public, he not only did not  
 " deign in any manner to give *in scriptis* any resolution to our  
 " petition, excusing himself thereof by various pretexts, but at  
 " last coming to our house, just on terms of civility to pay us  
 " a visit, openly declared that he could not give such a permission  
 " or licence, and the best excuse that he gave, is, that the Bull  
 " of your Holiness not having passed through the Dataria of

"Portugal, he said the spirit fails him to resolve of himself  
 "any thing, as he might suffer some vexation from the Viceroy,  
 "and even from the Archbishop and Primate of Goa, as he  
 "affirmed to have happened to another Portuguese in the days  
 "of the Patriarch of Antioch, Cardinal of Tournon; the more  
 "so, he affirmed, as two days ago he had received in a private  
 "letter an express order of the Viceroy and the Primate  
 "Archbishop of Goa through the Vicar General of St. Thome  
 "of Meliapore, not to meddle in this our peculiar business as  
 "an affair of the Missionaries of the Propaganda. There-  
 "fore, we, the most humble petitioners of your Holiness  
 "forward along with the copy of our petitions made to the afore-  
 "said Visitor General a Certificate of the Royal Company,  
 "wherein is declared that we have so done; in order  
 "that your Holiness may deign to concede to us absolute faculty  
 "for enabling us to open the said Church and to celebrate  
 "therein publicly the Holy sacrifice of the Mass; and we would  
 "add here that these French gentlemen have declared openly  
 "to us, saying they want any how the Church to be opened  
 "on account of the above reasons. And we therefore beg that  
 "your Holiness may be pleased to free us from all obstacles,  
 "graciously conceding to us by your *Apostolic authority* the said ab-  
 "solute authority for enabling us, as abovesaid, to open our  
 "Church and for enabling us publicly to celebrate the Holy  
 "sacrifice of the Mass. Chandernagore, in Bengal—9th  
 "January 1719. Your Holiness' most humble Petitioners:—

*Fr. Joao de Tano—Capuchin—Superior.*

*Fr. Paulo Maria de Matelica—Capuch:*

*Fr. Antonio Maria de Sesi—Capuch:*

(L: 86. fol: 596.)

### *Reply of the Viceroy.*

"Sire,—As the Bishop of Meliapore did not arrive in this  
 "city, and died by the wreck which the Ship suffered that left  
 "the kingdom last year on the shoal of Moma near the islands  
 "of Angoxa, the care is impeded of sending him the copy of the  
 "Memorial, wherewith the French Capuchin Missionaries in  
 "Bengal have had recourse to his Holiness, in order through so  
 "powerful a protection to obtain from your Majesty the con-  
 "cession of their prayer; but as there is in the city of St.  
 "Thome a Religious for Governor of that Bishopric, as soon as  
 "I have an opportunity for those parts I shall use that same  
 "care with the said Governor, examining first the circumstan-  
 "ces which your Majesty enjoined me to mind; in order to

“observe all what your Majesty ordered me. May God confer  
 “on the most high and most powerful person of your Majesty  
 “happy years. Goa—22nd January 1726—(Under the autho-  
 “rity and seal of the Viceroy.)

(L: 86. fol: 598.)

These documents tell in substance :—1st, that His Holiness had conceded on the 20th June 1714 to certain Capuchin Priests of the Propaganda a Bull for enabling them to build a Chapel or Oratory in Chandernagore, under the express condition that they could not open the said Chapel without the visit and sanction of the Ordinary, i e, of the Bishop or Governor of the Bishopric of Meliapore—a Diocese of the Portuguese Patronage; 2nd, that the edifice being brought to completion, the Capuchin Priests by repeated petitions and memorials had craved of that Diocesan Prelate for licence to open for service the said Chapel; 3rd that the French Company of India, then ruling in that region, made in due form like entreaties to that same Prelate, and manifested great concern to see the Church opened; 4th, that the Prelate propounded his doubts to grant the licence; 5th, that the Capuchin Priests then had recourse to His Holiness, soliciting of him *absolute faculty* for enabling them to open the Church, and invoking for this purpose his *Apostolic authority*; 6th that His Holiness resolved nothing upon the petition of the Capuchins, but had it forwarded on to the King of Portugal, as Patron of all the Churches of the Orient, *in order that he may be pleased to yield to the Missionaries according to their petition*; 7th, that the Royal Patron yielded in sending it on through the Viceroy of India, and recommending the matter to the Bishop of Meliapore, that he might immediately grant the licence asked for, in case there is no inconvenience; 8th, that the Viceroy did on his part satisfy the wishes of the Monarch.

From these facts is deduced that the Holy Father, scrupulous observant of the Laws of the Church, recognized all the plenitude of the Ordinary Diocesan jurisdiction, and of the rights of the Royal Patron; that the French ruler, as the Child of the Catholic Church likewise respected that same jurisdiction and rights; and finally that the insinuations and attempts of the Capuchins, towards an usurpation of juris-

diction were *in limine* repelled by the Head of the Church, as subversive of all her regimen.

So were the Canons understood at that time. And if from that time up till now they have not changed (as we believe they have not) it becomes manifest how void of signification are the propositions about the possession and regimen of the Missions, which are laid down in the *Examiner* in opposition to the Revd. Perozy.

This is as regards the Missions of India. Let us see whether the innovators are more successful as regards those of China.

As regards the Missions of China let another document speak out.

*Letter of the Secretary of State.*

“On the 25th. of last month a Company's ship of that City left for Macao; and in her went the Patriarch of Alexandria appointed by His Holiness, as Visitor in China; he presented here the Brief of his commission and to it were restrictions made, which your Lordship will learn from another letter, which on this occasion I write to you\* and whilst he does not go beyond limits, His Majesty has willed that all help and assistance be afforded him for the execution of the said Brief; and which your Lordship shall instruct all the Governors and Prelates of these eastern regions to do, your Lordship being convinced that the jurisdiction of this Prelate only extends to China, not to any other dominion of His Majesty. May God preserve your Lordship. Western Lisbon. 6th April 1720. Diogo

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\* The Brief which grants faculties to the Patriarch of Alexandria, Carlos Antonio Mezzabarba, as Commissary and Apostolic Visitor through China along with the powers of Legate a Latere, is dated Rome, 29 Sept. 1719, and begins—*Speculatoris Domus Israel.*—The restrictions which the King of Portugal placed on the powers conceded in the said Brief, signed by the Secretary of State Diogo de Mendonca Corte Real, bear date 22nd of March 1720.

We cannot find these documents in the archives of the Govt. of India, but they must exist in Lisbon and Macao; and we have seen them amongst the manuscripts of the Public Bibliotheque of the city of Evora in Portugal, in Codex CXVI. No. 30.

If necessary, the translations may be brought from Lisbon, Evora or Macao.



" de Mendonca Corte Real. To His Lordship the Viceroy and  
 " Captain General of the Estates of India. 1st via

(L. 86. fol. 701)

To comprehend properly all the force of this document it is necessary to call to memory some prior events.

In India and principally in China there had arisen among the Missionaries of diverse factions a grave question of theological doctrine, that of the tolerance of certain heathen rites to the new converts. The Sovereign Pontiffs had given on the matter opposite decisions, but Pope Clement XI, desirous of terminating altogether the contest, sent into India and China with the powers of Legate *a latere*, Monsr. Carlos Thomas Maillart, then Patriarch of Antioch, and afterwards Cardinal of Tournon. The decrees and resolutions of the Patriarch instead of quieting and conciliating their minds, even exasperated them more, and to such a pitch did the perturbation reach that the Emperor got the Patriarch turned out from the interior of the Kingdom, and through his Mandarins ordered him to be delivered to the senate of the Chamber of Macao, in order to be kept in that City in deposit and not to depart thence without the orders of that same Emperor, to whom the said senate shall be held responsible if the Patriarch be not present in the place, and the Senate fearing that he might do so, asked the Governor of that city to order that a guard be placed at his door. Irritated at finding this fresh opposition to his projects, and influenced by his temper naturally fiery and hasty, the Patriarch by means of repeated excommunications and other proceedings brought about a real civil war in Macao, risking the safety of that settlement. In the house of his residence, which he would never leave, he received the Cardinal's hat, and amidst the struggle that he had promoted he died on the 10th of June 1710.

The doings of the Cardinal in Macao formed the subject of lengthy negociations between the Courts of Portugal and Rome, who now and again were on the point of breaking up their friendly terms. Nothing then was easier (if we were to judge according to the common passions of the human heart) nothing was easier for those Courts than to cherish a kind of resentment, especially as regards the affairs of the missions of China. And this was so much more to be expected, as

there was not wanting in Rome some who would undertake in making the world believe, and persuading the Pontiff how little consonant to Catholic sentiment, and to the obedience due to the Head of the Church have been the proceedings of the Portugueses and of the King of Portugal towards the Cardinal of Tournon.

Notwithstanding that this was the disposition of mind of many people influential in the Curia, and quite fresh were the recollections of the disputes that had taken place between the Courts of Portugal and Rome, it turned out that the Holy Father on resolving to send into China another of his Delegates, had him go on to Lisbon, there to present the Brief of his commission and obtain for it the restrictions which might be to the liking of the King of Portugal. It was thus that the Holy Father disapproved all the excesses there were in the proceedings of the Cardinal of Tournon; and he wished to give a solemn demonstration of his scrupulousness in keeping up and causing to be kept religiously the rights of the Patronage, established under genuine canonical titles.

This solemn demonstration, tightening the bonds of mutual esteem between the common Father of the Faithful and the Most Faithful son of the Church, caused the presence of the Patriarch of Alexandria in Macao, in lieu of being a symbol of terror, as that of the Cardinal of Tournon, to be welcomed by the most obsequious demonstrations of sincere devotedness, as he himself bears testimony, and is seen in the following letter, which the Viceroy of India wrote to him in May 1721.

*Letter of the Viceroy to the Patriarch.*

“ The kind attention with which your most Illustrious Lordship thanking me acknowledge the demonstrations of affectionate obsequies of the people of Macao, and chiefly of the Governor of that city, is so pleasing to me that nothing else gives me greater satisfaction; for I only desire that your Most Illustrious Lordship should know my good will in all that regards your delight; and to that very Governor and Senate of the Chamber of that City I would make known the propriety with which they have conducted themselves towards the person of your Most Illustrious Lordship, on whom all the gallantries that lie within the reach of their possibility are well practised;

“and all that lies on my part I offer to your most Illustrious  
 “Lordship, in order that you might avail of my good will prompt  
 “and cheerful in every thing to show itself obsequious.—B. A.  
 “M. of your most Illustrious Lordship. Francisco Joseph de  
 “Sampayo e Castro.—(On the Address) To the Most Illustrious  
 “and most Revd Dom Carlos Ambrosio Messabarba. God  
 “bless.—Patriarch of Alexandria, Apostolic Legate?

(L: of Orders to Macao. fol. 36.)

Let the innovators say now how do they explain in their enlightened doctrine about the establishment and regimen of the Missions the fact of the coming expressly from Rome to Lisbon a Roman Patriarch, Commissary and Apostolic Visitor to China, a successor in fine of the Cardinal of Tournon, for humbly presenting to the King of Portugal the Brief of his faculties, and accepting the restrictions which that Sovereign judges necessary to impose? Say, how instead of being harshly admonished or excommunicated, did this King receive of the Holy See the title of the *Most Faithful*? We shall be glad to hear, because the explanation must be as novel as the doctrine.

But while we wait for the explanation which might be delayed a little; and as the innovators perhaps might not be satisfied with the testimony of one Pontiff and one of his Delegates, we shall proceed to present other documents; wherein besides the testimony of another Pontiff and another of his Delegates, the innovators will find that of a Vicar Apostolic and some of the Missionaries of the Propaganda, testimonies which appear to us cannot be disallowed as suspicious. These are the documents.

*Letter of the Secretary of State*

“Francisco Jose da Torre, and Joao Baptista Marchini,  
 “Missionaries sent by the Congregation of the Propaganda  
 “Fide into China, have obtained licence from our Lady the  
 “Queen to go over to Goa on board of this Vessel and  
 “thence to pass to Macao, where Her Majesty permits that  
 “they could reside as long as is not otherwise ordered: And  
 “that same Lady directs your Lordship to protect the said  
 “Missionaries in all that is conducive to the object of their aim;  
 “and to facilitate their passage to the said City of Macao. May  
 “God preserve your Lordship. Palace of our Lady of Help—the

“ 11th of March 1780, Martinho de Mello e Castro. To his  
 “ Lordship Dom Frederico Guilherme de Souza.

(L. de Moncoes—No 161 fol. 31.)

*Reply.*

“ To the Secretary of State—Martinho de Mello e Castro.  
 “ Most Illustrious and Most Excellent Sir.—By the letter of  
 “ the 11th March of the past year, your Excellency informed  
 “ me that Francisco Jose de Torre, and Joao Baptista Mar-  
 “ chini, Missionaries sent out by the Congregation of the Pro-  
 “ paganda Fide to China, have obtained licence from our lady  
 “ the Queen for to come over to this city of Goa on board the  
 “ voyage Vessel, and from here to pass to Macao, where Her  
 “ Majesty allows they might reside as long as is not other-  
 “ wise ordered; and that the same Lady orders to protect the  
 “ said Missionaries and to facilitate their passage for the said  
 “ city of Macao. The said Missionaries arrived here and were  
 “ housed in the convent of St. Domingos. I have provided  
 “ them with what was needed by them, and I shall help them  
 “ in their passage for the said city of Macao by the first ship  
 “ that offers.

May God preserve your Excellency. 2nd January 1781.

(Under the authority and seal of the Governor.)

(fol. 32.)

*Another letter from the Secretary of State.*

“ After having written to your Lordship about the two Mis-  
 “ sionaries, or Procurator and his companion, appointed by the  
 “ Propaganda for the Missions of China, it was necessary that  
 “ those same Missionaries sign to an Agreement like the copy  
 “ enclosed, which your Lordship should cause to be registered  
 “ in the Secretariat of that government, and in the mean time  
 “ an authentic copy forwarded to the Governor of Macao, in order  
 “ that he may not there permit or consent to any thing contrary  
 “ to the promises and assurances contained in the said Agree-  
 “ ment, reporting any thing new that may happen, either through  
 “ Goa, or directly to His Majesty by means of portugese ships,  
 “ which from that port return to this kingdom.

“ I also send your Lordship copy of letter which by order  
 “ of Her Majesty is written to the Episcopal Governor of that  
 “ Diocese, and the Despatch and Memorial which the Apostolic  
 “ Nuncio presented in this Secretariat of the State, that your

“ Lordship acting jointly in accord with the same Episcopal Governor may not be taken in *by indirect means and perhaps less upright, by which the Propagandists wish to extend their authority to the grave prejudice of the Royal Patronage and of the ample jurisdiction of the Primate of Goa.*

“ May God preserve your Lordship. Palace of our Lady of Help—15th March 1780. Martinho de Mello e Castro.

“ To his Lordship D. Frederico Guilherme de Souza.

“ No. 1—*Copy of Agreement.* On the 15th day of the month of March in the year one thousand seven hundred and eighty, and in the presence of the Most Illustrious and Most Excellent Monsr. Martinho de Mello e Castro, Minister and Secretary of State for the affairs of Marinha and Ultramarine Domains have appeared the Priests Francisco José da Torre, and Joao Baptista Marchini of the Congregation of St. John the Baptist, the first Procurator and the second a companion, entrusted with the Missions of China; and who under the permission of our Lady the Queen are going over to reside in the garrison and city of Macao, as long as Her Majesty is pleased so to have and do not ordain otherwise. *And they have promised and do promise to execute and observe the orders of Her Majesty, and not attempt, nor oppose or permit to be opposed, or allow any thing, directly or indirectly, against the Royal Patronage, which Her Majesty hath and holds in all the missions of China.* And so they declare *toto pectore*, and swear on the Holy Gospel. In testimony of which they have signed to this Agreement, with the above said Most Illustrious and Most Excellent Minister and Secretary of State. Dated as above said.—Martinho de Mello e Castro.—Francisco José da Torre—Joao Baptista Marchini.—

(fol 120).

“ *Copy.* To the Bishop of Cochin. Most Excellent and Most Revd. Sir.—By this vessel which makes a voyage for that capital go the Priests Francisco José da Torre, and Joao Baptista Marchini of the Congregation of St. John the Baptist—the first Procurator and the second a Companion, and both entrusted with the Missions of China by the Propaganda; who were recommended by the Apostolic Nuncio under orders of His Holiness, that our Lady the Queen may permit them to go and reside in Macao; and which Her Majesty has been pleased to grant. *But as the vast pretensions of*

“the Propagandists are known to your Excellency: and how greatly  
 “they have inconvenienced us thereby: and in order to avert the  
 “same in all possible way, and this being the first time that  
 “these Ecclesiastics of the Propaganda are allowed to reside  
 “in the aforesaid garrison of Macao, or even to pass through that  
 “city into China; Her Majesty ordered that the said Mission-  
 “aries should sign in this Secretariat of the State the Agree-  
 “ment, copy of which accompanies—No. 1—, in order that  
 “your Excellency should have it registered in the Archiepiscopal  
 “Chamber, and in other competent places.

“The same Nuncio also on the part of His Holiness for-  
 “warded to this Secretariat of the State a Letter and Memorial,  
 “copies of which your Excellency will find annexed below  
 “No. 2 and 3. In them the said Nuncio seeks to have our  
 “Lady the Queen order your Excellency that in case the Vicar  
 “Apostolic established in the Mogul Empire recurs to you for facul-  
 “ties for governing the Christians of Bacaim, and other countries  
 “in the North of Goa, as well as of the vast kingdom of Canara,  
 “your Excellency should not deny him the said faculties;  
 “alleging for reason of this singular pretension, that altho the  
 “said countries and kingdom might be under the jurisdiction  
 “of the Archbishopric of Goa, still the gentile Potentates do  
 “not like that the said people should be governed as regards  
 “Religion by the said Archbishop, nor his Ministers or Mis-  
 “sionaries appointed by him for those Churches.

“Who gave at Rome these news, without their having reached  
 “Portugal, is what the Nuncio does not say; and this is what  
 “your Excellency must ascertain with that care which the  
 “case deserves, in order to be submitted to the Royal Pre-  
 “sence, giving in the interim such provisions as you deem  
 “necessary in such a way that neither the said people may be  
 “left totally destitute of Pastors, nor the Royal Patronage  
 “and the ample jurisdiction of the Primatial See which your  
 “Excellency governs, may be diminished in any manner, or that  
 “novelties should be permitted, from which the least prejudice may  
 “arise to them.

“May God preserve your Excellency. Palace of our Lady  
 “of Help. 15th, March 1780. Martinho de Mello e Castro.

“No. 2 Copy. Memorial.\*—Trovandosi Monsignor Vescovo Calamense, Vicario Apostolico del Mogol obbligato dai rispettivi Governi de Principi Gentili a prender la cura spirituale delle Parocchie esistenti nel Distreto di Bassen e de luoghi appartenenti al Canarà, quali si crede che spettino alla giurisdizione dell' Arcivescovo di Goa e replicatamente ricorso alla Sagra Congregazione di Propaganda Fide per lume e norma del suo Regolamento. *La massima della Santa Sede è di voler intatte le Diocesi*, ma quando v' intorvenga violenza, perchè le anime non si abbandonino, *salvi i Diritti de Vescovi Diocesani*, conviene accorrere con qualche straordinaria provvidenza, finchè cessando la novità, tornino le cose al primiero suo stato. Desiderando perciò il Santo Padre di conservare in ogni incontro tutta la buona corrispondenza con questa Regia Corte, ha ordinato al Nunzio di prevenire la medesima del successo, ed assicurarla insieme, che qualunque temporanea disposizione sarà per dare la Santa Sede obbligata dalla necessità, per non lasciare i Cattolici di quelle parti del tutto derelitti, *non recara pregiudizio alla Chiesa di Goa; che anzi per conservarsene in qualche modo il diritto s' incarica il Vicario Apostolico del Mogol di chiederne le facoltà all' Arcivescovo sudetto, o a chi agisce per esso, perchè in quelle parti di Diocesi al medesimo appartenenti agisca come suo di pendente.* Pero acciocchè un tal mezzo termine possa avere il suo effetto in beneficio di quei derelitti Christiani privi afato di Pastore, è necessario che Sua Maesta Fidelissima si compaccia far insinuare al Prelato, che presentemente governa l' Arcivescovato di Goa, che richesto dal Vicario Apostolico del Mogol delle sue facoltà, sia con esso facile e condescendente.

“Per tanto il Nunzio a nome di Sua Santità supplica Sua Maestà Fidelissima a voler di ciò fare rendere avvisato il Prelato, che presentemente governa l' Arcivescovato di Goa col mezzo della nave, che sta prossima a partire per quelle parti, il che spera ottenere dalla ben nota pietà, e zelo di religione della Maestà Sua.

(fol. 123.)

“No. 3. Copy. Most Excellent Sir.\*—Non essendomi sovvenuto in occasione, che fui ad incomodare V. Eccz. di ricor darle a volersi degnare col mezzo della nave prossima a partire per Goa di scrivere ed insinuare a Monsignor Arcivescovo di Goa, o a chi per Esso governa, che venendo richiesto dal Vicario

\* Both these documents are in the Italian Language, of which we have no knowledge, and translations therefore cannot be given by us Ed. St. T. G. C.

"Apostolico del Mogol delli di lui facolta per poter governar i popoli  
 "di Bassen e de luoghi appartenenti al Canara, che sebbene  
 "spettanti al detto Arcivescovato, non dimeno da Prencipi  
 "Gentili si vuole, che siano governati riguardo alla Religione  
 "dal suddeto Vicario Apostolico, e non dall' Arcivescovo di Goa,  
 "che sia facile, e condescendente a concedergliela a tenori delle  
 "intanze, che io feci a nome del Santo Padre a Suo Maesta Fidelissima  
 "fin dall' ottobre passato: per tanto per non incomodare  
 "Vestra Eccellenza con una mia nuova visita, e distrarla dalle  
 "gravissime occupazioni, che deve specialmente avere in  
 "questi giorni, supplisco con questo mio rispettosissimo foglio,  
 "pregandola á non voler perdere la presente occasione della  
 "detta nave, per rendere di cio avissato chi governa l' Arcives-  
 "covato di Goa, quando vi concorra la volonta di Sua Maesta  
 "Fidelissima, del che non so dubitare, trattandosi del vantaggio  
 "spirituale dell' anime; ed acciò V. Eccz. non abbia a soffrire  
 "l'incomodo, particolarmente nella strettezza del tempo, in cui  
 "siamo, di riprendere la Memoria da me presentata su di  
 "questo alla Maestà Sua Fidelissima nel suddeto Mese di ottobre  
 "per mezzo del Signor Segretario di stato degli affari esteri, le  
 "ne accludo un'altra. E con sentimenti di vera stima immuta-  
 "bilmente mi confermo. Nunziatura 12 Marc o 1780. Di Vestra  
 "Eccellenza devotissimo ed obbedientissimo servitore vero.—B,  
 "Arcivescovo di Petra.

(fol. 124.)

*The Governor's Answer.*

"To the Secretary of State—Martinho de Mello e Castro.—  
 "Most Illustrious and Most Excellent Sir.—By the letter of 15th  
 "March of the past year, your Excellency informed me that  
 "Francisco Jose da Torre and Joao Baptista Marchini, Mis-  
 "sionaries appointed by the Congregation of the Propaganda  
 "Fide for China, had obtained licence from our Lady the Queen  
 "to go over to this City of Goa in the transport ship, and thence  
 "to pass to Macao, where Her Majesty permits them to reside;  
 "that it was necessary that the same Missionaries should sign  
 "to the Agreement, copy of which was sent along, in which they  
 "promise to execute and observe the orders of Her Majesty,  
 "and not to adopt, or oppose, or allow to be opposed, or permit  
 "any thing, directly or indirectly, against the Royal Patronage  
 "which Her Majesty hath and holds in all the Missions of China.  
 "That I should have the said Agreement registered in the  
 "Secretariat of this Government and an authentic copy for-  
 "warded to the Governor of Macao in order that he may not



“ consent or allow any thing there opposed to the promises and  
 “ assurances contained in the said Agreement, reporting any  
 “ thing novel that might take place.

“ I received also copy of the letter which by order of Her  
 “ Majesty your Excellency wrote to the Episcopal Governor of  
 “ this Diocese and the Despatch and Memoir which the Aposto-  
 “ lic Nuncio presented in the Secretariat of the State, in which  
 “ that same Lady orders me to act jointly in accord with the same  
 “ Episcopal Governor and not allow ourselves to be taken in  
 “ by indirect means and perhaps less upright by which the Pro-  
 “ pagandists seek to extend their authority to the grave prejudice  
 “ of the Royal Patronage, and of the ample Jurisdiction of the  
 “ Primateal See of Goa,

“ The said Agreement has been registered in the Secretariat  
 “ of this Government, and by the first opportunity that offers  
 “ of a ship to Macao I shall forward it to the Governor that he  
 “ might execute and observe what Her Majesty ordered.

“ I have acted jointly in accord with the Episcopal Adminis-  
 “ trator of the Archbishopric, helping him in every way for  
 “ the advantage of the conservation of the Royal Patronage, not only  
 “ directing through the Board of the Royal Treasury to contribute to  
 “ the Missionaries the customary and usual subsidies, but also writing  
 “ letters to the Rajahs, Rulers, and Governors of foreign territories  
 “ where Missions do exist, for to protect the said Missionaries, and  
 “ to allow them, and not prohibit them the free and open exercise of  
 “ the Catholic Religion and the administration of the Sacraments.

“ May God preserve your Excellency. Goa-1st January 1781.  
 (Under the authority and seal of the Governor) (fol 125.)

*Another letter from the Secretary of State.*

“ To that Estate embark the three Italian Capuchin Mission-  
 “ aries, Fre Marcos da Domba, Fre Zacharias de Verona and  
 “ Fre Jose de Sao Marcello, in order thence to go over to their  
 “ appointed Missions; and who have signed in this Secretariat  
 “ of the State the Agreement, copy of which I forward to your  
 “ Lordship; and our Lady the Queen orders that so soon as  
 “ an opportunity offers for going to their destination your Lord-  
 “ ship should have them go over thereto.

“ May God preserve your Lordship. Palace of our Lady of  
 “ Help—8th March 1782. Martinho de Mello e Castro.

“ To His Lordship Dom Frederico Guilherme de Souza.

(L. No. 163 fol. 657)

“ *Copy of Agreement.* On the 8th day of March in the year  
 “ 1782, and in the presence of the Most Illustrious and Most  
 “ Excellent Monsr. Martinho de Mello e Castro, Minister and  
 “ Secretary of State of the affairs of Marinha and Ultramarine  
 “ Domains have appeared Fre Marcos de Domba, Fre Zacharias  
 “ de Verona and Fre. Joseph ed S. Marcello, Italian Religious  
 “ Friars, who under the permission of our Lady the Queen  
 “ embark as Missionaries; the two first for the Missions of  
 “ the Great Mogul Empire, and the third for those of Madras ;  
 “ and they have promised to fulfil and observe the orders of  
 “ Her Most Faithful Majesty, and not to adopt, nor oppose  
 “ or allow to be opposed, or permit any thing directly or  
 “ indirectly against the *Royal Patronage* which the same Lady  
 “ holds and possesses in all the Missions of Asia. And so they  
 “ declare *toto pectore* and swear on the Holy Gospels. In  
 “ witness whereof they have signed to this Agreement along  
 “ with the Most Illustrious and Most Excellent Minister and  
 “ Secretary of State. Dated as above said. Martinho de Mello  
 “ e Castro.—Io. P. Fr. Guiseppe di S. Marcello affermo quanto  
 “ sopra. Io P. Fr. Zaccaria de Verona affermo quanto sopra.  
 “ Io. P. Fre Marcos de Domba affermo quanto sopra. Palace  
 “ of our Lady of Help—8th March 1782. Joao Tornes de  
 “ Aranjeo.”

(fol 660.)

Analysing these documents, in the first place it is seen  
 that the Vicar Apostolic in the Mogul Empire under fri-  
 volous pretexts, and less truthful, repeatedly submitted to  
 the Congregation of the Propaganda Fide, attempted to take  
 in the Courts of Rome and Portugal, for alienating in an  
 indirect way some of the churches of the jurisdiction of the  
 Primatial Archbishopric of Goa. It is seen that the Court  
 of Rome yielding to the entreaties of the Congregation, and  
 taking the allegations of the Vicar Apostolic to be truthful,  
 ordered the Nuncio of Portugal on its part to solicit of Her  
 Most Faithful Majesty to be pleased to recommend to the  
 Goa Prelate that if solicited by the Vicar Apostolic of the  
 Mogul Empire he may be condescending in granting faculties  
 to him that he might administer such of the churches situat-  
 ed to the North and South of Goa, and appertaining to his  
 Archbishopric. It is seen that amidst all this the Holy Father  
 expressly declared to the Queen of Portugal that the provi-  
 sion required was an extraordinary one, and that the present

state of affairs ceasing, matters should come back to their former state. It is seen that the Holy Father abstained from interfering in the integrity of the Dioceses, or of affecting the rights of the Goa Mitre. It is seen that the same Holy Father consented, and the Vicar Apostolic hesitated not, to ask of the Archbishop of Goa for the necessary faculties for the governing of these churches ; and for acting in this part of the Diocese as dependant on and Delegate of the Archbishop. It is seen that notwithstanding all these things that the Queen of Portugal did not think proper to comply on this occasion with the solicitation of the Holy Father. And it is seen in fine that on this account, neither the Nuncio nor the Holy Father took this negative in bad part, recognising the ample right that she had to do so.

In the second place it is seen that, in the meanwhile that the Nuncio went about with these petitions in the Court of Lisbon in the name of the Holy Father, some Missionaries came over there, appointed to the Missions of China by the Congregation of the Propaganda, and there with the knowledge of the same Nuncio they signed to an Agreement in the Secretariat of the State, whereby *toto pectore* and under oath bound themselves to execute and observe in those regions the orders of Her Most Faithful Majesty, and not to adopt, nor oppose, or allow to be adopted anything directly or indirectly *against the Royal Patronage, which Her Majesty possesses and holds in all the Missions of China.* It is seen that this promise and oath did not scandalize the Congregation of the Propaganda ; for soon after other Missionaries were sent out through the same means to the Missions in the great Mogul Empire and in Madras ; who also did not hesitate to sign a similar Agreement with the declaration that they recognized that the Queen of Portugal *hath and possesses the Patronage in all the Missions of Asia.*

All this is seen in 1780 and 1782. And what do we see now-a-days ? The Pastoral Address of the Revd. Fre. Angelicus and other similar things. Have, we ask anew, the Canons of the Church changed since the closing years of the past century to this day ? If they have not, (and so we judge as long as the contrary is not proved to us) how from supplicants and petitioners that they were did the Vicars Apostolic transform themselves into what they are now ?

If the Sovereign Pontiffs could, as the innovators maintain at this day, without further formality than their mere will and pleasure, grant and revoke Patronages, how were the Briefs of their Delegates submitted for the restrictions of a secular Prince?

If the Popes could by absolute authority dispose of all the Missions, suppress and divide Bishoprics erected by competent means, how did they ask as a favor of a Prince, and an Archbishop too, what was their imperious duty to practise as Pastors of the universal fold?

These are things which in reality the doctrines of the innovators do not explain to us; and it was well worth their trouble of explaining.

There shall be no end if we were to continue to produce similar documents against the innovators. Quite enough, and doubtless those that have been transcribed are more than enough.

But it is high time to proceed on to consider some of the propositions which are embodied in the Pastoral Address. Condemning all the Councils, all the Canons and all the Popes; condemning the very Congregation of the Propaganda, the Revd. Fr. Angelicus bursts upon our ears with certain modern Diplomas, which at first sight are obreptitious and subreptitious, on account of the inconsistency of their grounds and novelty of their doctrine.

What is most quoted by the innovators, and forms the principal rampart of the Pastoral Address is a Diploma in the form of a Brief, dated the 23d of April 1838, which begins with the words—*Multa Præclare*.

This Diploma presumes to suppress the Dioceses of Malacca, Cochin, Cranganore and Meliapore, suffragans of the Archbishopric of Goa; and revoke the Bulls of their erection. In doing so two grounds are taken up; 1st that the Patronage was a *privilege* conceded by the Holy See to the Kings of Portugal; 2d that this *privilege* cannot now continue, because these regions having become subject to the dominion of a most powerful Monarch, the Holy See knows full well that by the form of Government and the institutions of his Nation, in no manner will he tolerate the exercise of that privilege. Now if we show

that the Patronage (and in the present case that of those Dioceses) was not a *privilege* conceded by the Holy See, but a *right* grounded on the Sacred Canons of the Church; if we likewise demonstrate the invoked repugnance of a powerful Monarch or nation, at present preponderating in India, to the exercise of the Portuguese Patronage to be false; the obreption and subreption of the Brief, and the malice of the innovators, who have thus abused the religious zeal of the Holy Father for the welfare of the Oriental christians will be evident.

The Diocese of Malacca was erected by the Bull of the Holy Father Paul IV, dated 4th of February 1557, which begins—*Pro Excellente*—and therein is contained this clause—*Decernentes Jus Patronatus hujusmodi Sebastiano, et pro tempore existenti Regi profato ex meris fundatione et dotatione competere, nec illi ullo umquam tempore quacumque ratione derogari posse, et si quoquomodo derogaretur, derogationem hujusmodi cum inde secutis nullius roboris, et efficaciam fore; nec non irritum et inane, si secus super his a quoquam quavis auctoritate scienter, vel ignoranter contigerit attentari.* Decreeing that such right of Patronage belong to the said Sebastiano and to his successors for the time being from mere foundation and dotation, nor can it be taken away from him at any time from whatsoever cause, and if it be in any way revoked, that such revocation with its effects shall be of no weight and efficacy. And if any thing be otherwise attempted thereupon by any one under whatsoever authority either knowingly or ignorantly, it shall be null and void.

The Diocese of Cochin was erected by another Bull of the same date and year, and which begins with the same words. In it is read another similar clause.

The Diocese of Angamale (afterwards transferred to Cranganore) was erected by the Bull of the Holy Father Clement VIII of the 4th of August 1600, the first words of which are—*In supremo militantis*, and contains this clause—*Decernentes Jus Patronatus et presentandi hujusmodi Philippo Regi, ejusque successoribus predictis ex vera, mera, et reali ipsius Ecclesie Angamalensis dotatione competere, illi qui per Sedem predictam (Apostolicam) quacumque ratione, nisi de ipsius Philippi et pro tempore existentis*

*Regis hujusmodi expresso consensu derogari non posse, nec derogatum censeri; et si aliter quovis modo derogari contingat, derogationem hujusmodi cum inde secutis nullius roboris et momenti fore. Decreeing that such right of Patronage and presentation belong to king Phillip and to his successors above mentioned, on account of his true, mere and real dotation of the Church of Angamale, and that the above mentioned (Apostolic) See cannot revoke nor consider it revoked unless with the consent of the same Phillip and of such King who may exist hereafter, and should it happen on the contrary to be in any way revoked, that such revocation with its consequences shall be of no weight and moment.*

The Diocese of St. Thome or Meliapore finally was erected by the Holy Father Paul IV by the Bull of 9th January 1606, which begins, *Hodie Sanctissimus*, and therein happen to be exarated clauses identical to the preceding ones.

Hence it is seen that the Patronage is not a *Privilege*, but a *Right*; and although there were not the imprescriptible rules of the natural and common right which enjoins not to take what is anothers, still those clauses of the Bulls of erection hinder the revocation of those same Bulls and the annulling of the right therein consigned without the Portuguese Sovereign being heard and satisfied.

Supposing however, altho in no manner granting, that the Brief *Multa Præclare* has derogated the Bulls and suppressed the Dioceses of Malacca, Cochin, Cranganore and Meliapore, it is certain that the Diocese of Goa is left in its full integrity; for not a word is said about it. How then do the innovators, addressing themselves to the Roman Catholic soldiers of the *Bombay Presidency*, where there is not even a span of ground belonging to the Dioceses mentioned in the Brief *Multa Præclare*, how, we say, do the innovators invoke that Brief for to deny jurisdiction to the Diocesan Clergy of Goa? If it be not the production of a frantic mind, it is something worse.

Moreover, how a fact occult to the whole world was notorious to the innovators, for putting it into the mouth of the Holy Father, i. e. the repugnance of the Nation,

the most powerful in India, to the exercise of the right of the Portuguese Patronage? Here we will repeat with the Secretary of State, Martinho de Mello e Castro, who gave at Rome those news without their having reached Portugal is what is not stated by them. And meanwhile that this fact is not known to Portugal and to the world, it is patent that there is no Nation on the earth more tolerant than the British (for to that is allusion made). The heathens of all sects, the moors, jews and protestants of all communions, the Catholic in fine have ample liberty each to follow his own religion, to practise his worship and to be spiritually ruled in his own form throughout the whole extent of the States subordinate to the British nation. A solitary example it would be of the intolerance of the Government of that nation which the innovators endeavour to insure belief. To the misfortune of the innovators the British tribunals throughout India have taken upon themselves to give them the lie, by the sentences that have been constantly delivered since the Brief *Multa Præclare* in favor of the Portuguese Patronage, on all occasions that we have gone before them against the usurpers of our Churches. Even the English Government has taken upon itself to give them the lie, not only preserving inalterably to this day without the least interruption the ancient and intimate alliance with the Portuguese Government in Europe and in Asia; but in expressly declaring through its Minister of Foreign Affairs Lord Aberdeen, to the Minister of Her Most Faithful Majesty in the Court of London, in a Note of the 18th September 1844, that the Government recognize the Patronage of the Portuguese Crown, and desire that the filling up of the vacant Roman Catholic sees should be continued to be done in India in the same way as was done before the usurpation of Don Miguel in 1828. \* What do we say? The very Holy See has taken upon itself to give them the lie with whose ample powers the Concordat of the 21st February 1857 was signed in Lisbon by the Cardinal Nuncio, in which the high contracting parties declare that the territory of the Patronage of the Crown of Portugal in India shall

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\* Vide *Journal of the Lusitan Holy Church of the Orient*. No. 1 page 10 of the year 1846.

comprise the territory of British India. Now according to the Brief *Multa Præclare*, to the Holy see is well known that the British nation does not allow, nor will allow the Portuguese Patronage in the countries under its dominions. And according to the Concordat of the 21st February, the exercise of the right of Patronage could, in the opinion of the same Holy See, have more sure and free exercise only in British India! Mysteries unintelligible to our limited understanding; but certainly clear and easy to the capacities of the innovators. So long as these brilliant stars are not pleased to enlighten our minds, we should be excused if we continue to be persuaded of the obreption of the Brief *Multa Præclare* and the malice of the innovators.

We could wish to be able to conclude here; but as the Pastoral Address and its appendices go on to falsify history, we would continue also for undeceiving the unwary who have not a due knowledge of the facts.

Archbishop Torres (says the Pastoral Address) followed the standard of Schism, and for nearly five years filled the whole of India with confusion, scandal and woe.

Let us see whether it was Archbishop Torres who filled the whole of India with confusion, scandal and woe; or whether it was the innovators. Here is what is told us about the confirmation of this Archbishop with incredible candour, not to say inimitable effrontery, by a writer who could not be suspected by the innovators.

“When the Pope asked for the opinion of the Cardinals about the manner in which the Bull of institution of the new Archbishop is to be drawn up, some of them were of opinion that the ancient form ought to be changed, and that it was necessary to specify what are the places where the Archbishop has to exercise his jurisdiction, and to make mention likewise of the Apostolic Vicariates as being perfectly independent of the See of Goa. Others thought that the forms always used should be retained, taking however the precaution of making known officially to Jose da Silva Torres that his jurisdiction does not extend beyond the limits of the Portuguese territory, and demanding that he should promise, *under oath*, to abide by the Papal Bulls relative to the Apostolic Vicariates. *This opinion prevailed.* Gregory



“XVI sent to Joseph da Silva, along with the Diplomas  
 “which conferred on him the Archbishopric, Apostolic Letters,  
 “wherein the points alluded to were specified and treated  
 “in the most clear and positive a manner.”\*

The venerable Pontiff Gregory XVI was thus the innocent instrument of a faction of men, whom we would call out of charity, not liking to give here their true appellation, the men of *precautions*. In effect at the same time that the Bulls of confirmation were sent to the new Archbishop, an Epistle or Brief was in the name of the Pontiff written to him, dated 8th July 1843, full of tortuous expressions (and not clear and positive as the historian of the fancied Schism inculcates), from which however it was ascertained that the dispositions of the Brief *Multa Præclare* should not be opposed. The Archbishop could not without imitating the insidious faction of the Cardinals of *precautions*, and breaking the most sacred duties of a Prelate and Subject of the Queen of Portugal lend his assent to a Document so singular and apparently extorted from the Pontiff, on account of its being repugnant to any upright man.

Moreover the same Archbishop had received instructions from his Government, which contained the following paragraph.

“The Holy See, after reestablishing the relations with this  
 “kingdom, has confirmed the nomination which Her Majesty  
 “made of your Excellency, from the knowledge of your merits  
 “and virtues, for Archbishop Primate of the Orient; and *has*  
 “*recognized your Excellency in the Bull of Confirmation as the*  
 “*Metropolitan in all the plenitude of power, wherein your Pre-*  
 “*decessors were over the Bishoprics, which are said to be dissever-*

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\* Vide *History of the Portuguese Schism in India*, written in French by one Viscount de Bussieres—page 60 of the Portuguese translation, printed in Lisbon in 1854.

This little book which is inculcated as *the History* of the fancied schism in India, is in the meanwhile a famous libel against Archbishop Torres and chiefly against the Bishop of Macao; and an hyperbolic panegyric of Dr. Hartmann, Vicar Apostolic in Bombay. It is a work expressly got up for lessening the impression which the visit of the Bishop of Macao to Bombay and Goa in the year 1853 produced in India.

Every thing indicates that the author is some Propagandist of Bombay; and not he whose name is given in front, if there be any such of that name.

Dr. Hartmann in his perigrinations distributed profusely this little book.

“*ed.* ... but the Congregation of the Propaganda, as it always was very tenacious of retaining that which by good or evil ways may have been acquired, will, it is believed, availing itself of its accustomed interpretations, not remove the Vicars Apostolic, nor recognize the sphere of the Portuguese Patronage, for to invade the same; and under these circumstances your Excellency should be prepared to enter on the struggle, in which Her Majesty hopes your Excellency will conduct yourself with the energy and zeal becoming your Christian virtues, added to those of a true Portuguese.”\*

And in effect the struggle had not long to be looked for, the aggression having commenced, not on the part of the Archbishop in the legitimate use of his jurisdiction, but on the part of the men of *precautions*, who made unheard-of efforts for to restrict him within limits which had been marked out in their imagination; presuming (a thing incredible) to annul so solemn Bulls by a rescript despatched in bad faith, and unexampled among the most abominable acts of human faithlessness.

Under those critical circumstances did the Archbishop, corresponding with the expectations of the Government of his Sovereign, sustain himself in the struggle with the energy and zeal becoming his christian virtues, added to those of a true Portuguese. This will be seen by those who are ignorant at present of the occurrences at that time by the perusal of some paragraphs of the answer, which he sent to the Commission of Promoters of Catholic union in Bombay, on the occasion of his being made aware of a Protest, which was got up against the Pastoral of the Rev. Fre Luiz Maria da Santa Thereza, the Vicar Apostolic residing there, in which it was attempted to deny the jurisdiction of the Archbishop.

The Answer bears date the 24th of May 1844, and therein is read the following: †

§ “1st. When we accepted with great reluctance the heavy burden which the Di vine Providence was pleased to place upon our shoulders, altho we had not the most distant

\* Vide *Journal of the Lusitan Holy Church of the Orient*—No. 4 of 1846.—

† Vide *Appendix No. 25 of the Boletim of the Government*; of 1844.

" foresight of the cruel warfare which the malice of men  
 " would continue to foment against the Lusitan Church of the  
 " Orient, still we made, as we do even to day, ardent suppli-  
 " cations to Heaven for as much limitation of our spiritual  
 " power as becomes our responsibility before the Eternal Tribunal  
 " to have the care rather of a few than of numerous souls.  
 " We cannot then dissemble the trouble that we felt when we  
 " were convinced, on the Bulls of our confirmation being sent  
 " to us, of their identity with those of our Predecessors.  
 " Would to God that we could reasonably doubt of this identity ;  
 " but attested by the respectable Internuncio of His Holiness  
 " in Lisbon ; confessed by those very persons, whose doubts  
 " for a moment only serve to render it more evident ; recognized  
 " in fine by the Government of Her Most Faithful Majesty ; \*  
 " we also could not but do so ; and particularly after we  
 " had confronted them with their autographs, which exist in  
 " the Royal Archives in the Torre do Tombo at Lisbon and  
 " in that of this Primatial See, belonging to our Predecessors.  
 " We will not delay also in giving in print and in the most  
 " authentic manner to the whole world that same confronta-  
 " tion that we made. †

§ " 2nd. This identity of our Bulls with that of our Pre-  
 " decessors, doubtless proved by so many testimonies, and  
 " by that confrontation, sufficed to convince us clearly that our  
 " Bulls, as regards the extent of our spiritual power, ought  
 " to be understood in that same obvious, proper and natural  
 " meaning in which our Predecessors understood them ; and  
 " consequently in the identity of our jurisdiction with theirs ;  
 " and their analysis, rigorously made according to the rules  
 " of good sense, equally convinced us, that as posterior and  
 " opposed to the Brief *Multa Præclare*, and other renowned  
 " Decrèes of the Congregation of the Propaganda Fide, evi-  
 " dently revoke these, at least of the portion necessary to  
 " render our jurisdiction identical with that of our Predecessors,

\* Vide *Instructions* sent to the Archbishop on the 6th November 1843 given below.

† The Archbishop could only have fulfilled that promise on the occasion of his retirement from India. With his farewell Pastoral of the 2nd March 1849, he published the transcript of his Bulls confronted with those of his two immediate Predecessors, D. Fr. Manoel de S. Gualdino and D. Fr. Manoel de Santa Catharina, altho these had already appeared in the Pamphlet, entitled—*The Propagandist imposture unmasked and the Indian Catholics undeceived in regard to the celebrated Portuguese Schism in India, by a Roman Catholic Portuguese, obedient to the Pope and to his Queen*.—Printed at Calcutta, 1847.

"and as ample as theirs. Let these Bulls be weighed and  
 "impartial and right reason state, if their dispositions could  
 "be compatible with those of the Briefs and Decrees; let Monsr.  
 "the Vicar Apostolic weigh the Bulls, copy of which we for-  
 "warded to him and whose authenticity even he dared not  
 "impugn, and in good faith declare, if their tenor proves  
 "simply (as he asserts in his defamatory libel\*) that we are  
 "Archbishop of Goa and not of the Churches, which his ambition  
 "and injustice seeks to usurp from us. Does not the Holy  
 "Father Gregory XVI in the Bulls of our confirmation say,  
 "that he constitutes us Archbishop of the Church of Goa?  
 "*Sane Ecclesie Goan.* And what is this Church of Goa? It  
 "is doubtless that which is the only Metropolitan Church of Por-  
 "tuguese India. *Unica Indiarum Orientalium carissima in Christo*  
 "*filia nostra Maria hoc nomine secunda Portugaliæ et Algar-*  
 "*biorum Reginæ Fidelissima subjectarum Metropolitana.* But what  
 "is the manner or reason that he institutes us Prelate of this  
 "Church, the only Metropolitan of Portuguese India? By  
 "confirming the presentation, which the Most Faithful Queen  
 "made for the said Church in virtue of the Right of Patro-  
 "nage—a right which belongs to that Queen by the title of  
 "foundation or dotation, or Apostolic privilege, which has not  
 "been derogated in any way:—*quæ de jure patronatus præfate*  
 "*Mariæ Reginæ ex fundatione vel dotatione, seu privilegio Apostolico,*  
 "*cui non est hactenus in aliquo derogatum, fore dignoscitur: †*  
 "But if the right of Patronage, which the Queen hath over  
 "this Metropolitan Church, no matter from whatsoever title  
 "derived, is not derogated from in any way, (as the veracity

\* It refers to the Vicar Apostolic of Bombay Fr. Luiz Maria da Santa  
 Theresa, and to one of his Pastorals, according to the taste of the Revd.  
 Fr. Angelico, dated 28th April 1844. Vide Appendix to the Boletim do  
 Governo—No. 23, of that year.

† Apropos of these clauses we read in the Memoir on the Allocation of  
 the Pope in 1851, the following:—

It is remarkable however, that in many very ancient Bulls of confirmation  
 of the Prelates of the East, the *seu ex privilegio Apostolico*—by his Apo-  
 stolic Privilege, which were subsequently added to those of *ex fundatione*  
*vel dotatione*—by foundation and dotation are not met with; words against  
 which no reclamation was ever made; because the Portuguese sovereigns  
 could never suspect in their pious conscience that they were placed on  
 purpose as a pretext, fortunately weak, for future aggressions. The pro-  
 found veneration which these most religious Monarchs had shown to the  
 successors of St. Peter and to the Holy Roman Church—Mother and Mis-  
 tress of all, and the centre of truth, could not allow them to entertain so  
 injurious a supposition to the Pontificate and to the Holy Church; much  
 less from the confidence they had in the indisputable titles of their own  
 Rights.

“and sanctity of the Vicar of Jesus Christ affirms,) is this for-  
 “sooth not the same Metropolitan Church which it was before  
 “the Brief *Multa Præclare* and the Decrees which have res-  
 “pectively followed it?”

“But this is not the only reason which convinced us that  
 “as our Bulls are contrary to the Brief *Multa Præclare* and  
 “those other Decrees, and that as posterior to them, fully  
 “revoke them. The same Most Holy Father also solemnly  
 “declares, that the Church in which he confirms us is that  
 “over which presided, when alive, the last Archbishop D.  
 “Fr. Manoel de S. Gualdino—*Et cui venerabilis frater noster*  
 “*Emmanuel a Sancto Gualdino, ultimus illius Archiepiscopus, dum*  
 “*viveret, præsidebat.* But if the Metropolitan Church, in which  
 “he confirms us, is the same over which presided that last  
 “Archbishop, have we not forsooth the same jurisdiction  
 “that he had? As the legitimate successor of that Prelate  
 “in the same Metropolitan Church over which he presided,  
 “do we not succeed also in his rights? And were his rights  
 “restricted by the Brief *Multa Præclare*? Was that Prelate  
 “forsooth only Archbishop within Portuguese dominions?  
 “Did he not exercise jurisdiction over the Churches and  
 “Bishoprics existing out of those dominions? Was this Metro-  
 “politan Church over which he presided during his lifetime  
 “dismembered as was the case after his death by those pre-  
 “tended Briefs and Decrees? Then do not our Bulls shew that  
 “by them the Brief is fully revoked?”

“A thousand times in fine have the Propagandist Priests  
 “repeated that the Brief alluded to has suppressed all the  
 “suffragan Dioceses of the Archbishopric of Goa, save that  
 “of Macao, situated in Portuguese territory. But if after  
 “our confirmation this disposition ought still to subsist, how  
 “comes it that the Holy Father should have addressed a Bull  
 “to the whole suffragan Bishops of the Archbishopric of Goa—  
 “*universis fratribus suffraganeis Ecclesie Goan*—and not only to  
 “the one in Macao, for to pay obedience to us as their Metro-  
 “politan. We must conclude then not only on account of  
 “this but on account of all the other reasons did the Holy  
 “See purpose by means of our Bulls to place this Archbishopric  
 “in the same position in which it stood at the time of our  
 “Predecessors, and before the invasions made by that Brief in  
 “the jurisdiction of this Metropolitan Church and of the Royal  
 “Portuguese Patronage. But what say the ambitious enemies  
 “of the jurisdiction which the Holy See has conferred on us  
 “in terms so explicit and ample? That the word—*unica*,

"added to those of *Indiarum Orientalium &c*—shows that our  
 "jurisdiction is restricted to Portuguese India. But let right  
 "reason state, when is the word *unica*—a mark of that pretended  
 "restriction? For when it is said that—*the Church of Goa is*  
 "*the only Metropolitan of Portuguese India*, is this the same  
 "thing as saying, that—*the Church of Goa is only the Metropolitan*  
 "*of Portuguese India?* Are both these expressions forsooth  
 "synonymous? When we say in the Apostles Creed, that—  
 "*Jesus Christ is the only son of God*, is this the same thing as say-  
 "ing, that—*Jesus Christ is only the son of God?* Both are not  
 "the same thing, inasmuch as the first proposition is true and  
 "orthodox, and the second false and anti-catholic.

"It must then be concluded likewise that the meaning is quite  
 "false which is sought to be given to that word—*unica*; and  
 "that the true one is, as has always been, that in Portuguese  
 "India there is no other Metropolitan save that of Goa.  
 "This is what no one ignores and all recognize; and we could  
 "never believe those to be in good faith who would raise doubts  
 "on significations so clear. But altho they may not do so, have  
 "we not already declared (§ preceding) that our Bulls are  
 "identical in their terms with those of our Predecessors? As  
 "we will not delay to show to the whole world that such is  
 "the case, let the entire world be convinced that the word—  
 "*unica*, on which some of those adversaries of our jurisdiction  
 "pretend to have so much force, does in no manner favor the  
 "injustice of their cause. If that word did not appear in the  
 "Bulls of our Predecessors, an argument may forsooth be  
 "made from this in favor of the pretended restriction of our  
 "spiritual power within Portuguese Dominions in India; but  
 "having them as well in the Bulls of our Predecessors, as  
 "in those of our confirmation, could the same word be a  
 "mark of restriction of spiritual power in these, and in  
 "no manner in those? If that word was not a cause for our  
 "Predecessors refraining from exercising their jurisdiction out  
 "of the Portuguese dominions, must it be so for us? Let  
 "impartial judges seeing all this decide, who is he that respects  
 "more the credit of the Holy See, whether he who says, as  
 "we do, that its words are a context of truth and of coherence;  
 "or he who hazards interpretations from which it must be  
 "concluded that the same sentence proffered in like terms by  
 "the Vicar of Jesus Christ signify contradictory things? Every  
 "one certainly will agree with us, that the words of the Holy  
 "See, far from being dependent on reprehensible and caprici-  
 "ous mental restrictions, are on the contrary in a matter of so

“ great importance, as that of Episcopal jurisdiction, always  
 “ coherent, as becometh it. Every one in fine will agree with  
 “ us that the Holy See has by the identity of letters (§ preceding)  
 “ and the obvious and rational meaning of their terms, conceded  
 “ to as a jurisdiction as ample as that of our Predecessors; as  
 “ well as that our Bulls being contrary and posterior to the  
 “ Brief *Multa Præclare* and its other Decrees has evidently  
 “ revoked them.

“ § 3. But it was not only on account of the identity of our  
 “ Bulls with those of our Predecessors (§ 1st) and the reasonable  
 “ analysis made of them (§ preceding) that we had judged, as  
 “ we still do, those Briefs and Decrees to be revoked. It is over  
 “ and above demonstrated that that Brief, slighting the valuable  
 “ services done by the Portuguese Sovereigns to Catholic reli-  
 “ gion in India, has been extorted from the good faith of the  
 “ Holy Father by the hands of injustice, ambition and impos-  
 “ ture. This conviction which we have imprinted in our heart,  
 “ added to the reasons which have been weighed (§ 1 and 2)  
 “ confirmed us in the idea, that by our confirmation the Holy  
 “ See judging at an end the *provisional reasons* of that Brief  
 “ wanted thro our Bulls contrary and posterior to it to repair  
 “ the injustice that had been done to the Portuguese Crown.  
 “ From these weighty reasons we were quite sure, as we still  
 “ are, with a tranquil conscience, about the amplexness of our  
 “ jurisdiction; and far from conjecturing that the malice of  
 “ some men, who call themselves Catholics, in order to impugn  
 “ it, would invent and attribute to the Vicar of Jesus Christ  
 “ (who must be as he is the Truth) the blackest of perfidies;  
 “ a thing that cannot astonish us if heresy, libertinism, schism  
 “ or immorality dared to impute to him.

“ If heresy does say that the Holy See, in dictating the  
 “ Bulls of confirmation of a Bishop as the one authentic and  
 “ solemn law of his canonical jurisdiction openly to the world  
 “ did at the same time send him and as if stealthily an *Epis-*  
 “ *tolar* Brief contrary to them; and in this manner scanda-  
 “ lously failed in truth; it is not a wonder. Its hatred is even  
 “ capable of stating most atrocious calumnies against the Holy  
 “ See. If libertinism does say that the same Holy See in a  
 “ matter of so great moment also trifled in so strange and un-  
 “ heard of manner the Government of a Crown before whom  
 “ it has an Internuncio, and with whom there exists good  
 “ understanding and friendship, it is not a novelty. Men to whom  
 “ eternity is no more than a chimera, think themselves free to  
 “ utter with impunity every series of calumny. If schism does

"say that the Bulls of a Bishop, dictated by the Holy See, far  
 "from being an authentic evidence and the foundation of his  
 "spiritual jurisdiction, is nothing more than a tissue of deceit-  
 "ful sentences, or of phrases that is of no worth; it is not a  
 "marvel. Men who reject as unnecessary to salvation cano-  
 "nical jurisdiction are capable of proffering propositions still  
 "more scandalous. If immorality does say that it is licit to  
 "the Holy See (after having lavished on a Bishop the greatest  
 "eulogies and conferred rights as ample as those of his  
 "Predecessors in the Bulls of his institution) to withdraw  
 "them at the mean time in an *Epistolary Brief*, sent how-  
 "ever in private and after the despatch of the Bulls; and  
 "that without previous hearing of the Bishop and without  
 "his having done any thing which deserved an affront, injury  
 "or punishment; it is not a novelty. Men whose passions  
 "are the only rule of justice and honesty could judge this  
 "act lawful, which good and sound morality would always reject.  
 "If in fine the Catholic world does hear such scandalous pro-  
 "positions of heresy, libertinism, schism and immorality,  
 "it would certainly lament the sad blindness of their authors;  
 "but would not brand them with the indelible mark of as  
 "much ignominy as those draw on themselves who calling  
 "themselves Catholics, and most faithful friends and subjects  
 "of the Holy See dare to impute thereto crimes so shameful,  
 "of which it is incapable.

§ 4 "Unhappily all these crimes are the necessary conse-  
 "quences of the hypothesis as gratuitous as scandalous which  
 "Monsr. the Vicar Apostolic forms in that defamatory libel;  
 "calling to the help of his ambition a letter of the 3rd  
 "February last, which is said to be received from his Eminence  
 "Mons. Cardinal Fransoni; \* and abusing rather the name  
 "of His Holiness than that of His Eminence, imagines that  
 "the *Epistolary Brief*, which Monsr. the Cardinal refers to,  
 "as a document received by us, is contrary to our Bulls;  
 "and consequently to the jurisdiction which we had exercised  
 "during our visit in Bombay and adjacent islands. If Monsr.  
 "the Vicar Apostolic, in referring to that letter of the Cardinal,  
 "wherein it is said that *His Holiness has not conferred on us*  
 "*jurisdiction over the places dependent on the Vicars Apostolic,*  
 "does mean by those *places* such as are noted in the Apostolic  
 "Letters of their creation, or the churches, which are out  
 "of the territory of the Metropolitan Diocese of Goa; if Monsr.  
 "the Vicar Apostolic does mean in the same way that *His*  
 "*Holiness by his Epistolary Brief expressly instructed us to refrain*



"from any act of authority therein; still, we might certainly  
 "answer him, that as we have received by the Bulls of our  
 "confirmation the same authority as our Predecessors, (§2) and  
 "as we are not rash for to suppose that we might exercise  
 "some jurisdiction over places not confided by those Bulls  
 "to our pastoral cares; such an *Epistolary Brief* could not  
 "be the work of the Holy See, because besides being an  
 "idle work it tends to throw discredit upon us before the  
 "public without our having deserved it. If Monsr the Vicar  
 "Apostolic does suppose the pretended *Epistolary Brief* to  
 "be conformable with our Bulls, and for this reason does  
 "censure the jurisdiction exercised during that visit; his  
 "censure, as a rash and hasty one, cannot be any thing more than  
 "a subject of derision to us. Consequently as we cannot  
 "doubt that Monsr. the Vicar Apostolic, converting the words  
 "of Monsr. the Cardinal in support of his ambition, censures  
 "so bitterly the exercise of our jurisdiction during that visit,  
 "because he thinks (as is gathered from his defamatory libel)  
 "we have received from His Holiness an *Epistolary Brief*  
 "contrary to our Bulls; it is necessary to make him feel all the  
 "pernicious consequences of his scandalous hypothesis. So  
 "Monsr. the Vicar Apostolic pretends that the Holy See at  
 "the same time that he dictated the Bulls of our confirmation  
 "in the same terms as those of our Predecessors (§ 1) ordered  
 "the contrary thereto by an *Epistolary Brief*. Consequently  
 "by this hypothesis of Monsr. the Vicar apostolic, His  
 "Holiness expressed in those Bulls the contrary of what he  
 "had in his mind; and so failed in moral truthfulness (not  
 "to say with us) with the Most Faithful Queen, and with the  
 "entire Catholic orb, unto whom those Bulls ought to be the  
 "law and the rule of our jurisdiction. Monsr. the Vicar Aposto-  
 "lic pretends that the Holy See seeks to undo by private occult  
 "insinuation and by a secretly sent *Epistolary Brief* what it had  
 "in the meanwhile done by the Bulls of our confirmation, the  
 "title recognized until now in several catholic countries, and  
 "not in Portugal alone, as the only and solemn document  
 "of the extent of episcopal power. Consequently by this  
 "hypothesis of Monsr. the Vicar Apostolic, the Holy See  
 "besides doing us an unmerited affront, established a maxim,  
 "which is not only subversive of actual ecclesiastical discipline,  
 "but also highly prejudicial to the peace and tranquillity of  
 "the consciences of the Faithful; on account of the rendering  
 "doubtful in all places of the legitimacy of the jurisdiction of  
 "all and every Bishop. If some Bulls are not, as Monsr. the Vicar  
 "apostolic pretends, the sincere expression of the will of His

"Holiness, because there has been against them a private and  
 "stealthy insinuation, which destroyed their authority, could  
 "the Faithful ever have any certainty as to what are the docu-  
 "ments which faithfully represent the will of the Holy Father  
 "as regards the spiritual power. No Bishop could ever present  
 "to the Faithful a sure and certain evidence of his jurisdiction;  
 "there will always rest with the Faithful, the cruel doubt  
 "and uncertainty if the Bulls of their Bishop have been or not  
 "destroyed by a private insinuation; or if in the mind of  
 "His Holiness whilst dictating them the contrary may have  
 "been or not of what is expressed therein! Let Monsr. the  
 "Vicar Apostolic choose whether he would admit all these  
 "propositions, which are the necessary consequences of his  
 "hypothesis, and which will not be so scandalous when made  
 "by heresy, and by libertinism; by schism and by immorality;  
 " (§ preceding) or whether he would recognize as we do that  
 "the pretended *Epistolary Brief* is a fiction of imposture, an  
 "invention of ambition. We must conclude then that as the  
 "Holy Father could not in the face of the entire world wish  
 "for what is unjust and dishonest, the Vicar Apostolic could  
 "not prove that the Holy See has done a deed of so much  
 "iniquity.....And if he does (which appears impossible) must  
 "we not be very ignorant of the Canons and of ecclesiastical  
 "discipline if we were to judge our Bulls revoked by an *Episto-*  
 "*lary Brief*.

"§ 5 If His Eminence Monsr. Cardinal Fransoni does  
 "admit as the work of the Holy See that *Epistolary Brief* in  
 "the same sense as Monsr. the Vicar Apostolic, residing in  
 "Bombay, certainly we with the freedom proper to a successor  
 "of the Apostles of Jesus Christ should say not only that  
 "His Eminence is in like manner responsible for the fatal  
 "consequences which have been deduced (§ preceding) from  
 "that hypothesis of Monsr. the Vicar Apostolic; but also  
 "add that the one and the other in appealing to that pretended  
 "*Epistolary Brief* are forgetting the grave inconveniences  
 "which result from that invention. Altho it may appear redun-  
 "dant after what has been considered ( § § preceding) we cannot but  
 "note, either that that pretended *Epistolary Brief* is according to,  
 "or contrary to the Bulls of our confirmation. If they are in accor-  
 "dance with them, what is the reason for saying that we have  
 "disobeyed the Holy See, since by this hypothesis we have  
 "obeyed not only the *Epistolary Brief*, but also our Bulls,  
 "which are in accordance with it? If the pretended Brief  
 "however is contrary to those Bulls dictated by the Holy See

" at the same time as the former, in which of those documents  
 " did the Holy See utter the truth? Which of them ought we  
 " to follow, and the Faithful to credit? Could there be a greater  
 " faithlessness imputed to the Holy See? But perhaps the motive  
 " for taxing us as disobedient to the Holy See is that we do not  
 " wish to acknowledge the Brief *Multa Præclare*, which is a  
 " stone of scandal to the Priests of the Propaganda. We can-  
 " not then but remark either that our Bulls are in accordance  
 " with this Brief, or contrary thereto; if in accordance, for what  
 " purpose could the Holy See have sent us an Epistolary Brief?  
 " Would it not be in this case an idle thing, and consequently a  
 " fiction? But if contrary thereto (as is already demonstrated  
 " (§ 2) we possess in our Bulls a Law posterior to the Brief  
 " *Multa Præclare*, and that from being opposed thereto fully  
 " revoke it."

" Lastly the Bulls of our Confirmation, identical with those  
 " of our Predecessors, (§ 1) posterior and subsequent to the  
 " Brief *Multa Præclare* (§ 2) were accepted by the Government  
 " of Her Most Faithful Majesty, and ordered to be observed  
 " not only as the Law, which according to actual ecclesiastical  
 " discipline must regulate our jurisdiction, but also in that pro-  
 " per and natural meaning in which our Predecessors applied  
 " them, and which right reason deduces from the analysis of  
 " their terms (§ 2) But from the hypothesis of the Priests of the  
 " Propaganda, the Holy See ordered by an *Epistolary Brief* and a  
 " stealthy one, that we should act contrary to the Bulls of our  
 " confirmation; and consequently if we obey that Brief of the  
 " Holy See, our Government as protector of the Canons and of  
 " ecclesiastical discipline has the right and obligation of punish-  
 " ing us as disobedient to the Bulls of the Holy See. Here we are  
 " then punished as disobedient to the Holy See, being obedient  
 " to it! Could there be greater absurdity?! Do not the Priests  
 " of the Propaganda prove it whilst they invent the pre-  
 " tended *Epistolary Brief*. Or does Monsr. the Vicar Apostolic  
 " residing in Bombay and his colleagues, inventing the existence  
 " of such a Brief, wish to raise against us a snare? Every thing  
 " seems to indicate that they design to sacrifice us, and compro-  
 " mise by this trick our obedience towards the Holy See, and the  
 " Government of our country. And for what end. To leave  
 " the Holy Primatial Church of Goa succourless anew in order  
 " to be able to continue on successfully their ambitious projects.  
 " We trust however in the Divine Providence that we shall never  
 " be sacrificed save for the good of the people whom the Holy  
 " Ghost hath confided to our pastoral cares.

§ 6. " A few hours passed since our landing in Bombay, when we were able to know the existence of a systematic combination, which conspired at nothing less than to get by means of impostures, falsehoods and intrigues, that we should abandon the duties which we had to perform in that portion of our Diocese, and become by their omission unworthy of the consideration with which the Holy See honored us, and worthy of censure from the Government of our country : and for such just motives an object of scorn in the eyes of the Catholic world. Monsr. the Vicar Apostolic residing in Bombay was about the first who made us aware of the said conspiracy, transmitting to us, not as he says in his defamatory libel those documents which the sacred Congregation at different times forwarded to his Predecessor and to himself ; but copies of those so called documents, from which in the letter which accompanied we were told simply that from all these we might know our position.\* Monsr. the Vicar Apostolic certainly thought by this means to cut off in its very origin the free exercise of jurisdiction which we purposed to exercise in our Diocese ! Has there appeared yet among Catholics a more unreasonable and absurd pretension ! Is it by Briefs, Decrees

*\* Letter of the Vicar Apostolic to the Archbishop.*

Most Excellent Sir,—I have the honor to enclose herein some documents, from which your Excellency could know our situation. And with all the most sincere esteem—I have the honor to be—Your Excellency's devoted servant and confrere—Luiz Maria.—Bishop and Vicar Apostolic—Bombay, 16th January 1844.

*The Archbishop's Answer.*

Most Excellent and Revd. Sir,—I had the honor to receive with the estimable letter of your Excellency copies of various documents, from which your Excellency states that I could know our situation. Unhappily I could only know from them what your Excellency judges to hold ; since as regards mine I do not find included therein, which is in the Bulls of my confirmation, a true copy of which I have the honor to forward to your Excellency, not only that your Excellency might know my position, but as the sign and testimony that my conscience recognizes not, nor could recognize in this case any Law, other than the will of His Holiness when communicated to me through the same channel, through which he deigned in his high wisdom to send me these Bulls ; i. e. through the Government of Her Most Faithful Majesty, whereof I rejoice to be a subject. May your Excellency deign to accept graciously these sentiments, from which I could not recede as a Catholic and as a Portuguese, as well as the true esteem with which I have the honor to subscribe myself—Your Excellency's faithful and most obliged friend. Archbishop of Goa—Primate of the Orient—Mazagon, 19th January 1844. To the Most Excellent and Revd. Monsr. Bishop and Vicar Apostolic. (Vide Appendix to No. 21 of the Boletim of the Government, of 1844.

" or Letters, which have never reached our notice in a manner  
 " free from uncertainties, and whereof that same Internuncio  
 " of His Holiness in Lisbon did not speak to us; by their  
 " copies stripped of authenticity, that the conduct of a Bishop is  
 " to be regulated in a matter of so great importance as that  
 " of his jurisdiction, and in contempt of the Bulls of his institu-  
 " tion! So by these clandestine ways, subject to so many  
 " doubts, is the visible Church of God to be governed? Per-  
 " suaded that the Holy See ought to be like the light set up,  
 " not in the place reprov'd by the Gospel, \* but in a place so  
 " elevated that it could enlighten all those who are in the house  
 " of God—the *Catholic Church*—we could not look on without grief  
 " that Monsr. the Vicar Apostolic should pretend that by his  
 " copies of Briefs, Decrees and Letters we must abandon the  
 " duties prescribed in our Bulls, whilst it is certain that if these  
 " pretended documents do enlighten him, they will certainly  
 " leave us in the darkness of ignorance; if they lead him to the  
 " wished for haven, they will certainly leave us in the midst of  
 " a sea of doubts, perils and uncertainties. We shall also hold  
 " always without doubt that these means, by which it is pre-  
 " tended to govern the Church of God, are inspired by the spirit  
 " of error and falsehood, and never by that of the Holy Father. †  
 " But even if the Vicar of Jesus Christ has any part in these  
 " means, (which we cannot admit) his eminent virtues would  
 " always make us believe that they could not but be *ob* and *sub-*  
 " *reptitious*; nor have consequently any force to oblige in consci-  
 " ence. Only the omission of true reasons, or the allegation of  
 " false ones, could have moved his eminent Holiness to revoke  
 " by occult means and subject to uncertainties what he had  
 " done in establishing as a public, canonical and solemn Law.  
 " Never, never could right reason approve that, directed by the  
 " simple assertion of a Vicar Apostolic or by copies of Briefs,  
 " Decrees or Letters that he presents to us, or even by the  
 " very originals, which he says to have come from Rome, while  
 " we do not know their author and still less his probity which  
 " renders him worthy of credit, we should omit to practise what  
 " was enjoined us in Bulls, not only sent by the Holy See from  
 " Rome and through the Government of our country, but also  
 " acknowledged by the respective Ambassadors; and that we

\* St. Mathew. chap. 5. v. 14-16. *Vos estis lux mundi... neque accendunt lucernam et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus, qui in domo sunt. Sic luceat lux vestra &c.* (Note of the Archbishop.)

† Note here how the historian of the imaginary Schism comes to confirm by his unsuspecting revelations the persuasion of the Archbishop, which is and always will be the persuasion of every true Catholic,

“ should place ourselves in such an evident risk of disobeying  
 “ both the Holy Father and the Most Faithful Queen. Where  
 “ does the article of faith exist, which enjoins us to hold the  
 “ Vicars Apostolic as infallible? Where the reasons, by which  
 “ the people are obliged to credit them as the depositaries of  
 “ the Oracles of the Holy See? Where their Credentials, which  
 “ ought to convince us that they are men who never fail in  
 “ truth, when we have superabundant proofs (as the following)  
 “ for to attest to the contrary?

§ 7. “ Monsr. the Vicar Apostolic calls our answer, a *very delu-*  
 “ *sive* one, which we sent to the letter, in which he tells us, that  
 “ *from all these we might know our position.* (§ preceding). If the  
 “ candid and sincere expression of one's sentiments must be  
 “ called a delusion, then our answer was *very delusive*; but if  
 “ that was so candid and sincere as the authentic copy of  
 “ what we forwarded to him proves, let impartial men decide  
 “ on what side is truth, or the pretended delusion. After the  
 “ conspiracy referred to in § preceding became quite evident to  
 “ us, numerous were the proofs which increased those which the  
 “ letter of Monsr. the Vicar Apostolic afforded us, that we could  
 “ not then fail in the obligation of going up to the Holy  
 “ Father for to refer to him with as much submission as truth-  
 “ fulness all that had occurred; and humbly to supplicate him  
 “ as the most wise pilot who directs the mystical bark of the  
 “ Universal Church, to keep us safe from the horrible annoy-  
 “ ance, with which the passions of men seek to overturn this  
 “ Church, which he confided to us in the Bulls which he sent  
 “ to us from Rome through the Government of her Most Faithful  
 “ Queen; and we also declared that we would very willingly  
 “ accept other Bulls contrary to those of our institution when  
 “ they shall be remitted to us with the same solemnities, and  
 “ through the same Channel. Not only in that our humble  
 “ letter, but in all others which previously we had the honor of  
 “ addressing him, we avowed that the Bulls of our confirmation  
 “ shall be the only Law, according to which we shall regulate  
 “ our jurisdiction; for this reason that no other law according to  
 “ actual canonical discipline could reveal in an authentic and  
 “ public manner the venerable determinations of his will relative  
 “ to the episcopal power, which the Holy Ghost conferred on us  
 “ in the act of our Ordination.

§ 8. “ Repeating to-day, as we always did and before the  
 “ whole world the votes of our submission to the Vicar of Jesus  
 “ Christ, and in the manner declared in § preceding, it is ne-  
 “ cessary not to pass over in silence the want of truth, with

" which Monsr. the Apostolic in his defamatory libel unworthily  
 " affirms that he sent us among the pretended documents a letter  
 " of the sacred [Congregation dated the 12th August 1843, in  
 " which the Vicars Apostolic are made aware that we promised to the  
 " Envoy of His Holiness in Lisbon to observe the known Briefs. Set-  
 " ting aside the appellation of *known* which Monsr. the Vicar  
 " Apostolic gives to the *Briefs*, which neither from Rome nor in  
 " any other certain legitimate and authentic means were sent to  
 " us with the Bulls of our confirmation, we will weigh the letter  
 " referred to \* and note one single period, in which it is de-  
 " clared that we made to the Internuncio the promise so falsely  
 " asserted by Monsr. the Vicar Apostolic. We trust too much  
 " in the honor and probity of that Envoy of the Holy See for to  
 " suppose him capable of so much deceitfulness. He would  
 " certainly say that we avowed always not only to obey the Bulls  
 " which His Holiness shall send us, as the only and authentic  
 " Law of our jurisdiction, but also never to exercise any, which  
 " may not be determined by them. Show in all the letters we  
 " sent to the Holy Father, and to that Internuncio before  
 " our confirmation if possible, a single period; by which  
 " it appears that we promised to the Holy See an unlimited  
 " obedience, and not directed by the other duties which the  
 " Gospel points out to us, when it directs us to *give to God what*  
 " *belongs to God and to Cesar what belongs to Cesar* † These  
 " letters will also not be kept out of light in all fulness, † and

\* According to the copy given by the Vicar Apostolic, the letter is as follows:—

" Estratto d' una Lettera della Sagra Congregazione di Propaganda all'  
 " Illm. o e Rm. o Monsignore Francesco Saverio di S. Anna; Arcivescovo di  
 " Sardia, Vicario Apostolico del Malabar.

" Illm. o e Rm. o Signore.—Non lascio di assicurarle sull' afare di Goa,  
 " che la nomina del novello Arcivescovo di Goa è stata fatta *legittimamente*  
 " di concerto con Monsignor Incaricato di Sua Santità, col beneplacito della  
 " Santa Sede, ed approvata da Sua Santità, che fece non è guari spedire all'  
 " Eletto Prelato le Bolle Pontificie. Ha fatto poi conoscere *particolarmente*  
 " il Santo Padre all' Arcivescovo, che la sua giuridizione non si estende  
 " alle regioni e popolazioni confidate ai suoi Vicari Apostolici, raccomandandogli l' osservanza dei noti Brevi Pontifici a questo riguardo; ne si ha luogo a dubitare della piena sommissione e deferenza dell' Arcivescovo al Supremo Gerarca. Tali positive notizie le Goveranno per ismentire le dicerie dei dissidenti, e turbolenti Ecclesiastici, e per ogni sua norma. Prego quindi il Signore che lungamente le conservi e le prospere.—Di V. S.—Roma della Propaganda, 12 Agosto 1843.—affezionatissimo per servirle.—G. F. Card. Franzoni, Prefetto.—Giovanni Brunelli, Segretario.  
 " O illustre Cardinal vivia nas deliciosas illusões do Porto Pireo.

+ St. Matthew-chap. 22. V. 24. *Reddite igitur quæ sunt Cæsaris, Cæsari, et quæ sunt Dei, Deo*—(Note of the Archbishop)

† In effect they were all published in the *Journal of the Holy Lusitan Church of the Orient*, No. 2 and 3 of the year 1840.

“ the whole world will be convinced that it was not a blind  
 “ obedience that we had promised to the Holy See, but what  
 “ right reason inspires every sensible Catholic. If however the  
 “ obedience promised by us to the Holy See was so undefined  
 “ that we had no regard to the just consideration of all our other  
 “ duties, and times and circumstances, with which the eternal  
 “ Law circumscribes all human powers, in such a case will our  
 “ promise be licit, and valuable? Could we do so, or could  
 “ any one exact of us compliance thereto? If we had the indis-  
 “ cretion of promising to the Internuncio the contrary of what  
 “ might be expressed in the Bulls of our confirmation, ought  
 “ he to have the imprudence of accepting from us this promise?  
 “ Ah! if eternity is not a reality, all these frauds, invented by  
 “ malice, could be excused; but in an object of so great weight  
 “ as ecclesiastical jurisdiction, on which salvation is dependent,  
 “ we confess that the pretensions of those men who call them-  
 “ selves Catholics ought to astonish us.

§ 9 “ Convinced that a law could never be put an end to unless  
 “ with the same solemnities and through the same means to  
 “ which its origin is due, we cannot but grant also that its  
 “ revocation is a reality, not only when it is known to a certainty  
 “ that, far from being a deed or invention of falsehood and  
 “ imposture, it is done by the same legislator, but also when  
 “ involving the rights of another it is dictated by justice, al-  
 “ though he may not be heard who having received it contracted  
 “ at the same time therewith difficult obligations. Here is a kind  
 “ of notion which Monsr. the Vicar Apostolic seems to judge  
 “ worthy of censure, as he declares in his defamatory libel, that  
 “ *we in our answer protested not to pay obedience to any order of the*  
 “ *Supreme Pontiff, if it come not as did the Bulls of our confirma-*  
 “ *tion and consecration.* If any thing else was our notion, will we  
 “ not, guided by the Vicars Apostolic, manifest ourselves to be  
 “ wanting in our duties to wards the Holy see, when we have  
 “ superabundant proofs of the want of sincerity in any of them.  
 “ His Holiness could not consent that our Bulls which are  
 “ our public and solemn Law should be revoked save according  
 “ to the ways of reason and justice. It was not but after that we  
 “ found marked therein our rights and obligations, and conse-  
 “ quently after being heard, that we accepted them from the Holy  
 “ See, and from the Government of our country, which ordered  
 “ us their due execution. And now does the Holy See wish that  
 “ they should be revoked (we will not say without our hearing)  
 “ by means foreign to those under which a Portuguese subject  
 “ ought to receive the mandates of the Holy See, as is the



“ custom observed in all Catholic countries by the best Catholic  
 “ Sovereigns, and grounded not only on good reasons but also  
 “ on the authorities of most respectable Theologians? Is it a  
 “ crime to reject any other means for the revocation of our  
 “ Bulls? If the Most Faithful Queen having sent us publicly  
 “ and solemnly a Decree should clandestinely order us the in-  
 “ fraction of the same, certainly we would tell her, that this infrac-  
 “ tion will dishonor us in public opinion; that the world would  
 “ consider us an unconscientious man; that an order clandes-  
 “ tine to another public one, and in opposition, is an action  
 “ unworthy of one who happens to be in so exalted a position;  
 “ that as Her Majesty is incapable of such a crime, only perfidious  
 “ counsellors could have inspired her; and in fine that the  
 “ eternal Law does not require to execute iniquitous orders.  
 “ We shall avow finally that to another Decree as public and  
 “ solemn as the first we would willingly pay obedience, and  
 “ manifest to the whole world that we delight to be an obe-  
 “ dient and faithful subject. These are the answers, which  
 “ even to this day we would give to the Holy Father, if he should  
 “ pretend to revoke the Bulls of our confirmation by an *Episto-  
 “ lary Brief*, or by any other means, and not by that by which  
 “ he imposed on us such weighty obligations.

§ 10. Those Bulls, identical in all their terms with those  
 “ of our Predecessors (§ 1) not only on account of that identity,  
 “ but also on account of their rigorous analysis, and on account of  
 “ the respectful opinion that we have towards the Holy See (§ 2)  
 “ has clearly shown us that we happen to be invested with a  
 “ jurisdiction as ample as that which they possessed, as long  
 “ as the contrary is not ordered us by other Bulls accom-  
 “ panied with the same solemnities and transmitted by the same  
 “ means as the first (§ preceding). Consequently it does not  
 “ seem possible that any Catholic, not to pass as ignorant or of  
 “ bad faith, would dare to state that the Vicar of Jesus Christ for  
 “ the purpose of granting us a jurisdiction more limited than  
 “ that of our Predecessors made use of the same terms, and  
 “ pretended that they should be understood not in the sense  
 “ which is obvious to all, and inspired by the rules of sound  
 “ sense, but in a contradictory way, and similar to what the  
 “ oracles of paganism were susceptible of. No sensible Catholic  
 “ certainly would do the Holy See such an atrocious injury.  
 “ In what view then must Monsr. the Vicar Apostolic be held,  
 “ whilst without denying the identity of our Bulls with that  
 “ of our Predecessors, nor even the authenticity of the copy  
 “ which we sent him, he says in his famous libel that *these*

“ *Bulls properly considered ought to convince us of having no au-*  
 “ *thority whatsoever over these Churches in question. If by the*  
 “ *Churches in question Monsr. the Vicar Apostolic understands*  
 “ *those we had visited in Bombay and in the adjacent islands,*  
 “ *and such as happen to be in the territory of our Diocese, there*  
 “ *can be no doubt that he grants, that the same words of the*  
 “ *Holy See had conferred on our Predecessors a power which he*  
 “ *denies us. Ah! Monsr. the Vicar Apostolic certainly did not*  
 “ *foresee that with his gratuitous assertion he gives wings to*  
 “ *impiety for comparing the sentences of the Holy See with the*  
 “ *oracles of paganism, almost always amphibological, and sus-*  
 “ *ceptible of contradictory interpretations, leaving safe in any*  
 “ *case the pretended infallibility of its Gods and Priests! As*  
 “ *for us we could assure Monsr. the Vicar Apostolic that we*  
 “ *shall never imitate the stupidity and ignorance of those who*  
 “ *embrace and applaud those pretended oracles; and that the*  
 “ *Holy See similar to the Kingdom of God, the Church Militant*  
 “ *of which it is the head, shall always be the city set upon the*  
 “ *hill, which is not hidden or occult to any one,\* and on whose*  
 “ *walls must be written characters, which all could read, and*  
 “ *which represent truth and certainty, and never falsehoods or*  
 “ *significations amphibologic.*

§. 11. Repeating to-day before the whole world that solemn  
 “ promise, which we have so often made (§ 7 and 8) of fidelity and  
 “ obedience to the Vicar of Jesus Christ, in accordance with the  
 “ Bulls of our confirmation, identical with that of our Prede-  
 “ cessors (§ 1) and understood in its proper and natural sense,  
 “ and not contradictorily (§ 2) we are convinced that we respect the  
 “ credit of the Holy See (§ preceding) and render an important  
 “ service to ecclesiastical discipline (§ 3 and 4) and that lastly  
 “ we advocate the cause of all the Catholic Bishops, not only  
 “ our own; and in no manner have we failed in the solemn oath  
 “ of our consecration. But Monsr. the Vicar Apostolic seems not  
 “ to think in the same way; inasmuch as he says in his defama-  
 “ tory libel, that after that solemn oath which we made to the  
 “ Supreme Pontiff, *we have altogether despised the wise determina-*  
 “ *tions of the same.* So gratuitous and void of reasons are all the  
 “ censures, which are made against us by Monsr. the Vicar Apos-  
 “ tolic, that it is difficult for us to conjecture what may be those  
 “ *determinations* to which he refers; and which he says we have  
 “ *despised*, and consequently to hit upon the genuine meaning of

\* St. Matthew-chap. 5. V 14. *Vos estis lux mundi. Non potest civitas abscondi super montem posita* (Note of the Archbishop.)

" this his expression. If Monsr. the Vicar Apostolic refers to  
 " the pretended *Epistolary Brief*, read once more our §. 3-4-5 and  
 " 10 and weigh the damnable and horrible consequences which  
 " grow up out of his searulous hypothesis; and which only  
 " heresy, libertinism, schism and immorality could have attribu-  
 " ted to the Holy See. If he affirms however that *we have despised*  
 " *the wise determinations* of the Holy Father, because desirous, as  
 " we are obliged, to proceed in the exercise of our jurisdiction  
 " with as much safety as this object demands, we have valued  
 " more our *Bulls* than the *word of honor* of Monsr. the Vicar  
 " Apostolic; and because finally, in observing our Bulls, we  
 " have disobeyed the copies of the Briefs, Decrees and Letters  
 " that he sent us (§ 6) let impartial men weigh and decide  
 " (to the tribunal of impartiality we shall always appeal) if we  
 " have been wanting, as Monsr. the Vicar Apostolic asserts, in the  
 " solemn oath of our consecration. Is not this a consequence  
 " of the Bulls of our confirmation? Is it to the *determinations*  
 " of the Holy Father therein expressed, or to the Briefs, Decrees  
 " and Letters copied by Monsr. the Vicar Apostolic that we pro-  
 " mised fidelity and obedience? Let impartiality decide then if  
 " we could be excused of silliness or temerity, had we on the simple  
 " word of Monsr. the Vicar Apostolic, or by his pretended copies,  
 " turned off from the solemn and authentic Law of our spiritual  
 " power, the Bulls of our confirmation; and in which of  
 " these cases would we expose ourselves to the risk of failing in  
 " the solemn oath of our consecration, and finally decide from all  
 " these weighty considerations, whether or not *calumnious* is the  
 " slight which Monsr. the Vicar Apostolic attributes to us of the  
 " *wise determinations* of the Holy Father.

Not to be giving up as vanquished, the men of *precautions*,  
 and ruling in the Curia, got an Admonitory Brief sent to the  
 Archbishop on the 1st of March 1845, embracing therein  
 the informations given by their favorites in India, and warn-  
 ing the Archbishop not to take notice of the Bulls of his  
 institution, as (the Brief says) in some manner it may be  
 imagined that an argument could be formed of the words,  
 which constitutes the habitual form of collations of this kind,  
 and which for this reason were made use of when the Holy  
 Father conferred on him the Archbishopric of Goa!!! To  
 this absurdity, reprehensible as we shall make good in any  
 trumpery piece, but unsuited in a Diploma which must go  
 forth under the name of the Vicar of Jesus Christ, the Arch-

bishop had the patience of gravely answering in his Pastoral of the 29th of January 1846, wherein is read the following :—\*

§ 3. "In truth what is it the Catholic world has noticed, however not without astonishment certainly, since the time we announced to you in accordance with our duties that we happen to be invested with a jurisdiction as ample as that of our Predecessors and identical to what they also have had from the same pure fountain? Constrained by force of truth, which only the most rash blindness could deny, our antagonists, or rather the enemies of Catholic peace and of the name of Portuguese, have confessed the identity of our Bulls with those of our Predecessors; † and on account of the impossibility, at least with some shadow of truth, of twisting their reasonable signification, for harmonizing their dispositions with those of the Brief *Multa Præclare* ‡ have sought shelter, and have tried to fortify themselves in their hold, and in the course of their unjust pretensions in those writings as false as defamatory, to which they have given the name of *Epistolary Briefs* for to sanctify them; and have finally got up through the Press publications almost assuring that the Holy Father (we could not repeat without horror) in the very moment that he resolved on and dictated the Bulls of our Confirmation, identical to those of our Predecessors and as ample as theirs, *did restrict mentally*, or secretly and stealthily revoke what he publicly and solemnly declared in those same Bulls to the whole Catholic world, and not only to the Most Faithful Queen, about the integrity of the Royal Portuguese Patronage, and the extent of our spiritual power! And will it not be a step for the ruin of Catholicism in India to present by this artful way to the eyes of the Faithful, as a miserable model of falsehood and imposture—of perfidy and contradiction, the Holy See, which, thank God, we always look on as the Sanctuary of Unity and of truth. ¶

"§ 4. But it is not merely the discrediting or rather blaspheming of the sacred name of his Holiness (§ preceding) but also the demolishing of the most solid bases of Gospel morality, which hell has laboured in bringing about to ruin Catholicism in India. This

\* Vide *Journal of the Holy Lusitan Church of the Orient*—No. 1. of 1846.

† See the letter of the Most Eminent Cardinal Fransoni, which the Revd. Vicars Apostolic have published as the act of his Eminence, and printed in India. *The Madras Catholic Expositor* No. VIII of October 1844.

‡ See the § 2 of our *Answer to the Commission of Promoters of Catholic Union in Bombay*, published in the *Appendix to No. 25 of the Boletim of the Government*, of 1844. (And in these *Reflections* in page 33.

¶ St. Cyprian. Epist: 47. Domicilium unitatis, et veritatis.

“holy morality, which explains, disentangles, and corroborates the  
 “maxims and principles of the Natural Law, \* and which in conse-  
 “quence no power on earth could revoke or change, † enjoins that  
 “we should pay obedience for conscience’s sake to the temporal  
 “Rulers, ‡ that we should be faithful to our Sovereigns, || looking  
 “on them in their thrones as constituted and established by the very  
 “hands of the Eternal ¶ as the Ministers of God himself, § as well  
 “as, while Catholics, the protectors of the Church. (a)

“This obedience, which by all these titles we owe in conscience  
 “to the most Faithful Queen, as a Portuguese which we glory in  
 “being; this obedience, which according to the will of God himself we  
 “cannot but render her, since she explicitly and lengthily commanded  
 “us to execute and observe the solemn Bulls of our Confirmation, (b)  
 “must give way by the acceptance of Briefs and Decrees, which if there  
 “is any stamp brought along with them, it is none other than that  
 “of falsehood, or what cannot be attributed to the Holy See without  
 “doing it a grievous injury (§ preceding.)

“Further the oath,—which in the act of Consecration we took  
 “about those same Bulls, not only accepted and ordered to be  
 “executed by the August Queen of the Portugueses, but also read  
 “and published on that occasion according to the practice of the  
 “Catholic Church,—(c) placed us under the double obligation of being  
 “faithful to them, both on account of the sanctity of the oath, (d) and  
 “the obedience, which we owe alike to the two supreme powers that  
 “God has constituted on earth. (e) Could any one pretend in good  
 “faith that in this act of our swearing we had made *mental restric-*  
 “*tions*, as is impiously attributed to the supreme Pontiff in the act

\* St. Matthew, cap. 5. V. 17. Nolite putare, quoniam veni solvere legem, aut Prophetas, non veni solvere, sed adimplere.

† Ibid. V. 18. Donec transeat Cælum et terra jota unum, aut unus apex non præteribit a lege.—Lact. Inst. Div. L. 4. C. 8. Huic legi nec abrogari fas est, neque derogari ex hac aliquid licet.

‡ Romans cap. 13. V. 5. Subditi estote non solum propter iram, sed etiam propter conscientiam.

|| Ibid. V. 7. Reddite ergo omnibus debita; cui tributum, tributum; cui vectigal, vectigal; cui timorem, timorem; cui honorem, honorem.

¶ Proverbs, cap. 8. V. 15 and 16. Per me reges regunt. . . . per me principes imperant.

§ Romans cap. 13. V. 6. Ministri enim Dei sunt.

(a) Council of Trent—Sess: 25. de Reform: C. 20.—Confidens eos ut Catholicos, quos Deus sanctæ fidei Ecclesiæ protectores esse voluit.

(b) Instructions from the government of Her Most Faithful Majesty.

(c) Pontifical Rom. de Consecr. Elect in Episcop.

(d) St. Matthew—Cap. 5. V 33. Non perjurabis: reddes autem Domino iuramenta tua.

(e) Ibid. Cap 22. V 21. Reddite quæ sunt Cæsaris Cæsari; et quæ sunt Dei, Deo.

“ of our Confirmation (§ preceding)—to the Supreme Pontiff, the  
 “ worthy successor of St. Peter, who in strict accordance with natu-  
 “ ral Law prohibits and condemns all manner of malice, fraud  
 “ and deceit.\*

“ This oath,—by which we are bound to faithfully observe those  
 “ Bulls, which no one could under this combination of things regard  
 “ otherwise than as the only, solemn and authentic law of our  
 “ spritual power,—ought to become changed by our assent to other  
 “ Laws, and to what ? To Briefs and Decrees, which, besides conducting  
 “ us inevitably to perjury, do invade the majestical and impre-  
 “ scriptible rights of the most Faithful Crown, relative to the Royal  
 “ Beneplacito ; † do proscribe without a hearing, or conviction of  
 “ any abuse, its Royal Prerogatives ; and revoke in fine its Royal  
 “ Patronage, which is not only declared in those Bulls *have not*  
 “ *been revoked in any way* ; but is also, on account of being founded  
 “ on the onerous titles of conquest, foundation and dotation, a  
 “ veritable property of that same Crown, ‡ which the Gospel mora-  
 “ lity also enjoins us to respect ; || and not a mere grace or apostolic  
 “ privilege, which self will or caprice could render removeable. To  
 “ Briefs and Decrees which, besides involving an unjust invasion of  
 “ another’s property, do limit our Church to Portuguese territory, as  
 “ well as our metropolitan jurisdiction ; notwithstanding that the Bulls  
 “ of our Confirmation superabundantly show their identity with those  
 “ of him of whom we are in the same Bulls declared to be the legitimate  
 “ successor ; and consequently giving us those same suffragans which  
 “ he had !! To Briefs and Decrees in fine which by these weighty  
 “ reasons bring along with themselves so manifest a seal of treachery  
 “ and of malice, that it is certain that even our adversaries ¶ could  
 “ not refute those arguments with which we have demonstrated to  
 “ them, that by their pretensions they shake to the very foundation  
 “ the natural Law and Gospel, and that they cannot persist in the  
 “ attempt to put an end to the Royal Portuguese Patronage in the

\* 1st Peter Cap. 2. V 1. Deponentes igitur omnem iniquitatem, et omnem dolum, et simulationes.

† Vide *Answer* printed in Goa at the time of the last Elect Archbishop, the Most Excellent Don Antonio Feliciano de Santa Ritta Carvalho, against the famous writings of the Right Revd. D. O’Connor, No. LXVII and LXVIII &c; and *Pastoral* of that same Archbishop of the 8th October 1838, in No. VI and VII ; and our *Edict* of the 10th. April 1844, (transcribed in the *Appendix to No. 9 of the Boletim of 1845*) wherein will be had epitomized the grounds of the Right of the Royal Beneplacito.

‡ Vide that same *Answer* and *Pastoral* to which we have referred.  
 || Exodus. Cap 20. V 15. Non furtum facies. St. Matthew Cap 19. V 18. St. Luke Cap. 18. V. 20 &c :

¶ Vide *Answer* and *Pastoral*, quoted in preceding notes ; and also those other writings in the *Appendices to the Boletim of 1844 and 1845*.

“Orient without in the meanwhile sanctifying falsehood, perjury, theft and perfidy;—the rebellion of subjects against their Sovereigns, and against the laws of their countries; in a word crimes which the law of reason and Christianity alike condemn.

“Let the enemies of the Royal Patronage lay down for a moment the arms of calumny; and getting out also for one instant from their hiding places enter the arena of argumentation; and show us that we deceive ourselves, and that our conscience is not right and safe. We have enough of docility, and we shall never pursue any other path but what we are assured conduces to truth and justice.

“§ 5. To sap up to the foundation Catholicism in India, hell did not content itself with spreading among the faithful maxims diametrically opposed to those of the holy Gospel morality; likewise the destruction of the Episcopacy, which was instituted by Christ, seems to be a cry of the warfare and part of the plan which Satan premeditated against the Holy Lusitan Church of the Orient.

“The Episcopacy, without which there cannot exist the Catholic Church, on account of its being the foundation on which the Divine will built her; \* the Episcopacy, which will be a nominal thing and an imaginary power, if the Bishops are to be stripped of the rule, superintendance and vigilance, for which purposes the Holy Ghost had constituted them in the church:—the ordinary rule which they have received immediately from God; † the free superintendance of which they have to give a strict account to God; ‡ and full vigilance by which they are obliged to watch strictly over the maintenance of their rights, and conservation of their entire flock; ¶ this Episcopacy in fine, by which, notwithstanding our indignity and poverty of merits, we could style ourselves the Vicar of Jesus Christ: @ in what way is it pretended that we should acquit ourselves of its important duties?

\* St. Cyprian. Epist. 3 ad Laps.—Divina lege fundatum est; ut Ecclesia super Episcopos constituatur.

+ Acts. of the Apostles—cap 20. V. 28. Attendite vobis, et universo gregi, in quo vos Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei.—St. Cyprian Epist. 3. ad Laps. Et omnis actus Ecclesie per eosdem Praepositos gubernatur.

† St. Cyprian Epist. 72. ad Steph.—Cum habeat in Ecclesie administratione voluntatis suae arbitrium liberum unus quisque Praepositus rationem actus sui Domino redditurus.

¶ Act. Ap. in loc. cit. Attendite vobis et universo gregi &c. 2d Timothy cap. 4. V. 5. Tu vere vigila, in omnibus labora.—St. Cyprian Lib De Unit Eccl.—Episcopatus unus est, cujus a singulis in solidum pars tenetur.

@ Concil. Mos. celebr. in anno 815. Nos omnes, licet indigni, Christi tamen Vicarii.

“To have ourselves guided by the testimonies of men without credit and fear of God ; or by writings stripped of all the marks of authenticity, of whose pretended authorship it is impossible for us to recognise his fist—writings destructive in fine of Gospel morality (§ preceding) :—to have us consent blindly to the dismemberment of the territory of our Diocese, and of our fold consequently, just because those men—those writings do proclaim them to be the work of him who has the Primacy of honor and jurisdiction ; as if this Primacy or Supreme Administration of the Sovereign Pontiff, \* which God had conceded to him solely for edification and in no manner for the destruction of the Faithful † could by such means derogate that vigilance, which also by Divine right, ‡ and not by the Bulls of our Confirmation alone, (§ 3 and 4) we exercise in our Diocese ;—vigilance, by which we have, as is evident, the strict obligation of scrupulously examining the authenticity of all and whatsoever Rescripts, and Pontifical disciplinary Laws, the truth and substance of their grounds, and their propriety in fine relative to the spiritual welfare of the flock, which the Holy Ghost has confided to us.

“And if we should proceed in this way, as our adversaries pretend, shall we be one of those Pastors, and teachers, whom God has given to his Church, || for advancing the sanctity of her ministers, for building up that same Church, which is the mystic body of Jesus Christ, ¶ and prevent in fine that the faithful be tossed about as fools and carried away by every wind of doctrine, which the malice of men as well as the spirit of error very often suscitates ? † Shall we be such a Pastor as we ought, and the Sacred writings and the Holy Fathers describe, if we should permit or tolerate, as our antagonists pretend, to have set up as our Judges—the judges between us and them—the very Ecclesiastics and Seculars, who are obliged as our subjects, which they are by the Bulls of the 19th June 1843 (§ 3d), only to obey us and hearken to us.

\* Card. Cus—de Conc. Cath. L. 2. c. 13. Hoc solum singularitatis in Petro fuit, quod ipse fuit maior in administratione.

+ 2. Corinthians Cap. 10. V. 8. Nam etsi amplius aliquid gloriatus fuero de potestate nostra, quam dedit nobis Dominus in edificationem, et non in destructionem vestram, non erubescam.

† Vide preceding notes.

|| Ephesians Cap. 4. V. 11. Et ipse dedit. . . Pastores, et Doctores.

¶ Ibid—V. 12. Ad consumptionem sanctorum in opus ministerii, in edificationem corporis Christi.

† Ibid V. 14. Ut jam non simus parvuli fluctuantes et circumferamur omni vento doctrine in nequias hominum, in astutia ad circumventionem erroris.



“ And do not all these pretensions give the aspect of a wish to confound and annihilate Episcopal rights—rights of Divine institution? Could the Holy Father be the author of this disorder and anarchy; or may not they be on the contrary the work of hell and of satan?

§ 6. “ And because we think so (§ preceding) do we forsooth disobey the Holy See and despise its authority? Do we not on the contrary afford the surest pledge that more than any one else we defend its honor, and duly respect its exalted position?

“ Not by tortuous and secret ways, but by the proper channel and openly through the Government of our country did the Holy See forward and we received the Bulls of our Confirmation; while by the rigorous analysis of their terms and by their identity with those of our Predecessors,\* we found them clearly in accordance with the sacred and imprescriptible rights of the Most Faithful Crown; and we should certainly not have accepted them if through any other way they were forwarded to us. Ah! would that they by those very means were torn up into pieces and reduced to powder, that we might give many thanks to God for having taken off from us the burden of so many souls!

“ After we had been for some time in India, we received as a child, submissive and obedient to the Holy See, which we glory in being, the Brief which was sent out by the Holy Father Gregory XVI, about the diminution of the Holy Days, on the 14th of June 1844; † and altho we could not doubt of its authenticity;—nor also of its conformity with the prerogatives and interests of the most Faithful Crown, since it was sent to us accompanied with the Royal Placet, by the Government of our country, however we failed not on that account to examine it most scrupulously, whether as conducive to the spiritual welfare of our subjects; and only on recognizing it as useful and advantageous to our Diocese that we published it. And because we made this examination, which we are obliged by reason of our office, (§ preceding) shall any one say that we have not complied with the respect that we owe to the Sovereign Pontiff, who ordained that Brief, and to the Most Faithful Queen who commanded its execution? If any one of the Prelates and Episcopal Governors of our suffragan Dioceses, to whom also in virtue of Vicar Capitulars

\* See §§ 1 and 2 of our *Answer*, quoted in note 16.

† *Pastoral Providence* of the 30th August 1845, published in the *Appendix to the Boletim* No 33 of that year.

“ belong by actual ecclesiastical discipline \* ordinary jurisdiction,  
 “ free and ample in their respective Dioceses, (§ preceding) should  
 “ examine that same Brief which by order of the most faithful  
 “ Queen we forwarded to each one, as regards its spiritual welfare  
 “ to his flock ; † and if on this account should we regard ourselves  
 “ as offended and little respected in our dignity, shall we not be a  
 “ worthy object of derision ?

“ And because each one of us, in accordance with the duties  
 “ of his trust (§ preceding) watches over the welfare of his flock,  
 “ defends the integrity of his Church, and is not, like the mercenary  
 “ Pastor, who terrified at the sight of the wolf runs away, and  
 “ abandons his sheep, and quietly allows it to rob some and  
 “ devour others ; ‡ *are we taxed as Schismatics !* Because we dont  
 “ wish to credit it as the work of the Holy See, but as the production  
 “ of satan (§2) those Briefs and Decrees which disgrace it, (§3) and  
 “ which attempts against the holy maxims of the Gospel (§4)  
 “ which invades the Episcopal rights, (§ preceding) and which, affect-  
 “ ing in fine matters merely disciplinary, could not according  
 “ to the laws of our Country be accepted by us without the  
 “ Royal Placet of the Faithful Queen, the only channel by  
 “ which and not by the sacred congregation of the Propaganda,  
 “ from time immemorial have been intimated to the Portuguese  
 “ Prelates all Apostolic Rescripts, *are we taxed as Schismatics !*  
 “ And because in fine for the safety of our conscience and in  
 “ accordance with our most sacred duties we are in the firm  
 “ resolution of never accepting or publishing any Apostolic Res-  
 “ cripts, which by the simple fact of a deviation from this open  
 “ channel and for so many ages established in Portugal, carry  
 “ along with themselves, as a fatal experience has shown always,  
 “ the seal of apocraphy, or ob and subreptitious, damaging  
 “ the prerogatives of Sovereigns, or of the rights of Bishops,  
 “ *are we taxed as Schismatics !*

“ § 7 To treat on this matter deeply is not now our pur-  
 “ pose ; but at least to weigh it with some reasons, and declare  
 “ the grounds on which we establish the extent of our spiritual

\* Council of Trent. Sess. 24. de Reform. C. 16. Ferr. Bibl. Can. Verb. Capitulum. Art. III. no. 19 et seq.—It. verb. vicar—Capitularis. Art. II No. 1 Vicarius Capitularis, sicuti Capitulum, Sede vacante, succedit Episcopo in his, quæ illi competunt de jure communi. . . . et jurisdictione vicarii Capitularis in supradictis eadem est, quæ fuit Episcopi.

† See § 1 of the *Pastoral Providence*, referred to in above note.

‡ St. John Cap 10. V. 12. Mercenarius autem et qui non est pastor, cujus non sunt oves propriæ, videt lupum venientem, et dimittit oves, et fugit. et lupus rapit et disperdit oves.

“power has been a necessity, which has conducted us to the  
 “desperate fight that is carried on against us; \* and not  
 “hindered by such things we are firmly resolved on visiting  
 “by God’s help all the ancient territory of our Diocese; which  
 “for the reasons set forth † we cannot consider to be altered  
 “by the will of the Holy Father; since he could not wish  
 “justly, nor order in conscience, and sanctify by his power,  
 “what is contrary (§ § preceding) to the Divine, and not  
 “only human Laws.

“Forgive then, dearly beloved children, forgive the detractors  
 “who calumniate us, and whilst they continue to give us this  
 “shameful name of *schismatics* (§ preceding) let us offer up to  
 “heaven fervent supplications for them in accordance with  
 “the lessons, which we have learnt in the school of the  
 “Gospel; ‡ but if cunning men preach to you, though they  
 “should appear dressed like an angel, any other doctrine besides  
 “that which we have announced to you, either let him be  
 “*anathema*, || or simply turn away from them in answer. The  
 “Apostle St. Peter was the principal stone on which Jesus Christ  
 “built his Church; ¶ nevertheless the other Apostles were no  
 “less the foundations of the Church, (a) The sovereign Pontiff  
 “cannot then, as the successor of the former, prejudice essentially  
 “the rights of the Bishops, the successors of the latter. (b) Be-  
 “cause the Holy Father is the supreme Pastor of the Catholic  
 “Church, the other Bishops cease not therefore to be as well  
 “Pastors therein. (§ 5) Jesus Christ is the chief corner stone

\* See the Journal. *The Madras Catholic Expositor* No VII of Sept. 1845  
 Also the pamphlet intitled *Authentic Documents establishing and proving the  
 spiritual jurisdiction of the Vicar Apostolic of the Straits over Malacca. Printed  
 at the Penang Gazette and Straits Chronicle Press—the 27th August 1845. by  
 G. E. Demello. Beach Street.* And lastly the *Pastoral* of the Revd. Caetano  
 Antonio—Bishop of Usula—of the 18th. Nov. 1845 published at the *Catholic  
 Press* in Colombo.

† Vide our *Provisionary Circular* of 8th May 1845, given in the *Appendix  
 to the Boletim* No 23 of that year, in which will be had in abstract these same  
 reasons.

‡ St. Matthew Cap 5. V. 41. Diligite inimicos vestros, benefacite his, qui  
 oderunt vos, et ofate pro persequentibus, et calunniantibus vos.

|| Galatians Cap. 1. V. 8. Sed licet. . . . angelus de cælo evangeliset vobis,  
 præterquam quod evangelisavimus vobis, anathema sit'

¶ St. Matthew Cap. 16. v. 18. Tu es Petrus, et super hac petram  
 ædificabo Ecclesiam meam.

(a) Ephesians—Cap. 2. v. 20. Superædificati super fundamentum Apos-  
 tolorum.

(b) St. Augustin on Psalm. 44. No. 32. Pro Apostolis. . . . constituti  
 sunt Episcopi—Concil. Trid. sess. 23. C. 4. de Sacram. Ord.—Episcopos,  
 qui in Apostolorum locum successerunt.

“ of all ; \* consequently all, even the supreme Pontiff included, are subordinate; and this amounts to the same thing as saying, that no one in pasturing and ruling that portion of the flock which is confided to him † could swerve from the immutable laws of justice (§ 4), or the will of Jesus Christ, the Prince of Pastors ‡ who is the *truth* by excellence. ||

Now let Catholics and every sincere spirit of whatsoever faith or creed judge at the sight of all this, whether it was Archbishop Torres who filled India with confusion, scandal and woe; or whether it was the cardinals of *precautions*, and the innovators, their partizans and clients, who scandalized the Catholic world by acts of such a relaxed morality, of such a black perfidy, and of such an abominable recollection. And how many may precipitately judge of the venerable Head of the Church as an accomplice in these dark machinations! Happily one of the adepts in the conspiracy, setting himself up as the *historian* of the pretended schism, took on himself to impeach in opposition to public opinion the true authors of such enormities and save the innocent.

The climate, the fatigues of pastoral ministry, and the laborious struggle, in which for five years he happened to be engaged, had altered very seriously the health of the Archbishop, as his premature death a short time after demonstrated. Meanwhile the interests of the Lusitan Church moved the Government of Portugal to get over to his native soil that Prelate, for the purpose of raising him to higher dignities in the civil and ecclesiastical order.

After getting to Lisbon the Archbishop addressed a letter to the Pope, expressed with that courtesy and respect, which no Catholic could fail in making use of, and how much more so a Bishop towards the common Father of the faithful. In it did the Archbishop ask of the Holy Father graciously and kindly to accept his votes of just adhesion and *canonical* subjection to His Holiness, since there had always been deeply engraved in his heart *Catholic doctrine*.

\* Ephesians. in loc. cit.—Ipso summo angulari lapide Christo Jesu.

† St. Cyprian. Epist. 69. ad P. P. Cornel.—Singularis Pastoribus portio gregis sit adscripta, quam regat unusquisque, et gubernet.

‡ St. Augustin. de Pastor. C. 13—Omnes boni Pastores in uno sunt, unum sunt. Illi pascunt Christus pascit.

|| St. John. C. 14. v. 6. Ego sum via, et veritas et vita.

As it is natural, the men of mental restrictions and of *precautions* made great noise about this letter; and not having lost their influence in the Curia by the death of Gregory XVI, they induced the new Pontiff Pius IX to allude to that letter in his Allocution of the secret Consistory of the 17th February 1851; which obliged the Government of her Most Faithful Majesty to declare most positively, that it never did understand, nor does understand by the letter of submission and respect of Archbishop Torres published with that Allocution, that there ought to be or could be deduced therefrom a retraction of the *principles*, which he as a Prelate maintained about the right of Patronage of the Portuguese Crown, and of the regular steps by which definite resolutions ought to be taken in regard to that same Patronage. That the Government simply noticed and still consider in the expressions of the Archbishop the language proper to a Catholic Prelate, who renders to the supreme Pastor of the Universal Church, and Vicar of Jesus Christ that tribute of *Canonical* veneration and subjection that is *due* to him; without ever recognising *prerogatives, which by divine institution could not appertain to him*, without prejudice to those, which according to the same right belong to the *Sovereign Authority of Temporal Princes*.\*

The Archbishop did not contradict the declarations of the Government, on the contrary for fully agreeing with them, he was raised to the high dignities of Peer of the Realm, and Knight of the order of St. Thiago da Espada; and further proofs of Royal munificence he should have received, if death did not snatch him away, whilst his age promised longer life to him.

The history of the Bishop of Macao in India is written in the Pastoral Address with as little truth as that of Archbishop Torres. By the absence of that Archbishop, the Pastoral Address says, schism appeared to lose much of its virulence, and the faithful were again well disposed to yield obedience to the *arrangements* of the Sovereign Pontiff. But to their doing so, a stout opposition was offered by their clergy. Some leaders of the schism thought it advisable to invite the Bishop of Macao; and thus to hold the faithful in schism.

\* *Vide Memoir on the Allocution of the Holy Father Pius IX*—Printed in Lisbon, and anew in Goa in 1851.

This is what the Pastoral Address says. Let us now see what the truth is.—It was a long time that the Government of Portugal laboured to adjust with the Holy See a Concordat about the Patronage. The negotiations however moved on the part of Rome with so great moroseness, as to well indicate the intention of prejudicing the interests and rights of the Crown of Portugal.

It was a *precaution*; for the masters thereof knew that by indefinitely protracting those negotiations, their Agents could advance on under their protection in usurping the Churches lucrative and provided with Pastors, and in this way diminish the strength of the Indo-Portuguese Clergy. A further advantage arises from that *precaution*, i. e. the wasting away day after day of the number of Priests in the Dioceses of the Patronage, destitute of consecrated Prelates. Now for to cease this last pretext, which the innovators and *precautionists* always urge against us, although they are the culprits, as well as to meet the spiritual wants of the Catholics, the Government of Portugal ordered in the early part of the year 1853, that the Bishop of Macao should go over to the Dioceses of India, and observing the law and canonical formalities, to exercise there pontifical acts necessary to those numerous christians.

“ The Bishop of Macao (Monsr. Rodrigo da Fonseca Magalhes, the Minister of the affairs of the Crown, entrusted with negociations of Church and Justice and also the negociator of the Concordat, in the Chamber of Deputies, said) the Bishop of Macao did what the Government required of him, when he conferred orders to ecclesiastics who needed them, for the greater splendour and respect to the Holy see, supplying in this way the necessities of the Church. If he gave orders it was because he conceived this to be necessary and useful to the churches which we have there; he did his duty, and fulfilled the wishes of the Government.

But no sooner did the Bishop of Macao set his foot in Ceylon (Diocese of Cochin) and afterwards in Bombay (Archbishopric of Goa) than there arose a confused cry amongst the innovators of India, which garbled and craftily represented by the men of *precautions* in Rome brought forth that Brief *Probe Nostis*, appended to the Pastoral Address of the Revd. Fre Angelicus—a Brief commonly known by the designation

of *Putidum Commentum*, (words which the Cardinals of *precautions* had them placed therein as the mark of roman *courtousness*) and which bears date the 9th of May 1853.

In it is the Bishop of Macao admonished to repair his error (!) and hoped he would not fail to do so. Meanwhile therein are *suspended a divinis, and declared Schismatics, and separated from Catholic unity*, if within two months they do not retract, the four Priests of Bombay, who assisted in the Pontifical acts of the Bishop of Macao, and had obeyed the Bishop and the Government. Mark well already the prudent *precaution*, by which the Bishop is simply *admonished*, and the poor Priests, *suspended, declared Schismatics, and separated from Catholic unity!* it is always good to spare the more powerful!

This Brief made great noise in India, and in Portugal. The Government of her Most Faithful Majesty under date the 28th of June 1853 immediately protested against it, as is seen from the following.

*Note.*

“ The Undersigned, Minister and Secretary of State of the  
 “ affairs of the Crown and of Justice ad interim, and Pleni-  
 “ potentiary nominated by Her Most Faithful Majesty for prose-  
 “ cuting the negotiations with the Holy See, cannot fail, in  
 “ the name of the Government, to call the most serious attention  
 “ of His Excellency Monsr. Archbishop of Berito, Internuncio  
 “ Extraordinary and Apostolic Delegate of His Holiness, relative  
 “ to the grave fact, on which the Press of this kingdom is  
 “ already engaged, and which consists in the Sacred Congre-  
 “ gation of the *Propaganda Fide* having sent (as is said) in the  
 “ name of the Holy Father a Brief, in which without specific  
 “ criminations, and on account of various considerations, on the  
 “ value of which the Undersigned will not now enter upon,  
 “ the penalty of major excommunication is inflicted over four  
 “ Ecclesiastics, mentioned in the Note of His Excellency of  
 “ the 3rd of the present month which was replied to on the  
 “ 22nd idem; in case those Priests do not repent and change  
 “ their conduct within the peremptory term of two Months.

“ Notwithstanding that the Government of Her Majesty has  
 “ had no official notice of the transmission of such a Brief, nor  
 “ could it in consequence reckon it as genuine, or apochryphal  
 “ or suppositious; still your Excellency must recognize in your

" enlightened understanding and clear judgement that in the  
 " face of the circumstances that have transpired, the Portuguese  
 " Government could not remain silent and fail to protest and  
 " to reclaim as by this my Note it does protest and reclain in  
 " the most solemn manner and in the most energetic manner  
 " against that act of the Sacred congregation of the *Propaganda*  
 " *Fide*, which if taken as is affirmed, becomes injurious to  
 " the temporal Sovereignty of this Catholic Nation, offensive  
 " to the rights of the Portuguese Patronage of the Orient, and  
 " in every way contrary to the paternal dispositions of the Holy  
 " Father, clearly manifested at Rome to the Representative of  
 " Her Most Faithful Majesty, of attending, as is consonant to  
 " the strict sentiment of justice and of benevolence which always  
 " direct the upright animus of the supreme Pastor of the  
 " Church, to the entreaties and desires of the Government of  
 " these kingdoms, and to the public peace of the Faithful of  
 " the Churches of the Portuguese Patronage of the Orient, by  
 " means of a speedy accord with the Sovereign Patroness.

" In the face of a fact so unexpected and so singular, as  
 " is the measure that has taken place, the Government of  
 " Her Majesty is resolved to send up thro' its Minister in the  
 " Pontifical Court, to the sacred presence of His Holiness, the  
 " manifestation of its just views, under the firm conviction of  
 " obtaining from the incontestable uprightness of the common  
 " Father of the faithful prompt remedy to the evils which  
 " are much to be feared in consequence of such violent measures  
 " as regards the interests of the propagation and maintenance  
 " of the Holy Catholic Faith among the Catholics of the Orient,  
 " and especially those of the territories of India.

" The Government of Her Majesty cherish the hope with the  
 " same firm confidence, that the Holy Father would invest  
 " your Excellency with the ample and positive faculties, which  
 " is still said to be necessary, for to be able to arrive with the  
 " brevity that the religious convenience demands, on a defi-  
 " nite accord about the negociations on the Patronage, that is  
 " being treated.\*

" Manifesting the sentiments of the Portuguese Government  
 " in the aforesaid terms, the Undersigned hopes of the goodness

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\* An evident proof of the wiles which are brought on the part of Rome to bear against the Concordat; for notwithstanding that for years past are the negociations open for this purpose, still the Roman Negociator is not invested with the necessary faculties for the definite accord about the negotiation of the Patronage !!! *Precaution* very suitable to certain well known interests.



“ of his Excellency Monsr. Archbishop of Berito to be pleased  
 “ to enlighten him about the fact under reference; and mean-  
 “ while avails of this opportunity to renew to His Excellency  
 “ the vows of his most distinct respect.

Rodrigo da Fonseca Magalhaes.

The Chamber of Deputies of the Portuguese Nation in the sitting of the 29th of July of the said year 1853 likewise protested, and along with it once more the Government, unanimously and energetically against that same Brief. The Bishop of Macao and the four ecclesiastics censured therein were declared in that sitting well deserved. Great heat was given to the day's discussion an account of the presence of the Nuncio in the tribune of the Chamber; and for this reason the protests were most energetic, and the plaudits to the Orators most vehement, who all in one voice demonstrated the vices of ob and subreption of the *Putidum Commentum*. We speak as an eye witness.

These public demonstrations of the Chambers and declarations of the Government might seem to have drawn upon the Deputies and Ministers some *suspension* or *declaration of Schismatics*; but nothing. The men of *precautions* who had already treated with less rigor the Bishop, than the simple Priests, used even greater *precaution* in letting alone the Deputies and Ministers. They neither *suspended* or declared them *Schismatics*, nor even admonished them; rather they observed a discreet and *precautionary* silence.

Behold however how an imprudent friend sometimes compromises the greatest *precautionists*. The Revd. Fre Angelicus reveals to us now that some *leaders of the Schism* thought it advisable to call the Bishop of Macao to India. Since the Government have declared in the Chamber that it gave orders to the Bishop to go to India, and had approved all and every act of his, it is clear that the Ministers are the *leaders* of the Schism, of whom the Revd. Fre Angelicus speaks. What manner of justice is this then that does not declare the leaders of Schism *Schismatics* and *separated from Catholic unity*; and directs its rigors against four Priests, who did nothing more than yield obedience. It is the justice of *precautionists*, a novel one but accommodating!

Before proceeding further, it is proper to explain the putid origin of the *Putidum Commentum*. We have seen above,

how the Portuguese Government boldly affirmed to the Nuncio, that that act of the Propaganda is contrary to the paternal dispositions of the Holy Father clearly manifested to the representative of her Most Faithful Majesty in Rome, of attending as becomes the inalterable sentiment of justice and of benevolence which always direct the upright animus of the Supreme Pastor of the Church, to the entreaties and desires of the Government of Portugal, and to the public peace of the faithful of the Churches of the Portuguese Patronage of the Orient, by means of a speedy accord with the Sovereign Patroness. For so affirming, the Government of Her Most Faithful Majesty had in its power besides other exuberant proofs, the following.—

Sir Venda da Cruz Bart: Extraordinary Envoy and Plenipotentiary Minister of Her Majesty in the Court of Rome wrote to the Government in his Despatch of the 4th May 1853, these words:—

1st. "I bring to the knowledge of your Excellency for the information of the Government of Her Majesty, that for some months past the Holy Father had shown himself most solicitous and devoted to put an end to the scandalous dissensions which reign in the Orient between the Vicars Apostolic and the Portuguese Missionaries to the great detriment of Religion.

2nd. "His Holiness has procured on this most important matter all possible information, and for getting them free from partialities, committed the examination of this question to persons among his confidants, setting aside the Congregation of the Propaganda, with the exception of the Secretary, necessary for furnishing the needful elucidations.

3rd. "It is not long since His Holiness told me that we must not think, that his intention or desire is to deprive us of the Patronage of the Orient, or to diminish its ancient limits, rather that he is willing to enlarge it &c."

And in the Despatch of the 23rd. of June 1853, that same Minister says:—

"In my Despatch No. 13 of the 4th of May last, I informed your Excellency of what is now thought here about our Patronage of the Orient. It is desired, and most sincerely too, to get done with the disorders there and to bring things to a quiet movement, as the desired end could by no other means be attained of the spread of the Gospel. The Portugueses

“ had commenced this work, and so long as the burden rested on  
 “ them alone, the work progressed on prosperously. Of the truth  
 “ of the fact all are persuaded here, and therefore at this day unani-  
 “ mous is the sentiment of all rightly intentioned persons that it is  
 “ necessary to hand over to the Portugueses, confiding to them a  
 “ new, the task of the propagation of the Faith in those regions.”

Now Sir Venda da Cruz Bart : was not a novice in diplomacy, nor a guest in Rome. Residing in that city for many years he was versed in the language of the Curia, and knew to interpret safely the Roman phraseology. His declarations then are of the highest value, and deserved much regard from the Government, and is deserving from the whole world.

Such a man could neither deceive his Government, nor could it be believed that he would have fallen into delusions led away by appearances or by crafty words.

The declarations of the Ambassador showed to the Government, and shows to every sensible man, that the Holy Father recognized that the dissensions which reigned in the Orient between the Vicars Apostolic and the Portuguese Missionaries have been and are *scandalous*; that the same Holy Father in the early months of 1853 procured on this important matter all possible informations; that for getting them *free from partialities* committed the examination of the question to persons among his confidants; that taught by experience he did not seem to reckon *among his confidants* the Ministers of the Propaganda, for he *set them aside* in the business; that however forced by necessity he *could not dispense* with the Secretary of that Congregation; that this Secretary was not wanted in the case to have his vote heard but simply *for to furnish elucidations*; that at the same time that His Holiness tried to get the said informations from persons not to be suspected, i. e. out of the Propaganda, he told the Ambassador by his own mouth, that *we Portugueses must not think that his intention or desire is to deprive us of the Patronage of the Orient, or to diminish its ancient limits, rather that he is willing to enlarge it*; that this solemn and explicit declaration was spontaneous, free, and entirely in accordance with his paternal sentiments and indefectible justice.

All this is gathered from the Despatch of the Ambassador dated the 4th of May 1853. All this was known to the faction of *precautions*. So it became necessary and urgent to stop the fatal blow which was imminent, and secure the mask already torn up somewhat and ready to be altogether snatched away. In one, two, or three days, and every thing shall perhaps be lost! Disclosed would become the hideous and *putid* front of those who till then had lived by intrigues, by fraud and rapine! The Holy Father would know the whole truth, and oh the *precautionists*, and false informers!

What is to be done in this critical situation? to brandish the arms for the last time; to block up by every means the complete undeceptibility of the Pontiff; to excite by new and well plotted intrigues the grave suspicions of the Head of the Church; to continue on in fine the system of obstructing the channel by which truth could reach the presence of the Supreme Pastor.

Among those persons through whom truth was looked for, and truth only, there was one who although belonging to the number of the suspected was however considered *indispensable*. This indispensableness was the false passage, by which the faction of *precautions* managed to steal in and to have artfully dislodged the impartial ones and from the *confidence* of the Pontiff, resuming once more a seat in the camp out of which they had been frightened away. We may imagine what must have passed in their dark assemblies during the first eight days of May 1853, in order to have been able notwithstanding the known and public dispositions of the Pontiff in favour of the holy cause of the Portuguese Patronage, to get up bearing date the 9th of the same month the celebrated Brief *Probe Nostis* or otherwise called *Putidum Commentum*.

The drawing up of *so unexpected and singular* a document will of itself (if there are not those other reasons already mentioned) show that it had been extorted in bad faith by the most intemperate malevolence and the most furious despair.

Hardly drawn up, the famed Brief was sent on in all haste, and under the most rigorous sigil, to India. The rightly intentioned men of the Curia knew nothing until

a long time afterwards, and by perhaps a return of news. Mark that on the 23d. of June (a month and a half from the date of the Brief) the Portuguese Ambassador even appears not to have had notice of it; and he just then says, (as we have seen above) referring to the general opinion of sensible men in Rome, and doubtless to the opinion of the very Holy Father;—"It is desired and most sincerely too, to get done with the disorders there (in the Orient) and to bring things to a tranquil movement, as the desired end could by no other means be attained of the spread of the Gospel. The Portugueses had commenced the work, as long as the burden rested on them alone the work progressed on prosperously. Of the truth of this fact all are persuaded here and therefore at this day unanimous is the sentiment of all rightly intentioned persons (mark this rightly intentioned) that it is necessary to hand over to the Portugueses, confiding to them anew, the task of the propagation of the Faith in those regions.

This explains sufficiently the cause of that great concern and toil, with which the men of *precautions* (who are not certainly those *rightly intentioned* persons, to whom the Ambassador alludes) laboured in their grand work of the 9th of May to show to the world that all what has been done against the Portuguese Patronage is the spontaneous act of the past and present Pontiffs:—

"Nil vero inanius (says the *Putidum Commentum*) quam quod ad captivandam fidelium simplicitatem jactitare feruntur hi presbyteri \* permulta esse qua statuta sunt non ab Apostolica Sede, et a R. Pontifice, verum eo inscio et inconsulto a S. C. de Propaganda Fide sancita, non nulla quoque haud attendenda, eo quod civilis auctoritatis placitum defuerit. Sciant itaque omnia ac singula ea de re statuta, a Romanis Pontificibus motu proprio, certa sciencia, ac deliberatione, et de potestatis plenitudine edita fuisse, et si qua per S. nostram Congreg, fel mem Predecessores nostri, ac Nos quoque decrivimus, ea quoque nedum Romanis; Pontificibus Nobisque haud insciis vel inconsultis, verum etiam volentibus ac jubentibus decreta et constituta fuisse sciant; S. quippe Congregationem nostram non nisi Apostolicae Sedis per consilium adjuvriem, et mandatorum, ac jussionum ejusdem S. Sedis ministrum esse, norunt omnes."

\* It refers to the four censured Priests of Bombay. With greater truth it may be said—*universi homines*.

The above in English would run thus :—

“ But nothing is more frivolous, than what is said to be  
 “ the constant boast of those priests in order to beguile the  
 “ simplicity of the faithful, viz. that very many things are decreed  
 “ not by the Apostolic See and the Roman Pontiff, but are  
 “ enacted by the Sacred Congregation *de Propaganda Fide* with-  
 “ out his knowledge or counsel : Moreover that several matters  
 “ are not to be complied with, because destitute of the *placet*  
 “ of the Civil Authority ; let them know therefore, that all and  
 “ every of those things decreed in this matter, have been enacted  
 “ by the Roman Pontiffs on their own determination (*proprio*  
 “ *motu*) with full knowledge and deliberation, and in the pleni-  
 “ tude of their power, and if Our predecessors of happy memory,  
 “ or even We, have decreed certain matters through Our said  
 “ Congregation, let them know that they have been decreed  
 “ and ordained by Our will and command, and that of the  
 “ Roman Pontiffs, and not without their knowledge and counsel.  
 “ For all men know, that Our sacred Congregation is nothing  
 “ more, than an assistant in council of the Apostolic See, and  
 “ a Minister of the mandates and commands of the self same  
 “ Holy See.”

Where is then the expression of truth ? Is it in the sacred mouth of the Pontiff saying face to face before the Ambassador of Portugal without the least hesitation or duplicity that we must not think that his intention or desire is to deprive us of the Patronage of the Orient, or to diminish its ancient limits : rather that he is willing to extend it ; or in the document extorted by that very corporation, which just at the moment that such a document was despatched, the Pontiff judged to be affected with partiality and unworthy of his confidence ?

Where is the expression of truth ? Is it in the unanimous sentiment of rightly intentioned persons in Rome, having at their head the Vicar of Christ, who desired, and most sincerely too, to get done with the scandalous disorders in the Orient, and judged necessary for the welfare of Religion that the task of the propagation of the faith should be made over anew to the Portugueses in all these eastern regions ; or in the *Putidum Commentum*, written with gall of desperate rage, and drawn up in terms repugnant to civility, gravity and decency, which must direct the drawing up of documents of this order ?

Let the rightly intentioned men answer,—men not only of Rome, but of the Catholic world, and not only of the Catholic world, but also of the entire world.

One more reflection.

In that celebrated sitting of the 20th of July 1853, the Deputy, Monsr. Antonio Jose d'Avila, now Minister of Finance, said:—"The revocation of the Brief *Multa Præclare* is an act which the Holy See cannot refuse, for even had there existed, which it never did, the reasons which led to that Brief, this has entirely given way by the re-establishment of relations of the Crown of Portugal with the Court of Rome, and as there had never been nor is now in a state of abandonment the Churches of the Patronage."

And if the Brief *Multa Præclare* had already in 1853 given way, as the illustrious Minister very well said; all the world would at this day say along with us that not only did the Brief *Multa Præclare* give way but as well this as the *Probe Nostis* and others similar have all been clearly revoked by the Holy See, when the cardinal Nuncio with full powers of His Holiness signed on the 21st February 1857 the two first Articles of the Concordat, which has these formal words:—

"Article 1st. In virtue of the respective Apostolic Bulls and in accordance with the Sacred Canons shall continue on the exercise of the *Right* of Patronage of the Portuguese Crown, as regards India and China, in the Cathedrals noted below.

"Article 2d. As regards India,—in the *Metropolitan and primatial* Church of Goa; in the *Archiepiscopal* Church, *ad honorem*, of Cranganore; in the *Episcopal* Church of Cochin; in the *Episcopal* Church of St. Thome of Meliapore; and in the *Episcopal* Church of Malacca."

And so we could on a sure foundation invert the conclusion which the Rev. Fre Angelicus deduces without any foundation in his Pastoral Address, to wit, that *this important document, besides others above set forth, leaves no room for pretext or subterfuge. The innovators must either return to the obedience of the Vicar of Christ, or they cannot be recognized to be in communion with the chair of St. Peter. If they*

*persist in their innovations, they shall not be accounted Catholics, and instead of heavenly blessings draw upon themselves the divine indignation, as upon Core, Datan and Abiron, and upon all those who with impious animuses oppose the precepts of God, and of His Holy Church.*

Steadfast in these principles does the Holy See preserve the strictest and paternal communication with the Prelate, who canonically governs the Church of Goa, in quality of Vicar Capitular, and with his Clergy.

As this is a notorious fact, and witnessed by every one, it may appear superfluous to many of our readers to attempt to prove it by documents. But as the Revd. Fré Angelicus addresses himself in his Pastoral to individuals who have just arrived in India, and have not their eyes open to what has transpired herein; that these may know the gross cheat which is imposed on them in representing the Goa Clergy as dissentients, and out of communion with the chair of St. Peter, we will produce the following documents.

No. 1.

“Most Excellent and Rev. Sir,

“The Vicar Capitular of the Archbishopric of Goa, *sede vacante*, apprizes your Excellency, that the time having expired, for which your Excellency granted him faculties for dispensing in the first and second degrees of consanguinity and affinity, finds himself at a loss to meet the several requisitions of his Diocesans; for whose sake is the continuance of the faculty of great spiritual and temporal utility; therefore he solicits your Excellency to be pleased to prorogue it to the greatest possible period. *Et Deus &c.*”

“*Visis expositis, de Apostolica, qua suffulti sumus Autoritate, facultatem, de qua in precibus, prorogamus Oratori ad biennium, si tandiu in Vicarii Goanensis Archidiocesis perduraverit pro matrimoniis contrahendis et contractis, servatis de cetero omnibus et singulis clausulis et conditionibus in antecedente Nostro Decreto expressis et in junctis. Datum Olysiptone in Aedibus Nunciaturæ Apostolicae, die vigesima septima mensis Octobris anno Domini 1855.—Cam. Archiep. Beryth—Intern. et Deleg. Ap.*”

The translation is as follows:—

“At the sight of what is set forth, by the Apostolic Authority with which we are invested, we prorogue the required faculty



“to the Petitioner, for the period of two years, if he continues  
 “so long in the office of Vicar Capitalar of the Archdiocese  
 “of Goa, for the marriages that may have been or shall be  
 “contracted, observing however all and every one of the clauses  
 “and conditions expressed and incorporated in our former  
 “Decree. Given at Lisbon in the Palace of the Apostolic Nunci-  
 “ature, this 27th day of October in the year of our Lord 1855.

Camillo,

Archbishop of Berito.

Internuncio and Apostolic Delegate.

No. 2.

“ Copy of Circular—No. 10622.

To

“ The Most Illustrious and Rev. Monsr.

the Vicar Capitalar of Goa,

“ Most Illustrious and Revd. Sir.

“ Monsr. the Cardinal Secretary of State of His Holiness  
 “ transmitted to me by order of the Holy Father, the enclosed  
 “ Encyclica,\* for communicating the same to all the Prelates of  
 “ these kingdoms, as well to all others of the Church. I desire  
 “ your Excellency's attention to the last paragraph of that same  
 “ Encyclica, which contains very properly the dispositions of  
 “ the Holy Father as regards the Dioceses of the Catholic Orb.  
 “ With the greatest esteem.

I Remain,

Your most warm admirer,

C. Cardinal di Pietro.

“ Lisbon, the 21st of October 1857.”

In the concluding part of the Encyclica is read the following memorable words.

“ Verum ne intermittamus, Venerabiles Fratres, in omni  
 “ oratione et obsecratione cum gratiarum actione a divite in  
 “ misericordia Deo humiliter enixeque eflagitare, ut divina sua  
 “ gratia in omnibus univrsi orbis populis sanctissimae suae  
 “ fidei et religionis spiritum, amoremque magis in dies tueatur,  
 “ excitet, augeat, ac eos omnes caelesti sua ope adiuvet, roboret,  
 “ atque confirmet, qui in pastoralis nostrae sollicitudinis partem

\* It is the *Allocution* of the secret consistory of the 25th of September 1857.

“ vocati maxima vigilantia, studio, ac labore in sempiternam  
 “ hominum salutem procurandam incumbere debent, et ne  
 “ desinamus unquam ab ipso clementissimo Domino summis  
 “ assiduisque precibus exposcere, ut omnipotenti sua virtute  
 “ omnes miseros errantes ad veritatis, iustitiae, ac salutis semitas  
 “ reducat.

“ Et quo facilius Deus Nostris, vestrisque annuat votis ad  
 “ universae Ecclesiae preces confugere censuimus. Quamob-  
 “ rem hic sermonem Nostrum ad omnes Venerabiles Fratres  
 “ totius catholici orbis Patriarchas, Primates, Archiepiscopos,  
 “ Episcopos, et alios locorum Ordinarios convertimus, eorumque  
 “ eximiam religionem ac pietatem summopere hortamur, ut,  
 “ si ita opportunum in Domino existimaverint, pro eorum  
 “ prudentia et arbitrio publicas in propriis Dioecesibus preces  
 “ indicandas curent, quibus a Deo imploretur, ut Ecclesia sua  
 “ sancta, eiusque salutaris doctrina ubicumque terrarum, cunctis  
 “ ammotis difficultatibus, maiora in dies incrementa suscipiat,  
 “ et prospere vigeat, ac dominetur, omnesque populi occurrant  
 “ in unitatem fidei et agnitionis Domini Nostri Jesu Christi.  
 “ Ut autem fideles ardentiori studio, atque uberiori fructu hisce  
 “ precationibus instent, caelestium munerum thesauros, quo-  
 “ rum dispensationem Nobis credidit Altissimus, proferre et  
 “ erogare statuimus. Quocirca plenariam Indulgentiam, intra  
 “ temporis spatium ab eisdem Venerabilibus Fratribus locorum-  
 “ que Ordinariis praefiniendum, usque ad proximi futuri anni  
 “ millesimi octingentesimi quinquagesimi octavi finem, et non  
 “ ultra, lucrandam tribuimus et largimur in forma Jubilaei,  
 “ eodem plane modo, eisdemque facultatibus quibus Jubilaeum-  
 “ Nostris Encyclicis Litteris die vigesima prima Novembris Anni  
 “ millesimi octingentesimi quinquagesimi primi datis et inci-  
 “ pientibus “ *Ex aliis Nostris Litteris*” universo catholico orbi  
 “ concessimus.

The translation of the above is as follows:—

“ However, Venerable Brethren, in order never to cease  
 “ praying and supplicating with thanksgivings, and to ask  
 “ humbly and with all our strength of God, who is rich in mercy,  
 “ that by His Divine Grace He may preserve, excite, and in-  
 “ crease more and more among all the peoples of the universe the  
 “ spirit of faith, religion, and charity; and that He would succour,  
 “ fortify, and strengthen, by His heavenly dew, all those who  
 “ called on to participate in Our Pastoral solicitude, should  
 “ watch with especial vigilance, zeal, and care to procure the  
 “ eternal salvation of men; in order also never to cease asking,

" by constant and fervent prayers to the God of clemency,  
 " that He would be pleased, by His Almighty Power, to bring  
 " back the wretched worldly into the paths of truth, of justice,  
 " and of salvation; and in order that God may hear more favour-  
 " ably Our prayers and yours; We have judged it right to  
 " have recourse to the prayers of the Universal Church.

" Wherefore We here address Ourselves to you Our Vener-  
 " able Brethren of the whole Catholic Universe, the Patriarchs,  
 " Primates, Archbishops, Bishops, and the other Ordinaries;  
 " and We earnestly exhort their religion and their piety to  
 " appoint, if they deem it opportune in the Lord, and accord-  
 " ing to their prudence and their judgement, public prayers  
 " in their respective dioceses, in order to ask of God that  
 " His Holy Church, and its salutary doctrine, freed from all  
 " difficulties, may have from day to day further increase and  
 " growth throughout the earth; that it may prosper and ex-  
 " tend its empire; and that all people may meet in the unity  
 " of the Faith and in the knowledge of our Lord Jesus Christ,  
 " And that the Faithful may give themselves to these prayers  
 " with the more ardent zeal and more abundant fruits, We  
 " have resolved to open and pour the treasure of the Heavenly  
 " gifts of which the Almighty has confided to Us the adminis-  
 " tration. Therefore we grant a plenary Indulgence, in form  
 " of a Jubilee which may be gained in the times which shall be  
 " fixed by Our Venerable Brethren and the Ordinaries of  
 " places until the end of the next year, One thousand eight  
 " hundred and fifty-eight, and not beyond that; in the same  
 " manner, and with the same privileges, as for the Jubilee  
 " which We granted to the Catholic Universe by Our Encyclical  
 " Letters of the second of November, One thousand eight hund-  
 " red and fifty-One, beginning with these words; *Ex aliis*  
 " *Nostris Litteris.*"

Now let the most unacquainted about the rule of Govern-  
 ment and ecclesiastical discipline of the church tell; if the  
 Prelate of Goa be not in close communion with the Chair of  
 St. Peter, would the Nuncio of His Holiness grant him a  
 prorogation of the faculties, which involved dispensation of  
 the Canonical Laws? Would the Holy Father himself send  
 thro' his Cardinal the Secretary of State to the Nuncio the  
 recent encyclica for to be transmitted to that same Goa  
 Prelate? Does he not order to communicate it to *all* the  
 Prelates of the Kingdom, not excepting a single one? And  
 is not the Prelate of Goa one of the Prelates of the King-

dom of Portugal? Is it not consequently demonstrated that the actual Prelate of Goa is one of those *Venerable Brethren called on to share with the Pontiff in the Pastoral solicitude of the flock of Christ?* Is it not consequently demonstrated that the actual Prelate of Goa is one of those *Ordinaries of places, whose well known religion and piety the Pontiff exhorts, and to whose prudence and judgment commends the ordering of public prayers to be made in his Diocese,* for the objects set forth in that same Encyclica. And who shall offer up these prayers? Is it not the Clergy, is it not the Faithful of the Diocese? Is it not thus fully demonstrated that the clergy and Faithful of the Goa Diocese are along with their Prelate and by their Prelate in communion with the Chair of St. Peter? that they are true Catholics and obedient children of the Roman Church? He only will not see who is entirely blind of judgement and void of the light of reason; but neither the one nor the other thing are the Roman Catholic soldiers of British India, whom the Revd. Fre Angelicus attempts to take in just at a moment that they have unguardedly set foot on the soil of India.

Not to be wanting in not imitating in every thing the Revd. Fre Angelicus, and for the knowledge of Catholics, we give also here a list of the Priests, who in the limits of the Diocese of Goa, and out of the dominion of the Portuguese, recognize the legitimate spiritual jurisdiction of the Prelate of Goa, and glory in being obedient sons of the holy mother the Roman, Catholic, and Apostolic Church.

#### BOMBAY.

Revd. A. M. Soares, Archdeacon of the Primatial See of Goa, Vicar General of the North. Cathedral of our Lady da Gloria, Mazagon.

„ J. De Sousa, Secretary to do.

„ A. M. Lobo, Chaplain in the Chapel of our Lady of Conception, at Byulla.

„ J. C. Fernandes, Vicar of the Church of our Lady of Health, at Cavel.

„ D. M. De Sousa, Coadjutor do.

„ A. X. de Sequeira, do.

„ R. Nazareth, Assistant. do.

- Revd. A. M. Lobo, Professor in the School established by  
 the Baretto family of Calcutta, at Cavel.  
 „ M. Gomes, Assistant do.  
 „ J. De Souza, Chaplain in the Chapel of St. Francis  
 Xavier, at Culabo.  
 „ Braz Fernandes, Vicar of the Church da Salvacao, at  
 Malim.  
 „ L. De Sousa, Coadjutor do.  
 „ E. F. Xavier, Assistant do.  
 „ G. F. Da Silva, Vicar of the Church of chief Malim.  
 „ D. F. Pereira, Professor in the School at do.  
 „ J. C. Pereira, Professor in the School at Malim.  
 „ D. M. Gomes, Vicar Superior of the island of Salsette,  
 at Tanna.  
 „ N. Da Silva, Vicar of the Church of St. Andrew, at  
 Bandora.  
 „ A. Andrade, Chaplain at the Mount, at Bandora.  
 „ J. De Mello, Assistant do.  
 „ D. J. Da Silva, Vicar of the Church at Parlem.  
 „ C. Fernandes, Vicar of the Church at Caliana.  
 „ D. A. da Piedade, Vicar of the Church at Corlim,  
 „ M. M. Godinho, Vicar of the Church at Manee.  
 „ J. V. De Sousa, Vicar of the Church at Condotim,  
 „ J. C. Pereira, Vicar of the Church at Tanna.  
 „ B. D'Oliveira, Vicar of the Church at Ambolim,  
 „ M. do Espirito Santo Soares, Vicar of the Church at  
 Versava.  
 „ E. M. De Sousa, Vicar of the Church at Poinser.  
 „ A. B. da Trindade, Vicar of the Church at Malvany  
 in Bacaim,  
 „ F. J. Ferreira, Vicar of the Church at Manerim.  
 „ L. M. da Fonseca, Vicar of the Church at Goray.  
 „ J. de Sta Anna Menezes, Vicar of the Church at  
 Uthana.  
 „ L. C. Magalhaes, Vicar of the Church at Dongrim.  
 „ D. De Monte, Vicar of the Church at Bainel.  
 „ M. J. Lobo, Vicar of the Church dos Remedios, and  
 Superior at Bacaim.  
 „ J. S. Furtado, Vicar of the Church at Papuldy.  
 „ M. M. da Faria, Vicar of the Church at Palley.

Rev. F. X. Nazareth, Vicar of the Church of the Apostle  
St. Thomas.

” A. M. Gonsalves, Vicar of the Church at Purim.

” P. F. Collaco, Vicar of the Church do Calvario.

” S. L. de Sa, Vicar of the Church of the Holy Ghost.

” L. C. Vellozo, Vicar of the Church at Agacaim.

” G. R. Rodrigues, Vicar of the Church at Ilrapor.

” Ambrosio Antonio Lobo, Vicar of the Church at  
Caranja.

” F. do Rozario Pereira, Vicar of the Church at Chaul.

#### THE DECCAN AND GHATS.

Rev. F. C. P. da Conceicao, Vicar Superior at Pnem.

” J. F. Pereira, Coadjutor do.

” M. M. Fernandes, Vicar at Secunderabad.

” J. J. Da Silva, Vicar at Hyderabad.

” D. X. Dias, Vicar at Mablshwar.

” C. M. do Rozario Dias, Vicar at Sattara.

” C. A. De Sousa, Vicar at Sholapoor.

” R. Albino P. Da Cruz, Vicar of the Church at Belgaum.

” D. J. Furtado, Vicar at Dharwar.

” J. J. De Arango, Vicar at Malwana.

” A. F. Nunes, Vicar at Vingorla.

” A. X. Pinto, Vicar at Rutnagherry.

” F. C. de Perozy, Vicar at Sawunt Waree.

” P. A. C. Fernandes, Vicar at Azrem.

” D. I. Pinto, Vicar at Kanapore.

” A. X. Fernandez, Vicar at Quitoor.

” L. G. Rodrigues, Vicar at Adony and Bellary.

” F. X. C. Rodrigues, Vicar at Ramdoorg.

” D. J. Furtado, Vicar at Moodgul.

#### CANARA.

Rev. Eusebio A. Baracho, Superior of the church of our  
Lady of Rosary at Mangalore, Vicar General of Ca-  
nara, and Delegate of this Archbishopric in the  
places of the Missions to the South, as well as Vicar  
of the church of St. Joseph at Pezar.

” M. Salvador Da Costa, Missionary Vicar at Biderem.

” A. J. De Souza, Missionary Vicar at Malkin, as well  
as of the church at Agrar.

- Revd. J. Furtado, Missionary Vicar at Magornada.  
 „ J. F. Barreto, Vicar Missionary of Caliampoor, and  
 Superior of the 2nd District of Canara.  
 „ H. S. Baracho, Missionary Vicar at Sirvan.  
 „ J. E. M. Da Costa, Missionary Vicar at Quirem.  
 „ F. Fernandes, Vicar and Superior of the District of  
 Honore.  
 „ J. X. P. Gomes, Missionary Vicar at Chandore Cum-  
 puta.  
 „ J. L. Maria De Sousa, Missionary Vicar at Gulmona.  
 „ F. J. Pacheco, Missionary Vicar and Superior at  
 Sedashegur.  
 „ A. F. da Assumpeao, Missionary Vicar at Angola.

Whilst the foregoing Reflections were in print, No. 3 of  
 the *Examiner*, of the 13th of February came forth contain-  
 ing a letter of the Revd. Perozy with various comments of  
 the Editor. We here present to the reader the one as well  
 as the other:—

*Examiner*.—"Our remarks on the conduct of the Revd. Mr. Perozy  
 towards the Catholic Soldiers at Sawunt Ware, have elicited  
 the following letter from the Revd. Gentleman:—\*

Revd. Mr. Perozy.—"To the Editor of the *Bombay Catholic Examiner*.

Bombay.

"Sir,—It was not till the 25th instant, that your paper No. 1, of the 7th  
 idem, containing an article, commencing "the absurd misrepresenta-  
 tions" reached me through a friend of mine at Poona. It would have  
 been a fair play, had you afforded me a chance to defend my character  
 aspersed in that article, by sending me a copy of that No., since you  
 know that none at this place is a subscriber to your paper; I beg now  
 that you will do me the favour and justice of inserting this letter in  
 your next issue. I am not an English Scholar; the imperfect know-  
 ledge of the English language I possess is the production of my own  
 labour, not enough to appear in the public papers, for which I beg to  
 be overlooked, as I am obliged to do so in vindication of my character.  
 I shall take no notice of your vague words, such as the absurd mis-  
 representations, &c."

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\* Not a word was said, nor could have possibly been said by the *Examiner*  
 about the conduct of Revd. Perozy towards the Roman Catholic Soldiers at  
 Sawunt Warree, because such is not treated of, nor was treated of, as may be  
 seen in No. 1 of the *Examiner* of the 7th of January; and in these *Reflections*.

Such is the conscience with which these fellows speak and write, and at the  
 end of a month manifest themselves to be false, and seem not to know what  
 they said or wrote or what upon. A singular people in truth are these  
 Propagandist Gentlemen; what rare talents; what fine memories: Be not as-  
 tonished, because all their food are *Putida Commenta* and other pottage of  
 that species.

*Examiner.*—Our remarks were not, “vague words,” but were grounded on the following misstatements of the Revd. Mr. Perozy, 1st, that there is an Archbishop at Goa, 2nd, that this Archbishop is in friendly relations with Rome, 3rdly, that the words “schisma” and excommunication” are inventions of the Propagandists, 4th that the question of the Patronage has been settled. (See the letter of the Revd. Mr. Perozy published in the *Examiner* referred to) All these propositions are untrue. Because 1st, there is no Archbishop of Goa and of course 2ndly, no Archbishop of Goa can be said to hold friendly communication with Rome, 3rdly, the words “Schisma” and “excommunication” are made use of by the present Pope Pius the IXth himself in the Brief published in the *Catholic Examiner*, and 4thly, as to the concordat, we defy the Revd. Mr. Perozy to produce any authentic document in proof of his own assertions.

*Revd. Mr. Perozy.*—“I am glad to find that you do not deny that the Missions in India were established by the Portuguese Nation.”

*Examiner.*—We have denied, and still deny, that the Mission in India has been established by the Portuguese nation in such a way as to give to Portugal the right of ruling it without due intelligence with the Holy Father, as it now pretends to do.

*Revd. Mr. Perozy.*—“But it seems that you deny the right of Patronage to that Nation, by way of your reasoning; otherwise your bombasts would be altogether out of the point in question. You say that the Portuguese must have established the Missions dependently or independently of the Pope, if the former the Missions are not theirs, that is, they have no right of Patronage; if the latter, it is not a Roman Catholic Mission. From this garb of reasoning it clearly follows that there is no such thing as right of Patronage in the Roman Catholic Church, throughout the world, as all the Churches must have been established dependently of the Pope. Which man of common information cannot fail to find it to be an egregious blunder.”

*Examiner.*—We are at a perfect loss to conjecture on what rule of Logic the Revd. Mr. Perozy could draw from our reasoning that we deny the right of the Patronage in the sense understood by him, our propositions cannot be extended further than to the conclusion, that Portugal has been the secondary cause in establishing the Mission in India, and that the Pope is the sole founder thereof, according to this principle whereupon the Catholic Church has acted always and still acts, there can be patronages as always there have been, but there cannot be a Patronage independently of the Pope. This is evident from the nature of the Patronage itself which according to all doctors in Law is an onerous contract between Rome and a Catholic Potentate. If Mr. Perozy will take the trouble to examine the



his Briefs themselves by which the Popes have granted the Patronage to Portugal, he will find the truth of our doctrine, and perhaps also, he will be a little ashamed, of "his man of common information" as well as of the "egregious blunder." Indeed we are not only inclined to deny to Portugal the right of the Patronage under the present circumstances, but we are sure of its non existence *de facto* in the British territories, since India passed from the Portuguese to Great Britain's sway. Besides, the Right of Patronage ceased by its own nature not only in India, but in Portugal itself, when Portugal became a persecutor of the Catholic Church. We willingly concede that by our reasoning it is indirectly proved, that as the Indian Mission was established dependently on the Pope, and the *Padroado* was granted by the Pope, the attempt to exercise the *Padroado* against the Church is an usurpation, as it was in King D. Pedro the 2nd a robbery to confiscate the properties of the Church which properties agreeably to the concordat he ought to have protected.\*

*Rev. Mr. Perozy.*—"I regret to observe that you are completely mistaken to say that I was expelled from a "Station" It is true, that I was unjustly expelled from the Churches of my Mission by the Propaganda Priests belonging to the Vicar Apostolic of Madras; but the Judges of the "Station," Messrs. Bushby and Harris, did the justice of expelling these Priests, and putting me in possession thereof and I returned home with much credit, an account of my private affairs, entrusting the Churches to my successor the Rev. Mr. Rodrigues, consequently my labours were not ended, as you wish to believe."

*Examiner.*—We regret the necessity to inform the Reverend Mr. Perozy, that the Civil Power could give him *material* possession but could never give him spiritual jurisdiction. On this point almost all the Doctors of the Church and a great many among the Protestant Lawyers, are agreed, because spiritual jurisdiction can never come but by a spiritual power. Hence if Mr. Perozy gained the suit against the Vicar Apostolic of Madras, it does not surely redound to his credit but the contrary. It is known to all that both Protestant Judges and Protestant Lawyers do not follow the laws of the Roman Catholic Church in their decisions, and their sentences therefore in many instances at least, are against the canons and consequently against justice in the view of the Roman Catholic Church, then for a Roman

\* This is to know history! History accuses D. Pedro 9th of having robbed his brother of the kingdom and of his wife; but the confiscating of the properties of the church only the wisdom of the *Examiner* was capable of accusing him!! And about that concordat in accordance whereof the said D. Pedro 2d ought to have protected the properties of the church, is this not also a happy invention?

Catholic Priest it is both a rebellion against his Church, and an injustice to gain a question against his Bishop through such judgments. As to Mr. Perozy's expulsion from the Madras Mission we are a little mortified for the sake of decency to find out that the fact has been confirmed by himself without a blush. We don't intend to injure his character further than he has done it himself, we regret to say that his contempt for public opinion cannot fail to disgust every body. The true exposition of his character shows how sensitive he must be of his own when he speaks of the sense of justice and honor in others. The following has been communicated to us but a few days ago.

*To the Editor of the Catholic Examiner.*

"Perhaps the following account of the Schismatic priest, Perozy, would be interesting to the readers of the *Bombay Catholic Examiner*. His name was Fulgentius Perozy, not T. C. Perozy but perhaps that is a mistake of the copyist of his letter.

"The Reverend F. Perozy in 1840, applied for jurisdiction to the Vicar Apostolic of Madras, which he obtained on making the following solemn declaration, in the Catholic Church at Bellary, before the congregation in August 1840.

"Solemn declaration of Reverend Mr. Perozy. 'I hereby publicly profess that I exercise jurisdiction in this place, solely by the authority of the right Reverend Dr. Carew, coadjutor Vicar Apostolic of Madras, and Meliapore, and that I will be obedient to him, and will not, without his permission, exercise any jurisdiction in the above mentioned Vicariate. Signed—Fulgentius Perozy.

"In 1844 he was suspended by the Right Reverend Dr. Fennelly Vicar Apostolic of Madras, for violating the aforementioned solemn promise and raising disturbances in the Vicariate, and as he violated the suspension, he is now an irregular and suspended priest."

(Signed) P. DOYLE.

Bellary 91th January 1858.

*Revd. Mr. Perozy.*—"I see further in your Paper above alluded to a translation of a Brief of H. H. Pius IX, under date 9th May 1853, inserted therein purposely to inculcate that the Portuguese Priests have no jurisdiction in their missions. Supposing for a moment, this Brief to be a genuine one (which it is denied to be) it has not been accepted either by the Christians, or by the Priests, owing to the irregularity of Channel of its transmission, and other reasons profusely explained in

the Portuguese Papers. Since that date up to the present moment being a period of 5 years, great numbers of Christians have returned to the jurisdiction of the Archbishop of Goa, a fact, that cannot be unknown to H. H. Could H. H. under such circumstances fail to mind the ruin of so many thousands of souls for the period of five years without taking the most efficient measures to check such a perdition? No, H. H. leaves the affair to be *in statu quo*, until the concordat, which is already agreed to in favour of the Portuguese Right of Patronage, is finally concluded."

*Examiner*.—Since the Pope withdrew from the See of Goa its ancient jurisdiction and by sending the Apostolic Vicars shortened the limits of the diocese of Goa, to call the missions divided amongst the Vicars Apostolic, the mission of the Goa Priests as the Revd. Mr. Perozy does, is not only obstinate disobedience but an insolent rebellion against the universal authority of the Church. We say, and the Revd. Perozy knows, that after the brief of Pope Pius the 9th the words "in their mission" applied to the Goa Priests, represent a right which has been withdrawn by the said brief, consequently his assertion is not only an egregious blunder in logic called *petitio principii* but an injustice in Law.

The authenticity of the Brief alluded to cannot be denied except by the most insolent obstinacy. The Reverend Mr. Perozy reminds us of Martin Luther who began just by this very same step to descend to the most frightful heresies. The original of the Brief as it came from Rome is in the possession of the Chief of this mission; it has been published in nearly all the European Catholic papers; the *Examiner* is read in Rome by high members of the Catholic church. The Pope could not fail to know of its publication therein, and he should have excommunicated Dr. Hartmann as the promoter of so much mischief, and the more so, because for the very same reason of misleading the people, he himself excommunicated some native priests. The way to find out the genuineness of this Brief was and is still easy enough; there is the capitular Vicar of Goa, there is the Revd. Mr. Soarez in Bombay, and above all, there is the Revd. Mr. Perozy *in all India*.\* We published all these Bulls, Briefs, excommunications &c.; all the Catholic world knows of the matter, we have hidden nothing, the Pope himself cannot but be acquainted with our proceeding and the Pope is silent; not only silent, but he approves of the proceeding of Dr. Hartmann,

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\* Now we come to know that the Revd. Perozy is not only in Sawunt Warree but *in all India*!!! And he is said to be excommunicated, at the same time that there is conceded to him the attribute of *infiniteness*!!! What immense folly!!!

and elevates him to the dignity of Count of the Roman Empire. \* This very Pope communicates to Dr. Hartmann the sentence of excommunication against four Priests; why does he † never address himself to any of the Priests in question, why none of them writes to the Pope and points out the mischiefs of Dr. Hartmann, and causes the Revd. Soarez to be absolved and Dr. Hartmann condemned? The zealous Mr. Perozy, ought at least, for the sake of the deceived christians, to have done this; and having all the necessary means at hand, his omission to act on the matter evinces in him something like fear, and further that he likes better to propagate at random untruths and ungrounded assertions, than to be enlightened, and to enable himself to speak the pure truth. ‡ The plea of irregularity of the channel cannot avail in the present state of things. The British Government of India has never had any agreement with the Holy See in regard to the *placet*: much less have they ordered that the pontifical Letters should be subjected to the Portuguese Government; and the Portuguese Civil Laws do not hold in British India,—if the Reverend Mr. Perozy in order to defend the Patronage, pretends that the Portuguese Civil Laws should govern British subjects in India, we think that he will find it very difficult to reconcile the allegiance due to the British Government with his own opinions about the Patronage.

His Holiness in his wisdom and solicitude for the universal Church has spoken and denounced to the faithful the crime of the deceiving priests; Archbishop Torres was recalled, Bishop of Macao severely admonished, four priests have been excommunicated, and the faithful warned against such priests as the Rev. Mr. Perozy; then if thousands of souls are ruined let the Revd. Perozy think on whom the divine justice will call for vengeance.

Revd. Mr. Perozy.—Even granting the assumption of that Brief's vigour or genuineness, the Pastoral of the provicar is not sincere, because the Brief says that portuguese Priests have no jurisdiction in those territories only, where Vicars Apostolic and their Priests are established, but the pastoral says even in those Missions, where they are not esta-

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\* We have in vain sought for this Empire in the modern geographical Charts. If the *Examiner* has any, in which such a *Roman Empire* is marked, he would do us a special favor by allowing us to see it for our satisfaction.

† It is not possible to understand who is this—he—whether the Pope or Dr. Hartmann; but this is of no moment; for whosoever he may be, the sentence of the author is unintelligible.

‡ We confess we do not perceive the gist of the argument here.

blished, the Portuguese Priests have no jurisdiction, which is barefaced calumny. (Which is barefaced pushing).

*Examiner.*—The Pastoral of the Revd. Provicar is strictly sincere, and literally according to the Pontifical Brief. The Revd. Provicar says that the Goanese Vicar Capitular has neither right nor jurisdiction within those limits assigned by his Holiness to the Apostolic Vicars, that the British territories have been assigned to the Apostolic Vicars (see the respective Bulls, directed to the several Apostolic Vicars by the Pope) and therefore the Capitular Vicar of Goa has no jurisdiction to send Missionaries in the British territories in question, and consequently he cannot give any jurisdiction to the priests whom he sends—the jurisdiction in these territories must be given by the respective Apostolic Vicars under whose obedience only the Priests can lawfully exercise their Ministry! Throughout all the Catholic world, no Priest, though in communion with Rome, has any jurisdiction out of the limits of the Dioceses in which he has been approved by the respective Bishops;—for instance: no Roman Clergyman, when he goes to Tivoli, can exercise any jurisdiction at Tivoli, though he has been approved for the Roman Diocese by the Vicars of the Pope. Let the Revd. Vicar Superior of Sawant Warree show us that every portuguese Priest who lives in the communion of Rome has obtained from the Pope such an universal jurisdiction, that he can exercise it in any and every place that he may please, independently of the Ordinaries. Not only have the portuguese nation, or to speak more correctly, the portuguese kings established missions, but other Christian nations as well,—nevertheless no clergyman has ever dreamt that he has jurisdiction in such missions, because of his belonging to such nation, except the Revd. Perozy and his followers.

The Briefs speaking on purpose says clearly that within the territories assigned to the Apostolic Vicars no Priest can exercise jurisdiction without their intelligence. The Revd. Perozy could not attribute different meanings to the words of the Very Revd. Provicar, except by the most perverse distortion of language, and when he passes to insult on such a ground, we can only meet him by his own words “it is a bare faced pushing.”

\* We observe that these last words are wanting in a copy of this letter which we hold and judge to be exact.

*Revd. Mr. Perozy.*—"The most Revd. Provicar Apostolic of Bombay thinks that the Portuguese Priests are cut off from the communion of the Roman Catholic Church not for any error about the Tenets of the Catholic Faith, or misconduct, but merely because they wont give over to him or to his subordinates the churches and the Missions entrusted to them against the will of the entrusters. I can hardly believe that any man of common sense can bear such an opinion without horror. His reverence can only prejudica the minds of few soldiers, because they do not understand the Portuguese papers, however there are many accomplished men among them, that do not believe such a nonsense. The Holy father did not know how matters stood in India respecting the mission; but believed what the Propaganda Priests at their pleasure represented to H. H., whilst Portugal was much engaged about internal disturbances; now the Vicar of Christ has come to the true knowledge of the real fact through the Courts of Portugal, which are in friendly relations with Rome.

I remain Sir,

Your obedient servant,

(Signed) FULGENCIO CHRYZOLOGO DE PEROZY,

Superior Vicar at Sawunt Warree.

Sawuntwarree, 27th Jan. 1858,

*Examiner.*—The Revd. Provicar Apostolic of Bombay does not think that all the Goanese Priests are cut off from the Catholic communion, but he said that they cannot exercise jurisdiction where they have none, according to the Pontifical Brief. He thinks too, that a Priest can be deprived of communion with the faithful on account of his violating solemn promises, that to refuse obedience to the Pope, is an error as hideous in moral as opposite to the universal unity of the Church and that a Priest can be excommunicated if he persists in refusing to subject himself to the proper authority. All these opinions of the Revd. Provicar do not argue any want of common sense unless it were the common sense of the Revd. Perozy, which common sense in a very peculiar way owing to its extraordinary fashion may call virtue the violation of solemn promises. To this new fashioned common sense of the Revd. Perozy, we owe the announcement, that the Pope did not know how the matter stood in India, that he believed what the Propaganda Priests told and that finally now the very same Pope came to the knowledge of the real fact, and that Portugal is in friendly relations with his Holiness.

The Pope knew and knows how the matter stood and how it now stands in India, and he has known this with heartfelt sorrow for those unhappy Priests who deceive, and for the miserable people who are deceived. His Holiness' Briefs to the different Apostolic Vicars, and the monitories

to Archbishop Torres, and to the Bishop of Macao, incontrovertibly prove that he has not been deceived by the Propaganda Priests,—what they said has been published, and the Pamphlets of Doctor Hartmann stand to challenge all malignancy ; \* consequently the Pope could not know the matter better through Portugal than he has done through the Apostolic Vicars.

To this new fashioned common sense of the Revd. Perozy, we owe his onslaught against the Revd. Provicar. But we think the character of the very Revd. Provicar too high to need defence from our pen against the aspersions cast upon it by the Revd. Mr. Perozy. If the Revd. Mr. Perozy will reflect upon his duty only as a Christian he will know who attempts to impose on the flock of Christ. Moreover, having under his own eyes the solicitude and the energy of the present Pope, and the words of the Apostolic Brief, he cannot fail to know what terrible responsibility he assumes on himself before the divine justice when by his misstatements he deceives the Catholics.

The Reply of the *Examiner* to Revd. Perozy has already been preanswered in our foregoing *Reflections* ; however we shall strive to catch in this labyrinth of words some idea, which seems to us ought not to be passed over without a fresh answer, although it may be a repetition of what has been said.

1st. We shall commence with the accusations, which the *Examiner*, like an invigorated Champion, brings against the acts of the Revd. Perozy.

If Revd. Perozy subjected himself to the Vicars Apostolic, he did wrong. If repenting of his error afterwards, he reverted to the jurisdiction of his legitimate Prelate, he did right. If he persisted and still persists therein in spite of the persecutions and injuries by the Propagandists, he acted better.

And who starts up as an accuser against the Revd. Perozy? The very P. Doyle who wanted to usurp from him the Church in Bellary, and who vexed and ashamed of having been overcome in the British Tribunals, wishes to take some satisfaction by publishing the *solemn declaration* of the Revd. Perozy of subjection to the Vicar Apostolic. It is true that the civil tribunals do not confer ecclesiastical

\* We always thought that the so called—*History of the Portuguese Schism in India*—attributed to one Viscount de Bussieres, was the work of Dr. Hartmann, and now the allusion of the *Examiner* confirms us in this idea.

jurisdiction; but the Revd. Perozy did not seek it there, on account of his having had it from his legitimate superior. And although the civil tribunals do not confer jurisdiction, yet it punishes and disgraces one who takes away another's against the will of the owner. This is what happened to Revd. Doyle and the Vicar Apostolic Fennelly.\*

2d. Revd. Doyle says that because Revd. Perozy violated the suspension imposed by the Vicar Apostolic for violating the previous solemn promise, and raising disturbances in the Vicariate, he is now an irregular and suspended Priest. On the other hand Fre Angelicus says that from the communion of the Church are separated all the Priests who yield obedience to the Prelate of Goa, even those who have not made solemn promises of obedience to the Vicar Apostolic. Let the two Doctors join issue among themselves about the matter of suspension. There is however a third opinion arising out of the same Propagandist school, which may perhaps reconcile the divergence of both the Canonists of Bombay and Bellary. This new, or to say more accurately, old opinion, not only excuses the violation of solemn promises, but also rewards perjury, provided an advantage results to the Propagandist fold. See the following pact.

"On the 25th day of May 1780, in the Parochial Church of Our Lady of Hope in Bombay, the Priests Fr. Caetano Jose de S. Pedro, Fr. Rainundo de S. Jose, and Fr. Pedro de Alcantara e Santo Antonio, barefooted Italian Carmelite Friars of the *Propaganda Fide*, doth declare in presence of the Portuguese Vicar General, his Secretary and other witnesses, that they from their sincere and free will recognize the spiritual jurisdiction of the Most Excellent and Revd. Monsr Archbishop Primate of Goa over the Roman Catholic Churches of this same island of Bombay, and its dependencies; and faithfully promise to be subject to the authority of the Said Most Excellent and Revd. Monsr Archbishop Primate of Goa, and to pay obedience to him and to his Successors, as well as to the said Vicar General and his successors, deputed by the said Most Excellent and Revd. Monsr. Archbishop Primate to reside in the said island, in all matters and things touching or concerning ecclesiastical rights, and the duties of Parish Priest; and to better confirm this their recognition they the said Fr. Carlos Jose de S. Pedro, Fr.

\* Vide Appendix to the *Boletim* of the Government, No. 29 and 33 of the year 1814, and No. 1 of 1815.



& Pedro de Alcantara e Santo Antonio, and Fr. Raimundo de S.  
 Jose swear on the Holy Gospels, and sign to this term of solemn  
 declaration, and touch their seals with the right hand, in pre-  
 sence of the said Revd. Commissary Vicar General and Visitor  
 who administered to them the said oath, and before me the  
 said Secretary, along with the witnesses who happen to be  
 here present &c."

Now it is a known thing that these Priests perjuring  
 themselves went and subjected themselves to the jurisdiction  
 of the Propaganda, and one of them Fr. Pedro de Alcantara,  
 was by way of recompense made Bishop of Antiophilus,  
 Vicar Apostolic of the Mogul Empire and of the island of  
 Bombay, the theatre of his perjury.

Still more.—In the archives of the Bishopric of St.  
 Thome of Meliapore may be seen how the French Propagan-  
 dist Bishop, Dolicheuse, a fugitive from China, having soli-  
 cited from the Diocesan of Meliapoor, D. Fre Miguel de  
 Jesus Maria Jose, permission to help him in the pastoral  
 administration of the Congregations of his Diocese; and that  
 being granted, he took the oath of obedience and fidelity to  
 the same Diocesan; and how immediately after perjuring  
 himself declared independence and usurped the Missions of  
 Vellore, Arcot, Bangalore, Carrapindy, Cooum and others  
 that he visited; all which ever since continue in the grasp  
 of the Propagandists.

And so looking on such commended and authorized ex-  
 amples, it seems to us that we could very well exculpate  
 Revd. Perozy of having broken his promise, whether of a  
 simple or solemn kind.

3d. Ridiculous and puerile is the straining of the *Exami-  
 ner* that there is no Archbishop in Goa. And we shall do  
 injury to the most simple Catholic, if we tell him as a novel  
 thing that the Vicar Capitular in a vacant See succeeds to  
 the ordinary jurisdiction of the Bishop or Archbishop. So  
 that in the question at issue it is tantamount to saying that  
 in Goa there is an Archbishop, as Vicar Capitular.

4th. Whether this Prelate is or not in communion with  
 the Holy See, vide the foregoing Reflections.

5th. Revd. Perozy is challenged to produce any authentic  
 document in proof of the Concordat.

It is easy to produce not only one but many proofs ; and for this purpose it would be enough to make use of the very same rules of sharp criticism admitted in the dialectics of the *Examiner* ; changing the application of it from the Brief *Probe Nostis* to the *Concordat*.

The *Examiner* says that the Brief *Probe Nostis* is true, authentic and genuine : 1stly because the original as it came from Rome is in the possession of the chief of the Mission of the *Examiner*—(but no one has yet seen it). Now the original of the *Concordat*, as it was signed, is in the Secretariats of the Government of Portugal, and it has been seen by many people, and individually by Members of both the houses of Parliament who have examined and discussed it. 2ndly Because the Brief *Probe Nostis* has been published in nearly all the Catholic Journals of Europe, and in India in the *Examiner*. And so the *Concordat* has been published in all the Journals of Portugal and of Europe, and likewise in the infallible *Examiner* (of the 21st of July 1857 No 14). And that its authenticity may not be doubted of, the *Examiner* had the cautious prudence of publishing it in the original Portuguese in parallel columns with the English version ; adding thereto some reflections, among which is read the following words :—*We are glad to find that the much wished—for Concordat with the Holy See, in regard to the administration of the Portuguese Patronage in the East, has been finally concluded and signed by the Papal and Portuguese Negotiators on the 21st February last.* 3dly Because the *Examiner* is read in Rome by high members of the Catholic church, and the Pope could not fail to know of its publication therein. If this argument avails the *Probe Nostis*, it likewise avails the *Concordat*, and certainly the Pope should have excommunicated the Revd. Fre Angelicus as if he had published a false *Concordat*, a new *Putidum Commentum*. 4thly For to attest the genuineness and authenticity of the *Concordat* there is the Revd. Fre Angelicus with all his colleagues. Meanwhile the Pope is silent, and there has never been silence more convincing.

6th. About the question of the establishment of the Missions, the *Examiner* slips down in the 2d article to lose all that it had maintained in the 1st. In the first he absolutely denies that the Portuguese Nation had established the

Missions in India, in the second he says, that he denies it only in a certain sense, which he alone knows. Let the reader compare and see.

7th. It is false that Portugal pretends to rule the Missions without due intelligence with the Holy Father. Portugal only wants what by right belongs in accordance with the Sacred Canons, as the same Holy Father confesses in the first article of the recent Concordat, which the *Examiner* holds as genuine.

8th. The *Examiner* adds that it is not only inclined to deny to Portugal the Right of Patronage under the present circumstances, for it is sure of its non-existence *de facto* in British territories, *since India passed from the Portuguese to Great Britain's sway*. This appears as if written by children. Portugal never had in India such a sway as Great Britain has. Portugal in happier times of its power ruled the Seas, and some fortified points in the eastern and western coasts of India with little adjacent territories. In the interior merely its moral influence extended more or less efficaciously just as the rulers of the countries recognized its power more or less over the Sea, and Sea-coasts. Great Britain reigns in India, occupying the territory of the entire Peninsula by its soldiers, and governing by its Magistrates and Delegates. In the major part of these regions Portugal had to-day as much *sway* as it had previous to British occupancy; i. e. none whatever. How then could it be said that India passed from the *sway* of the Portuguese to that of Great Britain? falsifying history. As to the imagined obstacle which the *sway* of the British places to the Patronage, see our foregoing Reflections.

9th. Lastly we shall note the close logic of the *Examiner*. On the 21st of July 1847 he was overwhelmed with joy in seeing at last concluded the Concordat about the administration of the Portuguese Patronage in the East; on the 17th of February 1858 he denies the existence of the fact and of the right of the Patronage; hence it follows, that the *Examiner* has a peculiar virtue of rejoicing at seeing concluded a Concordat about the administration of a thing, which did not exist, nor could exist!!

10th. If this defies laughter; serious and grave are the Reflections which is caused by the following words of the Examiner.

“ Besides the right of Patronage ceased by its own nature not only in India, but in Portugal itself, when Portugal became a Persecutor of the Catholic Church.”

Let Portugal then open its eyes, and reflect on what it has to hope for from the holy fury of the ultramontane small cloaks. Behold the reward of the dolorous sacrifices which it is ready to make by the Concordat of the 21st of February; and be convinced that were it to continue racking its brains to the exigencies of the pharasaic sect, it must have to retrace back until there shall be no time, and the evil becomes irremediable.



Goa, 16th March 1858.

Res.  
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