

Cath. Church in India

Joseph M. ...

To

HIS HOLINESS THE POPE LEO XIII.,

VICAR OF JESUS CHRIST, AND SUPREME  
PONTIFF OF THE UNIVERSAL CHURCH.

MOST HOLY FATHER,

We, the Members of the Madras Catholic Union, humbly offer to Your Holiness the assurance of our unchanging obedience to the successor of St. Peter, and of our gratitude for the continual solicitude, which the Holy See has shewn for the Church in India.

2. The Catholic Union of Great Britain was established in the year 1871 by the counsel and express wish of His Holiness the Pope Pius IX., and its object was declared by that illustrious Pontiff Himself to be "the defence of Catholic interests." Guided by the counsel of the august predecessor of Your Holiness and the similar counsels, so often given by Your Holiness, following the example of the Catholics of Great Britain and of the Bombay Presidency, and encouraged by the approbation of their Bishops, the Catholics of the South of India have founded for the defence of Catholic interests an association under the name of the "Madras Catholic Union."

3. In humbly imploring the blessing of Your Holiness upon our rising society, we desire first of all to unite ourselves with the Bishops of India, and to join with them in the sentiments expressed in their letter written on the 8th August 1887, when they thanked Your Holiness for the establishment of the new Indian Hierarchy. Never have the Roman Pontiffs relaxed in their zeal to extend the Kingdom of Christ in these regions, never have they ceased to care for the distant Churches of the East Indies, but in our own times how numerous have been the instances of their solicitude! Not to speak of the preliminary measures taken by H. H. the Pope Gregory XVI., we recall to mind that on the 24th April 1838 that illustrious Pontiff issued His Apostolic Letter, beginning with the words *Multa praeclare*, thus delivering the Indian Church in great part from the withering effects of the Portuguese "Padroado," and inaugurating the present era of flourishing Missions. From that date and ever since, gladly responding to the invitations of the Supreme Pontiffs, numerous companies of devoted Missionaries and Religious of both sexes have come to India to minister to neglected Christians, to reconcile heretics and schismatics to the Faith, and to evangelise the heathen. Almost the entire modern Church of India is the creation under God of these devoted servants of the Holy See, who have covered the land with churches and



chapels, with religious houses, and with flourishing institutes of charity and of education. And though the wise measures of the two predecessors of Your Holiness were thwarted by the schismatical opposition of a Government, which once was proud to co-operate with the Holy See in the evangelisation of the East Indies, yet both of those Pontiffs, whose memory will ever be revered by the people of these regions, even in this life were consoled to see the results, which rewarded their solicitude. They saw new life infused into the decaying Church of the East Indies: they saw old losses repaired, and an immediate and constant increase in the number of the Faithful. Most Holy Father, it has been reserved by the Providence of God for Your Holiness to crown the grand work inaugurated by Gregory XVI., and the very year of the Sacerdotal Jubilee of Your Holiness was marked by the establishment of the new Indian Hierarchy. When we celebrated the fiftieth anniversary of the Brief *Multa praeclare* in 1888, the erection of the Hierarchy had already been accomplished amid the joyful acclamations of the Clergy and Faithful of India. And ever since that great event, there have been new instances of the unceasing solicitude of Your Holiness: the Diocese of Nagpur was created: new mission fields have been opened out by the erection of the Prefectures of Assam and Kafirstan: two Vicariates have been established for the Christians of the ancient Syrian Rite: and the number of Missionaries has been increased by the arrival of those to whom Your Holiness has entrusted the new enterprises of the Holy See. We are unworthy of so many marks of favour: we are dependent entirely upon the paternal care of Your Holiness, upon our Father, who knows how to enlist on our behalf the apostolic zeal of Missionaries of all nations, and to obtain for us the sympathy and alms of the Faithful of other countries: we shall never cease to be grateful to Your Holiness and to our benefactors, and we promise to shew our gratitude by unwavering obedience to the wishes of Your Holiness, and by co-operating in our humble way with the Bishops and Missionaries, who have made so many sacrifices on our behalf.

4. Though we, the Catholics of India, regard the erection of the Hierarchy as a proof of the confidence, which Your Holiness reposes in us, yet we feel that we have earned no right to speak for ourselves; for we owe our Clergy, our Churches, our Schools, to the kindness of Your Holiness and to the generosity of the Faithful of other lands. Still, as obedient and loving sons, we have confidence in laying our hopes and fears before Your Holiness, and if we venture to address Your Holiness regarding the Concordat concluded on the 23rd June 1886 between Your Holiness and the Portuguese King, it is because we grieve to see the wishes of Your Holiness thwarted by the interference of misguided laymen in Portugal, who seem to wish to sacrifice the peace and prosperity of the Church in India and its future development to the exigencies of political parties in their own country.

We are well aware of the paternal patience of the Holy See : we know how long and how earnestly it has struggled to secure the freedom of the Church in India : we know how intimately it is acquainted with the peculiar needs of the Indian Missions : we recall to mind the numerous documents, in which its sentiments have been unmistakably expressed, such as the Apostolic Letter *Multa praeclare* above mentioned, the Brief *Probe nostis* of 9th May 1853, the letter written by H. H. the Pope Pius IX. on the 3rd August 1864 to the King of Portugal, the Brief *Studio et vigilantia* of the 26th August 1884, not to mention the letter which H. E. the Cardinal Jacobini, Secretary of State, addressed to the Portuguese Ambassador on the 10th April 1884. We are aware also of the unanimous sentiments of the Missionary Bishops and Priests of India, of the earnest representations made by the Bishops of the Madras Presidency to the Holy See and to the British Government regarding the deplorable effects of the Portuguese "Padroado" and of the Double Jurisdiction. We know also that, speaking generally, the sole supporters of the "Padroado" in India are made up of temporary emigrants from the Portuguese possession of Goa (and not really many of them), of certain persons, who have a material interest in its continuance, and of persons (or their descendants), who, mostly through ignorance, adhered to the disgraceful schism, which, fomented by the Portuguese Government, afflicted the Church in India from about 1834 till the publication of the Concordat of 1857. We know also that the exercise of a Foreign Patronage in British territory is opposed to the policy of the Government of the Queen Empress of India, who tolerates it only because it has the sanction of Your Holiness. We are conscious also that it prejudices us, Catholics in British India, in the eyes of our own Government, and alienates from us the sympathy and aid which that Government might otherwise afford. Finally, we know that this Foreign Patronage, unique in the vast dominions of the British Empire, is opposed to those legitimate sentiments of patriotism, never discouraged by the Holy See, which are common to British subjects throughout the world.

5. At the same time, we have no desire to minimise the advantages of the Concordat of 1886. We do not forget that as the Concordat of 1857 emancipated the Missions of China and the Far East almost entirely from the interference of Portugal, so by the Concordat of 1886 the Portuguese Government formally surrendered its claim of Patronage over Ceylon and some parts of India. We rejoice also at the Concordat, in so far as it left Your Holiness free to establish the new Indian Hierarchy, and because in some places it abolished that Double Jurisdiction which, in the Brief *Studio et vigilantia*, Your Holiness deplored as one of the two principal causes of the evils, which in recent times have afflicted the Missions in the East Indies. We do not minimise these advantages and the measure of liberty



which Your Holiness, in the course of a long and painful negotiation, has secured for a part of the Church in India ; nevertheless, it is impossible for us to fail to recognise the evils inherent in the Portuguese Patronage, which are perpetuated in other parts, evils which are certain to arrest the progress of the Missions in this country, unless a timely remedy is applied by Apostolic authority.

6. As Catholic laymen, we desire to place before Your Holiness a brief exposition of those evils. Faithful to our traditions, so now and for the future, we submit without reserve to all the decisions of the Holy See ; we do not presume to attempt to intrude upon those matters which belong to the sphere of ecclesiastical authority, but we have confidence that Your Holiness, assured of our sentiments, will graciously accept these humble representations. We have not forgotten the several occasions on which the Holy See has graciously accepted and granted the petitions of the Catholic laity in India and Ceylon, at times, when owing to the negligence of the Portuguese Government, the state of the Church in India seemed almost desperate, and we may even venture to say that the petitions of the laity of Calcutta and of Madras were the salvation of the Church, then rapidly expiring in those two cities, and the immediate cause of the erection of the Vicariates Apostolic of Madras and of Bengal in 1834 and 1835. The history of the Church in India thus pleads in our favour, when we venture, as on the present occasion, to address Your Holiness.

7. There are numerous political and civil objections to the exercise of the Portuguese Patronage in British India. These we have thought good to detail in a Memorial addressed to the Government of Her Britannic Majesty, a copy of which we attach to this our humble address. In memorialising the Government of Her Majesty regarding her own subjects in her own territory, we make no appeal against the decisions of Your Holiness, but have intended solely to enlist the aid of that Government, in securing to the Church in India that same liberty for which the Holy See has ever contended, that same liberty which the Church enjoys elsewhere in the British Dominions. The religious objections to this same Patronage are known to Your Holiness, and we deplore with Your Holiness that the great boon conferred on us by the establishment of the Hierarchy has been marred by the continuance of a privilege which has been and continues to be the chief obstacle to the development of the Church in India. We deplore with Your Holiness the sacrifices which have had to be made in India for the sake of peace in Portugal : we deplore the necessity which compelled Your Holiness to select the lesser of two evils by yielding to the threatening demands of the Portuguese Government.

8. Most Holy Father, why is it that all the Missionary Bishops and priests, past and present and of every nationality, who have been selected and sent to



India by the Holy See, have prayed for the extermination of the Portuguese Patronage? They enjoy the confidence of the Holy See, and are fully acquainted with the circumstances and needs of the Indian Church. They who have abandoned their own countries and all that is dear to them to do the bidding of the Supreme Pontiff are not moved by any political considerations or patriotic sentiments. Why is it that among the Catholic laity all the best, all the intelligent, all the well-informed are one with their Pastors in desiring the abolition of the Portuguese Patronage? The reason is plain: they know this Patronage to be the cause of all the evils which have afflicted the Indian Church in the past, the cause of all its present embarrassments and a harbinger of future disasters.

9. We are not ungrateful to Portugal for the services it rendered in the East in ancient times. We are not unmindful of the national susceptibilities of the Portuguese nation, to which, at the bidding of Your Holiness, we sacrifice our own. But can we forget that in modern times the Portuguese Patronage has been the prolific source of schisms; and what to people in India are the newly constituted Dioceses of Mylapore, of Cochin and of Damaun, but monuments of a successful resistance to the mandates of the Holy See? What have we seen in our own times? We have seen the provisions of the Apostolic Letter *Multa praeclare* and the oft-repeated behests of the Holy See resisted by the faction which upholds the Patronage of Portugal. We have seen the Missions of India desolated by a lamentable schism for over twenty-five years; we have seen in the years 1844 and 1853 Portuguese Bishops arrive in India, and trampling under foot the obligations of their sacred office, promote to holy orders hundreds of illiterate unworthy persons for the purpose of maintaining and extending that schism. We have seen in 1863 the schism externally healed by the legalisation (intended to be temporary) of "a usurped jurisdiction" (as it was stigmatised by the illustrious predecessor of Your Holiness) and by the introduction of a Double Jurisdiction, which in some parts has paralysed all missionary work and proved even worse than schism. The existence of two separate ecclesiastical jurisdictions in one and the same district, town or village might have proved tolerable, if the authorities of both had been animated by the same devotion to the Holy See, but the schismatic spirit seems so inherent in the Portuguese "Padroado", that the Double Jurisdiction, which has always been incomprehensible to Indian Catholics, to Protestants and to Pagans, has only been regarded as a justification of the schism which it was intended to heal, and has ever since the publication of the Concordat of 1857 been used to provoke innumerable local schisms and rebellions. There is no guarantee that this unhappy state of affairs will cease, for the authorities of the Patronage are untiring in their efforts to extend the Double Jurisdiction which Your Holiness has laboured to abolish, and to give distorted and illogical interpretations to the Decrees by which Your Holiness



intended to mitigate its evils. In every part of India, of Indo-China and of Ceylon, where the Portuguese Patronage has had a footing, there have been troubles, which have only ceased by its absolute extinction in particular localities. There is every reason to fear that it will be true to its past history, and the spirit, which at this moment animates its more advanced defenders, augurs ill for the future prospects of the Church in India.

10. It is a notable and suggestive fact that wherever in later times the Clergy of Goa have had Christians under their care, there have been revolts against ecclesiastical authority, the forerunner of greater revolts against the supreme authority of the Head of the Church. Everywhere, within the ancient limits of the Sees of Goa, of Cochin, of Mylapore, of Cranganore and of Malacca, the sad history has been the same. We will not weary Your Holiness by attempting to recount the innumerable disorders which occurred within the several Vicariates Apostolic, which were erected by the Holy See within the old limits of the Dioceses to which we have referred, in India, in Ceylon, in Burma and in the Malayan Peninsula. Revolts and schisms have occurred in every region, where the Clergy of the Patronage have exercised their ministry, and though they have generally subsided, the seeds of disorder remain, ready to germinate at any moment, so long as the Patronage continues. Some of the churches remaining to the Portuguese jurisdiction are, as it were, monuments of those schisms which have been the scandal of Pagans and heretics, and have retarded the development of the Catholic Church in the East Indies. We wish to recall to mind, as typical instances of the fruits of the Patronage, the schisms which have occurred on the Western coast of India. The prolonged schism of the churches of the Patronage in Malabar (both Latin and Syrian), which followed the publication of the Apostolic Letter *Multa praeclare* in 1838, had hardly been healed, when the priests of the Syrian rite, who had been permitted to remain under the Extraordinary Jurisdiction of Goa, invited to India the Chaldean Bishop Roccas, commonly known as Mar Thomas, who, invading Malabar in 1861, contrary to the express orders of the Holy See, drew away a large number of the Syrian churches into a new schism. This new schism was short-lived, but the wounds inflicted by it had hardly healed, when the same priests of the jurisdiction of the Patronage took steps to obtain another schismatic Bishop from Bagdad: the arrival in 1874 of Mgr. John Elias Mellus, formerly Bishop of Acra, was the outcome of these efforts, and priests and people in a body again fell into a third schism, the evil effects of which still exist in the Vicariate Apostolic of Trichur even after the reputed conversion of Mgr. Mellus himself. We are grieved to recall to memory these miserable events, but they serve as proofs among many others in the history of the



East Indies, that the Portuguese Patronage is a venomous parasite, which feeds upon and kills the life-giving sap of the Catholic Church.

11. The evils of the Portuguese Patronage and the scandals (civil and religious) of the Double Jurisdiction had become so acute, more especially in the ancient mission of Madura (now the Diocese of Trichinopoly), that on the 15th August 1883 the Bishops of the South of India united in a joint Memorial addressed to the Government of Her Britannic Majesty, whose aid they invoked for the abolition of both Patronage and Double Jurisdiction. In the following year, on the 26th August, Your Holiness to our great joy issued the Brief *Studio et vigilantia*, by which the Patronage and the Double Jurisdiction were abolished within the limits of the Vicariates Apostolic of Hyderabad, Pondicherry, Calcutta, the Malayan Peninsula, Eastern Bengal, Colombo and Jaffna, and we were informed that both would be abolished in all other parts of British territory in 1885. Consoled by the thought that the time of our deliverance was at hand, and that brighter days were dawning for the Indian Church, remembering also the numerous Memorials which had been sent to the Holy See by the Catholics of the various Vicariates, we together with our Bishops and Missionaries awaited with confidence the execution of the orders of Your Holiness. But to our sorrow the Brief remained a dead letter, and in the year 1886 we heard with some amazement that a Concordat had been arranged, by which the Portuguese "Padroado" had been established on a more solid basis than before, and that the Double Jurisdiction had been perpetuated in the very Missions, namely those of Bombay and of Madura, where it has ever caused more harm than elsewhere. Though always ready to sacrifice our wishes and interests, our sentiments, both national and patriotic, at the bidding of the Holy See, we were grieved at the unexpected course which events had taken, and our hearts were filled with sympathy for the Bishops and Missionaries who had suffered so much, and now were only rewarded by a perpetual crown of thorns.

12. We learnt with grief and astonishment that in addition to the permanent and solid establishment of the Patronage and Double Jurisdiction, which we had hoped to see abolished, not merely were many of those, who had persistently opposed the wishes of the Holy See, to be gratified by exemptions and concessions, but large bodies of Catholics who had been ever faithful and obedient, were to be deprived of the devoted Missionaries of the Propaganda and placed under the obnoxious rule of the "Padroado," which has very few clergy at its disposal except the priests of Goa. Such was the effect of the Concordat in the Dioceses of Verapoly, Madras and Trichinopoly. Not only were three Portuguese Sees revived or erected in British territory, but the King of Portugal was given a right (though limited) of Patronage over four other Dioceses at the expense of the faithful of the French, Italian, German and other



nations, who by their alms and their missionaries maintain them. We noticed also that the Double Jurisdiction was only abolished in those few localities, where owing to particular circumstances it has been least dangerous, and that thousands of neglected Christians (as for instance in Salsette near Bombay), who for many years have been praying to be delivered from the incubus of the Portuguese Patronage, were definitely surrendered to it. These were the principal points which struck us with pain and amazement, but, conscious of the difficulties of the Holy See, we remained silent and prayed for better days. We regret, however, to have to mention that there is no doubt that in the case of many of the uneducated Catholics of India, who are unable to comprehend the necessity of concessions to Portugal, the Concordat was a rude blow to the authority of the Holy See.

13. Your Holiness is aware how the news of the Concordat was received in India. On the one hand the obedient servants of the Holy See, the almost entire body of Catholics in the East Indies, remained silent and submissive, though grieved and disappointed. On the other hand, a wretched faction, led by a few agitators, subjects of the King of Portugal, though temporarily resident in British India, immediately began to assail the Holy See with the grossest insults, to stir up a spirit of schism, and, regardless of the enormous concessions which had been made to Portugal, to clamour for more. In the Portuguese Government this faction found a potent ally, and the Concordat had to be revised in consequence. The Diocese of Poona, as first marked out, was deprived of two-thirds of its Catholic population and the deplorable Double Jurisdiction was re-established in the City of Poona itself. In Madras, where the original Concordat had actually been executed by the Delegate of Your Holiness on the 19th January 1887, the work was undone two months later under circumstances humiliating to the authority of that most devoted servant of Your Holiness, the Most Reverend Joseph Colgan, Archbishop of Madras, himself a British subject, although the persons formerly subject to the Portuguese jurisdiction had gladly submitted to him.

14. Amid the disputes and disorders caused by the Double Jurisdiction, we were somewhat consoled by the publication of the Decisions given by Your Holiness on the 13th September 1887 and on the 25th September 1888, which were intended to mitigate its evils. Although the wishes and intentions of Your Holiness were perfectly well known, the orders of Your Holiness were ignored by the authorities of the Portuguese Patronage, and the Decisions themselves were the occasion of new insults being cast upon the Holy See by the band of agitators at Bombay, who again appealed to the Portuguese Government. The Decisions were, however, joyfully published by the Bishops depending on the Sacred Congregation of the Propaganda, and we were informed (through the Delegate of Your Holiness) that they were definitive and not to be

modified. We were again consoled by the publication early in 1889 of a letter written on the 21st December 1888 by H. E. the Cardinal Rampolla, Secretary of State, to H. E. the Delegate Apostolic, in which the agitation of the Goanese faction at Bombay was condemned, and its resistance to the Decisions above mentioned was stigmatised as "insane." Meanwhile the authorities of the Patronage continued to ignore the said Decisions and were understood to have appealed, not to Your Holiness, but to the Portuguese Government, and finally on the 18th April in this year a Decree was issued by the Delegate Apostolic in the name of Your Holiness, by which the former Decisions were modified in accordance with the wishes of the Goanese faction, and the exercise of the Double Jurisdiction was made dependent on impossible and ever-changing catalogues of names which can never be compiled or kept correct, and must in themselves be the cause of new disputes and doubts, and also upon imaginary "Groups" of Christians, which cannot be defined.

15. Most Holy Father, in the East Indies there are vast numbers of well-disposed Catholics, who from want of sufficient knowledge are unable to appreciate the peculiar difficulties of the Holy See. They look at things from their local stand-point, and they cannot understand why it is that the Supreme Pontiff is under the necessity of consulting the interests of Portugal in regulating the affairs of the Church in British territory. In the case of such persons the Concordat and the Double Jurisdiction both serve to weaken the authority of the Holy See, while the varying decisions and orders, which are published from time to time, seem to them almost contradictory and weaken the authority of the Bishops and Missionaries who have to publish them. It is a sad thing that laymen should be continually discussing among themselves the meaning and scope of the mandates of the Holy See. It is still worse, when such mandates have one meaning for the Bishops of the Propaganda, another for the Bishops of the Patronage, and when in consequence of these differences, the laity have to interpret the decisions of the Holy See for themselves. It is a deplorable fact that each new decree or decision gives rise, even in one and the same family, to new discussions and differences, which can never cease till the Portuguese Patronage is wholly abolished. There is no other country in the world where a layman is left in doubt as to the Bishop or priest, who is his lawful ecclesiastical superior: there is no other country, where Bishops and priests are continually obliged to dispute, not only among themselves, but also with the laity, who are the subject of the dispute, as to the jurisdiction, to which the latter belong. While these things scandalise and bewilder the Faithful, they are quite incomprehensible to the non-Catholics, who surround them; and to Pagans and Protestants the Church appears to be made up of contending sects. It is deplorable that



every fresh concession to Portugal stimulates the Goanese faction to new resistance and agitation. Finally the Portuguese Bishops themselves cannot but cease to command the respect and obedience even of their own subjects, clergy and laity, who see them compelled by their position to look rather to Lisbon than to Rome, and placed in a sort of antagonism towards all that does not belong to the Patronage.

16. It is the effect of the most recent concessions to Portugal that has chiefly induced us to address Your Holiness. Judging from the spirit in which these concessions have been received, and the attitude assumed by the authorities of the Patronage, we conclude once more that the spirit of resistance to the Holy See is so inherent in the supporters of that institution, that there can never be any permanent peace in India till the Patronage is swept away. The Church in this country instead of shewing herself to the world as a body united in herself and in submission to the Holy See, presents a spectacle of contending sects, and on this account effective controversy becomes impossible with non-Catholics, who are repelled from the Faith by our own divisions. It is only the sight of the devotion and charity of the Missionaries of the Propaganda that saves the Church in the sight of non-Catholics.

17. But while we speak of the deplorable effect of these divisions upon Catholics and non-Catholics, we must not omit to observe that in themselves they have no vitality except what they receive from the interference of the Portuguese Government. It is certain that were the Patronage abolished, and that Government were to cease to interfere in British India, within a very few years all divisions would cease, and the Church would take its natural development under the benign rule of Her Britannic Majesty. It is the prolonged state of uncertainty, the constant changes and the opportunities now afforded of appealing to Portugal against the Holy See, that keep alive differences and paralyse the action of the Church. Speaking generally, we may say that there is really no serious party in India in favour of the Portuguese Patronage: it has practically no supporters now who would not, but for the present interference of Portugal, very soon settle down contentedly to the jurisdiction commonly known as that of the Propaganda. It is true that there have been certain noisy discussions in the press, which might lead persons at a distance to suppose that the supporters of the Patronage were a numerous and influential body, but such discussions mean nothing, and on the side of the Patronage they are manufactured by a small knot of interested persons, principally for the sake of influencing public opinion in Portugal. In India itself the defenders of the Patronage have a very small audience. Speaking for the Madras Presidency, and for the Dioceses of Madras and of Trichinopoly in parti-

cular, we may say that in effect none of the faithful, even those now under Portuguese jurisdiction, have any real sentiments of affection for the Patronage or seriously desire its maintenance. From mere habit or from ignorance, a certain number of persons, who have become accustomed to it, speak of it with favour or consideration, others are simply indifferent, but nowhere is it possible to find any number of Catholics who seriously and on principle desire its continuance. Many persons have an affection for some particular church with which they are connected by family or other ties, but affection for the "Patronage" as such is almost non-existent. Thus we can truly state to Your Holiness that, if the matter is to be considered from a purely local point of view, the maintenance of the Patronage in India is simply gratuitous. We are moved to speak thus clearly, because advantage has frequently been taken of their silence and general submission to the Holy See, to represent the people of India as devoted to the cause of the Patronage, and the marks of respect which the Faithful have paid (as was their duty) to the Portuguese Bishops have been taken by the Portuguese Government as proofs of an affection which does not exist.

18. In the fourth paragraph of this address, we have made some allusion to the class of persons who have constituted themselves the defenders of the Patronage. In Bombay (always the focus of Goanese agitation) and in the Bombay Presidency generally, they consist of a small band of Portuguese subjects, immigrants from Goa, men of tainted principles, who appealing, as H. E. the Cardinal Rampolla truly said, to the passions of the "corrupt and ignorant" manufacture fictitious demonstrations against the Sacred Congregation of the Propaganda. To these may be added, scattered over India, a few persons who have a material interest in church properties, which they abuse to their own advantage, and a very small number of persons, who, while professing the Catholic faith, maintain the Patronage on Josephistic principles, because they regard it as a check upon the liberty of the Supreme Pontiff. There is also a small body of persons who in their particular churches, through the laxity of discipline existing under the clergy of Goa, have assumed a right of interference and control which would be intolerable in any other country. And here we must not omit to mention that Protestant ministers, guided by the instinct of heresy, are often advocates of the maintenance of the Patronage. They know it paralyses the action of the Church: they know that its subjects fall an easy prey to the seductions of error, as has been the case in various parts of the South of India. Such, Most Holy Father, are the defenders of the Patronage, and many of the Catholics of India, who are unable to appreciate the difficulties which encompass the Holy See, are sometimes tempted to exclaim:—"Why are so many favours showered upon a Foreign King, while the representations of our Bishops and



ourselves remain without effect? Why are so many concessions to be granted, at the instance of the assailants of the Holy See, while we, who ask for none, are treated as if we had no interest in our own country?" Although we know how earnestly the Holy See has striven in favour of the East Indies, still we must not disguise from Your Holiness that such are the murmurs of those who are not well informed; and while some are disheartened, a few are tempted to question the authority of the Holy See, and others are inclined to believe that the Bishops of the Propaganda have lost the confidence of the Supreme Pontiff. It is also a well-known fact that the schismatics of Malabar are unable to comprehend the changes made by the Holy See in Decisions, which it has declared definitive. They regard such changes as new arguments against the infallibility of the Holy See, and a new obstacle is opposed to their conversion, when the supreme authority of Rome appears to contradict itself.

19. We would have hailed the Concordat with some satisfaction, if there had been any reason to believe that it would put a stop to the grave evils which were pointed out to the Portuguese Government by H. E. Cardinal Jacobini on the 10th April 1884, but we are grieved to have to say that the action, which has been taken by the Portuguese Government since the Concordat, leads us to believe that those evils will continue. The Holy See has frequently pointed out to the Portuguese Government that for the prosperity and progress of the Church a zealous, virtuous and learned Clergy, filled with apostolic zeal, is absolutely necessary. Such a Clergy we possess in the Missionaries of the Propaganda and in the indigenous priests formed by them. We have no desire to disparage the Clergy of the Patronage, for whose deficiencies the Portuguese Government is entirely to blame, but no one will maintain that they are capable of doing the work of those Missionaries and priests who serve under the jurisdiction of the Propaganda. A real vocation to the priesthood is a rare thing in the East Indies, and H. E. the Cardinal Jacobini on the 10th April 1884, in his letter above mentioned, alluded to the absence of Divine vocation among many of the Goanese priests, and detailed the sad consequences of the facility with which candidates have been admitted to Holy Orders by the authorities of the Patronage. Nevertheless in spite of what we cannot but regard as the gravest objection to that institution, the mere numerical strength of the Goanese clergy has constantly been paraded by the Portuguese Government as a proof of its ability to satisfy the requirements of the Dioceses of the Patronage, as may be seen from the various documents it addressed to the Holy See during the negotiations which preceded the Concordat. Not long before his death, the late Archbishop of Goa, in a letter written on the 1st September 1879, deplored the deficiencies of his Clergy, and the impossibility in which he

found himself of testing the vocation of aspirants to Holy Orders. And indeed how is it possible for the seminarists to be formed to the sacerdotal virtues, if, as the Archbishop mentioned in speaking of his own Seminary at Goa, they live in scattered lodgings often several miles distant from the Seminary itself? And if we look to the other Dioceses of the Patronage, what hope is there of suitable candidates being found in any number, when, as the Archbishop stated in the same letter, "only the lowest and most ignorant classes" remained to the Patronage? And supposing even that true vocations are found, where are the Clergy of the Patronage who are capable of educating and forming the candidates? If the Bishops of the Propaganda, in spite of all their zeal to increase the number of the indigenous Clergy, find very few vocations, what hope is there for the Bishops of the Patronage? The necessity for a large number of Missionaries from Europe is therefore as urgent in the Dioceses of the Patronage as it is in the Dioceses of the Propaganda, but the Portuguese Government has such an imperfect idea of the obligations it has assumed, that it has sent to India only ten or twelve Missionaries from Portugal to provide for the needs of the seminaries, colleges, schools, orphanages and other institutions, which it has promised to found, to minister to the Faithful, among whom a knowledge of six or seven languages is required, and finally to evangelise the heathen. We did not anticipate that it would do even as much as this, seeing that the one Missionary College which it possesses in Portugal is not able to supply the needs of the Portuguese possessions in Africa, and that the Religious Orders continue suppressed, but it is this very deficiency of a competent clergy and the impossibility of its being supplied by the Patronage that make us fear, that, except perhaps in the large towns, the Goanese Missions, as they are called, will continue in their present neglected state of disorder or abandonment. Already in the case of Christians, who were transferred from the jurisdiction of the Archbishop of Madras to that of the Patronage on the execution of the Concordat, there have been complaints. Most Holy Father, this is one meaning of the Concordat: it means that many Catholics in India are to be handed over to the care of an insufficient and incompetent clergy; it means that in several parts of India the progress of the Church is to be arrested; it means that the ministers of heresy are to have a new opportunity for seducing the poor and abandoned from the Faith. When we see that even now some villages are deprived of the sacraments owing to Goanese neglect, and that many have fallen into Protestantism, while the Missionaries, who have the power to help them, are not allowed to do so, we feel some bitterness against the Portuguese Government. We have not forgotten the events which occurred during the famine which raged in Southern India in 1876-7, when many poor Catholics subject to the negligent rule of the Patronage were seduced into Protestantism, while the Missionaries of the Propaganda were debarred by the Double Jurisdiction from rescuing these abandoned souls,



although at the same time and in the same places numerous conversions were being made by those Missionaries among the heathen. And yet with such facts before them the Bishops of the Patronage will never willingly surrender one particle of their useless jurisdiction, but rather urge upon their Government to press the Holy See to extend it, although it has been the constant desire of the Supreme Pontiffs to limit and reduce it. And it is a painful fact that while the clergy of the Patronage cannot attend to the needs of the Christians of their own jurisdiction, some of them should even now be stirring up revolts among the Christians subject to the Propaganda, as is reported to be the case in the Diocese of Trichinopoly, and also at Bandora near Bombay. From time to time there have been troubles among the Christians subject to the Propaganda, but all may be traced to the seeds of disorder, which have been sown in India by the Patronage.

20. The Concordat so far, we regret to say, has brought very little peace with it, and the reason of this is that the Portuguese Government and its defenders are not animated by the same sentiments as Your Holiness. Your Holiness was grieved to hear of the petty schisms, which followed the execution of the Concordat in Ceylon, and in the Diocese of Mangalore, when certain Christians, formerly under the Extraordinary Jurisdiction of Goa, were placed under the jurisdiction of the Bishops of the Propaganda. These schisms, which happily are not likely to last long, are due to the spirit of disobedience inherent in the Patronage, and in the beginning they were encouraged by its defenders at Bombay. How different was the spirit everywhere shewn by those Catholics, who, under the terms of the Concordat, were transferred to the Patronage: they all at once obeyed the orders of the Holy See, though the change was a sore trial to them. The Christians of Tanjore, Mannargudi and Negapatam, who also, as soon as the Concordat is put into execution in those parts, will be transferred to the Diocese of Mylapore, are animated by the same sentiments of obedience, but they are in grief at the prospect of losing their Missionaries, and falling under the negligent rule of the Patronage.

21. Most Holy Father, before concluding this humble address, we may be pardoned if we dwell a little more fully on two capital points, namely, the evils of the Double Jurisdiction and the present state of doubt and uncertainty in everything connected with it. Nothing can be settled promptly on the spot, either amicably between the Bishops themselves or by the decisions of the Delegate of Your Holiness, but everything has to be referred to Lisbon. It is with the greatest reluctance that we complain, but we, who are here in India, cannot ignore the evils arising from the Double Jurisdiction. These were sufficiently intolerable before the Concordat of 1886, as shewn for instance in the letter of H. E. the Cardinal Secretary of State, which we have mentioned above, and in the Brief *Studio et vigilantia* which Your Holiness issued on the 26th August 1884. But the concessions recently made to the Portuguese Government and embodied

in the Decree of the Delegate of Your Holiness, dated the 18th April 1890, have rendered the exercise of the sacred ministry well-nigh impossible. We confine ourselves to the state of affairs now inaugurated in the City of Madras, where within the Archdiocese of Madras are five exempted churches belonging to the Patronage, the five, which are specified in the Brief *Post initam* (7th June 1887). By a Decree dated the 20th March 1887, H. E. Monsignor Agliardi ruled that only such persons as then actually belonged to those churches were to be the subjects of the Patronage, and this ruling was reiterated in the Decisions given at Rome on the 13th September 1887 and 25th September 1888, with the exception that the number might be increased by conversions and by subjects of the Patronage from other places who went to reside within the actual enclosures or "compounds" of the exempted churches. Now all is thrown into confusion by the Decree of the 18th April 1890, by the exemption being extended to persons coming into the Diocese of Madras from the Diocese of Mylapore, and by other concessions. Thus, for instance, if a Regiment of British troops is moved from St. Thomas' Mount within the Diocese of Mylapore into Fort St. George within the Diocese of Madras, the Catholic soldiers are claimed by the Patronage, although there is no exempted church near the Fort and no priest of the Patronage to minister to their wants, and though other British soldiers *in the same barracks* are subject to another jurisdiction. It is needless to point out to Your Holiness how unfavorably such a scandalous state of affairs (unknown previous to the Concordat) is likely to impress the military authorities. Let us, for the sake of example, suppose that jurisdiction were given to the Cardinal Archbishop of Frascati over all persons, who leaving his Diocese established their domicile in the City of Rome. How could in such case the Parish Priests of Rome distinguish the *Frascati* Catholics from the *Roman* Catholics? This is the position of the priests of the Propaganda in Madras, and the result is that very often sacraments are illegally and sometimes invalidly administered for want of jurisdiction. But this comparison is a very imperfect one, and to make it more complete we must assume that the *Frascati* Catholics are retained under their former jurisdiction against their will. The difficulties are increased by circumstances peculiar to India, such as the absence of family names in the case of Indian Catholics and the use of the same baptismal name by hundreds of persons. How, for instance, is it possible to distinguish between the hundreds of persons who bear the name of Antony or ever to prepare and maintain correct catalogues of names? Is it just to torment sick and dying Catholics with questions of jurisdiction?

22. These are a few of the simple practical difficulties of the Double Jurisdiction, inevitable even when the authorities of both are animated by mutual goodwill and the same intentions, but owing to the peculiar sentiments which govern the authorities of the Patronage and the objectionable temperament of



many of the Goanese Priests, there will remain the still more serious dangers which are detailed in the letter of H. E. Cardinal Jacobini. But as heretofore all the laborious and painful part of the ministry will necessarily fall to the share of the priests of the Propaganda, and claims of jurisdiction will be made by the Patronage chiefly, as heretofore, at marriages and burials, when there is a question of some pecuniary advantage.

23. We have alluded to the fact that in India generally and in the Madras Presidency in particular, the defenders and supporters of the Patronage are very few in number, and seldom actuated by worthy motives, and that the vast majority of those who are actually subject to its jurisdiction would rejoice at its abolition. Thus it happens that all these concessions and exemptions, which are made nominally in favour of the subjects of the Patronage, are in reality not in their favour at all: they are not desired by the subjects of the Patronage, and are very often detestable to these very persons who long to escape from their bondage, but the Royal Patron, like a new Pharaoh, will not let them go, and even follows them and imposes his fetters, when they depart for the Dioceses of the Propaganda. There are many instances of these unhappy persons now in the Archdiocese of Madras, and the last concessions have made the Patronage more odious than ever. And in this and in other instances a painful impression is created in the minds of British Catholics, for it seems to them that matters are arranged as if they, the persons really interested, were quite unworthy of consideration, a quantity to be neglected. There is a constant interchange of Catholics between the Archdiocese of Madras and the Diocese of Mylapore, between which the great City of Madras is divided, but while absolutely no concession of any kind is made, under any circumstances, in favour of the Archdiocese, its subjects not only fall under the Patronage when they remove into the Diocese of Mylapore, but, when they again remove into the Diocese of Madras, they must against their wishes remain under the jurisdiction of the Patronage, and not merely lose all the advantages of the enlightened and beneficent jurisdiction of the Propaganda, to which they were proud to belong, but actually be *separated in jurisdiction from their nearest relations and friends, who are dwelling in the same house or street or locality*. If the recent Decisions are to be interpreted as at present, the Archdiocese of Madras will be gradually stripped of the Catholic population it possesses in the Cathedral City, and this will happen in spite of the earnest wishes of the people affected, and with grave detriment to religion. It is painful to contemplate the endless series of disputes and disorders which the Church in Madras is destined to see as long as the Decree of 18th April, 1890, remains in force, and to know that the Concordat, which was intended to bring peace, has, as now applied, actually created new difficulties of a character worse than before, in that they promise to be permanent. We speak of Madras only, for

it is under our eyes : we say nothing here of Bombay, of Poona, and of the Diocese of Trichinopoly, where the disorder and confusion are such that our troubles in the City of Madras seem comparatively trifling.

24. Already in this City of Madras the recent concessions made to the Patronage, and especially the Decree of the 18th April, 1890, and the confusion, uncertainty, and constant changes in connexion with the Double Jurisdiction, have begun to produce results very detrimental to religion, and many good Catholics, who desire the peace and prosperity of the Church, are thrown into a sort of despair. Missionary work is paralysed here as at Bombay, and even non-Catholics are scandalised. The development of works of education and religion is arrested, and disheartened Catholics are already refusing to contribute towards works of piety and towards charitable institutions, for the future seems so uncertain, that they fear their alms may hereafter fall under the control of the Patronage. The longstanding troubles at St. Peter's Church at Royapuram in Madras, which are due solely to the Double Jurisdiction, have received a new impetus. In the Diocese of Trichinopoly there have been new troubles caused by the Goanese Priests still subject to the Extraordinary Jurisdiction of Goa, just as at Bandora near Bombay revolts have been provoked against the jurisdiction of the Propaganda. There are numbers of good but not well-informed Catholics, who simply decline to believe that under the present order of things, they are the subjects of the Patronage, and the Priests of the Propaganda are placed in a very painful position, when they have to refuse their ministry to such persons or have doubts about their jurisdiction.

25. This is a suitable place for very earnestly representing to Your Holiness that the existence of the Patronage not merely is likely to prejudice British Catholics in the eyes of their own Government, but also to prejudice that Government against all Catholic Bishops and Missionaries, who are not British subjects. The objection on the part of the British Government to the employment as Chaplains to British Troops of the priests of the Patronage is well known. The matter was seriously discussed by the British authorities after the publication of the Concordat of 1857, and again quite recently in consequence of the Concordat of 1886, and it seems probable that the difficulty, in which the Government of Her Majesty is placed by the claim of the Bishops of the Patronage to appoint Chaplains, may be solved by the Government declining to recognise or pay any Chaplains



who are not British subjects. As at present but few of the Chaplains in India are British subjects, and as Catholics in India are and must be dependent upon the services of the Missionaries of Foreign nations, it will be a grave disaster if the Government carries into effect the measure which it has more than once contemplated. Were it not for the existence of the Portuguese Patronage in certain parts, the British Government would probably have no thought of depriving the Missionaries of the French, German, Belgian, Italian and other nations of the Chaplaincies which they now hold to the perfect satisfaction of the Civil and Military authorities and of the Catholics of India.

26. Such, Most Holy Father, is a brief exposition of some of the evils which flow from the Patronage and the difficulties and dangers which beset us in India. Others we have developed in our memorial to the Government of Her Britannic Majesty. In the eyes of Catholics, Protestants and Pagans, the Holy See and the Episcopal office are degraded by the Patronage of Portugal. We have represented to our Government the outrage committed upon British subjects by the application of the Royal Placet of Portugal to documents emanating from the Holy See, and we have demonstrated the injurious effect produced by the Patronage upon Missionary enterprise, Catholic education, and institutes of charity. It only remains for us to add that, among other ill-effects, some of the English Catholics occupying positions of influence in India are somewhat estranged from the Church of the country in which they pass the best part of their lives, and this solely because the Church, which ought to be united, is divided and degraded by Portugal, and thus it happens that the Missions do not always receive that effective aid and sympathy which those persons would otherwise be in a position to afford. Another ill-effect is the injury done to these same Missions, which, being prejudiced and hampered in their progress by the Patronage, do not receive the alms which the Faithful in Europe are more inclined to afford to Missions, which are entirely free from Portuguese interference.

27. In concluding this humble Address, the Madras Catholic Union repeats its sentiments of obedience and devotion to the Holy See; and praying for the day when the Portuguese Patronage may be abolished, and the Catholics

of India may be able to say, "*Laqueus contritus est, et nos liberati sumus,*" and finally imploring the blessing of Your Holiness.

We remain,  
Most Holy Father,  
The most devoted and obedient children  
of Your Holiness in our LORD JESUS CHRIST,

*Joint Honorary*

*Secretaries*

*Madras, 16th December, 1890.*





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## APPENDICES.

**Reprint of some of the Documents referred to in the above Address.**

## APPENDIX I.

Translation of the Apostolic Letter, "Latissimi terrarum tractus," constituting the Vicariate Apostolic of Bengal (18th April, 1834).

*To Our beloved Son, Robert St. Leger, of the Society of Jesus, Presbyter.*

GREGORY P. P. XVI.

Beloved Son, Health and the Apostolical Benediction. The very widely spread tracts of territory in the Eastern world, subject to the British Empire, and to the powerful and magnificent East India Company, often excited Our earnest solicitude, even so far back as the period in which We presided over our Venerable Brethren, the Cardinals of the Holy Roman Church, deputed to transact the affairs of the Congregation *de Propaganda Fide*, and to compose the same Congregation. But when, by the Providence of God, We were afterwards elevated to the highest point of Apostolical power, it became a duty, by reason of the momentous importance of Our office, to turn Our thoughts with a greater sedulousness and attention to the means of spreading more widely in those countries the Catholic religion. As, however, among the three political Presidencies established there, that attached to Calcutta takes the first place, inasmuch as it is the residence of the Supreme Governor, and comprehends within it so many great cities, and such a numerous and varied population, We were persuaded, that to this Presidency it ought to be Our special care to send well-suited and duly qualified heralds of the Gospel.

Whilst debating these matters in Our mind, letters addressed by the Catholic and truly pious inhabitants of Calcutta arrived more than once in Rome, in which they implored Our aid and the favour of the above mentioned Congregation *de Propaganda Fide*, and especially and by name entreated, that We should send to Calcutta Priests of the Society of Jesus, persons, they said, whose high reputation still lived among them. Willingly acquiescing in this wish of the Catholics, and desirous of executing to the utmost the duties imposed on Us by Our Apostolical office, with the advice of our Ven. Brethren the Cardinals of the Holy Roman Church, We commanded the Superior General of the Society of Jesus, to present to Us a certain number of his Religious, among whom, you, Beloved Son, eminent for your piety and learning, were offered to Us. Wherefore absolving you from any excommunication, suspension and interdict, and from other ecclesiastical censures, sentences and penalties, however incurred and for whatever cause inflicted, if you have ever incurred any, and absolving you, as a qualification for this grace only, and considering you fully absolved, it is Our pleasure to decorate you with the appellation and office of Vicar Apostolic, conferring on you for the more successful execution of this office (which We have decreed to be subject to the Apostolical See only) an ample sufficiency of Faculties, flowing from the plenitude of Our power, that you may uphold and extend more widely the Catholic religion in the populous city of Calcutta and the political Presidency annexed to it, those places excepted, which



Our Venerable Brother Anthony Pezzoni, Bishop of Esbona, Our Vicar Apostolic in the Mission of Thibet, has, by himself or by his missionaries of the Capuchin Order, for a long time administered, and likewise the places subject to Our Venerable Brother Frederick Cao, Bishop of Zama, Our Vicar Apostolic in the Kingdoms of Ava and Pegu, to which districts of the said Vicars it is Our will that you should not extend your care, unless with their consent.

Go forward, therefore, Beloved Son, confiding in the assistance of the Almighty, and holding before your eyes the bright example of your own Society, and emulating particularly the labours of St. Francis Xavier, commencing the harvest offered to you with your associates, to whom We, further to assist you, have added from Our Urban College *de Propaganda Fide*, two youths of good promise, and formed to the practice of virtue, whom We have commanded to submit in all spiritual matters to your authority.

Given at St. Peter's in Rome, under the ring of the Fisherman, the 18th day of April 1834, of Our Pontificate the fourth year.

For D. CARD. ALBANO,

A. PICCHIONI, SUBSTIT.

## APPENDIX II.

Translation of the Apostolic Letter "Multa praeclare," abolishing the Portuguese Patronage outside Portuguese possessions (24th April, 1838).

GREGORY XVI. POPE.

*For perpetual memory hereof.*

The Roman Pontiffs, Our Predecessors, in accordance with the obligations of the Pastoral Office, have determined many things very expressly, that, in the most extensive regions of the East Indies, they might provide for the increase of the Catholic religion. For whereas, on account of the very great distance of those countries from the Apostolic See, on account of the length of journeys, and the difficulties of places, the cultivation of that extensive portion of the vineyard of the Lord would be very arduous, the Roman Pontiffs have earnestly demonstrated Their solicitude, to sanction by Their authority, and order to be accurately observed, whatever, according to the different changes of the times, might seem likely to be useful to religion among those nations.

We omit to make mention of the care, never neglected by the Apostolic See, that priests should be encouraged everywhere to perform the duties of the sacred ministry in those places. We say nothing of the singular favour and benignity exhibited by Our Predecessors, that, in order not to retard the progress of the Catholic religion in those places, They made almost innumerable concessions, by which They suffered those nations to be treated more gently, than the institutes of the canons, and of a more severe discipline required. We will only mention herein that indication of gratitude, which, in accordance with Their dignity, the Roman Pontiffs shewed to those, who, it appeared, were useful to religion throughout those places.

The privilege of Patronage, granted by the Apostolic See to the Most Faithful Kings of Portugal, that the Bishops of some Dioceses in those regions might be elected upon their nomination, contains an evident proof of this matter. For, whereas the piety and munificence of those Princes had contributed much to the founding of some Bishoprics in those most extensive regions, Our Predecessors, desiring to reward their merits by a testimony of Their gratitude, have granted, that the Apostolic See would choose, as Bishops of those Dioceses, the persons, whom, being worthy, they had nominated. Moreover, by the concession of this privilege, the Apostolic See expected, that the vacancy of those Episcopal Sees would not be of long duration, that those places would have suitable Bishops more easily, and that due assistance would be at hand for the Bishops themselves, which would accord with their dignity. But it has come to pass, from the vicissitude of the times, that this, which was for a long time a benefit to religion in those countries, could not remain in that state, which the Decrees of Our Predecessors, published under circumstances entirely different, had commanded to be observed.

Often times, whilst as yet We presided over the Council for propagating the Christian Name, We felt it to be Our duty to weigh the importance of the reasons, which demonstrated, that those countries so widely extending, which constitute a very great part of the vast peninsula on this side of the Ganges, necessarily require, that the Apostolic See should succour



religion in danger therein, and should modify the form of ecclesiastical government in such manner, as would be consistent with the safety of religion. It was known to Us, that those regions are comprehended within the limits of the Dioceses of Cranganore, Cochin, and Mylapore or S. Thomé. It was also manifest to Us, that Our Predecessors had granted to the Most Faithful Kings of Portugal, Patronage with respect to those Dioceses, and the privilege of nominating the Bishops. For this is contained in the Apostolic Letters of Paul IV., of happy memory, of the 4th day of February in the year 1557, which begins *Pro excellenti*, by which He founded the Diocese of Cochin; likewise, in those of Clement VIII., of the 4th day of August 1600, beginning *In supremo*, and of Paul V., of the 6th day of February 1616, beginning *Alias postquam*, concerning the erection of the Archbishopric of Cranganore; and finally, in the Apostolic Decree of Paul V., of the 9th day of January 1606, by which the Bishopric of Mylapore or S. Thomé was established. We have not omitted, even from that time, to make every endeavour for promoting the welfare of religion, which the circumstances of the times allowed.

But since that We, though unworthy, have been raised to the chair of Peter, We have been excited much more frequently, and by records of the utmost importance, to aid religion labouring under very great difficulty in those nations. Weighing those things deliberately, and bearing in mind the obligations of Apostolic solicitude, We have been therefore induced, to constitute by Apostolic Letters of the 18th day of April 1835, beginning *Latissimi terrarum tractus*, a Vicar Apostolic depending upon the Apostolic See alone, who would have, subject to him, the populous city of Calcutta, and its political province. Whereas, however, some persons were found to resist the jurisdiction of the Vicar Apostolic instituted by Us, and to contend, that obedience ought not to be paid to Our Apostolic Letters, because in them, by an express mention, We had not repealed those things, which Paul V., on the 9th day of January 1606, had decreed, concerning the boundaries of the jurisdiction of the Bishop of Mylapore or S. Thomé, We, by another Apostolic Brief, of the 4th day of August 1835, the beginning of which is *Commissi Nobis*, have rejected all this pretext of dissension, and have declared many things, which would tend to establish more firmly the authority of the Vicar Apostolic of Bengal. For the same reason it was, that We determined, that another Vicar Apostolic should be instituted at Madras, by a Letter of the 25th day of April 1834, beginning *Ex debito Pastoralis*. This was also the reason why We published, on the 23rd day of December 1836, another Apostolic Brief, beginning *Ex munere Pastoralis*, by which We committed the most extensive Island of Ceylon, to be governed by a Vicar Apostolic instituted by Us. For this reason, finally, it was, that, desiring to provide for the necessities of religion among those people, who inhabit the part of the peninsula, which lies towards the East of the Ghaut Mountains, and extends from the River Cauvery unto Cape Comorin, We have committed the entire tract of country, which comprehends the kingdoms of Madura, Tanjore, Marava, and Mysore, through Our Congregation *de Propaganda Fide* on the 3rd day of June 1837, to the care and jurisdiction of Our Venerable Brother Clement, Bishop of Drusipare, Vicar Apostolic on the Coromandel Coast, in a provisional way, and until it may have been otherwise decreed by the Holy See.

We understand by these things, which have been hitherto decreed by Us concerning

this country of the Indies, that the advantage of religion in a very large part of India has been provided for. But, besides those places, which have been given to be governed by Vicars Apostolic, several countries yet remain, for the spiritual good of which We are bound to provide, and which are situated within the boundaries of the Dioceses of Cranganore, Cochin, and Mylapore or S. Thomé. We know that Ecclesiastical Discipline, the morals of the people, the Catholic faith in those countries, which so long have wanted a Pastor, have suffered great injury, and We are well aware, that many use the pretext of defending and preserving the rights of those Dioceses, that they may resist the Vicars Apostolic, whom the Apostolic See has constituted, oppose their authority, and endeavour to excite a pernicious schism. We sensibly feel, that We, by reason of the office, which God has committed to Us in the succession of Peter, are wholly obliged, to have a care of the Church, even in every scattered portion of the world, and to decree all things whatsoever We see would contribute to the support of religion everywhere.

Therefore, having taken advice on so important an affair with Our Venerable Brethren, the Cardinals of the Holy Roman Church, placed over the affairs of the propagation of the Faith, the opinion of the same being approved, and a mature consideration of the entire business having been instituted by Us, in the plenitude of Apostolic power, We judge it fit to decree as follows:—

Namely, in a provisional way, and as long as the Apostolic See shall have come to no other new determination, We decree, that all those countries, which are contained within the limits of the Diocese of Mylapore or S. Thomé and which have been, up to this time, committed to no Vicar Apostolic, are to be united to the Apostolic Vicariate of Madras, and that all jurisdiction and authority, ecclesiastical and spiritual, over those countries, belong to Our Venerable Brother Daniel, Bishop of Salditan, and Vicar Apostolic of Madras, and to his successors. But with respect to the countries, which are contained within the limits of the Dioceses of Cranganore and Cochin, and which, up to this time, have been delivered to no Vicar Apostolic, in the same way We order that they be united to the Apostolic Vicariate instituted in the country of Malabar, the seat of which is in the town of Verapoly; and that all jurisdiction and authority, ecclesiastical and spiritual, over those countries, belong to Our Venerable Brother Francis Xavier, Bishop of Amata, the Vicar Apostolic residing at Verapoly, and to his successors. And that the country of Malacca beyond the Ganges may also receive the benefit of Our Apostolic solicitude, and that We may provide for the safety and increase of religion therein, We, in the same provisional way, subject that entire country, to the jurisdiction of Our Venerable Brother Frederic Cao, Bishop of Zama, and Vicar Apostolic of Ava and Pegu.

We declare, that in the ecclesiastical and spiritual government of those countries, the Vicars Apostolic above named depend immediately upon Us, and upon the Apostolic See alone, that they alone are to be regarded by all, as the true Ordinaries of those countries, and that all should obey them, and receive ecclesiastical jurisdiction and faculties from them. Therefore We repeal the Apostolic Letters above recited, of Our Predecessors, concerning the erection and limits of the Dioceses of Cranganore, Cochin and Mylapore or S. Thomé, and likewise that published by Paul IV., on the 4th day of February 1557, beginning *Pro excellenti*, concerning the erection of the Bishopric of Malacca; and moreover, We repeal also



the Apostolic Letter of Our Predecessor Paul IV., of happy memory, of the 4th day of February 1557, beginning *Etsi Sancta*, concerning the erection of the Archbishopric of Goa, so that the Archbishop of Goa cannot in future exercise any jurisdiction, under any title whatsoever, even worthy of special mention, in the countries of which we speak.

These things being thus determined, We consider, that We have fully provided for the proper government of religion throughout those places, and We confidently hope, that it will come to pass, that, God Almighty blessing the design commenced by Us, those things may greatly tend to the increase of the Church. For We confide, that all will pay to Our Decrees that obedience, which is due to Our dignity to Whom, in Peter, the power of feeding, directing, and governing the Universal Church has been delivered by God. Finally We doubt not, that those who hitherto have resisted Our will, will be susceptible of more wholesome counsel, and become sincerely averse to the most grievous evil of schism.

For besides that duty peculiar to every Catholic, by which he is bound to obey Peter speaking through Us, We are persuaded, that they have understood, that those reasons, which they have alleged, in defence of their dissension, can by no means excuse their opposition. For it is well known to all, that the Apostolic See, in conceding that Patronage to the Most Faithful Kings of Portugal, never intended to place an impediment to its providing for religion in those countries, nor to its having the power of decreasing those things, which in consideration of the necessity of the times, the salvation of the Christian people would hereafter demand.

We think, that they also see, how greatly different, and distinct from the present state of things, the times were, in which that privilege was granted and observed. We suppose that they even feel, that those countries, to provide for the good of which, We have turned Our attention, are no longer subject to the old political government, under which it was easy for the Kings of Portugal to exercise the Patronage, but that they have come under the sway of a most powerful Sovereign, whose form of government and institutions, We are well aware, will not allow it.

Finally, We remember, that the Roman Pontiffs Our Predecessors, notwithstanding the concession of the Patronage, have rightly decreed, that from the Dioceses comprehended under that privilege, provinces should sometimes be separated, and Apostolic Vicariates, embracing those provinces, constituted for the benefit of religion. Wherefore, We confide, that those who have not hesitated to oppose Us hitherto, will easily perceive that they should take care, lest, refusing obedience to Our Decree made in the present state of things, they may openly show, that they can produce no reason for their dissension, but that of a disobedient spirit.

Declaring the present letters to be, and that they shall continue to be firm, valid, and efficacious, and that they are to have their full and complete effect, and to retain the same, and are to avail to their widest extent, those for whose concernment they have been issued, or whom they shall at any future time affect, notwithstanding any enactments to the contrary.

Given at Rome, at St. Peter's, under the Ring of  
the Fisherman, the 24th day of April 1838,  
of Our Pontificate the eighth year.

E. CARD. DE GREGORIO.

## APPENDIX III.

## Translation of the Apostolic Letter "Probe nostis," (9th May, 1853).

*To Our Venerable Brethren, the Bishops Vicars Apostolic, and to Our Beloved Sons, the Faithful in Christ of the Missions in the East Indies.*

PIUS P. P. IX.

*Venerable Brethren and Beloved Sons, Health and the Apostolic Benediction.*

You are all well aware, Venerable Brethren, and it cannot be unknown to you, Our Beloved Sons, what the Pontiffs Our Predecessors, conformably to the duty divinely imposed upon them in Blessed Peter of feeding and protecting the whole flock of the Lord, and in virtue of the office of the Supreme Apostolate, have heretofore done in order to reform and promote in these countries the Catholic Faith, which through the injury of times had so much suffered. Striking proofs of such unceasing vigilance of this Holy See are furnished by the Apostolic Briefs and Decrees of our Predecessors, more particularly by those of Pope Gregory XVI., of happy memory, by which He, though in an extraordinary manner conformably to exigencies, but nevertheless sufficiently and fully, caused the Pastoral care and government of these countries, as also the wants of the Faithful to be provided for, by means of the Bishops Vicars Apostolic and evangelical labourers. You know also what We Ourselves by the unsearchable counsel of Divine Providence placed on this Chair of the Prince of the Apostles, have done by reason of the same solicitude and burden, as in duty bound, that we might pursue the work until room be made for introducing or restoring the ordinary form and institution of Churches.

Nevertheless it unfortunately happened, what seemed impossible to suppose, viz., that even amongst Catholics there were not wanting some, who, completely carried away by specious and human pretexts, dared to oppose such salutary arrangements and resist and impugn the authority of the Supreme Vicar of Jesus Christ on earth, and who are seen still to continue most miserably obstinate in their crime.

-You perceive, Venerable Brethren and Beloved Sons, that We speak of that abominable dissension, which stirred up some time back by certain worthless Goanese Priests in these countries, is gradually increasing to the greatest detriment of the eternal salvation of the Faithful, and which is daily more and more pushed on, in order to effectuate the foulest Schism; but the Apostolic See did not fail, as you are aware, to resist the growth of such an evil from the very beginning, and without intermission, and in all doctrine, patience and charity, to bring back to their duty the erring Priests, and that portion of the Catholic people deceived by them. In which matter, being desirous to imitate the forbearance and earnest study of Our predecessor Gregory, We endeavoured to withdraw by admonitions, exhortations, and instructions, the said dissenting Priests and their followers from the way of perdition.

But, Venerable Brethren, you see indeed that all has proved useless, and after having experienced the daily growing injuries hereby inflicted upon religion, and deploring with Us Christ's flock so long rent asunder and torn into pieces, you fully understand that more energetic remedies become necessary. We therefore feel that We must now apply Our hand to this work, and We are, though reluctantly, compelled thereto more particularly by the deeds



recently effected by these agitators, with the assistance of the Bishop of Macao, in the territories of the Island of Ceylon, Bombay and perhaps in other parts, of which you are not ignorant, and which have exceedingly increased the sorrow and pain of Our heart. For We learnt that the aforesaid Prelate, without being furnished with either any Apostolic Mandate, which We never gave him, or permission, passed through those countries subject to the jurisdiction of Our Vicars and of this Apostolic See, where yielding to the prayers and urgent entreaties of the chiefs amongst the dissenting Priests, he was not afraid to administer Confirmation and even Holy Orders, in spite and contempt of the Canonical Decrees and general as well as particular Apostolic Constitutions, and that he not only by example, but also by word and unworthy preaching, did not dread to confirm the faithful people in their deception, and to alienate and summon them away more and more from the due obedience and subjection to their legitimate Pastors.

No sooner had this most afflicting news reached Us than We sent letters to the Bishop of Macao, wherein We pointed out the grievous wrong he had done and admonished him to refrain from similar acts, to consult his conscience, and to be careful in repairing the scandal given to the Faithful. Shortly afterwards the reports from the Bombay Mission having reached Us, We thought proper again to warn that Prelate once more with fresh exhortations, that he should look to his soul and should make due reparation, and trusting that he would comply with Our paternal admonitions, We entreated him in the Lord not to compel Us to proceed more severely, nor to enforce against him the sacred Canons.

Notwithstanding the existence of the many and but too painful proofs of the determined obstinacy of the Priests of whom We made mention above, nevertheless in order that We may not give up all hope of their salvation, as also that by all means We may deliver the faithful people, as far as We are able, from their craft and deceit, and rescue them from the danger of eternal perdition in which they are whilst following their footsteps, We think it proper, that We should direct towards them also Our particular care. Now among others of the aforesaid Priests, who for a long time have laboured in fomenting and propagating dissension, and in establishing the Schism, who it is clear are liable to ecclesiastical penalties and censures, We think it very proper to notice by name those, who were the principal authors of what has been perpetrated by the Bishop of Macao in the Vicariate of Bombay, viz. Mariano Antonio Soares, who boasts himself to be the Vicar-General of the Goa Prelate in the Bombay territory, as also the Priests Gabriel DeSilva, Braz Fernandes, and Joseph DeMello.

These in particular We admonish and We most affectionately exhort them in the Lord, to cease now at least from such impious doings, and to delay no longer to look after their own souls, and the eternal salvation of others. But although they are not ignorant, that they are liable to canonical penalties and ecclesiastical censures, nevertheless We declare, unless they return within two months from the publication of this Our Brief, they shall be held to have incurred them, to be suspended *a divinis*, and to be Schismatics, and separated from the Catholic unity, and We will that they be branded and denounced as such by the faithful people.

We are also fully aware, that there are other priests, who have long endeavoured to foment and effect in other countries the most heinous Schism, such as in Madras, Ceylon, and

other Missions. We however for the present refrain from reprovng and punishing them by name ; for We entertain the hope, that they, as well as the above mentioned priests will give an easy and willing ear to Our paternal exhortations, and that they will submit themselves and the people deluded by them to their legitimate pastors, viz., Our Vicars and those of the Apostolic See, in order that We may not be compelled to proceed more severely against them also.

Now though in virtue of long-since enacted and repeated Decrees and Constitutions and commands of this Holy See, as regards the legitimate pastors of the East Indies, there does not remain the smallest room for wavering or doubting, nevertheless in order to remove all subterfuge, We declare again positively, and as far as it may be necessary, that in the established Apostolic Vicariates, all authority and jurisdiction belong and are committed to Our Vicars or Administrators and those of the Holy See, in such manner that no one whosoever shall be allowed to exercise in the same territories sacred functions, or to administer the Sacraments, save with their leave and faculty.

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* without 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 plenitude 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 counsel of the Apostolic See, and a minister of the mandates and commands of the self-same Holy See. It is indeed a foul and impious device, that the rights divinely conferred upon the Apostolic See and the power of the keys of the supreme government of the Church delivered by Christ the Lord can be restricted, proscribed or diminished by human ordinances. In vain does he glory to be in the Catholic communion, who is not joined to the Chair of Peter and to the Roman Pontiff : and whosoever is not with Him, must needs acknowledge to be against Him and out of unity, for whosoever does not gather with Us scattereth. Now We can never recognise those to be joined with the Chair of Peter and the Roman Pontiff, who oppose and refuse to obey Our Vicars, and those of the Holy See constituted by the same See for the government of those Faithful. Nor is it to be passed by in silence that the above mentioned Priests resist not only the legitimate Church authority and consequently the Divine ordinance, but through these their dissensions labour moreover, that the negociations already entered into between Us and Our most dear daughter in Christ, Maria the Most Faithful Queen of Portugal and the Algarves, and her Government, should not be brought to a happy issue, and so they oppose the wishes of the Queen herself, whilst they imagine to do her a service.

Lastly, We address also you, Our Beloved Sons the Faithful, and We admonish you most



affectionately, and exhort you to avoid carefully those who endeavour to withdraw you from the Pastors set over you, and therefore from Our communion, and that you will never suffer yourselves to be separated from that unity, out of which there can be no salvation. Beware of those who come to you in the clothing of sheep, but inwardly are ravening wolves. We again inform you that in the Goanese Priests and others who disturb you, there is no jurisdiction or authority whatsoever, or any faculty for exercising the sacred ministry in those territories, in which Our Vicars and those of the Apostolic See are established ; so that you would only adhere to them to the ruin of your souls, as long as they themselves remain cut off from their legitimate Prelates.

For the rest trusting in Him, Who is the Author of peace, and the God of all consolation, We entertain the firm hope, that after this Our Brief has been spread amongst you, the erring will return to the way of justice and salvation, and that We may everywhere behold but one sheepfold.

In the meantime most affectionately We impart to you, Venerable Brethren, and to those beloved flocks committed to your care the Apostolic Benediction.

Given at St. Peter's in Rome the ninth day of May, 1853, the seventh year of Our Pontificate.

PIUS P.P. IX.

## APPENDIX IV.

Letter of the Supreme Pontiff Pius IX.

To His Most Faithful Majesty Don Luis, King of Portugal, 3rd August 1864.

SIRE,

With the frankness becoming Our Apostolic Ministry and with the confidence inspired by the noble character of your Majesty, We call your sovereign attention to a question of the gravest nature, which for a long time has caused to Our heart serious uneasiness, and, while it concerns the most vital interests of the Catholic religion, it is at the same time intimately bound up with both the conscience and the interests of your Majesty. We intend to speak about the Convention entered into by Us in the year 1857 with your Majesty's august brother of glorious memory, with the object of putting an end to the great calamities which afflict the Catholic Church in India, and of providing for the true welfare and spiritual advantage of an immense population in need, above all, of spiritual help and special assistance.

We do not desire here to place before the eyes of your Majesty the whole series of the events which happened before, during, and after the stipulation of that solemn document, or the grave considerations which urged Our august predecessors to send to India their Vicars Apostolic in order to support the Church in its extreme danger, or the contradictions and injuries those venerable Prelates had to suffer even at the hands of those who ought to have assisted them in their mission, or the repeated schismatical invasions of churches and missions subject to the authority of Our Vicars, or lastly, the quite extraordinary indulgence We have shewn by legitimating, although only for a time, a usurped jurisdiction, and by reviving a most singular privilege which, in regard to the places under foreign dominion in which it is to be exercised, and to the other surrounding circumstances, has no parallel in the history of the Church. Nothing more is required at present, than to establish before your Majesty two undeniable facts; the true and real purpose which the two supreme authorities had in view when concluding the above-mentioned Convention, and the loyalty with which the Holy See, in face of the difficulties and embarrassments subsequently raised, put its hand to the execution of the stipulated contract. Sire, in order to induce Us to conclude the Concordat for India, We, Who are placed by Almighty God at the head of the government of His flock, had not, and could not have, any other object in view than the cessation of the evils which beset those vast countries, the glory of the Lord, the pacification of His Church, the true and positive interest of religion and of souls. Nor could any other have been the purpose of your august predecessor, who, animated as he was by noble and generous Catholic sentiments, understood well enough how absolutely impossible it was for Us to permit that the intended change in the form of Church government in India should cause the least harm or danger to the eternal salvation of the souls confided to Our care.

This being stated, your Majesty will fully understand, that all Our common solicitude and interest must be placed in providing for the execution of the Treaty in such a way that, whilst We use the supreme power given to Us by God for edification and not for destruction, and your Majesty shews yourself a dutiful and devout son of the Church, both of Us may be able to co-operate towards safeguarding the interests of Our holy religion, and thus to avoid the heavy responsibility which otherwise would press upon Us in the face of the terrible judgment of Almighty God.



Having this object in view, We overlooked the new grounds for just complaint given to Us, after the stipulation of the Treaty, by the bestowal of honours on ecclesiastics who had rebelled against Our authority (1), by the omission of the publication of certain documents ordered by Us (2), and by continued usurpations and repeated insults offered to the authority of Our Vicars and of Our Congregation of the Propaganda (3), and, notwithstanding these grievances, We sent Our Commissary to India. The instructions which under such circumstances We gave to him, whilst in conformity with the stipulated articles of Our Convention, were all calculated to secure the perfect pacification of the Church, to guarantee the true spiritual advantage of the faithful, and to promote the propagation of Our holy religion. And had it not pleased Almighty God to call to Himself that worthy Prelate, the labours preparatory to the execution of the Concordat would perhaps at this moment be in a more advanced state.

In accordance with the reports received from members of that commission, We have, however, to point out some circumstances of the utmost gravity, which absolutely must be submitted to a most serious consideration, before any further step can be taken. They refer in the first place to the territorial extension of the Archbishopric of Goa, and of the new Bishopric to be established within the territory of the same Archdiocese. Owing to the want of accurate local information, it must be confessed, both the Government of your Majesty and the Holy See found no difficulty in agreeing that, whilst the old territory of the Archbishopric of Goa was to be preserved as fixed by Pontifical Bulls, a distinct Bishopric was to be erected within the limits of the same Archdiocese. But when Our Commissary had arrived at the very place marked out for connection and for the circumscription of the new Diocese, and examined in detail the enormous and unwieldy extension of the territories which would have to be assigned to the Archbishopric of Goa as well as to the new Bishopric, he felt so great a surprise and repugnance that he could not help proposing to the Commissary of your Majesty to appeal to the good sense of your Government, in order to obtain fresh instructions with the view of a more equitable and reasonable division. And the same Archbishop of Carthage was witness to the just impression made even on the Royal Commissary, who, although a warm supporter of the Portuguese Patronage, was yet reasonable enough to refrain from insisting on a literal execution of the Concordat, and shewed himself disposed to ask for new and more precise instructions.

And indeed, how would it have been possible that while in all parts of the Catholic world, in order to provide for the ever growing spiritual wants and to facilitate the propagation of the Catholic Faith, the centres of Episcopal authority are day by day multiplied, new Hierarchies erected, and new Apostolic Vicariates and Prefectures established, We should have been capable of bringing Ourselves to assign to one or two Prelates the whole territory actually governed, not without grave difficulty and hard exertion, by no less than seven Vicars Apostolic animated by incomparable zeal and assisted by sufficient means, well organised institutions, and zealous missionaries? Moreover, let Us appeal to the sincerity of your Majesty's Government and invite the same to declare whether during the protracted and painful negotiations for the conclusion of the Concordat, We had any other intention and any other common consideration but to restrict and to circumscribe the new Dioceses so as to

render the exercise of the pastoral ministry both easy and expeditious. This being the case, We declare openly to your Majesty that, according to the information received, We believe We should fail in Our most sacred duties, were We to leave to the Archdiocese of Goa all that territory assigned to it by Pontifical Bull in bygone times, when there was none of the spiritual help now provided by the care of the Holy See, and to put Our hand to the erection of one single other Bishopric within the limits of that same vast territory.

Let Us rather request that for the glory of God and for the welfare of souls your Majesty to issue orders to prepare a new Convention, be it for the circumscription of the Goa Archdiocese within equitable and reasonable limits, be it for the erection within that immense tract of land of as many Dioceses as are necessary and indispensable for obtaining the desired object, the eternal salvation of the Faithful, and the propagation of the Catholic religion in the midst of peoples still living in the darkness of error.

But besides the difficulties arising from the excessive territorial extension of the new Bishoprics, others and still graver ones have been pointed out with regard to their future organization. Your Majesty knows full well how arduous and difficult is the task of the Catholic clergy in the vast dominions of the East Indies. An innumerable people buried in the darkness of paganism, a considerable remnant of schismatics of an oriental rite obstinately holding to their errors, a number of dissident sects established and protected by a Protestant Government and helped by rich institutions for the instruction and education of youth, handsome private resources, and numerous ministers; all these are circumstances which absolutely demand in the Catholic clergy of India quite special and extraordinary qualities an uncommon spirit of self-denial and disinterestedness, refined science, an exemplary purity of life, and an active zeal which renders the ministers of the Lord fearless in dangers and ready even, if required, to shed their blood for the propagation of the Faith.

Well then, it pains Our heart to declare it to your Majesty, but the information received about the so-called Goa clergy, as a body, has been very unfavorable and very discouraging. Far from being a clergy endowed with those extraordinary qualities, they are described, barring some exceptions, as little or not at all instructed, by no means ardent in the fulfilment of their duties; but rather given to a pleasant and inactive life, and sometimes even guilty of scandal and grave delinquencies. This information cannot be at all new to your Majesty and to your Royal Government, since in several official reports rendered by persons altogether unsuspected, among whom also the Portuguese Commissary Senhor Rivara is to be reckoned, the condition of the said clergy is not described in more favourable terms, as there they are said to live for the greater part in a state of deplorable ignorance.

May it then please your Majesty to judge for yourself, whether a clergy of this description can worthily replace that select band of zealous missionaries who nowadays labour and toil with so much fruit in the vineyard of the Lord, and whether the Head of the Church can in good faith confide to priests of that stamp so great and important a part of the fold of Christ and the conversion of so many peoples, without rendering Himself guilty before Almighty God of the incalculable damage that would be its consequence. If therefore the Concordat has to realize its object, the true and real interests of the Church, it is necessary first to



prepare a clergy who would consecrate themselves to the hard work of the missions, renounce the comforts of this life and the desire of gain, and be filled with the spirit, knowledge, and charity of the Lord, in one word a clergy who could without prejudice to souls be substituted for the clergy actually under the obedience of the Vicars Apostolic. Portugal had already at the time of the first foundation of the Indo-Portuguese Bishoprics a learned and zealous clergy, to the joy of the Church and the true glory of that flourishing Kingdom; there were well organized Seminaries, Pontifical Universities, Religious Orders, pious institutions, and many other establishments for the instruction and education of the young clergy. But since unfortunately nowadays the Religious Orders are suppressed in Portugal, their educational establishments abolished, the Statutes of the University arbitrarily changed, and the Seminaries reduced to a lamentable condition, it will be evidently impossible to find on the continent a sufficient number of clergymen endowed with the requisite qualities, and ready to abandon the land of their birth in order to face the dangers and to undergo the hardships of distant missions. The history of these last times teaches us clearly that it is principally to these circumstances that the nearly total abandonment of the Indian Churches must be attributed, which imperiously called for the above-mentioned provisions on the part of the Sovereign Pontiffs.

In order to revive the spirit in the clergy it is altogether indispensable to reorganize in proper form the Seminaries of Goa as well as of the Kingdom, for educating a clergy able to satisfy the requirements of the Indian Churches. Experience moreover attests that it is principally in the Religious Orders that the necessary elements are to be found for the good and prosperous management of the Church in distant and poor countries. Hence the preparation of a zealous and virtuous clergy for India requires moreover of absolute necessity that your Majesty, on account of the total absence of Religious Communities, should provide, at least for the present, for the establishment of Mission Colleges either in your own country, or here in Rome, or elsewhere; and, besides, in order to obtain the very first subjects for the new Bishoprics, those institutions should without detriment and prejudice to the souls be allowed to furnish other Missionaries.

We invite therefore your Majesty, on your part to apply yourself to founding the said Institutions and Colleges, and to hand over their direction to the respective ecclesiastical authorities; and We assure you on Our part, that as soon as We shall see issuing from them fresh and zealous Ministers, We will with quiet mind and secure conscience confide to them in proportion to their number the care of the souls and the future of the Church in the East Indies.

The material means, too, which the Portuguese Government proposes to apply for the organization of the new Bishoprics are, according to what Our Commissary had to report, altogether insufficient to meet the purpose. But there is still something more. The said means, besides being unequal to the burden explicitly taken upon itself by the Portuguese Government in virtue of the Concordat, are totally wanting for the establishment and conservancy of that long list of educational Institutions, Colleges, Asylums, Hospitals and so many other works of beneficence, which are, especially in the present time, so much required for the prosperity of a Diocese, and are in fact already suitably established and maintained in many Aposto-

lic Vicariates. Your Majesty understands sufficiently that in a country, where the Catholics are in possession of such Institutions, it would indeed be impossible to let them all at once disappear without thereby causing misery, discontent and disaffection among the faithful, not to mention the danger of seeing many abandon the true religion for another one which in the same place offers with regard to temporal requirements better assistance and greater advantages. And it is precisely on account of the failure, under which the Portuguese Government labours, of the above-mentioned means, and in consideration of the consequences pointed out, that some of those Catholic Communities have forwarded to Us addresses and petitions in favour of the continuance in their respective countries of the Vicars Apostolic, addresses and petitions which not only place Us in a painful situation, but also furnish Us with a well-founded motive for calling the attention of your Majesty and of your Royal Government to this question of the utmost importance.

But in addition to all these serious difficulties, which We invite your Majesty to remove so as to secure by the execution of the Concordat the true interests of the Church, there are others of still greater importance. The Concordat was to inaugurate an era of peace and tranquillity for the Catholic Church in India. This was in fact the scope which We and the august predecessor of your Majesty had in view when We concluded and ratified the same. Now, as long as the false notions, which upset Our authority and that of Our Congregations, are not withdrawn, but are allowed to continue to rule with impunity in India, as long as the force and authority of Our Decrees and Our Briefs are not publicly recognised by all, **and in particular by the Agents of the Government**, as long as the publication of books and Pamphlets of subversive tendencies and anti-Catholic principles is left unpunished, as long as the ecclesiastics who foment division, calumniate Our Vicars, and live improper and scandalous lives, are not recalled to their duty, as long as the iniquitous law, which confiscates the property of the Goanese priests, who submit to the obedience of the Vicars Apostolic, and inflicts on them the pain of imprisonment should they put their foot on Portuguese soil, is not expressly abrogated, and lastly as long as those parish priests who gave the sad example of open rebellion against this Apostolic See, are not deposed from their office, it will be not only utterly impossible to consolidate the peace, but also new and more dangerous germs of an interminable and disastrous struggle must shoot forth. This is why We pray Your Majesty to crown that work of peace by giving the strictest orders calculated to remove the evils We deplore. Your Majesty may believe that your influence in India will never be better secured and guaranteed, than when your directions and decrees keep in perfect harmony with the sound maxims and with the directions and decrees of the Apostolic See.

Finally, a last and very important declaration is here necessary in order to secure more and more the object of the Concordat. Your Majesty cannot ignore that Our Predecessors, and on different occasions We Ourselves, have had the displeasure to be obliged to reprove and condemn not a few enactments and laws published there to the prejudice of the Church and in violation of her most sacred rights. **Above all have been reproved and condemned the laws on the "Royal Placet" which put obstacles to the free intercommunion between the Faithful and the Head of the Church, and prevent the free execution**



of **Pontifical decrees**; a protest has been entered against the suppression of religious corporations, against the alienation of ecclesiastical property, against the reduction and alteration of pious bequests, against the abolition of the parochial benefices, and against several other measures of the same kind; lastly, many abuses and arbitrarily introduced customs have been reprov'd and condemn'd, among which the most noteworthy and most fraught with sinister consequences was this, that the nominees of the King to Cathedral churches began the exercise of Episcopal jurisdiction before they had received from the Holy See the Bulls of their canonical institution.

Now, if this state of things, so lamentable and so disastrous for the Church, has been reprov'd and condemn'd in the case of Dioceses already erected and established in Portugal, within the territory subject to its own political dominion, **it would be entirely impossible for Us to tolerate the same in any way in the new Churches which according to the Concordat have to be erected in the territory of India, over which the political power of Portugal does not extend its authority.** Your Majesty may judge in your impartiality and religious sentiment, whether the Head of the Church, on whom the duty is imposed of defending and protecting the liberty and the sacred rights of the Spouse of Christ, can, without rendering Himself culpable before Almighty God, substitute for an ecclesiastical government free from all bondage and unrestrained by any shackles, **an administration subject to laws and ordinations restricting the ecclesiastical power; substitute for the free communication of the Faithful with the Holy See, an arbitrary system full of obstacles, and impediments; for the full free power of the sacred shepherds over their clergy and their flocks, a restricted and limited rule dependent in every respect on the arbitrary judgment of a government.**

Majesty, let Us repeat it in all freedom, ready to confirm it, if necessary, before the whole world, We cannot give Our concurrence to the establishment of a state of things so prejudicial to the Church, in substitution for the other one so flourishing and so fruitful of all possible good, without feeling a remorse of which We absolutely want to free Our conscience. **Let therefore Our action and Our authority in all the new Churches be declared free; let the full and absolute independence of the pastoral ministry be guaranteed; let the free communication of the Faithful with their Bishops and with the Holy See be established; let no impediment be put to the execution of Our acts and of those of the ecclesiastical authority; let the inviolability of the Church patrimony be respected; let the Bishops enjoy the right to establish in their Dioceses Religious Orders and Congregations; let the latter be at liberty to found every kind of pious institutions, whether for charitable, benevolent or educational purposes; let no abuses and usages otherwise censured by Us be introduced there, and particularly no undue interference in the administration of the Dioceses; and then your Majesty may, with the blessing of God, call for Our co-operation, which We shall then yield to you without anxiety and without remorse, nay with true satisfaction of Our heart.**

May it please your Majesty to weigh with a tranquil and benevolent mind the declarations which We were bound in conscience to make to you after having received from India the Reports of those whom We sent there for the execution of the Concordat. Your Majesty must not believe, that all We have pointed out to you is the result of a foregone resolve to withdraw the privileges granted, or to create embarrassments to your Government.

No : God is Our witness that We have no other intention but that of securing the well-being of souls and the interests of Our holy religion. We are rather persuaded that, by inviting your Majesty to smooth down the difficulties that stand in the way of so noble and grand an undertaking, We actually submit to you the means for obtaining the advantages which your august brother had in view for the good of both Church and State. May it then please you to give Us the consolation to see Our wishes and desires fulfilled ; and be assured that, by securing the execution of the Concordat in the way We have pointed out, your Majesty will call down the blessings of Heaven upon yourself, upon your whole august family, and upon the Portuguese nation ; and the peace of the Church, restored by that act, and the salvation of so many souls guaranteed by your efficacious co-operation, will form the most splendid and imperishable glory of your reign.

Receive in the meantime the Apostolic blessing which, from the inmost of Our heart, We bestow upon your Majesty and upon the whole royal family.

Given at Castle Gandolfo, the 3rd August 1864.

PIUS PP. IX.

(1) Allusion to a notice by Government inserted at the time of the publication of the Concordat, in the official *Boletim de Goa*, in which the following passage occurs : " On this occasion His Majesty orders that to all the ecclesiastics of the Orient, who have taken such great pains to uphold the rights of the Portuguese Crown, be signified His just appreciation of their patriotic efforts, and hopes that all will give one proof more of their devotedness...by giving their temperate and prudent assistance towards putting an end to the misunderstanding." An allusion also to the dignity to which the chief of the four priests named in the Brief *Probe nostis* was elevated in the Cathedral of Goa.

(2) Allusion to the omitted publication of the second act of Archbishop Amorim Pessoa, dated 4th October 1862, ordered by the Pope to be issued and published by the Archbishop in order to rectify his first act of the 18th June, in which grave and misleading errors were contained regarding his ordinary and extraordinary jurisdictions. Though signed by the Archbishop, it has never been published in Goa, either by the Government in the *Boletim de Goa*, or by the Vicar General of Goa. Likewise an allusion to the omitted publication of the act of retractation, submission, and repentance, signed on the 23rd December 1862 by the four priests of the Goa jurisdiction who had been nominally censured in the Brief *Probe nostis*, dated 9th May 1853.

(3) Allusion to the insults in the Lisbon Chambers and journals against the Holy See, and especially against the Sacred Congregation of the Propaganda, which was often falsely represented as a society independent of the Supreme Pontiff, whilst it is nothing but the Council and the mouthpiece of the Supreme Pontiff, Who is responsible for its Resolutions (" *S. Congregationem nostram non nisi per consilium adjutricem Nobis et mandatorum ac jussionum ministrum esse omnes norunt.*" Pius IX. in the Brief *Probe nostis*)





## APPENDIX V.

**Letter from H. E. Cardinal L. Jacobini, Secretary of State, to the Marquis of Thomar, Portuguese Ambassador to the Holy See.**

VATICAN PALACE, 10th April 1884.

In the very beginning of His Pontificate, on the occasion of the prorogation of the extraordinary faculties of the Archbishop of Goa, demanded by the Royal Portuguese Government in 1878, our Holy Father directed His attention to the state of the Catholic Church in the East Indies, and the increasing development of those new Christianities was the object of His Apostolic solicitude. And while He found reason for joy and consolation in the flourishing condition and the progressive increase of the Churches directed by the Vicars Apostolic, which induced Him to increase the number of Vicariates, He could not fail to deplore the state of decay and the grave disorders, which take place among the Faithful confided to the care of the Goanese clergy.

Extensive and authentic reports addressed to the Holy See, from various points of the East Indies, agree in attesting, in a precise and incontestable way, enormous abuses in the exercise of the sacred ministry, ignorance and religious abandonment of the people, reprehensible traffic, scandalous intrusions, violent conflicts. In many places the children are only baptised at the age of three, of four, and sometimes of twelve years. Marriages are blessed in the closest degrees of consanguinity, without canonical dispensation, and without proof of the free state, and also very often the nuptials of supposed widows are authorised, while the first husband is still alive. The sacrament of penance is only administered once a year, and without any proof of repentance, public sinners, persons notoriously living in concubinage, and men given to sorcery and necromancy are admitted to the sacraments.

In parochial churches there is only a sermon once or twice a year on the occasion of some solemnity. The religious festivals and the most celebrated sanctuaries are profaned by obscene dances, scandalous scenes and pagan superstitions, authorised by the presence of the priest. The Holy Eucharist is only reserved in the churches during Lent. No care is taken of the sick, who, abandoned after confession, scarcely ever receive the last sacraments and often die without the assistance of the priest, who, having all his care in receiving the fees which pertain to him, is not accustomed to be absent at the funeral or the interment.

The schools are far from corresponding to the necessities and to the extent of the parishes, and often Jews and Muhammadans of wealthy families are preferred to poor Christian boys. The teaching of the catechism is completely neglected, nor do the people know the fundamental mysteries of the Faith and the obligation by which they are bound to use the sacraments: in various villages the value of the Mass above that of other public prayers is not distinguished, and in some it happens even that the name of the Divine Author of the Church is unknown.

From these facts it is easy to understand what is the culture and the conduct of the Goanese priests. Generally not possessing the most elementary theological knowledge, of an undisciplined temper and independent even of their own Archbishop, rather than promote



the good of the faithful, they fix their minds on augmenting their own incomes in the exercise of the holy ministry. It is not therefore surprising that, without any authority and contrary to all right, they intrude themselves in administering baptism, in blessing marriages radically null for want of jurisdiction, and in burying the Faithful, who belong to the obedience of the Vicars Apostolic. Similar usurpations have continued for a long time, nor are there wanting cases of injurious publications, of calumnious persecutions organised against the same Vicars, of abominable artifices to throw back into paganism villages converted by them, of violent occupation of their churches and of public tumults, as is attested by the infinite series of lawsuits and appeals, which are preserved in the records of the English Courts and of the Government of India.

In the midst of a pagan people, in the presence of schismatical oriental sects obstinately attached to their errors, it is easy to understand how such conflicts become prejudicial to the increase and to the honour of the Catholic name. The people, ill-instructed and abandoned to themselves, who, seldom visited by the priest, see him more intent on his own gain than on their spiritual good, naturally are reduced to live a pagan life, or, as happens in various villages, miserably return to paganism. The continual and bitter disagreements between two classes of ministers of the same religion, and the two-fold rule followed by them in moral judgments, and in the administration of the sacraments, produce scandal and confusion in the minds of men, which enfeeble their faith and repel from the Church the pagans, who ought to be invited to it by the divine attractions of a religion of charity, truth and justice.

This deplorable situation was presented to the examination of a special congregation of Cardinals in 1881, when the last prorogation of the extraordinary faculties of the Archbishop of Goa was under consideration. These most eminent Fathers were unanimous in recognising the urgent necessity for remedying such grave abuses, and in indicating to the Holy Father *as the only efficacious remedy* the abolition of the jurisdiction of the Archbishop of Goa over the *statu quo* in all the Vicariates Apostolic of the East Indies. In spite of this, His Holiness, animated with sentiments of special predilection for his Most Faithful Majesty, and moved by the spirit of noble moderation, was pleased to concede the prorogation demanded for two years, and in this interval, ordered that in the same places should be newly collected more exact and certain information, and that a general and circumstantial report should be drawn up upon the religious condition of those Churches. The Sovereign order was faithfully executed, and he who writes these pages has before him the long and detailed report upon the state of the delegated jurisdiction, which confirms substantially the irregularities which have been above enumerated, and it concludes as follows:—"Many of these Christians live like pagans; some villages have relapsed entirely into heathenism, others will soon follow, if a prompt remedy is not applied to the abandonment in which the Goanese priests have left them."

The Holy See has not failed on various occasions to make known to the Portuguese Government its painful apprehensions with respect to the deplorable state of the Churches of the East Indies, sometimes in conceding the repeated prorogations of the delegated jurisdiction, limiting it to three to two years and even to one year, sometimes by means of the verbal

manifestations of its representatives, and principally in the memorable letter of 3rd August 1864, addressed to his Most Faithful Majesty by His Holiness Pius IX., in which were pointed out the many obstacles by which the action of the Pontiff and of the Vicars Apostolic was impeded, the injuries done to and the persecutions raised against their holy ministry, the schismatical resistances, the repeated invasions and *other fatal consequences of the Double Jurisdiction*, and the two principal causes of these evils were demonstrated, to wit, the character of the Goanese clergy, and the enormous extent of the territory.

The disposition of the Goanese people is notorious. They consider the ecclesiastical state as a common profession or a civil career, in which they are accustomed to put their sons in order that they may obtain means of gain and of subsistence. In this way is easily explained the want in many of them of divine vocation (which is the base of abnegation and of the ecclesiastical virtues), their deficiency in instruction, their negligence in the holy ministry, the frequent tumults and their spirit of self-interest and independence. The present Archbishop of Goa—it is right to mention it—employs all his prudent zeal to maintain discipline and diminish disorders, but in regions so vast, the direction of the prelate becomes inefficacious, if it be not obeyed with reverent docility, and be not seconded by a good clergy, well-instructed and active.

It is impossible to think that such evils can be stopped by marking out the limits of the Dioceses suffragan to Goa, for, in the first place, the four or five new Dioceses would be absolutely insufficient to promote the conversion of hundreds of millions of infidels, and to satisfy the necessities of those Churches, spread over a territory equal in extent to the whole of Europe, which with difficulty are administered by twenty-five Vicars Apostolic, whose number goes on increasing year by year. Besides this, to erect new Dioceses, which may be true centres of action and of religious progress, especially in the local circumstances peculiar to the East Indies, it is not enough to mark out their boundaries, like those of a property or a state, and to nominate Bishops, but Chapters, Seminaries, Schools, Religious Orders, institutes of education and charity are also necessary, and above all, a virtuous, learned and zealous clergy, conscious of its high mission, and solicitous for the salvation of souls. Now to prepare all this, abundant material means are wanted, *numerous Missionary Colleges*, the unlimited and vigorous life of religious congregations, in a word, the free action of the Church and all those conditions of which there is a splendid synthesis in the above mentioned letter of Pius IX., and which till now have not been complied with.

Nevertheless, the Holy See has not failed to give proofs of the most ample condescension, lending itself to maintain the *statu quo* in the precise terms of the agreements and settlements. It had only promised to delegate the jurisdiction over the *statu quo* for six years, and to concede a prorogation after the six years within limits more restricted. Nevertheless, twelve prorogations have already elapsed, and another of equal extension is demanded after nearly thirty years since the original concession, without any sign or guarantee presenting itself that this precarious state of things is to come to an end.

The Holy Father, having carefully weighed this important matter in all its extent, is persuaded that the religious situation of the East Indies presents most grave disorders, which expose the faith of Catholics to continual perils, and impede the conversion of the heathen

and the increase of religion. He has recognised also that the *Double Jurisdiction exercised in the same places by two autonomous authorities is the principal cause of such disorders*, and that the repeated prorogations conceded for so many long years tend to maintain and perpetuate them. Moved, therefore, by the sacred duties which His divine mission and Apostolic Ministry impose on Him, pre-occupied with the eternal salvation of so many souls, after mature deliberation, He has determined, that the extraordinary jurisdiction of the Archbishop of Goa upon the *statu quo* in the twenty-five Vicariates Apostolic in the East Indies must cease as soon as possible. Seeking, however, to give a last proof of deference for his Most Faithful Majesty and his government, He has ordered that the said jurisdiction, in conformity with the annexed Decree, be prorogued for a year in the territories of Bombay, Mangalore, Madura, Verapoly, Quilon and Madras, and for six months in all the others.

And in order that this His Sovereign determination may be complied with peacefully and regularly, He desires to proceed in agreement and good intelligence with the government of his Majesty, to which will be conceded all the facilities and benevolent aid, which may be necessary to remove the obstacles to practical execution, and which are advisable on account of the delicacy of the circumstances. He has therefore ordered the undersigned Cardinal Secretary of State to invite the Government of his Majesty to take without delay those resolutions which correspond to the just needs of the crown, to the interests of its subjects and the glories of the Portuguese name, without in any form compromising the flourishing state of the Vicariates Apostolic and the future progressive development of those Churches.

And this is what the undersigned Cardinal Secretary of State has to communicate to his Excellency in answer to his esteemed note of the 3rd of last January, asking him to kindly bring it to the knowledge of his government, and while he hopes the occasion opportune, in order that within the term established, the decrees may have their fulfilment, he avails himself, &c., &c.

L. CARDINAL JACOBINI.

Bombay - Archbishop imprisoned in his own Cathedral.

Bombay - Francis prints sets another Prop. print

Thyestes - Francis bishop reborn's jewels - got away with funds of diocese



## APPENDIX VI.

## Translation of the Brief "Studio et Vigilantia," 26th August 1884.

LEO POPE XIII.

*For perpetual Remembrance.*

Ever since the Christian Religion began to illumine the distant countries of the East Indies, the Roman Pontiffs, Our Predecessors, have with admirable solicitude and vigilance, and by all means in their power, endeavoured to promote its continuous growth and prosperity, and to preserve unimpaired the integrity of the Faith. The missionary expeditions undertaken under the auspices and pursuant to the commands of the Apostolic See, the creation of Dioceses and Vicariates Apostolic, the appointment of Bishops, and the enactment of laws for the right government of the said Vicariates, bear witness to this fact. But in the course of time, the crafty foe of the human race interposed; and dissensions having subsequently arisen between the clergy subject to the jurisdiction of Our Venerable Brother the Archbishop of Goa and the Vicars Apostolic, it was deemed proper, in order to settle those differences, to provide by way of a temporary and extraordinary measure for the care and administration of such places as were situated outside the Diocese of Goa and within the limits of the Suffragan Dioceses, yet were at that time severed from the obedience and authority of the Vicars Apostolic. With this view, an extraordinary and temporary jurisdiction over those places was delegated to the said Archbishop of Goa, to be exercised by him in the name of the Holy Apostolic See, and the limited time originally appointed for its exercise has since been frequently prorogued. However, from information by us received and from documents entirely trustworthy, it has become evident that the religious condition of the East Indies for several years past has been unsatisfactory; so much so, indeed, that from the grave disturbances which have taken place, there is reason to fear lest the faith of Catholics be imperilled, the conversion of infidels to the Faith impeded, and the growth of religion thwarted. Upon a close consideration of this unfortunate state of things, it has appeared to Us that its cause was to be traced chiefly to the double jurisdiction there exercised by two independent authorities and to the impossibility in which the Archbishop of Goa was placed, from the immense extent of those countries, of watching over them with due pastoral solicitude. Wherefore, pressed by the obligations of the Supreme Apostolate divinely entrusted to Us, moved at the sight of so many souls that perish, and wishing to apply a remedy to evils so great, We have resolved to put an end to the exercise in those countries of that double jurisdiction, and in particular, to settle what regards the Vicariates Apostolic of Hyderabad, Pondicherry, Calcutta, the Malayan Peninsula, Eastern Bengal, Colombo and Jaffna. Having in consequence maturely considered and weighed all concerning this affair, with the advice of Our Venerable Brothers the Cardinals of the Holy Roman Church belonging to the Sacred Congregation of the Propaganda, and also of Our Venerable Brothers the Cardinals of the Holy Roman Church of the Congregation of Extraordinary Ecclesiastical Affairs, We have, by decree of the latter Congregation of the 1st April this year, ordered that the extraordinary jurisdiction which the Archbishop of Goa, in virtue of a delegation of this Holy See, exercises in the aforesaid

Vicariates of Hyderabad, Pondicherry, Calcutta, the Malayan Peninsula, Eastern Bengal, Colombo and Jaffna, should be prorogued for six months only, that is, up to the thirtieth day of September of this year, 1884. It is Our will that after this term, the jurisdiction of the Archbishop of Goa in the said Vicariates do cease altogether, and We decree and enact that from that day henceforth, the said places shall be entirely subjected to the jurisdiction and authority of the Vicars Apostolic; and We declare and order that the extraordinary jurisdiction imparted to the Archbishop of Goa by Apostolic delegation in the said countries, shall cease in all of them from the 1st day of October of the present year.

Therefore We direct all the clergy and people in those countries to submit to the Vicars Apostolic from the 1st day of the said month of October, to obey them, and to receive from them only the necessary jurisdiction and faculties, all Apostolic Decrees and Constitutions and anything else whatsoever, however deserving of special and individual mention and derogation, to the contrary notwithstanding.

Lastly, We exhort all, clergy and laity in the said countries, to acknowledge with one heart and soul their Vicars as their only Pastors, to receive and put in practice their salutary admonitions, so that the Christian Religion, which is kept sound by charity, may suffer no damage, and they themselves may, as is meet, persevere in their allegiance to and communion with the Roman Pontiff.

Given at St. Peter's under the Fisherman's seal on the 26th day of August, 1884, in the seventh year of Our Pontificate.

F. CARD. CHIGI.

## APPENDIX VII.

**Reprint of some of the Lay Petitions against the Portuguese Patronage.**

*Note.*—The following petitions are reprinted merely to show the unanimous sentiments of the Catholic laity of the South of India regarding the Portuguese Patronage and the Double Jurisdiction. They are selected out of an immense number, which were submitted to the Holy See. For instance, more than a hundred such petitions were sent to Rome in 1885 from the different parts of the Vicariate Apostolic of Madura, and over eighty were sent from the Vicariate Apostolic of Mangalore.

(A) *Petition of the Catholics of the Vicariate Apostolic of Pondicherry*  
(translated from the Tamil) 1885.

TO HIS HOLINESS THE POPE LEO XIII, VICAR OF JESUS CHRIST  
AND HEIR TO THE POWERS OF ST. PETER.

WE the Catholics of.....in the Vicariate Apostolic of Pondicherry, prostrate at the sacred feet of Your Holiness, and craving the Apostolical blessing, dare to address to Your Holiness this our humble petition, which we have signed with our own hands.

Some weeks ago we were rejoiced to learn that Your Holiness had the intention to abolish, within a few months, the Extraordinary Jurisdiction granted by the Holy See to the Archbishop of Goa. But just at the time we were most sanguine in our expectations, the joy that was filling our hearts has been marred by the strange news that the priests of Goa were petitioning Your Holiness that all the Catholics of India and their churches should be subjected to their jurisdiction.

We, the poor children of Your Holiness, do hereby beseech You to have the kindness to hear what we have to say under that head. Since our Lord Jesus Christ has redeemed us with His Precious Blood and has placed us under the paternal sway of Your Holiness, we feel certain Your Holiness will take our interest into the hands of Your Holiness, to help us in the right path and to strengthen our weakness, until Your Holiness lands us safe on the shore of Heaven. But, if your Holiness ever commands us, Most Holy Father, to submit to the Goanese jurisdiction, it is certain we will have to incur many kinds of dangers, woes and miseries; for what occurred in the past, shews what we have to fear for the future.

Indeed before the Apostolic Vicars and their European Missionaries came to India, this vast country had only a few Goanese priests to minister to the wants of the Faithful. In that time, many Catholics, without ever seeing the face of their pastors, lived without confession, scarcely ever received the Holy Communion, and generally died without receiving the last sacraments. When the Priests chanced to come to a village, once in every two or three years, it was indeed a boon for such as had money to give them, but those, who were penniless, had often to suffer for it. For it is a well known fact, that among the Goanese priests many would not agree to administer even the sacraments of Baptism, Penance or Extreme Unction without asking a fee for the same. Moreover Your Holiness must know that under the administration of the Goanese priests, the villagers had usually no other churches and schools than those built at their own expense. As for Printing Presses, Orphanages, Hospitals, Alms-houses, Girl-schools, Catechumenates or other similar Institutions, we may indeed say that their very names were then unknown to our people.



To what can we liken the Indian Catholic Church of those days? It was like unto a wild and uncultivated country. As in a desert the earth, split with the heat, instead of producing umbrageous and fruit-bearing trees or useful harvests, brings forth only leafless and stunted trees, thorns and thistles, so the Christians in those days, instead of bringing forth fruits of virtue, lived like the Gentiles who know not God. And as cattle which graze in the desert, for want of good pasture and fresh water, become more and more emaciated until their bones come through their skins, so were the Christians under the Goanese priests. They were writhing under the torture of spiritual famine, and their hearts were bleeding. And this was not all. As sheep without a shepherd are exposed to the incursion of wolves, which carry some of them away into the depths of the forest to devour them; so many Christians, bereft of pastors, became an easy prey to the rapacity of heathens and heretics, and turning apostates, they lost for ever the blessing of the true religion and the eternal happiness of heaven.

After many long years had passed in this pitiful state, through the mercy of Almighty God, India was at last blessed with the arrival of the Apostolic Vicars and the Apostolic Priests sent by the Holy See. Unlike their predecessors they came thirsting for nothing but the good of souls. What did the Goanese priests do then? Being the creatures of the Portuguese King, they thought it better to obey him rather than submit to the orders of the Vicar of Jesus Christ. And more than this, hardened with pride, they contrived to pervert the minds of their flock and carried many of their Christians down with themselves into the abuse of Schism. Oh the pity of it! When the shepherd himself turns into a wolf, what is to become of the sheep?

After thus showing Your Holiness the evils of those times and some of them which arose through the agency of the Goanese priests, we propose now to contrast the good work done in India by the Apostolic Vicars and their Missionaries. As the husbandman, who, in the sweat of his brow, tills the ground and waters it regardless of fatigue, until he reaps a good harvest; so the Apostolic Missionaries no sooner had reached India, than putting their hands to the plough, they spared neither time, nor pain, nor money, to carry out the good they had proposed themselves to do. Thanks to their efforts, nowadays, wherever we look, we see fine churches, charity-schools, and other useful institutions. The number of the Christian congregations increases in proportion as the number of priests increases. They are now ten times as numerous as they were fifty years ago, so that it is very easy now for the Faithful regularly to make their confession, to receive the Eucharist and the other Sacraments. At the present day scarcely any body dies without receiving the last sacraments. Besides, many of our boys are being instructed in seminaries and other colleges, thus becoming qualified for many employments. Even our girls, who formerly remained plunged in the darkness of ignorance, are now receiving secular and religious instruction at the hands of devoted nuns of our own blood. We may therefore now say that, thanks to the endeavours of our Missionaries, all the wants of our souls are satisfied; nay, even our bodily wants are also attended to. And here we cannot forbear mentioning that during the dreadful famine, which raged in India some years ago, the Missionaries did not abandon us, but spent much money to save our lives.

Most Holy Father, in the present day by the exertions of the Apostolic Priests, the

Catholic Church in India has become like a fertile garden, delightful to behold. But we beg permission to state, were Your Holiness to place us again under the sway of the Goanese priests, our congregations now full of life, of piety, of religious regularity and discipline, would soon again become like to the desert of former days. The flowers of virtue would fade, and the spiritual harvest raised with such labour would wither away. There is no doubt of this. Moreover, how could we ever again place any confidence in those priests, who formerly refused to submit to the Pope, Whose voice is the voice of the High Priest Jesus? Does not our Redeemer Himself say in the gospel, "He that will not hear the Church, let him be to thee as the heathen and the publican"?

Besides, for more than a century we have been under the government of the illustrious English nation. To that Government we are indebted for our worldly happiness. It affords us religious liberty and impartial protection. How could we ever be so ungrateful as to annoy that Government by obeying priests who are nothing but tools in the hands of a Foreign Sovereign? Would we not forfeit at once the confidence of our English masters? But even supposing they did not take umbrage at our so doing, yet such behaviour would be quite unbecoming in us.

Such being the case, Most Holy Father, we dare to implore Your Holiness never to place us again under the authority of the Goanese priests; but on the contrary, we beseech Your Holiness to deliver India from their yoke, by abolishing altogether their Extraordinary Jurisdiction. Indeed, it is by no means proper to have two weights and two measures in the same country; to see in one place a discipline quite different from that which is in force in another. Lastly, Your Holiness must be aware that many souls are put in danger on account of the few Goanese priests living in the midst of us. The reason is easy to find. When a country is flooded, all serpents and other noxious creatures take their refuge in such patches of ground as are out of reach of water. So it is nowadays in India. Those among us, who are wicked and intractable, escape the lawful punishment of the Missionaries by going over to the Goanese jurisdiction to the detriment of religious discipline and morality.

In conclusion, Most Holy Father, we confidently expect Your Holiness will make away with all those disorders, and consequently abolish for ever the Extraordinary Jurisdiction of the Goanese priests and the Royal Patronage of Portugal in British India. In the hope Your Holiness will grant our petition, we beg to kiss Your sacred feet and we crave Your Apostolical Blessing.

We remain with the most profound respect, of Your Holiness the most humble and obedient sons.

(B) *Petition of the Catholics of Madras, August, 1885.*

TO HIS HOLINESS POPE LEO XIII, VICAR OF JESUS CHRIST AND  
SUPREME PONTIFF OF THE UNIVERSAL CHURCH.

MAY IT PLEASE YOUR HOLINESS,—We, the undersigned Catholics of the Vicariate Apostolic of Madras, prostrate in spirit at Your sacred feet, humbly crave Your Apostolical Benediction and beg to offer to Your Holiness this our humble petition in reference to the great, and to

us all-important, question, the continuance or extinction of the Portuguese claim to the right of Patronage over the Catholic Church in British India.

That this right, if ever possessed in strict accordance with the Canon Laws of the Church, has long since ceased to exist, there is, Most Holy Father, but little reason to doubt. It is well known to You, Most Holy Father, as it was to Your Venerable Predecessors, that for centuries Portugal was never able to fulfil the obligations of a Patron, or supply the spiritual wants of the Christians scattered throughout British India; that their pretended claims have been, and are still, a great drawback to the progress of religion in this portion of Christ's vineyard, and that the vast majority of Your Holiness' devout subjects most ardently desire to see, once and for all, the Catholic Church in India entirely freed in spiritual matters, as it is in temporalities, from any interference whatsoever on the part of the Crown of Portugal.

When we look to the present condition of the Church in India and compare it with what it was fifty years ago, when Vicars Apostolic were sent to save the remnant of the Faithful from heresy, or from an entire loss of faith, we have reason to give thanks to God for His merciful interposition in sending us truly good and zealous pastors, by whose zeal and energy the faith of thousands was preserved and the Catholic religion raised to its present honorable and elevated position. We are fully convinced that had the Catholic Church in India been left under the sole care of the Archbishop of Goa and the Goanese clergy for the last half century, little but the name of Catholicity would be found to-day in India. The vast strides that the Church has made during these fifty years, the number of priests and religious of both sexes that have been brought to this country, the churches and schools that have been built, and the many charitable institutions that have been erected amply testify to the good that has been effected during this period in the different Vicariates. For twenty-five years the Goanese clergy of the old school, whose exaggerated ideas of the rights of a Patron are no longer upheld, were in open rebellion and recognized the Portuguese Government, not the Vicar of Christ, as the head of the Catholic Church. Their subsequent reconciliation to the Church, though it saved many from schism and its evil effects, yet did not heal the wounds that had been inflicted, or promote the general good of the Church in India to that extent that might be expected. The want of uniformity in discipline, as well as in the rules of the Church, in one and the same Vicariate, has always had an injurious effect and served as a barrier to the progress of our holy religion.

We, Most Holy Father, desire most earnestly to see the present state of things altered, the Double Jurisdiction withdrawn, and to have all Catholics united under the Bishops appointed by the Holy See and no longer to continue this *imperium in imperio* which has been disastrous to religion in the past and will be so as long as it is allowed to continue.

We would wish to see the clergy, no matter to what nationality they belong, subject to the same superior, and all Catholics subject to the same rules and regulations, which cannot be effected until all spiritual authority is vested in one and the same spiritual ruler in each Vicariate.

There is a wide field for all in this country, where representatives of so many nations are to be found, and we feel satisfied that ample work could and would be found by the



Vicars Apostolic for every priest, no matter what his nationality, provided he were willing to work and labour for the salvation of souls.

Vouchsafe, Most Holy Father, benignly to grant the prayer of our petition and bestow upon us, Your devoted children, Your Apostolical Benediction.

[Signed by thirteen thousand Catholics of Madras.]

(C) *Petition of the Catholics of the Vicariate Apostolic of Mysore 'August' 1885.*

MOST HOLY FATHER,—Having learned that the Government of Portugal, in concert with the Government of Goa, is endeavouring to obtain from Your Holiness, in virtue of an ancient right of Patronage, the power, in spite of the Apostolic Vicariates which for many years have been regularly established, to extend its spiritual jurisdiction over the whole of India, and notably over a part of the Mysore Vicariate; and knowing that to come more surely to its end, the said Government of Portugal has not scrupled to present to Your Holiness a great number of petitions filled with signatures more or less spurious, we the undersigned, the Christians of the Mysore Vicariate, protest against the unjust pretensions of His Majesty the King of Portugal and of the Government of Goa. We entreat Your Holiness principally as to what regards our Vicariate, to keep us from the jurisdiction of Goa, which has never done anything for us and for many years has been causing trouble to the Church in India. We also entreat Your Holiness to leave us under the care of those Missionaries who converted the most part of our fathers and several of ourselves, and who have made us all that we are as Christians.

We may add that the Goanese priests, far from being able to take of the Missions under the jurisdiction of the Vicars Apostolic, are quite unfit to keep and maintain what they have; and it is a known fact that they let what their predecessors have founded go to ruin; whereas all over India, in the Missions directed by the Vicars Apostolic, there are to be seen Colleges, Schools, Farms, Orphanages, and other establishments founded for the good of the Christians committed to their care. Hoping Your Holiness will graciously accept the protestations and grant the desires of Your children, we prostrate ourselves at the feet of Your Holiness and kissing them with effusion of heart, we are happy to subscribe ourselves the most humble and submissive children of Your Holiness.

(D) *Petition of the high caste Christians of the District of Tanjore (translated from the Tamil) 1885.*

TO HIS HOLINESS THE POPE LEO XIII.

MOST HOLY FATHER,—It is with the deepest regret that we have learnt that once more the jurisdiction of the Goanese priests has been prolonged. All the Christians had been for such a long time prepared to see its end, that no body had the idea of addressing a petition for or against it to Your Holiness.

Now a rumour has been spread about that it is by reason of the innumerable petitions sent to Rome by the Goanese priests, that their jurisdiction, which was to cease for ever at the end of the month of May last, has been once more prolonged for four months. The Goanese priests try even to make us believe that this prolongation is the sign of a final victory of the Goanese Government over the Pope and the Vicars Apostolic.

Have petitions been sent to Rome? Who has got up these petitions? Who has signed them? No body here has any knowledge of the affair. The Christians subject to the Goanese priests know no more than we. They themselves are more astonished than any one.

Therefore we consider it our duty to protest against these false petitions, and to entreat Your Holiness to put an end to such a fatal jurisdiction, which unhappily has been so many times prolonged, for reasons unknown to us.

Is it because the Goanese priests are necessary amongst us for the greater good of religion and of souls? The contrary is the truth. For what good have they done or are doing, in the district of Tanjore in particular?

Do we see them occupied in instructing and reforming their Christians, who live almost all as pagans? Do they do anything for the pagans? Our Missionaries, besides having catechists for Christians, have others occupied with pagans exclusively; they have baptizing persons for the pagan children at the point of death; they entrust great numbers of children to be brought up in Christian families; they have catechumens, hospitals, asylums for old catechumens and orphans, schools, convents for educating our children, &c. &c. The Goanese priests on the contrary are shut up the whole day in their houses, and they have no establishments, either for Christians or for pagans.

It is only a few months ago that our Missionary of Tanjore, after the example of more than seventy of his deceased brethren in the space of some forty years, sacrificed his life in ministering to those who were suffering from cholera. Many of them spend their family fortunes helping their Christians and in constructing churches. The Goanese priests appear to shew some sign of life only when an occasion presents itself for gathering money for their own purse. All perceive this difference between the Fathers of the Society of Jesus and the Goanese priests. Pagans, Turks, Protestants and Christians have all the same opinion about them.

The departure of the Goanese priests from Tanjore will be the day of salvation for a great number of Christians, who are subject to them and who are scattered in five different districts, of which four, namely those of Tanjore, Vallam, Pattukottai and Mannargudi are administered by the Jesuit Fathers, and the fifth, that of Tiruveyar, depends upon Pondicherry.

These poor Christians, mostly of low caste, are plunged in gross ignorance and in all sorts of vices. These people, who are now beyond the reach of the Goanese priests residing at Tanjore, will be in the hands of the five Missionaries, who will have pity on them and save their souls.

May Your Holiness, being better informed by our petitions, deliver us at length from the Goanese priests, who enjoy no good reputation among the public, and whom their Christians themselves do not respect. From that day a new era of prosperity for our Holy Religion will begin.

(E) *Petition of the Catechists of the Northern District of the Mission of Madura to His Holiness the Pope Leo XIII. (1885).*

MOST HOLY FATHER,—We the undersigned catechists of the Northern District of the mission of Madura, which is entrusted to the Fathers of the Society of Jesus, prostrate ourselves

at the feet of Your Holiness and beg to present the testimonies of our attachment to God, to the Church, and to the See of St. Peter.

The office of Catechist, which we discharge, is by the favour of God as if hereditary in our family. It is the duty of Catechists to assist Missionaries. We spend all our life-time by the side of priests, or in various places where our Christians are found. No body can certify more than ourselves the immense good done to the Mission of Madura by the Fathers of the Society from the time of their arrival here. No one can better understand the obstacles to spiritual progress than we. Such being the case, our declaration will be the result of our long experience, and will contain nothing of which we have not a perfect knowledge. Therefore Your Holiness surely may understand from our statement what contributes to the progress of our religion and what diminishes its splendour. But as we are incapable of exposing everything, we dwell only upon the principal causes.

I. We all with one mind affirm that if the Sovereign Pontiffs had not granted the spiritual jurisdiction of the Mission of Madura to the Jesuit Fathers in 1838, there would have been a thorough destruction of our religion in the country, for when the Goanese priests exercised jurisdiction in the absence of Jesuit Fathers in former times, many chiefly of the caste of *Kallar*, who had been added to the fold of Christ by the efforts of the Jesuit Fathers, again fell into paganism; and Protestants of various sects firmly established themselves at Negapatam, Tanjore, Trichinopoly and other places and perverted many Catholic families.

II. We affirm that it required all the zeal, courage, patience, abnegation, science and spirit of sacrifice of the Jesuit Fathers to reform the old Christians, plunged in utter ignorance of the principles of religion, in immorality and in pagan superstitions, and to transform the Mission of Madura into an excellent Catholic region.

III. Although pagans and protestants have tried all their energy to create difficulties, the numerous splendid churches, convents, orphanages, colleges, schools and hospitals erected by the constant efforts of the Jesuit Fathers are objects of admiration to all.

IV. We affirm that no body can properly understand the painful condition under which the Jesuit Fathers and we suffer during thirty years owing to the Double Jurisdiction existing here. For :—

(a) While our priests and we, after their example, constantly stimulate our Christians to observe the commandments of God and of the Church, the Goanese priests profit by every bad occasion to patronize indiscipline and revolt.

(b) While our priests strongly prohibit pagan ceremonies in marriages, they pass over these ceremonies as innocent or affect not to know the order of the Sovereign Pontiffs. Thus while marriages take place between Christians of different jurisdictions, the souls, till then carefully cherished by us, are perverted.

(c) While our Missionaries do not allow marriage under the canonical age, the Goanese priests, receiving money, permit clandestine marriage. Hence the spiritual ruin of the married and a scandal to the Catholics.

(d) While our Missionaries do not listen to those, who, without good reasons, ask for marriage with an impediment of the first degree of consanguinity, the Goanese priests, though



they acknowledge that they have not such power, bless such a marriage, or permit it to be done clandestinely.

(e) While our priests, according to the order of the Sovereign Pontiffs, refuse the sacraments to those that by contract do services to the devil, the Goanese priests say that there is no sin in doing so for mere livelihood, and that the " Propagandists " are unjust, and admit those people to communion. Therefore our priests find it impossible to save the souls of Pariahs.

(f) While our Missionaries do not allow second marriages, owing to the want of sufficient proofs of the death of the first wife or husband, the Goanese priests have no difficulty to permit them.

The above-mentioned great faults are very well known chiefly in the districts of Trichinopoly, Tanjore and Vallam.

(g) While the Right Rev. Dr. Canoz passed an interdict upon the church of a Pariah of Manganore in the district of Vallam, because for love of speculation he practised many pagan ceremonies and listened to no advice, the Goanese priests profiting by this occasion and getting a yearly sum of Rs. 30 from that Pariah go to that church as often as he desires.

(h) When for their many faults against the authority of our Bishop, we want to know the reasons either by the letters of our Fathers or by our personal visit, they do not care about our testimonies and never confess that they are in the wrong.

(i) The general reason for such a disorderly conduct of the Goanese priests is this, that they speak highly of themselves, saying that the Bishops and Missionaries sent by the Popes have no real authority, and that they possess all powers, since they are here from an ancient time.

V. We all affirm that the conduct of the Goanese priests has been hitherto generally scandalous. As in the preceding number we have enumerated their undeniable faults, we suppose there are sufficient proofs of their misconduct, and therefore it appears superfluous to speak of the bad conduct of the Goanese priests at Aoor, Trichinopoly, Tanjore, Negapatam and Velangany. If we were to begin, we would have to mention many of their shameful deeds, manifest to all. We will say only a few words about the want of faith, negligence, and love of money observable in the management of their Christians and celebration of feasts :—

(a) Do the Goanese priests instruct their faithful? Do they preach? Do they expose the duties of Christians? Till now we have not remarked them doing so.

(b) Do they make catechism to children and to persons ignorant of the principles of religion? They have no such custom.

(c) Do they once at least in the year hear the confessions of children at the age of reason, and prepare them for first communion in due time? Generally till the time of marriage this point is altogether neglected.

(d) Do they make efforts to excite devotion in their Christians? Rosaries, scapulars, medals, crucifixes, religious pictures, spiritual books, Ways of the Cross, and congregations seem to be things unknown to them.

(e) Do they make use of screens when they confess women? It is their custom to hear the confessions of married women, girls, and others without screens and face to face.

(f) Do they sincerely examine the impediments of consanguinity in marriages? While in India there are frequently multiple impediments in marriages; the Goanese priests pay attention to the nearest degree only, neglecting the rest as superfluous.

(g) It is the custom in this country that any one baptizes a child as soon as it is born in villages where the priest is not found. While our Missionaries baptize conditionally such children according to a direction from Rome, since very often it is doubtful whether the baptism has been duly given or not, the Goanese priests never baptize them conditionally, being ignorant that this could be done and blame the practice of our missionaries. A certain priest of Tanjore named St. Anna D'Andrade, who is still here, declared last year to the Missionary of Vallam that it is so among them.

(h) Are the Goanese Christians confirmed? From the time of their arrival, except only a very few, the great mass has not been confirmed in the Madura Mission.

(i) We will mention only a particular instance about Extreme Unction. Many a time when our Missionaries administered Extreme Unction to certain Christians, some Goanese priests of Tanjore and Trichinopoly to the great scandal of the public administered it to the same Christians and on the very same day under the pretext those Christians belonged to them.

(j) Do the Goanese priests correct the faults and bad conduct of their people? Or do they at least try to do so? Far from it. It is owing to such an indulgence that many faithless and ignorant persons in former times, instead of joining the Vicar Apostolic Dr. Canoz remained on their side. It is for the very same reason that even nowadays insubordinate Christians, to avoid the punishment of our Fathers, take refuge under them.

(k) Is there any spiritual advantage to souls from many feasts celebrated by the Goanese priests of Velangany, Tanjore, Aoor, Trichinopoly, Maleyadipatty, Negapatam and other places? We learn by a continual tradition with what faith, piety and spiritual fruits the feasts were celebrated at the time of the founders of these churches and how many pagans were converted. But nowadays every one knows that there is no spiritual advantage to be derived from the feasts conducted by the Goanese priests, and that they may be likened to noisy markets and vain spectacles, since pagans, Christians, Turks and Protestants are mingled together, laugh, talk, eat, drink, dance, carry on merchandise, and the priests themselves aim at pecuniary income.

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(F) *Petition of the Catholics of Tanjore, Mannargudi, and Negapatam (Nov. 1886.)*

TO HIS HOLINESS POPE LEO XIII.

MOST HOLY FATHER,—Apprised of Your Holiness' intention of issuing a Bull recalling our well-beloved Pastors, the Fathers of the Society of Jesus from Tanjore, Mannargudi, and Negapatam, three of the most important towns in the Madura Mission under the Vicariate of Trichinopoly, and giving up the said towns to the jurisdiction of the Goanese Priests, who profess to owe allegiance to the Holy See only through the King of Portugal, we the undersigned Catholic residents of the towns aforesaid, with all the deference and filial affection we owe to the Holy See, do hereby most humbly beg to lay at Your Holiness' feet our grievances and sorrows in connection with the Goanese jurisdiction.

2. The news of Your Holiness' intended decision to transfer the said towns to be administered by the Goanese Priests has fallen like a clap of thunder upon us, and we were all so taken by surprise that we did not know what to do. But seeing that Your Holiness' Bull has not yet been issued, we took heart and roused ourselves from the sort of apathy into which the sudden news had thrown us, to make this public appeal, confidently hoping and earnestly praying that Your Holiness will, in the final disposal of the question, be graciously pleased to give due weight and consideration to the really pitiable situation and deplorable condition to which we are likely to be reduced under the administration of the Goanese Priests. As dutiful and obedient children, we are bound and are ready, at whatever cost, to abide by Your Holiness' decision, however repugnant it may be to us. But at the same time, Holy Father, is it not also our duty to lay our sorrows at Your Holiness' feet praying for such relief as your paternal affection for your dutiful children may prompt Your Holiness to grant. It is in this hope and under such title that we venture to address Your Holiness.

3. We beg, in the first place, to bring to Your Holiness' notice that we are British subjects, and as such, we know of no loyalty or allegiance due by us to any earthly sovereign except to Her Majesty of England and Empress of India in all temporal matters and to Your Holiness in all spiritual concerns. While so, under what right does the King of Portugal come forward to appoint or nominate Pastors over us, here in British India? We are therefore determined, Holy Father, to raise this *political* question before the Parliament of England, and to try the question of His Majesty of Portugal's right to interfere with the internal administration of the dominion of Her Majesty of England, protected, as we are, by the English Government in the free exercise of our Holy Faith. If the King of Portugal did possess or was granted any privilege in the *far past*, it is evident he does not possess it at the existing present within British India, having lost the privilege by his inability to conform to the conditions prescribing the privilege, or by the change of the circumstances and times *under which* the privilege was granted.

4. Secondly, we beg to represent to Your Holiness the great danger there is for several of us falling off the Catholic Church under the administration of the Goanese Priests and becoming either Protestants or Pagans. Your Holiness is aware of, and Your Holiness and predecessors have, in the constant Encyclicals issued from the Holy See, always most strongly inculcated the principle which ought to actuate, and the life which ought to be led by a Catholic Priest. What of all this have we to expect from the Goanese Priest? The life he leads is no doubt one of celibacy, but the principle that actuates him,—at least the best number of them,—is money-making. What is done with the money they are at so much pains to accumulate? Does it go to feed the poor or help the needy? Does it go to clothe the naked, or adorn their altars or churches? Not one of all these is ever thought of. Month after month, the money goes to enrich their relations at Goa, or to lay by there until the Priest retires to enjoy it. Unencumbered with the cares of the married state, and caring very little for the duties of their own state, they lead a very jovial and free life, the care of the salvation of souls entrusted to their charge being left to shift for itself. They even allow such latitude to their laity as to be entirely controlled and led by them in their public and private functions



as Priests. Their manners are anything but pleasing. Some of us, therefore, have made up our minds to go any distance rather than attend *their* Churches. How long, Holy Father, is this state of mind to last in us? Deprived of our faithful guides and left to our own unaided endeavours and surrounded by terrible temptations, we are very soon likely to fall into frightful indifference, if not into total defection. As to the private life of the Goanese Priest in Southern India, we beg to be excused from entering too deeply into it, as too great a scrutiny of it is likely to put us, laymen, to the shame. Let us now contemplate a little the character and life of the Pastors, the Fathers of the Society of Jesus, who have had charge of us for so many years. Ascetics and contemplatives in their interior life, their very rules forbid them from leading any but a holy life. They are perfect models of charity. Generous, affable and kind, they are ever ready to do their duty at whatever cost. Their foremost care is the salvation of souls. In almost all their parishes, they have established Convents for men and women, and houses for the poor and sickly. How many congregations, how many devotional societies for the promotion of piety, purity of life and ultimate salvation of souls for both sexes! Now we ask, Holy Father, whether the best of the Goanese Priests in these parts—of other places we know nothing, although charitably we hope for the best—has done one-millionth of what the least of the Fathers of the Society of Jesus has done for us?

5. Thirdly, Your Holiness can see the ultimate danger we become subject to for our *very* salvation under the administration of the Goanese Priests.

6. Finally, Holy Father, under these circumstances, we earnestly pray and confidently hope Your Holiness will be graciously pleased to grant us our prayer by giving us our beloved Pastors of the Society of Jesus. Allow us, Holy Father, the consolation of breathing our last breath in their revered arms. And Oh! Holy Father, deprive us not of our chance of salvation by depriving us of their administration, of which we have felt the benefit for the past fifty years.

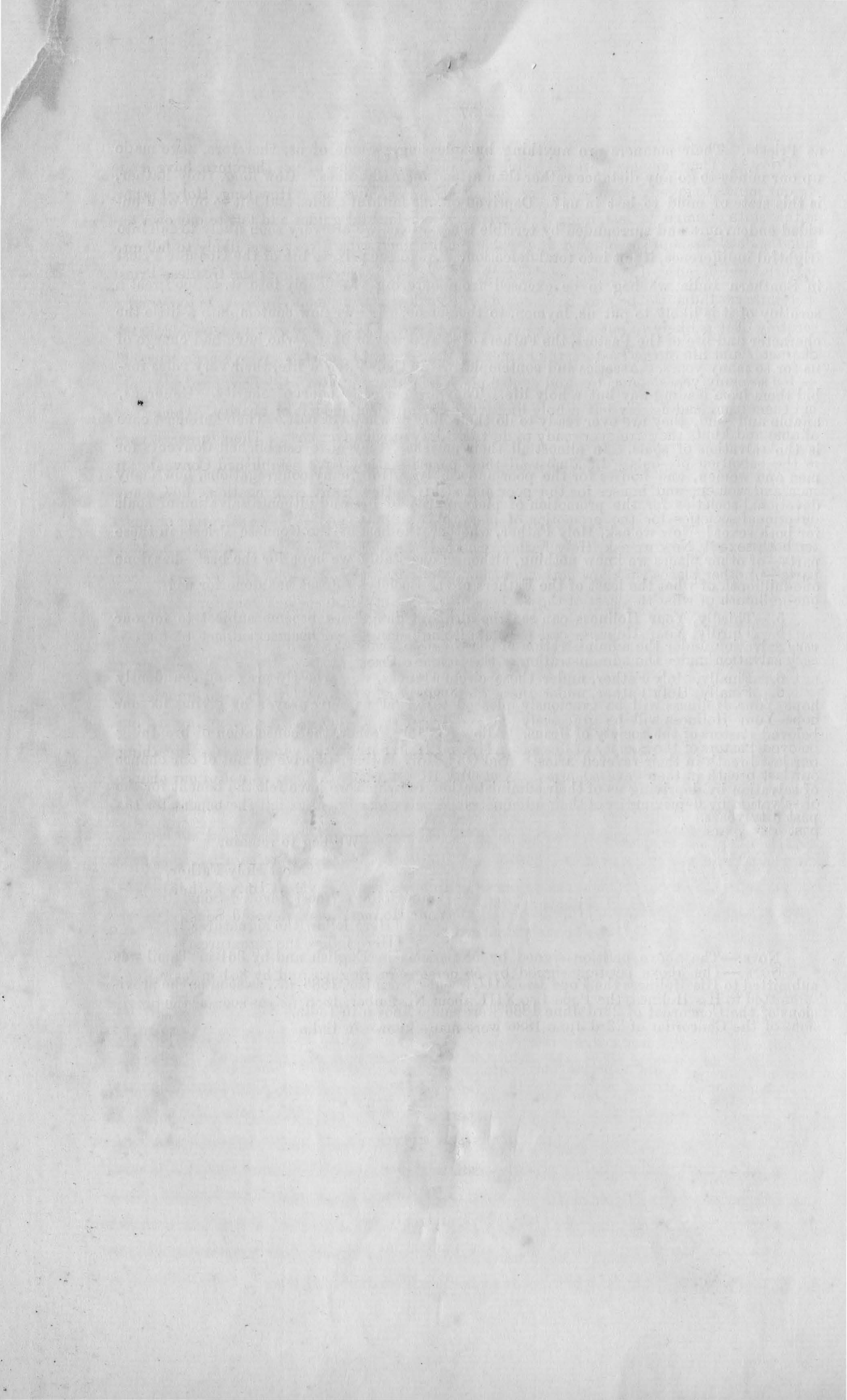
We beg to remain,

Most Holy Father,

Your Holiness' most devoted Sons,

[Here follow the signatures.]

NOTE.—The above petition signed by 55 persons in English and by 361 in Tamil was submitted to His Holiness the Pope Leo XIII. about November, 1886, *i.e.*, as soon as the provisions of the Concordat of 23rd June 1886 were made known in India.



## APPENDIX VIII.

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### Petition of the Catholics of Madras against the restoration of the Double Jurisdiction (1887).

To

HIS HOLINESS POPE LEO XIII.

MAY IT PLEASE YOUR HOLINESS,—

That your petitioners desire to be allowed to convey to Your Holiness their heartfelt gratitude and thanks that Madras has been raised to the important dignity of an Archdiocese.

2. That your petitioners are however much concerned about, and grieved at the circumstance that five churches hitherto belonging to the Goanese Jurisdiction, and which churches were duly made over to the Archdiocese, in obedience to the Decree of the 19th January 1887 of the Delegate Apostolic, Monsigneur Agliardi, Your Holiness' esteemed and respected Delegate, were again restored to the jurisdiction in question.

3. Your petitioners most humbly and respectfully desire to bring to the notice of Your Holiness that throughout the whole Catholic Community of Madras there cannot be found a single Catholic who can be regarded as, or who is in reality, of true Portuguese nationality, but that, on the other hand, all are, without exception, strictly British subjects—a fact fully evidenced by the last Census returns.

4. Your petitioners most humbly and respectfully beg to add that the Goanese Priests, who had taken faculties from the Archbishop of Madras, and their congregations, had already commenced to obey and to appreciate the new order of things, as provided for by the Decree of the Papal Delegate already referred to; and that in the course of a few months, at most, there was every promise that all past differences between the two Churches would be entirely forgotten. Should the Goanese churches again be placed under control of the Goa jurisdiction, the various differences, which have been discernible in the past, must necessarily again arise.

5. Your petitioners would humbly beg to be permitted to further point out that extraneous spiritual jurisdiction being permitted in the five said churches, which are situated in the very heart of the Archdiocese of Madras, will be the cause of no small disquietude and disturbance among those whose duty it is to live in concord and union. Evil-minded people, ingenious withal, are ever ready to incite the worst passions of Christians, by pitting one jurisdiction against the other, as an experience of the past fifty years has taught us. Even Protestants are scandalized at the quarrels of Catholics, to such a degree that they go so far as to think that Catholics of one jurisdiction are quite a different sect of Christians from those who belong to another jurisdiction. This would never be the case were concurrent jurisdiction in the same localities abolished, and only one Shepherd and one Jurisdiction established in the district, from which there can be no temptation to Catholics to alienate themselves on the slightest pretext.



6. Your petitioners most humbly and respectfully pray to be allowed to express to Your Holiness their earnest desire that the arrangements actually entered upon, in obedience to the Decree of Your Holiness, which arrangements promised to result in much good for the welfare of the Catholic Church in India may be continued, and that the jurisdiction of the Portuguese Bishop may be confined to the limit originally laid down in the first Decree of the 19th January 1887.

If arrangements are so far advanced that the main prayer of our petition, the non-curtailment of the Archdiocese of Madras, cannot possibly be granted, we humbly pray Your Holiness to give us the option of electing our own jurisdiction, and that this right of election might extend to a period of two or three months as may be deemed just and equitable.

In conclusion, your petitioners most humbly pray the Almighty that Your Holiness may be long spared in health, to continue in the sacred and responsible office which Your Holiness has for so long held to the satisfaction of all true Catholics throughout the entire world.

Imploring your Holiness' Benediction upon ourselves and our families, and with the greatest respect and reverence

We beg to remain  
Your Holiness' most obedient  
Children in Christ.