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TO THE
REFLECTIONS
ON THE
PORTUGUESE PATRONAGE
OF THE ORIENT,

—
BY THE SAME AUTHOR.

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TRANSLATED FROM THE  
ORIGINAL PORTUGUESE.

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MADRAS :

PRINTED AT THE LUSITANIAN PRESS.
1859.



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APPENDIX

TO THE

REFLECTIONS ABOUT THE

PORTUGUESE PATRONAGE IN THE EAST.

When we put forth our *Reflections about the Portuguese Patronage in the Orient, applied to the Pastoral Address of the Rev. Fre Angelicus—Pro—Vicar Apostolic in Bombay*, dated the 27th December 1857, we expected that that very Revd. Fre Angelicus, or his colleagues, of the *Bombay Examiner*, would not let the matter drop without a struggle, and defend his production. But to our great surprise and that of the entire world, these Gentlemen have, up till now, observed profound silence, notwithstanding the circulation amongst every one in Bombay of our pamphlet of *Reflections*. Driven out of

their strongest entrenchments, they are secretly mining in the dark, wherewith they are sustaining the hopes of their hosts. However, the animus of a more sincere and less captious individual among their followers could not passively look on without rushing forward offering terms, and endeavouring to save at least a portion of the baggages. These proposals of terms come not from the North but from the South, and are put forth in a letter, dated Arcot the 17th April and received in Goa on the 29th of June, the author of which does not choose to reveal his name, and signs himself—*The Portugueses Friend*. In truth, if we look on the pureness of the language (Portuguese) that he writes (save slight faults), the urbanity of his phrases, the palpable divergence which obtains between his opinions and those of his colleagues on capital points in the question of the Patronage, well suited to him is the name of *The Portugueses Friend*, and as such we shall hold him.

In satisfaction of the wishes of *the Portugueses Friend*, we have been authorized by the illustrious Personage to whom the letter is addressed, for giving it pub-

licity, adding thereto some further reflections, which might serve, from the connexion of the matter, as an appendix to those we have made on the occasion of the Pastoral Address of the Revd. Fre Angelicus.

The Portugueses Friend begins thus:—

I. Most Illustrious and Most Excellent Sir—Altho I am not a subscriber to any of the Papers published in the Portuguese language, still I do not fail to read the *Abelha* of Bombay and the *Boletim* of Goa which my friends receive, with the sincere desire of seeing the ecclesiastical polemics at an end, but I find there is no end of them.

The author of the *Reflections about the Portuguese Patronage in the Orient, applied to the Pastoral Address of Fre Angelicus*, pretends to prove by documents, that Popes, Nuncios and Missionaries of the Congregation of the Propaganda Fide have always recognized the Rights of the Patron and of the Bishops; that Monsr Archbishop Torres did, as he should, conduct himself according to the Bulls of his confirmation; that the Portuguese Missionaries exercise legitimate jurisdiction; and that the Lusitanian Church in India maintains Catholic unity with the Holy See of Rome; and that the Pastoral Address of Fre Angelicus is an infamous libel.

While we thank the *Portugueses Friend* for his sincere desires to see at an end the ecclesiastical polemics of the Orient, we cannot at the same time concur in that we only *pretended* to prove in our *Reflections* the points to which he refers. We

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have *proved them* ; and proved them too in a manner incontrovertible, and which admits of no answer. Also it is not exact to say that we called the Pastoral Address *an infamous libel*. The Pastoral Address might have and really has many historical and doctrinal errors, not deserving however on this account the title of an infamous libel, which we have not given. But if it is so desired, be it so. We are not committed to break lances in the defence of the production of the Revd. Fr Angelicus.

The *Portugueses Friend* continues :—

2. If the public do not derive from that pamphlet any advantage, surely they might have the benefit of the publication of ancient documents, which otherwise would lie in the Secretariat covered with dust and perhaps consumed by vermin, and which being published may throw a great deal of light about the history of China and Asia.

Not only those ancient documents could throw and does throw a great deal of light about the ancient history of China and Asia, but also they could throw and does throw a great deal of light about the questions and controversies of the present day. The events of today link and connect us with those of yesterday; those of yesterday with those of the day prece-

ding and so on ; and history shall cease to be a study worthy of serious men, if the events of times gone by do not explain to us the reason of the source of such as are transpiring before our eyes. Fully aware of this is the *Portugueses Friend*, who, as we shall notice below, despises not history, like an enlightened individual. The documents then could serve the public for something more than that of satisfying a vain archeological curiosity ;—nay have served for proving our propositions and grounding our *Reflections*.

3. Very laudable are the efforts of the Portugueses in defending national rights ; but their doctrine does not seem quite safe. The Canons of the Church, which are said to refer to ecclesiastical discipline, are changeable and change every day, when not opposed to the rigorous rights of another. The Patronage founded on disciplinary Canons is not a right so firm that it could never be lost, nor so rigorous, as is supposed, altho it may have been acquired by the legitimate titles of foundation and dotation ; because what is established as beneficial to the public welfare, no one could say, that it ought to subsist even when it may become prejudicial to the same public welfare.

We are quite agreed on the thesis. The Patronage is a *right*, (but let the *Portugueses Friend* notice that what his colleagues obstinately deny is, that the Patronage is, a *Right*); the Patronage we say is

a *Right*, and acquired by the *legitimate* titles of foundation and dotation. Since the Patronage is a *Right*, and that of the Orient acquired by the *legitimate* titles of dotation and foundation, then the Patron could not be deprived of this his *legitimate Right* ad libitum; or by pure caprice of any one, no matter how qualified he may be; but indeed after citation, hearing, and conviction in a competent way, of having been wanting voluntarily, or of being unable, to discharge the duties inherent to that *Right*. Only then could it be known authentically whether this *Right*, which doubtless has been established as beneficial to the public welfare, is become prejudicial to the same public welfare.

That any process has been instituted against the Portuguese Patron is not known; he has not been cited, nor heard, and much less convinced; there has been no decision of the Curia; there has been no sentence; and therefore does the *Right* continue in its original and never—interrupted vigor.

The distinction of more rigorous and less rigorous rights, which the *Portugueses Friend* adduces, simply for disguising the

false application that he makes from his thesis to the hypothesis at stake, if it could be held good in some other place, we are not aware that it has an applicability in the case of the Portuguese Patronage; or if it has, it is for being classed amongst the rigorous; because as the *Portugueses Friend* confesses, it was acquired by the only *legitimate title*, by which such rights are acquired, that is, dotation and foundation, and based on the disciplinary Canons of the Church. Surely then illegitimate and unsupportable only must be whatsoever pretensions which have until now appeared, in publishing as null or exhausted the right of the Portuguese Patronage; of which we shall have further down better opportunities of seeing.

4. I shall not dare to hold as null the jurisdiction which the Portuguese Missionaries exercise for the good of those subject to them; but I am at a loss how to combine my conviction with the Brief *Probe nostis*. But I leave this point of doctrine to whom such belongs.

The enlightened intellect and upright conscience of the *Portugueses Friend* revolt in admitting a document so opposed to reason and justice as the Brief *Probe nostis*, snatched by malice from the good

faith of the Sovereign Pontiff, as we have clearly shewn in §§ XI and XV of our *Reflections*.

The words of the letter altho timorously put forth for obvious motives, reveal however the profound conviction that the author has of the legitimacy of the jurisdiction of the Portuguese Missionaries; and consequently of the reprobation of that fraternal warfare of usurpation, of injuries and of violences attempted throughout the Orient by the Priests of the Propaganda against the Portuguese Missionaries in the exercise of their legitimate jurisdiction. This explains also the reason why in the letter of the *Portugueses Friend* is not found the denomination of *Schismatics* applied to those very Portuguese Missionaries, which with open hands the Priests of the Propaganda lavish on them, and which appears to an excess of absurdity in the Pastoral Address of the Rev. Fré Angelicus.

5. The Apostolic Missionaries do not deny the Portuguese nation the Patronage of India, and by all the titles which its defenders allege and perhaps exaggerate.

The *Portugueses Friend* deceives himself, or his good faith deceives him. It is just the *Right* of the Patronage which

the Propagandists deny the Portuguese nation, and with it the titles on which the *Right* is grounded. The Rev. Fre Angelicus comes down even to deny that the Portuguese nation had established Missions in India (vide *Reflections* page 9) and with him all others unite in the cant, save the *Portugueses Friend*; to whom they will certainly not grant pardon for so grave a sin.

6. But the objections which they urge against its continuance are palpable and accessible to the mind of any individual tolerably instructed.

This is what we are about to see.

7. There is no doubt that the Portugueses had planted in India the Standard of the Cross, sent out Missionaries, erected Churches, defended the faithful against infidel Princes, and at the cost of blood and funds obtained the Patronage over the Churches. This is admitted by Pope Gregory XVI in the Bull *Multa Præclare*, and is not denied by the Apostolic Missionaries; and is known from histories.

Nevertheless the Rev. Fre Angelicus denies that the Portuguese Nation had established Missions in India as could be seen in his Pastoral, and in our *Reflections* in the place indicated.

8. The Portuguese nation was then in circumstances for doing all those things, because then the trade of the East exclusively belonged to that nation;

the many and various Religious institutions provided Missionaries who came out in rivalry; it was the only European nation and on that account feared by black Princes; and above all it was pious and animated with the zeal of the propagation of Religion. The Missionaries—all European and Religious—altogether devoted themselves to the welfare spiritual and temporal of the people in their jurisdiction without looking after their own interests, or the future, of which they were secured. The Popes communicated with their Kings about religious matters; praised their zeal; conceded to them privileges; enjoined that the Apostolic Missionaries should submit themselves to their orders, and ask for passages in their trading ships, which spent in voyages one and more than one year; and wherefore? because all this tended to the good of Religion.

Now-a-days the British nation possesses the sovereignty of India; the trade has passed into other hands; ships arrive in 45 days or at the latest in three months and by hundreds; the Portuguese nation do not enjoy its ancient greatness: its dominion is limited; it has no Religious institutions for furnishing Missionaries, and is wanting in means for the support of the Missions; and is not animated with that Zeal of its ancestors; and do its defenders wish at this day the Popes to have the same deference, and Missionaries to come up humbly to present their diplomas for receiving restrictions, and to ask for passage in its ships?

The *Portugueses Friend*, who at the commencement of his letter seemed desirous to keep clear of history on the present questions, now recurs to history to establish the two principal arguments, which are involved in this paragraph;

both of which separated one from the other are :—1st that the Portuguese Nation were then (when he does not say) in circumstances for doing every thing said above, because then (at that indefinite time) the trade of the Orient belonged exclusively to it, that as the only European nation in the Orient, so it was feared by the black Princes. At this day the Portuguese nation do not enjoy its ancient greatness ; its dominion is limited ; hence it has lost the Patronage :—

2d. that the many and various Religious houses provided Missionaries who came down by competition ; that these Missionaries, all European and Religious, (Friars) altogether devoted themselves in the welfare spiritual and temporal of the people in their jurisdiction, without looking after their own interests, or the future. Today the Portuguese nation have no Religious institutions for furnishing Missionaries ; is wanting in means for the support of the Missions ; and is not animated with that Zeal of its ancestors : fresh reason of not being able to enjoy the Patronage.

Let us see the worth of those arguments.

The first is a modern sophism intended for such as entirely know not history. Besides the vagueness of the expression —*then*, without reference to a certain and definite epoch, we have shewn already in our *Reflections* (page) that Portugal never had political dominion in India, as England has at this day. Through its fleets and some scattered forts she had a kind of influence over the kings and princes of the country ; but in the commencement of the seventeenth century lost the exclusive dominion of the seas, and in the middle of the same century the forts of Malacca, Ceylon, Cochin and others on the Malabar coast passed out of the Sovereignty of the Portuguese. Since *then*, that is, from the middle of the seventeenth century the Portuguese Nation ceased to be feared by the *black* Princes ; and if this argument is of any worth, at that very time the Popes ought to have refused to recognize the Portuguese Patronage in the Orient. Notwithstanding this has not taken place, rather in spite of that decadence, the number of Dioceses have been increased subject to the Patronage. Hence it must be concluded, either that the Popes have

from the middle of the seventeenth century until now abandoned the religious interests of the Oriental Church; or that the argument now alleged is of no worth; for during the course of two centuries not only the Popes did not refuse to recognize the right and exercise of the Patronage in those very lands, wherein the Portuguese had forfeited temporal dominion; but have also even augmented the Dioceses in China,—a country where Portugal never at any time had any dominion, on account of its political decadence, nor could she hope for to have come to.

Might the Emperor of China be one also of those *black* Princes, of whom the *Portugueses Friend* speaks? As for China, which not even at this day fears the two Nations English and French unitedly, how could it have feared Portugal about the close of the seventeenth century or in the eighteenth century? Do not the facts prove that it was the Portugueses in Macao that received laws from the Emperor of China and not he from them? Vide our *Reflections* (§IV) as to what had occurred in regard to the Cardinal of Tournon in the

first years of the seventeenth century. Under the orders of the Emperor of China, the Cardinal of Tournon (then Patriarch) was handed over to the Senate of Macao in order to be held in that city in charge, and not to depart thence without the orders of that same Emperor, to whom the Senate had to account for the Patriarch, in case he left the City. And so certain was his Majesty the King of Portugal that vague are not the words of the Emperor of China, that in a letter to the Viceroy of India, dated 7th March 1711 (when the death of the Cardinal was not known as yet either in Goa or in Portugal) determined that an Ambassador should be sent to that Emperor to solicit that the City of Macao might be freed from the keeping of the same Cardinal, and to allow his departure. We call anew the attention of the reader to those events anent the Cardinal of Tournon in Macao, in order better to be able to value not only the fact of the foundation of the two Dioceses of Peking and Nankin in the interior of the Empire, and in its very capital itself, by the Bulls of 1690—Suffragans to the Metropolitan Diocese of Goa and subject to

the Portuguese Patronage ; but also the notable circumstance immediately after of his coming over to Portugal for presenting to the King the Brief of his faculties, the other Patriarch of Alexandria (Mezzabarba) Apostolic Delegate in China, and successor of Cardinal Tournon. *Then*, that the Emperor of China had no fear whatever for the Portuguese Nation did not prevent however the new Patriarch from coming to present his Brief at Lisbon, and to receive delightfully the restrictions that the King of Portugal may be pleased to put thereon, according to his recognized and uncontradictory right.

And as the copies of that Brief and those Restrictions, which were asked for from Evora and Macao, have reached us, those documents will appear at the end of this *Appendix* ; for the purpose of our completing thus what we have said on the matter in § 1V of our *Reflections*.

Might Louis XIV of France, or the Regent of Louis XV, the Duke of Orleans, be among the number of those *black* Princes who feared the Portuguese Nation, when the Pope did not deem himself authorized to grant licence for

opening for divine service a small Chapel in Chandernagore (a french possession), and referred the case to the Royal Portuguese Patron, and to the Bishop of the Diocese of his Nomination? (*Reflections* § III.)

Was their power on the increase and the Emperor of China more afraid of the Portuguese Nation in 1780, when the Congregation of the Propaganda sent for to submit themselves to the Queen of Portugal, the Missionares nominated for that Empire? (*Reflections* § V.)

Was the Portuguese Nation feared by the *black* Princes and Rulers of the Gentiles in India, whilst in 1780 the Pope wanted to have the Queen of Portugal to interfere with the Goa Prelate, in order that he might be pleased to grant faculties to a Vicar Apostolic for governing as his delegate the Missions of Bacaim and Canara? (*Reflections* § V.)

Had the Great Mogul, and renowned Hyder Ally Khan, or his son Tippu Sultan great fear of the Portuguese Nation in 1782, when the Congregation of the Propaganda sent up for to get passports at Lisbon some of its Missionaries

destined for the empire of that Great Mogul, and the territories of Madras? (*Reflections* § V).

Then (in 1690, 1720, 1780, 1782) was the Portuguese the only european nation in the Orient, governess of the land and sea, mistress exclusively of trade, and for this reason feared by the *black* Princes?

We believe that the *Portugueses Friend* will not respond in the affirmative to these questions.

So it is clear then that the Popes in recognizing the right and exercise of the Patronage did not mind the temporal and political dominion of Kingdoms and Provinces, such as Portugal possesses in the Islands of the Azores, Cape de Verd and in Africa, and was possessed in Brazil; but had in view out of the political dominions of the Portuguese Crown purely and simply *the legimate titles of dotation and foundation*, the only ones that the Church exacts, as the *Portugueses Friend* above well declares.

True is it, as the *Portugueses Friend* also says afterwards, that the Canons of the Church which have regard to ecclesiastical discipline are changeable, and changes every day. So if the

Canons by which the Popes, Nuncios, Vicars Apostolic and the Congregation of the Propaganda had acted upon in the cases noted above have already changed or been revoked, it is necessary to know where, how, and when, for the instruction and spiritual advantage of the faithful.

Let us pass over to the 2d argument, comprehended in the paragraph we are analysing, that is, the want of Friars who came down by competition and altogether devoted themselves in the welfare spiritual and temporal of the people under their jurisdiction, without looking after their own interests, or the future.

This argument is one as seen already invented also in these latter days. In the days of the Friars the argument had another form. Then were alleged the relaxity and immorality on their part as a direct impediment against the Patronage. Poor Friars. If alive, they are destructive demons of the Patronage. If dead, they are immediately transformed into angels, who brandish the exterminating sword of vengeance around it. So at one and at the same time they are angels and demons, apostles and persecutors of the

Church, just and reprobates. But only one of the two things ought to be true ; and unhappily, that is, the relaxity and immorality of the Religious Orders. The most incontrovertible documents and the best authorized evidences warrant us of the same. Amidst so many our only difficulty is in the choice.

Let the first be the Brief of Alexander VII of the year 1658, wherein is noted the following facts. *

1st "The Clergy (of Goa) oblige the poor to labour in the construction of Churches without giving them the least hire.

2d. This same clergy in lieu of resorting to moral and convenient means for attracting youths and children to religious instructions, make use for that purpose of beating and thumping.

3d. "The Ecclesiastics allow them to enter public schools or prohibit entrance therein arbitrarily and without any reasonable motive.

4th. "They consent not that converts might embrace the religious life.

* Vide the so-called *History of the Portuguese Schism in India* by one Viscount de Bussieres page 29 of the Portuguese translation ; a work that cannot be suspected

5th. "The practice of preaching, giving
 " confessions and administering the sacra-
 " ments are prohibited the indigenious clergy,
 " even those who present the necessary conditions ;
 " the result of this prohibition being to have
 " thousands of persons kept away from the
 " reception of the sacraments.

6th. The communion is refused to the
 " poor, even at the very hour of death.

7th. The catechumens are baptised with-
 " out having received due religious instruc-
 " tion, and even whilst they still are partly
 " pagans.

8th. "The conversions are the conse-
 " quence sometimes of violence and force.

9th. "The pagans are allowed to make
 " sacrifices in the Christian temples.

10th. "Burials are refused to the poor
 " not having any to pay for their interment.

11th. "Sermons are exceedingly rare,
 " and even when that is done, it is in the
 " portuguess language, which is not understood
 " by the major part of the congregation.

12th. "The Clergy meddle in political
 " affairs."

Will these facts marked out in the
 Brief be so many more battering rams
 against the Patronage, as desired by the
 author of the publication from which
 we have taken the extract and along

with him the enemies of the Patronage; or will they have a different signification reviewed by the light of historical criticism? Let us see.

Well known is it that the Friars, by reason of their Institutes, and still more of their privileges, lived almost in absolute exemption from the Regal power, at the same time that they yielded but little obedience to the jurisdiction of the prelatie ordinaries.* However this jurisdiction placed at least up to a certain point a bridle to their licentiousness which was not, as shall be seen, trivial, nor little frequent.

That the *Clergy* of whom the Brief speaks, are the Friars, and European Friars, is manifest not only because there were not in India European Secular Clergy, but also because that very Brief evidently points them out to us in some of the accusations which are drawn up, such as the 4th, of not allowing the Converts to embrace the religious life,

* The *Friars* have nothing to have them attached to any country. Rome could dispose of these her indefatigable soldiers without political embarrassments. Alexandre Herculeano.—*History of Portugal*. Tom. 2d. page. 235.

which alone the Friars could put a stop to in their convents ; or the 5th, of prohibiting preaching, hearing confessions, and administering sacraments to the *indigenous Clergy*, the sole secular clergy ; and the 11th, of preaching only in the Portuguese language.

The Brief bears the date of 1658, that is, 18 years after the Roman Curia, refusing to recognize the independence of Portugal, and the accession of the house of Braganza to the Throne, from motives purely earthly and temporal, such as that of not displeasing the Sovereigns of Castella,—had left in total abandonment the Portuguese Church in Europe as well as Ultramar.

The last Archbishop of Goa had been since 1652 dead, that is, there had elapsed 6 years, and by his death the church of Goa had been delivered over to the most unbridled anarchy by contentious authorities, as to who should exercise the Archiepiscopal and Metropolitan jurisdiction.

In such a state of things to whom must be imputed the relaxness of the regular *clergy* to whom the Brief alludes ? Certainly to them who for 18 years had

left to their fate the Churches of Portugal and of the Orient, who resisting the entreaties of the Patron did not care to provide Pastors for the Dioceses, that they might at least in the small exercise of their powers over the Friars in some measure be enabled to curb their relaxity. Therefore the Patron and Patronage are quite innocent; and against all reason and justice alone could they be asked to account for these evils.

So also and on still stronger grounds might we say the same about the other Brief of Clement IX of 1699 * which repeats the same clamours, and gives the same orders that Alexander VII issued in 1658.

When Clement IX despatched this his Brief, for 29 years the Court of Rome had abandoned the Portuguese Church, and 17 years the Metropolis of Goa had been without Pastor.

Rome thus complains of her own work.

In order to be just however, it must be confessed that the interruption of relations between the Courts of Rome and Portugal,

* Vide the same Bussieres—page 30.

and the consequent widowhood of the Dioceses aggravated indeed the evil, though not creating it. The relaxity of the Friars should have infallibly existed without that interruption of relations and without the vacancy of the Sees. The root of the evil lied elsewhere, it lied in the privileges of the Regulars, in virtue of which these yielded an almost nominal obedience to the Sovereign, and a shadow of subjection to the Bishops.

This is what the documents reveal.

In a conference communicated to the Prince Regent of Portugal in 1672, which amongst other things treats on the measures for advancing the propagation of the Gospel in the Orient, after having discussed the carelessness of the Governors (which was of course natural from the thirty and odd years of vacant sees) points out as the principal remedy in this particular to have the orders attended to of His Highness, "in order that the
 " Friars might not go over by land to
 " Rome, and in order that execution might
 " not be given to the Briefs which have not
 " been at first presented at the Kingdom ;
 " that if care be taken in the observance of
 " those things, there would be none of those

“scandals and changes which are at every
 “hour experienced in India amongst the
 “Regulars about the doubtfulness whether
 “this or that Brief is valuable; for evil
 “arises when contrary to one Brief another
 “reaches, brought down by Friars sent
 “by this or that band, for whose expenses
 “and gifts in Rome are insufficient the gold
 “of Kings, the quilts of Bengal, nor the pre-
 “cious things of other lands, where the Reli-
 “gious minister as Missionaries.” (Book of
 Moncoes No. 27. fol, 87.)

On the 11th of October 1673 writes
 the Viceroy Luis de Mendonca Furtado
 to that same Prince Regent—“and are
 “appropriating (the Franciscan Friars)
 “in the same way the balance of the
 “monies, which out of the royal treasury
 “are given them for the support of
 “the catechumens and Seminaries; and
 “with this money Fr. Joao de S. Bernardino
 “bought up the post of the General Com-
 “missary, not having filled any of the in-
 “ferior posts in Religion; and moreover
 “are procuring from Rome Briefs which
 “appear to them opposed to the orders
 “of your Highness; and for procuring
 “other such Briefs corresponding with
 “their views another Religious also has
 “left in the ship our Lady of Help, with
 “funds, of ill behaviour, by name Fr. Estevao

“ whose doings here have been much more
 “ scandalous.” (Book of Moncoes. No. 38
 fol 241.)

In 1687 the Franciscan Friars solicited
 of the King dispensation at least in part
 of the rule which obliged registration
 and passing through the royal Chancel-
 lory of whatsoever orders from Rome,
 alleging that this rule “ produces great
 “ confusion in the Institutes, which not being
 “ governable properly without the orders of
 “ the General and general Commissary, their
 “ legitimate superiors, who are ordinarily
 “ confirmed with apostolic authority, a most
 “ grievous oppression is it to have to regis-
 “ ter and to pass through the Chancellory
 “ these orders, which very often are forward-
 “ ed by different channels, without the
 “ possibility of their reaching this Court.
 “ (Lisbon).”—(Book of Moncoes No. 52. fol
 138)

On the 22d of December 1681 say the
 Governors of India to the King:—“Sire—
 “ So great care does not the state in which this
 “ Estate happens to be give one who governs
 “ it, as does the continual perturbations of
 “ the Religious who assist in these parts ;
 “ the exception among all being the Domini-
 “ can Friars, and the Fathers of the Society
 “ of Jesus, for only these live with that

"religious moderation, which every where
 "they are wont to have; but as regards
 "others the disquietudes which are caused
 "by them are intolerable; for hardly do the
 "Religious of St. Augustin get quiet, than
 "the Capuchins, Franciscans and Carmelites
 "begin to contend together; we make known
 "this to your Majesty in order that you may
 "be pleased to direct how we are to act in
 "the quarrels of these Religious; who in-
 "stead as they ought to spend their time in
 "the conversion of the infidels, waste and
 "employ it in matters of self, making the
 "cloisters appear more quarters of soldiers,
 "than habitations of Monks." (Book of
 Moncoes No. 56. fol 267.)

The King answered the Viceroy on
 the 27th February 1694, to do as much
 as he could to settle the quarrels betwixt
 the Friars, devoting thereto all prudent
 measures, which may so appear to him,
 and availing himself for this purpose of the
 authority of the Archbishop and Prelates,
 and of persons that may seem fit. (Book
 of Moncoes No. 58. fol 217.)

Here is what the Viceroy Count de Villa
 Verde answered anew on the 21st October
 of that same year 1694. "Sire. The dis-
 "putes of the Religious, of which the former
 "government gave an account to your
 "Majesty have subsided and settled down;

"but there are some more, a few that I could
 "crush in its commencement, without their
 "happening to get beyond the cloisters,
 "between the Augustinians and Dominicans;
 "and some that I cannot with all authority
 "altogether quell, which prevail among the
 "Franciscans, wholly caused, as com-
 "municated in my last, by the Pro-
 "vincial of the Religious, who has with-
 "out the least fear of God and any res-
 "pect for the tribunal of your Ma-
 "jesty's Crown, set himself up in defending
 "his partizan's ill conduct which have
 "caused so much confusion in this city,
 "as I have already recounted at length
 "to your Majesty. Sire, the Friars in
 "India are quite absolute; and to have
 "recourse in grave cases, as there is no
 "other resort, to the crown judge, is to
 "them an act of heresy; hence arises the
 "little obedience paid by them. The whole
 "day of the Viceroy is not sufficient to
 "listen to the quarrels of the Friars, as
 "if there was nothing else than this to
 "look after in India; and this matter needs
 "the most efficacious and most active re-
 "medy; for as regards the availing of the
 "jurisdiction and authority of the Arch-
 "bishop, exempt therefrom as they are,
 "this is only a matter of mockery with them."
 (Book of Monções. No. 58. fol 218.)

And in another letter of the same packet, reporting on the fresh disturbances of the Friars that same Viceroy expresses himself thus "I must declare to your Majesty that the greatest trouble that the Viceroys have here is with the Friars; and whilst all my attention is necessary for the political affairs of the government, the Friars disturb me at a rate that for them alone my time is insufficient. India greatly needs the powers of a Nuncio for these cases, or a licence from the Pope for enabling the Government with the rigour of chastisement to proceed against them, for altho the exemption that the Ecclesiastics have is known, still the distance and their insolence demand its having extraordinary powers." (Book of Monções. No. 58. fol 277.)

The Patron pressed down by an iron circle of privileges of the Regulars did on his part all he could to break it, and provide the Missions with Friars less wicked, since they stood as an obstacle to the creation of a secular clergy, as the Popes themselves have confessed. With this view the King of Portugal wrote to the Viceroy of India the following letter:—

"Viceroy and Captain—General of the Es-
 tates of India. Friend. I the King send you
 "greeting. To my great regret I have been
 "informed of the lamentable state wherein the
 "greater part of the Missions of India happen
 "to be reduced by the mal—administration
 "and the disorders which prevail therein, on
 "the part of the Prelates of the Religious
 "orders, entrusted therewith, who attend
 "more to their own affairs and temporal inter-
 "ests, than the Service of God, appointing
 "thereto many persons unfit for so holy a
 "work, some by a lack of knowledga, and
 "others by defects of morals, whereof the
 "result is that instead of devoting themselves
 "to the duties of their charge, the direction of
 "Christians and conversion of the gentiles,
 "mind only their own comforts, and to ac-
 "quire riches, even by means of contracts, and
 "to live with that freedom which is not al-
 "lowed them in the cloisters, committing
 "many excesses, at which the very christians
 "are scandalized, unto whom they should by
 "their life give good example : for which the
 "necessary penalties are not inflicted, often
 "from the neglect of the prelates, and some-
 "times from the difficulties met with in the
 "execution of their orders. And since this
 "matter demands the utmost consideration
 "and prompt remedy, we command you to call
 "on the Prelates of all the Missions, instruct

"ing them to report in writing with every
 "particular on each one point, as to the
 "number of Churches and souls spoken of, the
 "Missionaries employed therein and their cha-
 "racters, and the disorders that are experienced
 "with the means to be adopted for their pre-
 "vention. And having used the same efforts with
 "all others who may be deemed well informed
 "on this matter, lay the said reports along
 "with this letter before the Mission Assem-
 "bly and having considered maturely with
 "the Ministers thereof the means best
 "adapted for the remedying such grave
 "evils, adopt all those measures that may
 "be judged conducive to the desired end,
 "that the said Missions may be not only
 "reestablished, but also augmented; for which
 "purpose also endeavour to have the Mission-
 "aries removed therefrom, who are judged
 "unfit either from lack of knowledge or defec-
 "tive morals. &c. Written in Western Lisbon
 "—the 7th of April 1726." (Book of Moncoes
 No, 93, fol, 830.)

To this the Viceroy on the 20th of Janu-
 ary 1727 made answer:—"Sire, From the
 "opinion of the Prelates your Majesty will
 "see how these do not care so much for
 "the correction of faults and ill proceed-
 "ings of the Vicars and Missionaries their
 "subjects, as in exculpating them.....
 "for the service of your Majesty it is well that

" on no account should the *Prelates* of the
 " Religious orders appoint to the Missions
 " any person who may not have been ap-
 " proved and chosen by the Assembly, and
 " that this body be not obliged to choose the
 " individual proposed by them, to put a
 " stop in this way to their nominating only
 " those of their own party, for which pur-
 " pose they should always nominate three
 " instead of one as usual." And then
 setting forth other opinions concludes
 saying:—" that in following out this mode
 " I shall certainly get against me all the
 " Friars with unbounded hatred ; but then
 " surely I must not conceal the truth to
 " save merely my opinion." (Book of
 Moncões. No. 93. fol 831.)

The remedy did not produce the desi-
 red effect, for the evils were in the en-
 trails of the corporations and not out
 of them. By the following Letter of the
 Secretary of the Estate Thomas Joaquim
 da Costa Corte Real to the Provincial of
 the Franciscans of the City of St. Thome
 in India, of the 20th March 1759, will be
 seen what was the state of that City.

" To the Royal notice of his Majesty has
 " reached the scandals, which have resulted
 " in that place from the relaxness wherewith
 " live there the Religious of St. Francis, on

" account of the culpable neglect that has
 " taken place in bringing them to the exact
 " observance of their Holy Institute, some
 " being empowered to live out of the clois-
 " ters without obedience and rule, and others
 " being permitted occupations indecent and
 " improper to their profession, under the
 " specious pretext of assisting the Parish
 " Priest in the service of the Churches, which
 " some of the Religious administer. To such
 " a decay has the zeal which superiors ought
 " to have, for the perfection and instruction
 " of their subjects reached, that they have
 " concurred for perpetuating ignorance in
 " their Institutes by admitting the taking of
 " habit and the profession of individuals
 " ignorant even of latin, and what is worse
 " authorizing for the taking of holy orders,
 " such as have been rejected by the Diocesan
 " Prelate; by issuing Dimissorials for this
 " purpose addressed to Bishops of other Dio-
 " ceses, where the recipients do not reside;
 " and lastly introducing into the provisions
 " for Churches the pernicious abuse of nomi-
 " nating the Religious under the title of
 " Rectors to reside therein, with the reserva-
 " tion of the incomes for the Superiors of the
 " orders who assist in the convents. And as
 " the above disorders cannot but make a
 " great impression in the most religious mind
 " of his Majesty, he has commanded me to

“ recommend to your Reverence to have due
 “ care of reforming your Religious Subjects,
 “ making them observe exactly their holy
 “ Institute, in order that they may, putting
 “ an end to the scandals which have been
 “ caused in that place, give worthy examples
 “ of edification; and see the necessary ex-
 “ aminations practised in the reception of
 “ Novices, in order they may be such as
 “ desired, and could in future attend to the
 “ duties for which they are intended.

“ Lastly his Majesty commands me to signi-
 “ fy to your Revce, that exceedingly inconsis-
 “ tent is the pernicious abuse that has been
 “ introduced in the provision for Churches,
 “ not only on account of its being incompatible
 “ with the profession of poverty to take the
 “ incomes and allowances and appropriate
 “ them for the Superiors, but also of its
 “ being opposed to the object for which they
 “ are conceded to the true Parish Priests who
 “ minister in Churches. And that mindful of
 “ this, your Revce. and your Successors in
 “ future ought to abstain from such appro-
 “ priations, leaving the Parish Priests to take
 “ said allowances and incomes as belonging to
 “ them; and that you should understand that
 “ in case of a report to his Majesty of the con-
 “ tinuance of this very disorder, these Church-
 “ es shall be entrusted to the Religious of
 “ another Order, who shall not fail in the

“observance of the Royal Determinations.
 “May God preserve your Revce. Belem, 20th
 “March 1759. *Thomas Joaquim da Costa*
 “*Corte Real*. To the Minister Provincial
 “of the Religious of St. Francis—of the Pro-
 “vince of the Estate of India. (Book of
 “Moncoes No. 132. fol 6,)

That same Secretary of State in making the Archbishop of Goa aware of this recommendation, which was made to the Provincial, warns the Archbishop that—“should just results however not follow from that recommendation, which must be expected therefrom, and a reform appear necessary to your Excellency, the same could be asked for, either from the Apostolic see, or the General of the Seraphic Order, who on being informed by your Excellency of the relaxness of the said Religious would surely not fail in authorizing the proposed reform. (Ibid fol 2). The Archbishop did not venture in carrying out the determination, thinking the effort above his strength; but eventually it was carried into effect directly by the Portuguese Government, obtaining from the Nuncio in 1785 two Briefs, in order that the Archbishop might be the General Visitor and Reformer of all Religious Orders established in India. (Instructions

of 7th March 1785, in the Book of Mon-
coes No. 166-fol 22) As personal, precari-
ous and revocable an expedient, these
Briefs, which in other respects corres-
ponded with the principle of exemption
of the Regulars from the ordinary juris-
diction of the Bishops, produced little
fruit.

Behold here the Religious who are
painted out to us as altogether devoted
to the spiritual and temporal welfare of
the people under their jurisdiction, with-
out looking after their own interests, or
the future.

It is true that in the midst of this dis-
soluteness of the Friars, there appeared
among them some individuals, who re-
sisted the torrent and showed true apos-
tolic zeal; but the number of these
was so scarce that it was more a protest
against their confreres, than an example
to animate them to follow.

It is therefore demonstrated that it
was not for the grounds advanced by the
Portugueses Friend that the Popes made
reference to the Kings of Portugal on
religious matters and commanded the
Missionaries even those directly sent from
Rome to subject themselves to their orders,

But whatever were the motives, still the fact is incontrovertible. So we cannot explain the reason why (the true or false) Viscount de Bussieres had the impudence to deny it, and to say that this was at best blind pretensions of Portugal, to which the Court of Rome would never yield. * However the question on this point remains now between both the doctors of the same grade.

Lastly we know not how an argument against the Patronage could be the arrival now a days of vessels in 45 days, or at the latest in three months, and by hundreds. We believe that the quickness or tardiness of voyages has nothing to do with that right. And the coming or not of Missionaries in Portuguese ships is a thing purely frivolous, and insignificant to the case; but the presentation of Diplomas before the Prelates or Ordinaries seem to us not to be dispensed with in any part of the Catholic Church.

9. Could there be injustice on the part of the Popes in depriving them (*Sic*) of the Patronage by apostolic authority?

* *History of the Portuguese Schism in India* page 22, of the Portuguese version.

To answer in the affirmative to this question sufficient is what we have said. But we are anxious however to be more explicit. In the first place the very Popes themselves have confessed that they may fail in truth and justice in the exercise of their jurisdiction. * This noted, let us turn our eyes to the Concordat signed on the 17th February 1857, by the Nuncio and Plenipotentiary of the Pope. We read there in the first article : —“ In virtue of the respective Apostolic Bulls, and in conformity with the sacred canons *shall continue* the exercise of the right of Patronage, as regards India and China, over the Cathedrals noted below” (scil, Goa, Cranganore, Cochin, Meliapore, Malacca, Macao). Now if the exercise of the Right of Patronage continued until the 17th day of February 1857, that it *exists* to this day is evident, for a *continuation* supposes necessarily existence *actual and anterior*. If it *exists* today, it has not been revoked, and if it existed

* *Nullis litteris veritate et justitiæ præjudicanti bus a Sede Apostolica impetratis*, says Gregory IX in the Bull *Scire debes*, forwarded to the King D. Sancho 2. of Portugal; 3 of May 1227. Vide *History of Portugal* by A. Herculeano—Tom. 2. page 291 et 292.

and exists in conformity with the sacred Canons, it cannot be lightly derogated, and without those formalities preceding, which those very Sacred Canons require. If it be said to be derogated, it is just as if it had never been done, because it *exists and continues*, and that act of derogation was practised contrary to truth and justice. Hence the 1st article of the Concordat comprehends tacitly the clause that Gregory IX expressly laid down, that is, *notwithstanding whatever letters drawn up by the Apostolic See, contrary to truth and justice.*

10. I grant that a Nation so well deserved of the Church ought not to be so cruelly treated, for such a treatment savours of ingratitude.

Approved on our part. Now let the author to be consistent with himself reconcile this cruel treatment afforded to the Nation so well deserved of the Church, and this ingratitude with the justice of being deprived of the Patronage. It is for the first time that we see cruelty and ingratitude clasped with justice.

11. However I cannot grant that the Most Holy Father should have the affairs of Religion in India abandoned to the carelessness and neglect of the Portuguese Missionaries of Goa, in order not to be wanting in etiquette of asking the consent of the King of Portugal.

We shall see below whether the Priests of the Propaganda are seeking for the abandoned Christians, or those who are too well served with Pastors.

12. In order to be convinced whether there is on the part of the Portuguese Missionaries carelessness and neglect, your Excellency has just to inform yourself through proper persons, who are not wanting even among the Missionaries themselves, of the actual state of the Missions of the Patronage, as well as those of the Apostolic Missionaries. These within the last few years have erected Churches, have established Convents, Colleges and Schools, and have founded other pious establishments in such numbers as exceed the human mind. Any one who reads their Reports or secular notices things, has his heart filled with gladness, and feels convinced without any other proof of all they are writing in favor of their congregation.

Only in the three vicariates of Bengal, Madras and Pondicherry more than four hundred people are supported in their establishments, and double that number of pupils of both sexes are instructed and qualified for to gain their livelihood afterwards, besides the external students who frequent their schools with great profit. Their Churches are well adorned and religious services regular. The Missionaries are all animated with the same spirit, and act in concert, always mindful of extending the limits of their Missions,

Yes, sir, the Missionaries are always mindful of extending the limits of their Missions, taking by assault our Churches, and beating and scuffing out our Mis-

sionaries ; and when they cannot succeed in this way, by raising up pandals of cadjan or palmpra leaves, alongside our Churches, celebrating indecently there the functions of divine homage, instructing therefrom to insult the faithful and Missionaries of the Patronage ; and making use of as much tricks as the spirit of darkness could suggest for disgracing the Christian Faith and its Ministers in the teeth of so many heathens, mussulmen and infidels, who look on with astonishment and scandal in this part of India Catholic temples converted into circles of gladiators.

These are notorious facts, which the whole world notice every day, and need not documental proof. However it may not be useless to record a document, not ancient but very modern, and from a person whose authority our adversaries could not reject, since it is nothing less than that of a Vicar Apostolic writing to one of his Colleagues.

The *Portugueses Friend* must have seen this document in the *Bombay Catholic Examiner* of the 12th. April 1856, and in the *Boletim* of Goa No. 34 of the 2d. May of the same year. This is a

letter from the well known Fre Miguel Antonio, Bishop and Vicar Apostolic in Canara, to Dr. Hartmann, another Bishop and Vicar Apostolic in Bombay, in the following words :—

“ To the Right Rev. Dr. A. Hartmann.—
 “ *My Lord.*—I beg your Lordship will have
 “ the kindness to publish in the *Examiner*
 “ that the Church of Sirvan in Canara,
 “ situated between Calampoor and Melky,
 “ returned on sunday last the 30th of March
 “ to Catholic unity. This church, which
 “ until the above date *obstinately adhered to*
 “ *Schism*, is one of the *principal Churches*
 “ of Canara, as well on account of its *rich-*
 “ *ness*, and population, as the number of
 “ souls, exceeding 3000. These Christians
 “ convinced of the truth, refused to be guid-
 “ ed by the *Schismatic Clergy of Goa*, whose
 “ life is scandalous, and who by thousands
 “ of falsehsods have always kept them
 “ deceived. They came in a body to me
 “ asking for a Priest. *Your Lordship will*
 “ *hardly believe how much these schismatic*
 “ *Priests are striving to keep themselves firm*
 “ *in their post ; however after all they pre-*
 “ *ferred to abandon the camp to being driven*
 “ *out by force.* All the christians insisted
 “ on their *quitting.* This conversion will no
 “ doubt be followed on by others *not less*
 “ *important.* The number of Christians,

" which at the time of my entering in this
 " Vicariate was scarcely 28000, exceeds now
 " 44000. Constantly new Churches are
 " returning to the Catholic Church. Blessed
 " be God for ever. May God preserve
 " your Lordship. Begging the prayers
 " of your Lordship,—I remain—with sincere
 " esteem—your Lordship's &c. *F. Miguel*
 " *Antonio*—Bishop and Vicar Apostolic—
 " Mangalore—2d. April 1856."

Here the *Portugueses Friend*, and such
 as are not, would see, the ferocious
 hypocrisy wherewith is said that the
 Church of Sirvan *obstinately adhered to*
schism; which reduced to their proper
 terms signify that it had been served by
 the Goa Priests (who are called *Schisma-*
tics by the Propagandists) and had re-
 sisted all the intrigues, all the tricks
 and all the efforts for a long time used
 by the Propagandists in order to usurp
 it. Here will be seen declared shame-
 lessly by the Vicar Apostolic himself the
 true cause of those continual and inces-
 sant efforts—*the church is one of the chief*
in Canara for its richness and population.
 The riches which the Church is already
 possessed of, and the population, that
 renders it very lucrative, are the real and

manifest motives of the struggle. Here will be seen how the Missionaries of the Patronage (*schismatics*; and mark well the plural—*these Priests*) are sustaining a terrible contest *in order to keep themselves firm in their posts*. How after all, that is, after being unable to resist the band of assassins armed and paid by the Propaganda, *they prefer abandoning the camp to being driven out by force*. What force could this be, which the Propagandists still have in reserve *after all*? An explanation of the secret would be a curious one.

It is moreover to be noted in the important document of Fr. Miguel Antonio how impudently he accuses the Missionaries of the Patronage of scandalous lives. But if such be the case, does this authorize the assaulting a Church and laying violent hands on the Ministers who serve therein? *

We will not tire the *Portugueses Friend* with a narration of other similar scenes which are every day represented in this

* The history of the usurpation of the Church of Sirvan which is already at this day restored to the Patronage by the decision of the Courts may be read in the *Boletims* No. 34 68 and 69 of 1856.

part of India. But we cannot refrain from giving him an account of one more fresh which has reached our notice.

It is this. "No. 283. Most Illustrious
 "Sir. Having this day received at about $\frac{1}{2}$
 "past 7 at night two letters, from the Most
 "Rev. Vicar General Fransisco Rodrigo Torres and the Rev. Missionary Sebastiao
 "Jeronimo da Cunha, of Cochin, communicating the disagreeable intelligence of
 "our Church of Edda—Cochin, under the
 "invocation of St. Lourenco de Castello,
 "having been assaulted and forcibly taken
 "possession, I take the liberty of handing
 "over into the hands of your Excellency,
 "begging that you will have the kindness
 "of conveying to the knowledge of his Lord-
 "ship Monsr. Viscount de Torres Novas
 "Governor General of the Estate of India,
 "the two copies of said letters, as well
 "as another from the parishioners of the
 "same Mission of Edda—Cochin translated
 "from Tamul, from which could be known
 "the usurpation, which the Propagandists
 "have done once more of that very Church,
 "by the breaking open of the doors, injuries
 "and other disorders perpetrated in said
 "Church, and in the persons of the Rev.
 "Lourenco dos Remedios, Missionary Vicar
 "and his Cathanar Assistant Matheus
 "Marangatto, (Mathay,) &c.

" In April last while on my way from
 " Cochin to Quilon, I visited this very
 " Church of Edda—Cochin, and having been
 " received there by the Parishioners hono-
 " rably and pacifically, to the satisfaction
 " of all and without constraint or contra-
 " diction of any person, I made the neces-
 " sary provisions for that same Mission, and
 " others that on this occasion fell in my
 " way in Allappe and elsewhere under our
 " jurisdiction and the Royal Portuguese
 " Patronage. Now with astonishment I
 " look on the disturbances which the Rev.
 " Fr Marcellino de Santa Thereza, an Italian
 " Missionary of Verapoly, and other Prepa-
 " gandists, are creating by these usurpations,
 " disorders, violences and crimes concerning
 " our Churches, so well provided with Mis-
 " sionaries and everything needful.

" May God preserve your Excellency.
 " Hospicio de Olicare...16th June 1858,...
 " *Antonio Joao Ignacio Santimano*—Epis-
 " copal Governor of the Archbishopric of
 " Cranganore and Serra and Bishopric of
 " Cochin. To the Most Illustrious Monsr.
 " Joaquim Heliodoro da Cunha Rivara, Se-
 " cretary of the Governor General of the
 " Portuguese Estate in India.

Copy. 1st.

" To the Most Illustrious and Right Rev.
 " Monsr. Antonio Joao Ignacio Santimano,

" God grant a series of years...Episcopal Go-
 " vernor of the Dioceses of Cochin and Cran-
 " ganore, Knight of the Order of Christ &c.
 " &c. &c. Most Illustrious & Right Revd. Sir.
 " I have the displeasure of bringing to the
 " knowledge of your Lordship, that yesterday
 " unexpectedly an Italian Missionary, whose
 " name it seems is Fr. Marcellino, took pos-
 " session of the Church of Edda-Cochin by
 " assault, and on this occasion there was
 " beating, injuring, and door—breaking, and
 " this ill treatment the Revds Lourenco and
 " Cathanar Matheos also suffered, all which
 " were perpetrated by the Propagandists,
 " gathering together others of neighbouring
 " parishes; so says the information just
 " now received by the paper written in Tamil,
 " copy of which is herein enclosed for the
 " perusal of your Lordship.

" Meanwhile I conclude beseeching God
 " to preserve the illustrious person of your
 " Lordship for many years—Cochin. 15th
 " June 1858. Your Lordship's most humble
 " servant and subject. (Signed) *Francisco*
 " *Rodrigo Torres.*

Translation of the Tamil letter.

" We the parishioners of the Church of
 " Edda—Cochin, Teruvi Parrambil, Chandy
 " Barrido, & Perumpalil Vau Acho, by this ad-
 " dress make known to your Reverence, that
 " on the 14th of June instant, at one O'clock,

“ the Muppen Priest of Verapoly along
 “ with ten villagers coming over with arms,
 “ swords and other weapons, and striking
 “ those of the Bishopric, the Vicar and other
 “ Priests and Cattanar, entered into the
 “ church forcibly and continue therein ; which
 “ we desire your Reverence to inform our
 “ illustrious Episcopal Governor of Cochin.
 “ Edda—Cochin, 15th June 1858. True tran-
 “ slation—Revd. Torres.

“ True copy of the translation which was
 “ faithfully made of the Tamil letter. Episco-
 “ pal Chamber of the diocese of Cochin—
 “ 16th June 1858. Francisco Purificacao—
 “ Clerk of the Chamber.—O. G. A. C. B. C.
 “ —*Antonio Joao Ignacia Santimano.*

Copy 2d.
 “ To the Most Illustrious and Right Revd.
 “ Antonio Joao Ignacio Santimano—God
 “ grant a series of years—Episcopal Governor
 “ of the Dioceses of Cranganore and Cochin,
 “ Knight of the Order of Christ—&c. &c. &c.
 “ Most Illustrious and Right Revd. Sir.—
 “ 15th June 1858—With great regret I bring
 “ to the knowledge of your Lordship, that
 “ I have had information this day from two
 “ Catholics of Edda—Cochin come down here
 “ to tell us of the unexpected assault of the
 “ said Church, which the Propagandists
 “ committed yesterday at the instigation of
 “ an Italian Missionary who accompanied

" them, and in this assault there was beating
 " of the Revd. Lourenco, who happens to be
 " greatly hurt, and Cathanar Matheos; and
 " also the breaking open of the doors to enter
 " in, and so the Church is in possession of
 " the Italian, who gathering together his
 " partizans of the neighbouring churches
 " fell upon the said Priests, at a time when
 " none of our people knew any thing of
 " this treachery. I feel bitterly of this un-
 " expected event little thought of. The said
 " Italian has left to visit other Churches,
 " and so dares to say that he would also go on
 " to Allape; therefore your Lordship should
 " be careful to warn those who are in the
 " said church of Allapé to be cautious and
 " watchful.

" Not to be too extensive, with sincere
 " regret about this matter, I conclude, wish-
 " ing health and longevity to your Lordship,
 " whose illustrious person may God preserve
 " for a series of years. I am—Your Lord-
 " ship's most humble servant and subject.
 " (Signed) *Sebastiao Jeronimo da Cunha.*"

Look here the spirit with which the
 Priests of the Propaganda are animated,
 and how they extend the limits of their
 Missions.

13. Even their temporal administration is so regular
 that they have no hesitation of making it public
 through the Press.

On this point we believe the *Portugueses Friend*. However it would also be worth while that they publish through the Press an account of the valuable things which they have taken away from the Churches of the Patronage—churches which once falling into their hands with full of riches, as that of Sirvan, come back to us afterwards despoiled and stripped, when restored to us by virtue of the decisions of Tribunals. We will not particularize here the profane uses and forsooth sacrilegious, which as is notorious have been made of some such things. We would not stain the pages of these writings with a narrative of things so revolting. If the *Portugueses Friend* chooses to see a specimen thereof, let him read the *Boletim do Governo* No. 65 of the 19th August 1856.

14. The state of the Missions of the Patronage is on the contrary so pitiful as to cause weeping to look on. Not to speak of new churches, about which the Portuguese Missionaries are not concerned the ancient ones happen to be abandoned without the requisite repairs, and are in such a state of utter want of cleaning and decoration as to strike the eye of strangers, who from curiosity visit them, of the little notice which those Ministers take of the temples of the Lord.

The *Portugueses Friend* is very little aware of what is going on in the Missions of the Patronage, for if he is better informed, he would know that in these latter years (we do not choose to go up to remoter years) there have been built the beautiful churches of Belgaum, Malvana, Vingorla (in 1857) the chapel of Mattheran (already completed in this year 1858) that of Dharwar (in this present year); and there are under reconstruction or repairs the Hospicio of Culabo and its Chapel in Bombay; under rebuilding the Church of Coulaõ (in the current year); under restoration and enlargement with large buildings the Hospicio of Olicare in Cou-lao (in the current year); under restoration the Cathedral of Cochin; under preparation for such restoration the Episcopal Court of Cochin in Talaven Topo; and there are subscriptions raised for building a new church in Colombo, in the island of Ceylon &c. &c.

And take notice that all this is done since there are no Friars. In the delightful days of the Friars things had a different course.

“ The Dominicans * (says the Revd. Cottineau of Kloguen) had houses in Cochin, Meliapore, Damao, Dio, Macao and Mozambique ; however they have abandoned all, excepting the three last. “ And then he adds.—” They were (the Dominicans) before very rich, but now they are not, particularly for the last twenty years in this part, since one of its Provincials unworthily dissipated the rents and riches of the Convent.

If there are some Churches however less decorated than is to be desired, we must remember also that many of them have been despoiled of their articles and valuables by the Propagandists ; and in this way being reduced to poverty could easily have some faults in them.

15. Proportionate to material temples they will of course take care of the living temples of God. The first fault in them is the total absence of zeal for the honor and glory of God ; rare among them is any who would be at the trouble of learning the various languages of the places in which they labour, and on account of the want of this indispensable means of communicating they know not the wants of the people, nor take care of their instruction.

* *An Historical Sketch of Goa*—Madras 1831—page 119.

Cottineau of Kloguen was a Propagandist Missionary and visited Goa in 1829.

This argument by being often repeated is not more truthful. There is one fact about which there has perhaps been less consideration than it deserves, and which well considered destroys completely this affected charge. The fact is this. The larger number of the churches of the Patronage, which have gone over into the hands of the Priests of the Propaganda, have gone over along with their proper Portuguese Missionaries, or by the instigation and stratagem of some Portuguese Priest who had previously joined the Propaganda. Very rare is there a Church usurped without the intervention of one or more Portuguese Priests. So that most Christians knew not that they were making a change of ecclesiastical jurisdiction. Directed by the same Priests as usual, or others of the same Nation, to whom they are attached, and to whom traditionally they are wont to yield obedience, they have continued on in the same obedience, without often being able to perceive that those Priests have changed superiors. Now if the Portuguese Priests know not the languages of the places in which they labour, and for want of this indispensable means of communicating they do not know the wants

of the people, nor take care of their instruction, how is it that the Propagandists receive them with open arms, invite them and enlist them under great promises? How is it that to them are confined the Christians after being got over to their party? How is it that they become instantly instructed in the languages, knowers of the wants of the people, and regarders of their instruction? How is it that men, who abandon Churches without necessary repairs, and in such a state of want of cleaning and adorning, which strike the eyes of strangers who out of curiosity visit them; how is it, we say again, that men totally void of zeal for the honor and glory of God, suddenly cause the Missions of the Propaganda to prosper with the splendour and progress which the *Portugueses Friend* pictures out to us? Or is it that only the wise and zealous have gone over to the Propaganda and only the ignorant and careless stick under the obedience of the Patronage? Indeed incredible is it that such could be the case, as there are accepted into the Propagandist fold all those who have been weak enough to renounce their country and the obedience due to their

legitimate superiors,—all those who to escape the just punishment of their crimes and vices go to offer their help to the Propaganda. Hence the Portuguese Missionaries are not so ignorant of the languages of those places in which they labour, nor so void of zeal for the honor and glory of God as we are told.

And further. Dr. Hartmann, who is not to be suspected on this matter, in a letter that he wrote from Sholapoor to his confederate in Bombay on the 30th May 1856, giving an account of the visit he had made in some of the Missions of the Deccan, says* “In Dharwar I said Mass and preached; and as not one understood the language (English) I took care to get my discourse, word for word, explained in the *Portuguese language*.” Are the Missionaries of the Patronage also ignorant of this language, common to the Christians of that place? Of what use there was the English language to Dr. Hartmann?

16. Of Colleges and Convents they cannot dream, because the actual system of Government of the

* The *Bombay Catholic Examiner*—9th June 1856 and *Boletim do Governo*—No. 48 of said year.

modern Portuguese Nation will not suffer them; their Schools are shadows rather than realities.

If the actual system of the modern Portuguese Nation does not suffer Convents it does not oppose Schools. And if the Schools of the Missions are less well organized, below will be seen the causes quite different from those which the *Portugueses Friend* imagines.

17. That of the temporal administration of Churches, adding even those of the Bishoprics is a mystery, is a labyrinth. No one could enter this sanctuary under pain of death, except the high Priest, and he only once a year perhaps, and for this reason no one is capable of revealing its secrets. All kinds of political and ecclesiastical administrations in the world adopt new and better forms, excepting that of the churches of the Patronage, which is following what its ancestor—ministers had established. The Portuguese Missionaries are sure that every thing that is new smells of heresy be it in matters of faith, be it in discipline and even in secular matters; and how could the defenders of the Patronage want the Christians in these parts to deny what they are clearly seeing? How are they wanted to renounce their spiritual and temporal interests? The deeds of the Apostolic Missionaries have greater force in attracting the Christians towards them, than that of their words. Even those who like myself feel a propensity interiorly towards the successors of the first Apostles of India, cannot avoid weeping in secret the total abandonment in which happen to be the Missions of the Patronage, and to feel irritated to quit their party. The only evasion, that these Missionaries of the Patronage allege and could allege

is, the want of means to compete with the Apostolic Missionaries in bettering their Missions, from the limited and insufficient allowances which they receive. But this evasion does not excuse them to set about the improvements within their reach. The small means which they have in their power duly applied could do great good. It is not enough to say that they have not means; they are bound to use all their efforts to get means by just and legitimate ways. What miracle do the Apostolic Missionaries work to get the means for building and decorating so many Churches, maintaining so many orphans, and supporting so many Schools? It is no other than the very thing we see done by the Missionaries scattered throughout Europe, especially in England, towards so many pious institutions and religious establishments. Contributions—Subscriptions, pious legacies of the faithful, are the means that they make use of for the improvements that we notice in their Missions. The zeal and disinterestedness, and the upright conduct of the Ministers attract the faithful in order to help them with the means which they require. Very often they are obliged to declaim in the pulpits in order to move the charity of the faithful, who forgetful of their duties do not contribute their quota; and no one says ill of them, for the accounts of receipts and disbursements being published tell in their favor. Would to God that the Missionaries of the Patronage might become instructed through the Catholic Journals of Europe about the means those Missionaries employ in order to promote the good of our holy Religion. If the Portuguese Missionaries have had the same zeal and concern of the Apostolic Missionaries, would they not do as much? And so have not their ancestors done,—men apostolical and true Portugueses in body and soul? But if it be true that they have not means, nor have the fitness of procuring them elsewhere, why not make requisitions to the Portuguese Parliament up to the

point of their becoming importunities, as the Irish Catholics do in the British Parliament, asking for due support.

The *Portugueses Friend* continues to be ill informed of what the Portuguese Missionaries do. By what other means have they made so many new erections, as have been noted above, than those pointed out by the *Portugueses Friend*? There is however this difference that the Missionaries of the Patronage, more modest, and therefore more *Apostolic* than the Apostolical Missionaries, do not trumpet forth their actions, do not proclaim their deeds with bombast, nor choose to throw dust in the eyes of the world. The time that the Priests of the Propaganda waste in writing, the Portuguese Missionaries use in labouring in favor of the Christians.

On the other hand the same author inculcates that the Priests of the Propaganda have built and decorated all the churches which they possess at this day, whilst the best and richest are Portuguese foundations, usurped by them. And as they are not wont to labour in the usurpation of poor churches; hence arises in part the difference, greatly

exaggerated otherwise, which the *Portugueses Friend* notes. We say in part for it will be at once seen what is the principal and true cause of this difference, which may exist in one place, or another place.

If the Portuguese Missionaries do not importune the Portuguese Parliament with requisitions as the Irish Catholics do in the British Parliament, this arises from the Catholic Religion being the State Religion in Portugal, and therefore the protection of Catholic homage forms one of the ordinary attributions of the Government, which is not omitted to be done as far as possible. In England the case differs. The Religion of the State is Protestantism; protection to other creeds is always an exception, and therefore needs special laws, which is alone obtained in Parliament and by great importunities as says the *Portugueses Friend*. Thus is explained why there do not happen to be in the acts of the Portuguese Parliament so many importunities as in the British in favour of catholic worship.

18. At the sight of this rough sketch of the state of the Missions of the Patronage your Excel-

lency could easily understand the cause of decline of these Missions, and the means that ought to be employed for its radical reform.

Long before the rough sketch of the *Portugueses Friend* the means were already known. And even if the sketch, which the *Portugueses Friend* delineates, were true on every point (altho very far from being such) no great cunning is necessary to discover the means that ought to be employed for a radical reform of the evil. The most efficacious means for remedying all this is the confirmation of Bishops so often proposed and asked for by the Patron in vain; the means is not to have persecuted Archbishop Torres,—to have censured the Bishop of Macao; the means lastly is to have attended to the Sacred Canons; and not to make inadmissible and unnecessary innovations.

The *Portugueses Friend* will see then that the evil, if existing, proceeds not from the Patron or Patronage; the evil has another origin; and when they who could often wanted to apply the remedy, which justice, reason and laws of the Church dictate, an evil and covert hand has been interposing and stopped the pacific, decorous and just solution of a

controversy, whose continuation could only prejudice the Church, serving just for to enrich some individuals.

What would the *Portugueses Friend* say of a man who having tied up hand and feet of another, scolds and chastises him afterwards for not walking rightly and freely? He would say this man is a cruel tyrant. So does Rome to the Portuguese Patron. Rome ties up hand and feet of the Patron, denying Bishops and setting up as many stumbling—blocks as possible in the exercise of the Patronage; and afterwards accuses and ill—treats the Patron for not having fulfilled wholly and punctually all the duties inherent to said Patronage! Is this justice? If Pope Gregory XIII recognized in 1572 that a see vacant for two or at most three years produced no small prejudices as well spiritual as temporal; corrupting the morals of individuals, relaxing ecclesiastical discipline, having the conversion of gentiles and infidels to the faith of Christ despised by those who ought to preach and promulgate the same to them, and lastly adding other grave

evils and disadvantages ; * if Pope Leo XII in 1826 moved by the same principles amplified the provisions of that his predecessor for stopping the evils of a vacant See happening in the Goa Metropolis ; † what must not occur whilst not only the Metropolitan See of Goa happens to be vacant close on ten years but also all its Suffragans are so for thirty years ? ‡ If we attend to this notable circumstance, and the frightful persecutions which the Churches of the Patronage is undergoing every where, it will clearly be seen that in the preservation of so large a number of christians under the jurisdiction of the Patronage, and in the progress of so many restorations and buildings of Churches

* Brief—*Pastoralis Officii*, 13th. December 1572, providing for the vacant See of Goa that the Bishop of Cochin come over to govern the Metropolis.

+ Brief—*Ecclesiarum omnium*, of 12 December 1826, providing for the same vacant See, the Bishop of Cochin not being available, that the Archbishop of Cranganore come over to govern the Metropolis, and in case of his being unavailable, the Bishop of Meliapore.

‡ And even the same thing may virtually be said of the See of Goa, considering that the five years of Government of Archbishop Torres (1844 to 1849) were absorbed by persecutions which were raised against him on the part of the Propagandists.

anew there is the finger of God for to confound the tricks of such as have persuaded the good faith of the *Portugueses Friend*, and would persuade the world of every thing the *Portugueses Friend* writes in his letter against the Patronage and its Missionaries.

19. What honor could the Portuguese Nation have of having almost obliged the Roman Pontiff to make a Concordat recognizing the Patronage, which will of itself become exhausted, if matters regarding the Missions remain in *statu quo* as they happen to be at this day.

A something new indeed, which will take the world by surprise, that the Portuguese Nation had almost obliged the Roman Pontiff to make a Concordat recognizing the Patronage. But how the *Portugueses Friend* reconciles this fact, which he gives out as certain, and he is the first to affirm it, with what he said before of the decadence of the Portuguese Nation. If this nation could not impart any the least respect to the most insignificant *black* Princes of the Orient, where do they get then all of a sudden the force for to almost oblige the Roman Pontiff to make a Concordat? If it be the force of right, we are more just than the *Portugueses Friend*, not admitting that the Pontiff was almost

obliged to recognize this *right*. The Pontiff, the common and affectionate father of the faithful, not *obliged* or *almost obliged*, but from the spontaneous act of his will is always prompt to do justice, as we are sure he has done whilst celebrating the Concordat. The Pontiff it is true, sometimes led by false informations, which are however reported as truthful, may give decisions not suited to truth and justice, as the Pontiffs themselves confess (§ 9-above); but after long debates, and the hearing of parties concerned, when a settlement is undertaken on a matter so important, as is the Concordat, it does not seem to us licit to affirm that he was *obliged*. The *Portugueses Friend* says further, that in spite of the Concordat, the Patronage would of itself get exhausted, if the affairs regarding the Missions do remain in *statu quo* as at present. Our *Friend* must allow us however to tell him, that the Concordat being, as we must believe it is, sincere on the part of Rome, we do not understand how afterwards will matters remain in *statu quo*. Is the concordat then made to keep things in *statu quo*, or to give new forms to things? Or is there in Rome the thought

reserved of mocking Portugal with the Concordat? Could this assertion be an involuntary revelation of the *Portugueses Friend*? For the present we do not believe it; and we find the hypothesis of the *Portugueses Friend* exceedingly injurious to the Holy See in order that we might admit it.

20. Let European Portuguese Missionaries come down, zealous imitators of the primitive ones, well educated and learned in ecclesiastical sciences, and some of them educated in the Irish College in Lisbon, for having the advantage of the knowledge of the English language which is now dominant; let all work in unison, all for the sole principal end of the glory of God, the propagation of our Holy Religion and spiritual good of the faithful; let them show themselves interested for their subjects by promoting their education, and by supporting School establishments and asylums for orphans, and even for the frail sex if possible; let them make a reform in the temporal administration of Churches, and above all study the mode of competing in the best manner with the Apostolic Missionaries, and then we shall see changed the aspect of things. The presence of able Missionaries, and devoted to the service of God and the spiritual welfare of the people would excite in the hearts of Catholics a love for the successors of the founders of Catholicity in India. Such reforms would give stability to the Patronage, and immortalize the Portuguese name in India.

We have seen above that the fault of things not being in a perfect state, which the *Portugueses Friend* desires

and counsels, is not our own, but of such as deny the means, which will facilitate them. All this therefore is easy of attaining by facilitating the means, and all this is what Portugal seeks to attain even at the cost of grave sacrifices by a Concordat. We repeat, if the Concordat be accomplished honestly, without mental equivocations, without tricks, and without subterfuges, the desires of the *Portugueses Friend*, of all Portugueses, and of all true Catholics shall be satisfied. Would to God that the *Portugueses Friend* might be (permit us to say so) the Executor and Judge of the Concordat, for we have the certainty of its being executed faithfully, the snares being contemptuously repelled which in several of its articles might be feared are laid out against the Patronage; and the *Portugueses Friend* will render himself a debtor to the eternal gratitude of the Portuguese Nation, and the well deserved of the Catholic Religion.

Ere concluding we will not pass over unnoticed a species of new accusation, which the *Portugueses Friend* in his zeal for the stability of the Patronage, and for immortalizing the Portuguese name in

India, adds in this paragraph against the Portuguese Missionaries. It is the want, he insinuates, that exists of the knowledge of the English language among those same Missionaries. Even on this the *Portugueses Friend* falls short of informations. Not a few Portuguese Missionaries know that language, and we wonder how the author of the letter is not aware of the Journal — *The Saint Thome Catholic Chronicle*, published for some years in that part of Madras in the English language by the Portuguese Missionaries. Moreover there are numerous localities, where this language is not wanted of the Missionaries, and is not known by Catholics, as Dr. Hartmann himself experienced on his tour. (§15—preceding.)

As regards European Missionaries, it is doubtless fitting that some should come and might have already come according to our vote, more particularly as there are at this day in Portugal an abundance of young clergymen, wise and zealous; but we do not judge that only through European Missionaries could the Indian Christians be ruled and benefited. The Indian clergy have certain

advantages over the Europeans, which are not to be despised. Not strangers to the climate, using the same aliments, knowing the habits, customs, opinions and prejudices not only of the christians, but also of the heathens and mussulmen of all castes and creeds, they are identified so to speak with the people of the country, and are therefore more proper to know how to direct them. What the Governor of India says in 1770 to the King of Portugal, instituting a comparison between the European Friars and Indian clergy, is true even today:—

“ They know the flock (the Indian clergy)
 “ and understand with greater facility
 “ the evils and diseases that they endure;
 “ they are Physicians of the land itself,
 “ and easier to them are the notions of the
 “ various evils which the different climates
 “ impart, as well as the most efficacious
 “ remedies which are applicable to
 “ them; and the respect and authority
 “ wanting them could be supplied by
 „ their superiors.”* Give us then Bishops

* Letter of the Governor to His Majesty of the 8th February 1770—Book of Moncoes No. 143. fol 595.

which could and must be given us, and the reforms which the *Portuguese Friend* asks would follow as a necessary consequence.

21. I know that this letter, written by me with the sincere desire of seeing bettered the condition of the Missions of the Patronage of a Nation worthy of being loved on account of the great deal it has done for Religion—I know that it will not be published.

The *Portuguese Friend* will now see that he did us under such a persuasion great injustice. We run not away, nor shall run away from publicity and discussion, chiefly with adversaries so courteous as even to declare himself—*Friend*.

22. I request therefore that it may be at least made known to the Prelates and Missionaries, in order that they may see whether it contains any falsehood; and if your Excellency thinks proper, let it be laid at the feet of His Most Faithful Majesty in order that it might be known that even strangers desire the happiness of the Portuguese Nation. May God preserve your Excellency for many years
Arcot 17th April 1858—your Excellency's humble servant—THE PORTUGUESE FRIEND.

The desires of the *Portuguese Friend* are we think satisfied; to whom, in conclusion, we thank him for the benevolence of all his expressions, and we beg of him, if perchance he meets in these our reflec-

tions written off hand, any word, which in the heat of discussion may have escaped us, less becoming, or in any way seeming offensive, to overlook us, for our animus is not to offend one who treats us with so much urbanity, and in the centre of India endeavours to cultivate our beautiful dialect, and to write it with so great a fluency—a fact, which not only corroborates the truth as the author of the letter signs himself. *The Portugueses Friend* but also in the absence of others shows the convenience and necessity of the cultivation of this language in India, and as well as the continuation in the hands of the Portugueses of the great work of the Propagation of the Faith in the Oriental regions.

For the completing of what we said in page 14 of our *Reflections*, & page 15 of this *Appendix*, we give here the Brief, which bestowed on the Patriarch of Alexandria the faculties of Apostolic Commissary and Visitor of the Missions of China, with the powers of Legate *a latere*; and also the *Restrictions* which the King of Portugal placed on said Brief, as well as the *Passport Letter* to the Governor of Macac, anent the departure of the said Patriarch.

(N. B.—The obscurity of the sense of some parts of this Brief proceeds doubtless from the inexactness of Copies; which it is impossible for us to correct here. No doubt however occurs to us on substantive points.—)

BREVE.

A tergo—Venerabili Fratri Carolo Ambrosio, Patriarchæ Alexandrino.—*Intus vero*—Clemens, Papa, XI.—Venerabilis Frater, salutem, et Apostolicam benedictionem.—Speculatores Domus Israel super Cathedram Principis Apostolorum inscrutabili Divinæ Providentiæ arcano constituti, non modo gravissima Ecclesiarum omnium sollicitudine premimur, sed ad universam, quæ sub cælo est, ex omni tribu, et lingua, et populo, et natione gentium multitudinem mentis nostræ oculis jugiter circumferimur; quantum siquidem nobis est a solis ortu usque ad occasum laudari nomen Domini summopere cupimus; adeoque etiam ad remotissimas ab hac S. Sede regiones pastoralis vigilantia nostræ curam extendimus; ut ibidem Christiana Fides quotidiana infidelium accessione batius propagetur, et quo aliàs inducta fuit, sublatis dissidiis illius incrementa turbantibus, solidius in dies benedicente Domino stipiliatur. Hinc est, quod Nos peculiari quodam baternæ nostræ charitatis affectu ad ampissimum Sinsrum Imperium studia nostra convertentes, Te (de cuius spectata fide, integritate, prudentia, doctrina, pietate, charitate, rerum agendarum peritia, ac Catholicæ Religionis zelo plurimum in Domino confidimus) tanquam nostrum et Apostolicæ Sedis Visitorem, cum potestate etiam Legati de Latere,

TRANSLATION OF THE BRIEF

Outer address.—To Our Venerable Brother Charles Ambrosio, Patriarch of Alexandria—
Inner.—Clement XI—Pope. Venerable Brother—Health and Apostolic Benediction. As We are by the inscrutable decrees of Divine Providence constituted in the Chair of the Prince of the Apostles, the centinel of the House of Israel, not only does the weighty burden of solicitude of all the Churches, but also of the watchfulness of our mind's eye over the vast multitude of nations of all tribes tongues and peoples, that are under Heaven, throughout the whole extent of the universe, oppress Us, inasmuch as is desired earnestly on Our part, the Name of the Lord may be praised from the place of rising to the setting down of the sun; wherefore We do extend the care of Our pastoral vigilance even to regions most remote from this Holy See, in order that therein the Faith of Christ may be more largely propagated for the conversion of infidels; and that the Faith of Christ already planted there, having the obstacles which prevent increase removed, may be established daily more solidly by the blessing of God. For this reason then, fixing Our attention over the vast Chinese Empire, We have, with the special regard of Our paternal Charity, resolved on sending thee thither (out of the great confidence that

una cum..... Missionariorum comitatu illuc mittere decrevimus, ut caeptum illie jam dudum conversionis infidelium, ac orthodoxae Fidei propagationis opus, iis omnibus inde zizaniis, quae inimicus hominis superseminaverat, penitus extirpatis, firmitus, et feliciter opera tua promoveatur. Igitur te a quibusvis excommunicationis, suspensionis, et interdicti, aliisque ecclesiasticis censuris, et poenis a jure, vel ab homine, quavis occasione, vel causa latis, si quibus quomodolibet innodatus existis, ad effectum praesentium dumtaxat consequendum harum serie absolventes, et absolutum fore censentes, de nonnullorum ex venerabilibus Fratribus nostris S. R. E. Cardinalibus Congregationis Propagandae Fidei negotiis praepositae super rebus Indiarum Orientalium a nobis specialiter deputatorum consilio, Te nostrum, et dictae S. Sedis Commissarium, et Visitatorem cum potestate etiam Legati de Latere in praedicto Sinarum, aliisque Indiarum Orientalium Regnis, et Insulis auctoritate Apostolica tenore praesentium facimus, constituimus, et deputamus, tibi que quandiu Visitatori s Apostolici a nobis, ut praefertur, deputati munere fungendo, in illis partibus commoraberis, ultra solitas, et consuetas facultates Visitatoris Apostolici hujusmodi, etiam administrandi omnia Sacramenta, etiam parochialia, atque omnes etiam Sacros, et Presbyteratus

We entertain in the Lord of your proved faith, integrity, prudence, doctrine, piety, charity, aptitude for conducting business, and zeal for the Catholic Religion) as Our Visitor and of the Holy Apostolic See, with the powers of Legate *a latere*; along with..... Missionaries, with the view that the work, long ago commenced there, of the conversion of infidels and propagation of the Orthodox Faith might, having all the tares rooted out which the enemy of man had sown therein, be carried on under your care more firmly and happily. Therefore absolving thee by these presents, and declaring thee absolved from whatsoever sentences of excommunication, suspension and interdict, and other censures and ecclesiastical penalties, if thou dost labour under any such, on whatsoever occasion and for whatsoever cause proffered *a jure* or *ab homine*, for the sole purpose of giving effect to these presents, We do, by the advice of some of our Venerable Brethren, the Cardinals of the Holy Roman Church, Members of the Sacred Congregation, who preside over the affairs of the Propagation of the Faith, and especially deputed by Us to supervise the affairs of the East Indies;—by Apostolic Authority, and by the tenor of these presents, constitute and depute thee as Our Commissary and of the said Holy See, and Visitor, with the powers of Legate *a latere*, in the said

Ordines, etiam extra tempora ad id a jure statuta, et non servatis interstitiis, atque etiam sine titulo, prius tamen recepto missionibus perpetuo inserviendi juramento, conferendi: et Pontificalia exercendi absque ullius Ordinarii, vel Diocesani, quacumque dignitate etiam Metropolitana, aut Primatiali fulgentis consensu, seu scientia: instituendi, destituendi, mutandi, suspendendi, etiam juris ordine non servato, et extrajudicialiter procedendo, quoscumque Vicarios Apostolicos, ac novos etiam Vicariatus, ubi, et quoties opus fuerit, in locis tamen, qui non subsunt Episcopis, aut Vicariis a Sede praedicta constitutis, erigendi; ibique Vicarios Apostolicos similiter praeficiendi cum solitis facultatibus: declarandi, moderandi, suspendendi, et revocandi quibuscumque personis tam Secularibus quam Regularibus, etiam Societatis JEZU, quaecumque privilegia, etiam a dicta Sede quomodocumque, et ex quavis causa concessa, etiam pluries confirmata, et innovata: substituendi, et deputandi unum, vel plures Sacerdotes, quos magis idoneos judicaveris in visitationes Apostolicas locorum, seu provinciarum, ubi opus fuerit, eisdemque communicandi ad tempus tibi bene visum facultates necessarias, et opportunas: deputandi quoscumque Missionarios Apostolicos, tam Seculares quam Regulares, etiam

kingdom of China and others of the East Indies, and Islands; and by the same Authority and also by these present letters concede and confer on thee, as long as thou dost exercise the trust of Apostolic Visitor deputed by Us, as is declared, and as long as in those places shall be required of thee, besides the accustomed faculties, according to practice, as Apostolic Visitor, these others, which thou could exercise within the limits of thy legation, as follows:—for administering all Sacraments, as well as Parochial;—for conferring all the Sacred Orders, as well as of the Presbyter, even beyond the times regulated for such by law, and without observing the intervals, and even without title, but only under previous oath of serving the Missions always;—for exercising pontifical acts, without the consent or knowledge of any Ordinary or Prelate, invested with any dignity whatsoever, be it even that of Metropolitan or Primate:—for instituting, deposing, transferring, suspending, without even observing the form of the law in the proceedings; and extrajudicially, any one of the Vicars Apostolic, and erecting also new Vicariates, whenever and wherever necessary, (in places however which are not subject to the Bishops or the Vicars appointed by the aforesaid Holy See) and appointing thereto other such Vicars Apostolic, with the faculties in vogue;—for declaring, limiting, stop-

dictae Societatis JEZU, eosque, et alios etiam a Sede praefata duputatos, removendi et transferendi a loco in locum, eisdemque solitas facultates ad tempus tibi bene visum concedendi, concessasque etiam ab eadem Sede, et dicta Cardinalium Congregatione pro tuo arbitrio et prudentia moderandi, seu revocandi in totum, vel in partem: convocandi Synodos Diocesanas, Provinciales, seu Nationales, iisque dicta autoritate Apostolica praesidendi, seu praesidentiam aliis demandandi; atque etiam extra Synodos constitutiones, et statuta condendi: duodecim viros Ecclesiasticos, doctrina, virtute, et meritis praestantes, ac nostri, et dictae Sedis in primis devotos in nostros, et ejusdem Sedis notarios dicta autoritate recipiendi, et admittendi, ac illos aliorum nostrorum, et dictae Sedis notariorum numero et consortio favorabiliter aggregandi, illisque ut, olim si habitum, et rochetum non deferant, nihilominus omnibus, et singulis favoribus, honoribus, praeminentiis, indultis, privilegiis, exemptionibus, et prerogativis, quibus alii nostri, et ejusdem Sedis notarii, tam de jure, quam de consuetudine utuntur, potiuntur, et gaudent, ac uti, potiri, et gaudere possunt, et poterant quomodolibet in futurum, absque tamen nostrorum, et ejusdem Sedis notariorum de numero participantium praesudicio, et citra

ping, and revoking any privileges whatsoever even such as have been conceded by the said Holy See, in whatever manner and for whatever account, and had they even often been confirmed and renewed, unto whatsoever persons, as well secular as religious, and even those of the Society of Jesus;— for deputing in lieu of others one or more Priests who may appear suited to thee, in places or provinces, where such by apostolical visits is found necessary, and imparting to them, for whatever period may seem good to thee, the requisite and timely faculties;—for deputing any Apostolic Missionaries whatsoever as well secular as regular, and even from the said Society of Jesus, and removing them, and transferring one another from place to place, even had they been deputed by the said Holy See, and conceding to them, for the period that may seem good to thee, the faculties in vogue, and limiting them or revoking them wholly or in part according to thy pleasure and prudence, even such as have been conceded by the Holy See itself, and by the said Congregation of Cardinals:—for convening Diocesan, Provincial, and National Synods, and presiding therein by said Apostolic Authority, or delegating the presiding to others, as well as the framing of laws and statutes out of the Synod;— for receiving and admitting by said Authority

exemptiones a Concilio Tridentino sublatas
 ac facultates legitimandi, ad gradus promo-
 vendi, aliaque similia privilegia iisdem no-
 tariis de numero participantium comissa,
 seu ab eis praetensa, quibus notarii a te
 creandi uti valeant (*sic*); et si secus ab eis
 factum fuerit, irritum, et inane existat, uti,
 potiri, et gaudere possint, et valeant, conceden-
 di, et indulgendi; apposito tamen in tuis
 litteris eorum creationis in notarios decreto,
 quod ipsi antequam exercitii, tituli, insignium
 et privilegiorum notariis hujusmodi compe-
 tentium perfrui incipiant, in manibus tuis,
 seu alicujus personae in dignitate Ecclesias-
 tica constitutae professionem fidei juxta
 articulos a Sede praedicta pridem proposi-
 tos emittere, et fidelitatis juramentum praes-
 tare teneantur: nec non ubi opus fuerit
 alios notarios, et etiam Clericos tam Secula-
 res, quam Regulares, recepto prius ab eis
 fidelitatis debitae solito juramento, cum
 facultatibus necessariis, et opportunis crean-
 di: ac auratae viginti quatuor militiae equites
 instituendi, illosque aliorum equitum hujus-
 modi numero, et consortio favorabiliter ag-
 gregandi, ac illis, ut torquem aureum, et
 durata calcarea gestare, nec non omnibus pri-
 vilegiis, indultis, favoribus, et praerogativis,
 quibus alii equites hujusmodi de jure, usu, et
 consuetudine uti, potiri, et gaudere solent, et
 possunt, ac poterunt in futurum, similiter

twelve ecclesiastical personages, famed in doctrine, virtue, and talents, and above all devoted to Us and to the said Holy See for Our Notaries, and of the same See, and happily incorporating them in the number and society of Our other Notaries and of the said Holy See, and granting them and permitting them that, without prejudice to Our fixed Notaries and of the same See, they could use, enjoy, and might enjoy, notwithstanding that they have not the robe and cap, all and each of the favors, honors, dignities, grants, privileges, immunities and prerogatives, whereof Our other Notaries and of the same See use, enjoy, and are possessed, as well by law as by usage, and could in any manner use and enjoy, and might in future, of which the Notaries that may be created by thee could use, save the exemptions withdrawn by the Council of Trent, and the faculties of legitimating, dispensing the degrees, and other like privileges conceded to those same fixed Notaries, or pretended to by them; and if the contrary be made, it shall be null and void; but before their entering on the exercise of the titles, honors, and privileges which belong to such Notaries, it must be laid down in the letters that are passed for their creation as Notaries the decree, for to be held in thy hands, or in the hands of some persons constituted in eccle-

uti, frui et gaudere possint, e valeant (citra tamen facultates, et exemptiones ab eodem Concilio Tridentino sublatas) pariter concedendi, et indulgendi; cum Clericis, tam Secularibus, quam Regularibus super exercitio artis Medicinae, ita ut irregularitas non contrahatur, in iis praesertim locis, ubi non sint laici, et Catholici medici, dummodo tamen sint in ea arte periti, et citra membrorum incisionem, et adustionem ac gratis, et sine ulla prorsus mercede artem Medicinae hujusmodi exerceant: dispensandi super defectu aetatis tredecim mensium ob operariorum (*sic*), ut promoveri possint ad Sacerdotium, si alias idonei fuerint: dispensandi ex rationabili causa in votis simplicibus, Castitatis, et Religionis: dispensandi gratis in 3., et 4. consanguinitatis, et affinitatis, simplici, et mixto, atque etiam in 2. solo quoad matrimonia praeterita, quo vero ad futura, per te ipsum tantum, urgente magna necessitate, dummodo nullo attingat primum gradum, et mulier rapta non fuerit, vel saltem in potestate raptoris non existat: et in praedictis casibus prolem susceptam declarandi legitimam; dispensandi super impedimento criminis neutro conjugum machinante, atque etiam utroque, vel altero machinante, si impedimentum sit occultum, et necessitas postulet ratione alicujus gravis

siastical authority, that they do make a profession of faith in the form of the ancient articles fixed by the Holy See, and do give the oath of fidelity; and further We concede that thou could create, wherever necessary, other Notaries, be they even Clergymen, secular or regulars, with the necessary and due faculties, previously obtaining from them the accustomed oath of due fidelity; and for instituting four and twenty Knights of the Golden Spur, and happily incorporating them in the number and association of other such Knights, as well as for allowing them that they might use collars of gold, and golden spurs, and likewise that they might use, enjoy and possess all the privileges, grants, favors, honors, and prerogatives, of which other such Knights *de jure*, usage and custom, could and are wont to use, enjoy and possess, and might in future, (except however the faculties and privileges withdrawn by the Council of Trent); and for allowing the Clergy, as well seculars as regulars, the exercise of the art of Medicine, except the incision and adustion of members, in those places merely, where there are no laymen and catholic Physicians, provided they are skilled in this art, in order that they do not go to excesses, and the exercising of this art gratuitously and without any remuneration; for dispensing with the want of age in cases of thirteen months.....?.....

imminentis periculi; et restituendi jus petendi debitum; concedendi, mediantibus coronis, crucibus, numismatibus, parvisque imaginibus sacris a te benedictis, plenarias, aliasque minores indulgentias in forma typis edita indulgentiarum hujusmodi coronis, crucibus, numismatibus, et sacris imaginibus per Nos concedi solitarum contentas; et insuper largiendi semel indulgentiam pro una die visitantibus quamlibet Ecclesiam, cum primum ad eam accesseris: qualibet die non impedita, semel tamen in hebdomada celebrando Missam de Requiem in quocumque altari, etiam prtatili: liberandi animas, secundum tuam intensionem a Purgatorii paenis per modum suffragii: fruendi pro te, ac sociis tuis Missionariis, seu familiaribus privilegiis, quibus Christi fideles in Portugaliae, et Algarbiorum regnis, ac eorundem regnorum Insulis, Indiis Orientalibus, et Ultramarinis conquestis, terris, et locis eorundem regnorum Portugaliae, et Algarbiorum dominio subjectis commorantes, et ad illa declinantes, vigore Litterarum Apostolicarum a nonnullis Romanis Pontificibus praedecessoribus nostris, immo etiam a Nobis pro Cruciatu Sancta concessorum, fruuntur, in locis tamen, ubi dictorum privilegiortusus viget: absolvendi ab haeresi, et apostasia a fide, et a schismate quoscumque etsam Ecclesiasticos, tam Seculares, quam Regu-

in order that they may be raised to the Priesthood, if otherwise they are fitted ;—for dispensing and commuting simple vows into other pious works, and dispensing on reasonable grounds in cases of simple vows of chastity and religious rule ;—for dispensing gratuitously in the 3rd and 4th degrees of consanguinity and affinity, simple and complex, and even in the second degree only in cases of concluded marriages, while for the future, in cases urged by great necessity provided in no case is the first degree reached, and the woman has not been ravished or at least does not happen to be in the power of the ravisher, and in the aforesaid cases for declaring legitimate the offspring obtained ;—for dispensing with the impediment in cases of crime, not one of the pair having contrived it, and even if one or both having contrived it, still the impediment is occult, and grave imminent peril is inevitable in asking explanation ;—and for dispensing with the liquidation of just demands of debt ;—for granting on solicitation, crowns, crucifixes, medals, and small sacred images, blessed by thy ownself, plenary indulgences, and other minor things contained in the printed forms in vogue, such as the indulgences which We are wont to bestow on such crowns, crosses medals, and sacred images ;—and besides this for conceding once only one day's in-

lares, etiam relapsos in foro conscientiae tantum: tenendi, et legendi libros haereticorum, vel infidelium, de eorum religione tractantium, ad effectum eos impugnandi, et alios quomodolibet prohibitos, et hujusmodi facultatem aliis pro tua prudentia (exceptis Caroli Molinei, et Nicolai Machiaveli operibus, ac libris de Astrologia judiciaria tractantibus) concedendi: admittendi per te ipsum dumtaxat quascumque appellationes etiam ad Sedem praedictam interpositas a quibuscumque Ordinariis, seu delegatorum tam Secularium, quam cujusvis Instituti etiam specialiter nominandi, Regularium sententiis, seu decretis, etiam omisso medio, earumque causas tam per te, quam per alios cognoscendi, et sine debito, etiam sine strepitu, et figura iudicii, sed simpliciter, et de plano, et sola facti veritate inspecta terminandi. Exequendi, seu ab aliis exequi mandandi quaecumque tua decreta, sententias, praecepta, et ordinationes, quacumque appellatione, recursu, recusatione, seu nullitatis dictione minime obstante, ita ut quaelibet appellatio solum in devolutivo, et non retardata executione, et non nisi ad dictam Sedem interponi possit: exercendi omnes, et singulas facultates, etiam ultra supra expressas ab eadem Sede quibuscumque Vicariis Apostolicis, tam regni Sinarum, quam exterarum regionum Indiarum Orientalium hujusmodi concedi

indulgence to those who shall visit any church when coming there for the first time, celebrating a Requiem Mass on any day not prohibited, and only once a week on any Altar, even moveable, by way of suffrage, for delivering the souls from the pains of Purgatory, according to thy intention ;—for enjoying thou and the Missionaries thy companions, the well known privileges, whereof the faithful in Christ enjoy who reside in the Kingdoms of Portugal and Algarves, and in the islands of those same Kingdoms, East Indies, Ultramarine Conquests, countries and places subject to the dominion of those same Kingdoms of Portugal and Algarves, and those who go up and down to those places, in virtue of the Apostolic Letters, by some of the Roman Pontiffs, our Predecessors, and moreover by Us granted for the Holy Crusade, and this however in places where the use of said privileges is in vigour ;— for absolving from heresy, apostacy of faith, and from schism any persons whatever, even ecclesiastics as well seculars as regulars, and even those who relapse in the court of conscience alone :—for keeping and reading heretical or infidel books, which treat of their religious views, for the purpose of attacking them, and any other prohibited books whatever ;—and for conceding this faculty unto others according to thy prudene^e

solitas, et alias quaecumque concessas; nec non plenissime gaudendi, utendi, ac fruendi quibuscumque privilegiis, indultis et gratiis, praedictis Vicariis Apostolicis quaecumque concessis, et quomodolibet competentibus, et signanter communicandi Sacerdotibus idoneis omnes, et singulas facultates, quas iidem Vicarii Apostolici aliis communicare possunt: declarandi, et definiendi dicta auctoritate Apostolica quaecumque dubia, aut difficultates, quae super his omnibus, et singulis facultatibus, earumque tenor insurgere, aut excitari quoquo modo possint, ita ut tuae declarationi omnes tam Seculares, quam Ecclesiastici, et cujusvis Ordinis Regulares, etiam praedictae Societatis JESU, quacumque appellatione remota, acquiescere, et obedire teneantur; ac demum utenditiisdem omnibus, et singulis facultatibus, atque libere exercendi absque ulla obligatione illas, vel praesentes literas, aut alia documenta super earum concessione publicandi, exhibendi, ostendendi, seu praesentandi cuiquam tam Seculari, quam Ecclesiastica, etiam Episcopali, aut Primatiali, etiam Legati Apostolici dignitate fulgenti: facultates intra tuae legationis limites exercendas auctoritate praedicta earundem serie praesentium concedimus, et impertimur. Non obstantibus Lateranensis Concilii novissime celebrati de certo notariorum numero, etiam

(except the works of Charles Molinei, and Nicholas Machiavel and books that treat of judicial astrology);—for receiving only thyself any appellations whatever, even such as are pending before the said See, against any sentences whatever, or decrees of the Ordinaries, or delegates, as well as seculars, also of whatever Institute of Regulars, express mention of which ought to be made, though not the mode, and taking cognizance of the cases, as well by thy ownself, as by others, and duly deciding on them without going through their whole length, and forms of justice, but simply and summarily, having in view merely the truth of the fact;—for executing or having executed by others any of thy decrees whatsoever, sentences, precepts, and ordinances, notwithstanding any appellation, appeal, refusal, or arguing of nullity; so that without delaying the execution, any appellation could be pending a reference only before the said See;—for exercising all and each one of the faculties, besides those above mentioned, accustomed to be granted by the same Holy See, and others on whatsoever occasion conceded to whatsoever Vicars Apostolic, as well of the kingdom of China, as of other such foreign lands in the East Indies; and also for enjoying, using, and possessing in the most ample manner whatsoever privileges, immunities and graces &c

si ad illum non deventum sit, cui per hoc alias non intendimus derogare, ac quatenus sit, Nostra, et Cancellariae Apostolicae regula de non tollendo jure quaesito, nec non felicitis recordationis Bonifacii, Papae, octavi, praedecessoris nostri, de una, et Concilii generalis da duabus dietis, aliisque Apostolicis, ac Universalibus, Provincialibusque, et Synodalibus Conciliis editis generalibus, vel specialibus, et ordinationibus, nec non quorumvis Ordinum, Congregationum, Institutorum, Societatum, etiam JESU, ac Conventuum, Collegiorum, et Hospitiorum, ac quarumvis Ecclesiarum, et locorum piorum, et aliis quibuslibet, etiam juramento, confirmatione Apostolica, vel quavis firmitate aia roboratis statutis, et consuetudinibus, etiam immemorabilibus, privilegiis quoque, indultis, et litteris Apostolicis eisdem Ordinibus, Congregationibus, Institutis, Societatibus, Conventibus, Collegiis, Hospitiis, Ecclesiis, et locis piis, illorumque superioribus, et personis, et aliis quibuslibet, etiam speciali mentione, et expressione dignis, sub quibuscumque verborum tenoribus, et formis, ac cum quibuscumque etiam deregatoriis derogatoriis, aliisque efficacioribus efficacissimis, et insolitis clausulis, irritantibusque, et aliis decretis in genere, vel in specie, etiam motu proprio, et Apostolica potestatis plenitudine ac consistorialiter, vel etiam ad Imperato-

whatsoever times conceded to the aforesaid Vicars Apostolic, and that in any manner belong to them, and for imparting by name to fit Priests all and each one of the faculties which the same Vicars Apostolic could impart to others;—for declaring and defining by said Apostolic Authority whatsoever doubts or difficulties, which over all and each one of these faculties, and their tenor, could in any way be raised or made, so that to thy declaration, all, as well seculars, as ecclesiastics, and religious of whatsoever Order, even of the aforesaid society of Jesus, withdrawing whatever appellation, shall be bound to hearken and obey;—and lastly for using all and each one of these same faculties, & freely exercising them without the obligation of publishing, showing, offering or presenting those or these present letters, or other documents about their concession, to any person, as well secular as ecclesiastical, invested even with episcopal dignity, or Primate, and even with that of Apostolic Legate;—Notwithstanding the edicts of the Lateran Council recently celebrated regarding the fixed number of Notaries, which, altho it is not complete, it is not Our intention to derogate by these letters; and observing, as far as necessary Our rule and of the Apostolic Chancery not to deprive parties of their right (*de non tollendo jure quaesito*), and more-

rum, Regum, et Principum, aliarumque quacunvis personarum, qualibet ecclesiastica, velt mundana dignitate, seu praeceminentia fullgentium instantiam, vel eorum contemplationem, seu alias quoquomodo concessis, confirmatis, et pluries innovatis. Quibus omnibus, et singulis, etiam si pro illorum sufficienti derogatione de ilis, eorumque totis tenoribus specialis, specifica, expressa, et individua, ac de verbo ad verbum, non autem per clausulas generales idem importantes, mentio, seu quaevis alia expressio, habenda aut alia aliqua exquisita forma, ad hoc servanda foret, illorum tenores, datas, formas, et occasiones praesentibus proplene, et sufficienter ac de verbo ad verbum nihil penitus omisso insertis, expressis, et servatis respetive habentes, illis alias in suo robore permansuris ad praemissorum effectum hac vice dumtaxat specialiter, et expresse, ac plenissime derogamus, ac derogatum esse volumus, caeterisque contrariis quibuscumque. Quocirca Fraternitati tuae per praesentes mandamus, quatenus injunctum tibi munus hujusmodi, ita fideliter, et strenue exequaris, ut ex tuis laboribus, fide, et diligentia, divina favente bonitate, optati, et sperati fructus ad Dei gloriam, et animarum salutem proveniant. Propitium interim bonorum Auctorem Deum Tibi, Venerabilis Frater, enixe precamur, atque Apostolicam Benedictionem ex omni

over the decree of Pope Boniface VIII, Our predecessor of happy memory, noted in the first and second General Council, and other edicts general and special, and Apostolic ordinances, and Universal, Provincial and Synodical Councils, as well as the statutes and customs even immemorial, and strengthened by oath, apostolic confirmation, and by any other warrant, of whatsoever Orders, Congregations, Institutes, Societies, even that of Jesus, and Convents, Colleges, Hostelries, and of whatsoever Churches and holy places, and any other such things; and also the privileges, immunities, and apostolic letters conceded to the same Orders, Congregations, Institutes, Societies, Convents, Colleges, Hostelries Churches, and holy places, and to their Superiors and persons, and others whosoever, even deserving of special mention and naming, under whatsoever forms and terms of expression and under whatsoever clauses, even derogatory over derogatory, and others more efficacious than those more efficacious, and rare and far—fetched; and other decrees confirmed, and very often renewed specially or generally, even by *motus proprios* and plenitude of Apostolic power, Consistorially, or even conceded, at the solicitation and opinion of Emperors Kings and Princes, and of any other persons whatsoever, invested with any dignity whatever, or ecclesiastical or wordly supe-

cordis nostri sensu impertimur. Datum
 Romae apud Sanctam Mariam Majorem, sub
 annulo Piscatoris, die 29 Septembris 1719
 —Pontificatus nostri anno decimo nono.—
 F. Cardinalis Oliverius.—Loco † annuli
 Piscatoris.

Et Ego Notarius Apostolicus infrascriptus
 hoc presentem publicum Transumpti Instru-
 mentum, quod cum suo originali, cui et
 aliis hujusmodi tenoris me refero, fideliter,
 et attente revisum concordat, in hanc publi-
 cam formam redigere curavi. signoque, et
 subscriptione meis solitis, et consuetis
 signavi, et roboravi, ut eidem stetur (*sic*),
 firmiterque credatur, ac plenaria fides adhi-
 beatur, et adhiberi possit in judicio, et extra
 illud; perinde ac si literae originales in me-
 dium exhiberentur, vel forent ostensae;
 tradidique praedictum originale insimul cum
 praesenti nobili viro Antonio de Oliveira
 Carvalho, a Secretis status Serenissimi hu-
 jusmodi Portugaliae, et Algarbiorum Regis
 Oeconomus maximus, qui mecum hic etiam
 subscripsit. Quod omne quidem feci roga-
 tus, et requisitus. Actum Olisipone Orientali,
 hac die 23, mensis Martii, anni 1720.—Em-
 manuel Ferreira, Notarius Apostolicus—Loco
 † Sigilli—Antonio de Oliveira de Carvalho.

riority, or in any other way ;—That all and each one of these, and any others whatsoever opposed to the efficacy of the aforesaid, notwithstanding that for their sufficient derogation mention ought to be made of them specially, expressly, and individually, and their whole tenor, and word for word, and not by general clauses, or whatsoever other expression which tends to the same thing ; and notwithstanding that any other nice form moreover ought to be necessarily observed for that end ; We, for this time only specially expressly, and fully derogate, and would have that their tenor, dates, forms, occasions be held fully and sufficiently derogated word for word, without omission of any thing inserted, expressed and noted respectively in these presents ; those continuing otherwise in their vigor. Then by these presents We exhort thy brotherly heart to observe them so faithfully and rigorously, that by thy labours, faith and diligence, with the blessing of divine goodness, the desired and hoped for fruits may be produced for the glory of God and Salvation of souls. Meanwhile, Venerable Brother, We earnestly beseech God, author of all good, to be propitious unto thee ; and with all the sincerity of our heart We impart to thee Our Apostolic Benediction.—Given in Rome in St. Maria Majorem, under the seal of the

Fisherman's Ring, on the 29th. of September 1719,—and the nineteenth year of our Pontificate.—*F. Cardinal Oliverius*,—Palace † of the Fisherman's Ring.—

I the Undersigned, Apostolic Notary, cause this present public deed of translation to issue forth, which faithfully and attentively looked into with its original, and to others of this tenor referred to me corresponds; and affix my signature and seal thereto as usual; and authenticate the same that entire faith and credit may be given, to it, and produced in and out of Court as if the very originals are produced or presented; and deliver over the aforesaid originals along with this to the noble Monsr. Antonio de Oliveira Carvalho, Chief officer of the Secretary of State of His Serene Majesty of Portugal and Algarves, who has also signed along with myself. All this I have done by desire and request. Given in Eastern Lisbon this 23rd day of March 1720. *Manuel Ferreira*—Apostolic Notary.—Palace † of Seal.—*Antonio de Oliveira Carvalho*.

RESTRICTIONS.

Monsr. the Most Illustrious Patriarch of Alexandria.—His Majesty, whom God preserve, has been pleased to order the reading

of the Brief, which your Most Illustrious Eminence forwarded to me, in the manner, as is customarily practised by the Nuncios who come over to these Kingdoms; and commands me to inform your Most Illustrious Eminence in his Royal name, that notwithstanding the concession therein made to your Most Illustrious Eminence of the faculties for visiting the Empire of China, with the Cathedrals of that Empire, your Most Illustrious Eminence shall not use those faculties in a way opposed to that in vogue, as is usually practised by Monsrs. the Nuncios who come over to these kingdoms:—that the administration of Sacraments in Parishes shall be understood conjointly with the Parish Priests, and not independently;—that the revocation or moderation of the privileges shall not be practised touching those which have been conceded by His Majesty, or at his desire or opinion by a third;—that as regards the Visitors whom your Most Illustrious Eminence may depute, imparting your faculties to them, this delegation your Most Illustrious Eminence shall make unto Missionaries, who have already had the approval of His Majesty;—that the said Missionaries Portugueses as well as foreigners who have had that approval, your Most Illustrious Eminence shall not remove unless or just and urgent causes, observing the

dispositions of the law, in the proceeding, as well as in the admitting of appeals brought before your Most Illustrious Eminence;—that your Most Illustrious Eminence shall abstain from erecting new Vicariates, as well as taking cognizance of causes in the first instance; and in such as are pending by appeal your Most Illustrious Eminence shall observe the forms of the law, without using clauses which will set aside the judicial order, all this being contrary to the customs of the Kingdom;—that in appeals that are proposed against the decisions of your most Illustrious Eminence, and mandates from the Holy See, your Most Illustrious Eminence shall hold the effects of both suspended and under reference, in cases where the right allows; likewise appeals on the declarations and definitions, which your Most Illustrious Eminence shall make about doubts that are raised on the faculties that are conceded to thee, if by law or according to it they are applicable.

Your Most Illustrious Eminence shall understand that the jurisdiction, not expressed in the Brief, shall not have force in any manner against the privileges, rights any customs, of the Kingdoms of His Majesty, as is said in regard to the expressed jurisdiction in said Brief; which your Most Illustrious Eminence shall likewise observe in th

Statutes and Constitutions, that are newly made; and your Most Illustrious Eminence must know further that contrary to the privilege and custom of the same kingdom is it to summon to appear in the Roman Curia, although for to proceed on the appeal, which is expressly got up for the Sovereign Pontiff, even by express naming any person, for even in this case the privilege holds good.

Lastly His Majesty commands me to recommend to your Most Illustrious Eminence not to meddle in the economic and dominative* Government of the Regulars on account of the great prejudice to God's service, that shall arise from the contrary; as well as the lowering of salaries of the Notaries and Officers, who serve your Most Illustrious Eminence.

His Majesty hopes that your Most Illustrious Eminence in every thing will act in a manner as to have to thank you greatly and the effects felt in the animus of your Most Illustrious Eminence of the veneration and devotion of His Majesty towards the Holy Apostolic See. Always ready to serve your Most Illustrious Eminence whom God preserve

* So it is in both copies, (from Evora and Macao) but we think it must be read—*domestic*.

And this last clause is plainly directed to stop the entire breach of the tenuous bond, which held the Regulars under the ordinary jurisdiction of the Diocesan Prelates,



for a series of years. Paco, 22d March 1720.
 —*Diogo de Mendonca Corte Real*. To the Most
 Illustrious Monsr. Patriarch of Alexandria.

PASSPORT LETTER.

In the ship Queen of Angels, which at present sails from this city, goeth the Patriarch of Alexandria, Commissary and Apostolic Visitor of China in general, with the faculty of Legate *a latere*; and in order that your Lordship be not ignorant of the powers that he holds, His Majesty commands me to forward to your Lordship copy of the Brief of his faculties, and the Restrictions which the same August Lord has made on it, in order to become acquainted of how much he could use of the said powers, those of the use of which His Majesty would not permit him; however warning your Lordship that in all matters, as well regarding what he shall exercise as also what is not permitted him, His Majesty desires the said Patriarch be treated with all the terms of courteous kindness, necessary in such cases; and that your Lordship should do him in the city all those demonstrations of compliment and kind treatment which demand his high dignity and due devotion to the Holy See. May God preserve your Lordship. Eastern Lisbon—21st March 1720. —*Diogo de Mendonca Corte Real*. To the Governor of the City of Macao.—

Res 4255 P













