



'PADROADO VERSUS PROPAGANDA FIDE': THE JURISDICTIONAL CONFLICT BETWEEN PORTUGAL AND ROME: STATE — CHURCH RELATIONS IN SIXTEENTH-SEVENTEENTH — EIGHTEENTH CENTURY INDO-PORTUGUESE HISTORY, ITS REPERCUSSION ON KONKANI ROMAN CATHOLICS OF COASTAL KARNATAKA

Author(s): Wilfred Prakash D'Souza Prabhu

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Wilfred Prakash D’Souza Prabhu

Introduction: In all the periods of human history, the alliance of Religious Pontiffs and Political heads was cordial and in common interest. But the relationship between the Roman Catholic Church and the Portuguese State in the ecclesiastical history of Europe between 16th, 17th and 18th Century A.D. has always been a complex one. The Papal authority and the Portuguese temporal interest both seek from its followers total allegiances, while at the same time not being above a conflicting relationship with each other. Conflicts arise because the boundaries of ecclesiastical jurisdiction have not always been very clear. In 1885, Pope Leo XIII, in his *Immortale Dei*, wrote ‘just as the end at which the church aims is by far the noblest of ends. So is its authority the most exalted of all authority, nor can it be looked upon as inferior to the civil powers, or in any manner dependent on it’.¹ It is evident the church claimed its superiority over the Portuguese state due to its divine origins. But yet it failed to exercise full sway over Portuguese Crown. Consequently a large part of ecclesiastical history in Europe from Middle Ages to early modern times has been dominated by conflicting Church-state relations.

Papal Bulls and Padroado: The fifteenth century Portuguese Iberian Crown showed high Reverence to the Papacy of Rome. According to Joy L.K. Pachuaui, “Portuguese crown sought to stake its claim and legitimize its overseas discoveries through the church. At the same time catholic church because of its legitimizing power, sought to give direction to the state, while at the same time not being able to function without the Portuguese state’s protection and financial aid.”

In Portuguese language ‘Padroado’ means Patronage. The Papal Bulls between 1452 and 1606 A.D. confirm Portuguese Patronage. There

was 16 Papal Bulls concerning the Padroado. The Pope Nicholas v, sixtus IV, Alexander VI, Leox, Clement VII, Paul III, Julio III, Paul IV, Gregorio XIII, Sixtus V, Clement VIII, Paul V were the signatories to these Bulls. The Papal Bull 'Dum Diversas' awarded by Pope Nicholas V in 1452 permitted the King of Portugal the sole right to sail the sea, to conquer the new lands and extend his dominion at the expenses of the Moors and other pagans. This decree enabled Portuguese King to acquire the right of Patronage, which became the root for its relationship with the church in the land of its discoveries.

Pope Nicholas V's Bull 'Romanus Pontifex' of January 8, 1455 declares "All lands and seas that have been discovered or will be discovered belong forever to the king of Portugal."² The implications of this right were several. It meant that no European (presumably) could enter the African territories without the prior consent of the king; it also meant that the king would have a monopoly over commerce, with the whip of ex-communication for all who trespassed. In addition it included the right to construct churches, to maintain them, to provide them with priests, besides the exclusive rights to navigation, commerce and trade.

It was, however, through two other decrees that the lands of Asia eventually came under the jurisdiction of Portugal, not only in secular matters but also in matters concerning religion. By the bull *Inter Caetera* of 1456, the Pope handed over jurisdiction of all lands beyond the seas to the Grand Master of the Order of Christ (a title made hereditary and invested in the king of Portugal in 1451). And finally, in 1514, the Padroado rights (*jus patronatus*) were re-affirmed through the bull *Dum Fidei Constatum* for lands already conquered and yet to be conquered.³ This widened the scope of Portugal's operations territorially.

The relationship between the state and the church ought to have been from an ecclesiastical point of view can be understood through this seventeenth century document written by a Dominican Provincial in India. "The conquests of the Estado are two, and different from each other. The first and foremost is of souls for heaven, through the preaching of the gospel: the other is of enemies and lands and revenues for the Royal Crown through the use of arms. The first [concern] that of the souls is the principal one. The most secure title to Your Majesty is to possess these lands and to subject them to the Royal Crown with obligation to promulgate in them the gospel; for this sufficient and necessary numbers and capable ministers are required, namely the Religious... The conquest of the souls and the propagation of the gospel is what justifies most the conquest by the arms in this state and it is the foundation and base of all and more."⁴ It is evident from the historical records that the expansion of Christianity in 15th, 16th and 17th centuries

was done by Portuguese state through its 'the Padroado' (Patronage rights). The well established institutions the estado (Portuguese state) and the Roman Catholic Church were united with one another. The obligations of the Portuguese Padroado were to send missionaries, to erect churches, convents, seminaries, and so on. It also meant the establishment and maintenance of the above church organs. It also had to provide for various aspects of the litany – the vestments, the furniture, mass wine, vinegar and oil, lamps, chalices, censers, bells, crosses, communion clothes and religious books. Portuguese state made provisions for other religious institutions like hospitals, orphanages etc. The Padroado could nominate candidates for ecclesiastical benefices like Archbishop's, Bishops, and Ministers overall the diocese in the territory was entrusted to it.

In the fifteenth and sixteenth centuries the Popes had relied heavily on the Padroado for the promotion of the evangelization of new lands discovered in the East in general and in India in particular; but from the 17th century onwards the inability of the Padroado to meet the growing needs of missions convinced the Popes that it was high time for them to assume direct apostolate in these non-Christian lands.

Pope Gregory XIV after having sought information and counsel from various sources realized that evangelization of this vast Eastern region was in danger. He decided to achieve his religious aims by founding a special congregation for the propagation of faith, 'De Propaganda Fide' by his Bull "Inscrutable" dated 22nd July, 1622.⁵ The aims of the new congregation were to organize and unify the work of evangelization and to promote adequate formation of future missionaries with stress on local native clergy. In connection with this last aim, special mention must be made of the founding of the Urban College in Rome as a Seminary of the Missionaries in 1627.⁶ The first step taken by the Pope for reinforcing the missionary personnel in India was to send missionaries directly from Rome without passing through the Lisbon-Goa route as was the practice till then. This action of the Pope resulted in the jurisdictional conflict in the Portuguese territories. The extra jurisdiction resulting from the appointment of Propaganda Vicars Apostolic in territories of Padroado-Propaganda conflict.

In 1534 A.D. Goa was made a diocese and it had jurisdiction over Coastal Karnataka. Hence, the Padroado missionary priests were serving the Catholic migrants from Goa at various places of Coastal Karnataka. From the middle of the seventeenth century the power of the Portuguese in this region began to decline. This affected the religious life of the Konkani Roman Catholics. There were not enough missionary priests to look after their religious welfare.⁷

The religious plight of the Catholics of this region was brought to the notice of Pope Celestine X by travelers like Dr Joseph Sebastiani, the first Vicar Apostolic of Verapoly and Fr. Vincenzo Maria de Santa Catharina who passed through the coastal region of Karnataka. According to them the spiritual desolation in canara was most pitiable and they thought it their duty to bring the state of affairs to the notice of the Pope. Bishop Matheus de Castro also informed the Vatican authorities of the miserable state of Christianity in Coastal Karnataka. The Pope took action in the matter and appointed Bishop Thomas De Castro, as the Vicar Apostolic of Canara. He was a native of Divar Goa and by caste a Brahmin. When in his teens he went with his uncle Bishop Don Matheus de Castro, the Bishop of Chrysopolis, to Rome. He distinguished himself in the study of religious subjects. He joined the congregation of 'Divina Providencia'. At Rome he was appointed Professor of Philosophy and Theology and the Prefect of the novices for various sacerdotal degrees. The Congregation De propaganda Fide, selected him for missionary work in India. In 1671 he was consecrated Bishop of Fulsivelem and was appointed the Prefect of the regulars of his order in Rome by the Pope. On 17th December, 1674 the Propaganda appointed him as the Vicar Apostolic. In spite of the opposition of the Portuguese ambassador for about seven months, the decree was brought into force on 30th July, 1675. In 1677, he came to India with the title of Vicar Apostolic for the kingdoms of Cochin, Tamor, Madura, Mysore, Cranganore, Cannanore and the entire Coastal Karnataka. He was also the Inquester General in all these parts. He managed to reach India in 1677 by the overland route to avoid traveling by Portuguese ships; and he set up residence in Bangalore. Later he shifted to Calicut and finally to Mangalore.⁸

The appointment of Thomas de Castro, Bishop of Fulsivelem by the Propaganda Fide was an aggressive act, the natural issue of which was to excite controversies about his jurisdiction. As soon as he installed himself in Coastal Karnataka, he started a dispute with D. Frei Antonio Brandao, the Archbishop of Goa. He then duly commenced his work starting from Barcelor. He began celebrating marriages, administering sacraments and so on. Barkur was a very important place at this time and had many Catholics. He did the same thing at Mulky, Kalyanpur and other places. From the acrimonious and menacing tone of the dispatches of Bishop Thomas de Castro, D. Frei Antonio suspecting the sole pretext of the controversy was to dispossess him of his right and jurisdiction which he and his predecessors had peacefully enjoyed in Coastal Karnataka, forwarded a pastoral letter to all his subordinates that no one of his flock should recognize the said Bishop or his missionaries, unless he showed the Pontifical Bull conferring upon him

the jurisdiction in these parts.

Unfortunately at this critical stage the Archbishop Brandao died on 6th July, 1678 and the missionaries he had sent to Coastal Karnataka returned to Goa. This unexpected death of Archbishop Brandao favoured the position and power of Thomas de Crasto in the Canara. As soon as the pastoral of D. Frei Antonio was published, the Bishop of Fulsivelem, in his, turn issued another threat to excommunicate all who dared to ignore his orders, or who received the Sacraments from priests not appointed by him. He also sent to Goa copies of his pastoral which having arrived after the Archbishop's death, were received by the Council (Cabido).

This controversy between the two Prelates professing to be the ministers of the same Church was source and origin of grate misunderstandings and scandals, not only among the non-Christians but also among the converted Christians. A large section of the people was not aware of the objects and motives of the two rival representatives in their respective censures against each other in their pastorals. They would freely declare that the guiding principals of the missionaries of Goa were radically different from the Bishops coming from Rome. The Goan priests' authority was declared null and void; at the same time the sacraments administered by the emissaries from Rome were declared as equally inefficacious by the clergy, who were subjected to the Archishop of Goa. The Portuguese refused to recognize Castro's appointment and opposed his activities. The Padroado Bishop of Goa forbade the Catholics of the coastal region of Karnataka from receiving the sacraments from Castro or from priests appointed by him. In his turn, Castro excommunicated those Catholics who preferred obedience to the Bishop of Goa and his priests. This created confusion among the Catholics of the Coastal Karnataka.

In the confusion between the claims of Propaganda and the counter claims of Padroado there were some Padroado priest's who were genuinely interested in the welfare of the Catholics. The leader of such priest's war Fr. Joseph Vaz, who was born on 21st April 1651 at Belaulim Goa. His parents were Christopher Vaz and Maria de Miranda, both of sturdy faith and deep religious sentiments. Christopher Vaz belonged to highly reputed Naik family of San Coale. Joseph was baptized on the eight day in the parish church of St. John the Baptist, Benaullim by Fr. Jacinto Pereira. He attended the elementary school at San Coale, his paternal village. He was said to be a model pupil; bright, attentive in class, diligent in his lessons, obedient to the teacher and loved by his companions. He made such rapid progress in his studies that his father decided to send him to the city if God to follow a course in Rhetoric and

Humanities in the present college of St. Paul.

After completing his studies of humanities with the Jesuits, Joseph Vaz entered the Academy of St. Thomas Aquinas for his philosophical and Theological studies. In 1675 he was ordained a deacon by D. Custodio de Pinho, the Vicar Apostolic of Bijapur and Golconda. In 1676 he was ordained a priest by the Archbishop of Goa, D. Antonio Brandao. Soon after his ordination, Fr Vaz started going bare foot in order to live like the poor. In 1677 wrote his 'Deed of Bondage' offering himself perpetually as a slave to the Blessed Virgin Mary. He wanted to work as a missionary in Ceylon. Therefore he presented his request to go to Ceylon to the Cathedral chapter which was administering the Archdiocese of Goa following the vacancy created by the death of D. Antonio Brandao. But, the Cathedral Chapter proposed to him to go to Canara. He was sent in the order to assert the Padroado jurisdiction against Thomas de Castro. The Chapter therefore gave him the high title of "Frame of Canara". But as soon after his arrival he realized that Castro had legitimate authority. Therefore he recognized Castro's authority and while continuing to adhere to the Padroado system, zealously worked for the religious welfare of the people.

Fr. Vaz spent just four years (1681-1684) in Coastal Karnataka. During this short period, he recognized the religious life of the Catholics. He opened small schools in some of the villages with people's cooperation as best as he could and then he moved on to the next village and did the same. His most important contribution was the establishment of 'Irmidades' (brotherhood) in various places. An irmidade brought together the Catholics living in a place where there was no church or no resident priest. Combining a great austerity of life with prudence, Joseph Vaz fought for the church as such with humility and with the spirit of the service of the humanity, thus showing how much free and detached he was from the worldly vanities.

While Fr. Vaz was working on behalf of the Padroado system, Castro continued to work under the Propaganda system. When he shifted his residence to Mangalore he built the Milagres church on a piece of land donated by the Keladi Queen Chennamaji. He also educated and ordained some Goan boys as priests.

Meanwhile Dom Manoel de Souza Menezes the new Archbishop arrived in Goa and was displeased with Fr. Vaz account of the agreement he had made with the vicar Apostolic Bishop Castro. Fr. Vaz sought permission to return to Goa but the Archbishop would not allow him. Fr. Vaz often spoke to the vicar Apostolic Bishop Castro and begged him not to fulminate so many excommunications but wait for a final decision from Rome. He pointed out that the Hindus were scandalized

and the Christians bewildered by all these quarrels. When the Archbishop of Goa died the Cathedral chapter of Goa allowed Fr. Vaz to leave Canara in 1684 replacing him by Fr. Nicholas de Gamhoa one of his former helpers. Fr. Vaz was also in the Coastal Karnataka in 1686-87 for few months on his way to Ceylon. During his second sojourn he stayed for some time in these lands to attend to the spiritual needs of the Christians. His companions helped him in his work.

In 1684 just before his death Castro appointed a priest to take care of the Catholics after his death till the appointment of a new bishop. But no new bishop was appointed. Instead in 1700 the Catholics of Canara were again brought under the jurisdiction of the Padroado Bishop of Goa.⁹ In this way jurisdictional conflict between the Padroado and the Propaganda came to an end in the first phase.

Second Phase of the conflict (1833-1886): Portugal was one of the few countries in Europe in which frequent political somersaults were characteristic features; and worse still these conflicts in the home country had their repercussions in all the colonies, especially in Goa. The end of the first quarter of 19th century brought political and religious conflicts again to the forefront. At this time Portugal was plunged into throes of a fratricidal war. Two rival royal parties, one headed by Dom Miguel, and the other by Dom Pedro, as regent of Queen Donna Maria Da Gloria II, struggled for supremacy. This state of affairs put off appointments to vacancies both in Portugal and in India. All the religious orders were suppressed. The diplomatic relations between Holy See and Portugal were broken off. Things were worse in Goa. The suppression of religious orders in 1833 in Portugal had its repercussion in Goa and Coastal Karnataka also. All the old flourishing institutions of religious orders were wiped out with one stroke and Goa turned completely secular. There was much civil unrest which resulted in a civil war in 1835. The vacant see of Archdiocese of Goa was not filled since death of Archbishop Galdino. Speculation was ripe in religious circles. To avoid a catastrophe, the chapter, virtually with power in its own hands, elected Pe. Jose Paulo da Costa Pereira de Almeida as the vicar Capitular in 1831 and after his death, elected on 18th January 1835 Pe. Pavlu Anton Dias de Conceicao as his successor.

The Catholic community of Coastal Karnataka had just emerged from worst trials it had to undergo. By dint of hard struggle it was rapidly coming into prominence. By the end of the first quarter of 19th century. According to Harris, Collector of Canara in 1824, "They have raised themselves to a name unquestionably the most respectable in every situation in which they move in Canara, whether as holding high public

stations as merchants, dealers, farmers or public servants. There exist little doubt that this high moral, and as subjects the most useful attainment proceeds from the religion they profess and examples held out to them by their pastors." And as another writer J. Stokes, revenue commissioner in 1830 observes. "In natural acuteness they are full equal to Brahmins and superior to them in morals and enlightenment. They form a valuable connecting link between Hindus and their European superiors".

In 1887, Canara proper, i.e. up to river Mirjan in the north, was divided into 18 unequal Parishes with a Catholic population of 25,171. These parishes were administered by priests from Goa. According to Bishop Francis Xavier, as missionary at Sunkery. "There were among them 3 clerics hailing from Canara, a thing unheard of till then ordained acolytes from a long time and declared fit for sacred orders after due examinations undergone in Goa. There were also two aspirants for the priesthood who wore the cassock though they had not yet received the tonsure Examined like the first set, they too had been judged fit to receive major orders. But as no bishop was available who could ordain them, these were, so to say, left at the door of the sanctuary, persons who by their age, learning and virtue, might easily have been raised to priesthood if diocese had only a Prelate".¹⁰ North of Mirjan, in the old territory of Sonda there were three churches at Shiweshwar, Sunkery and at Ankola with a Christian population of 1808 souls. The Christians entertained good relations with their priests; the bond of union between clergy and the laity fostered solidarity and strength. On the whole, although the Goan clergy was not mainly responsible for progress of community, yet community profited also by their religious guidance.

Bishop Francis Xavier had observed closely development of Christianity both in Canara and Goa and possibly in other parts which were under spiritual jurisdiction of Archbishop of Goa. He had known also sufferings of Canara Christian's community under Padroado regime. The current political and religious trends both in Portugal and in Goa were well known to him. Thus his appointment at this juncture as Vicar Apostolic of Verapoly was very opportune. He was well known in Vatican circles for sincerity of his zeal, his uncommon intelligence and his singular prudence. His opinions carried great weight in Rome. The British Government also held him in great esteem for valuable work he had done in Sunkery. For this the government had sanctioned him a stipend of Rs.25 per month. It was raised to Rs.50 per month when he was appointed bishop of Verapoly.

After a close study of whole Padroado situation, on 29th August 1835 he submitted a report to propaganda that Episcopal sees of the Portuguese

should be suppressed in whole of India. To do this, he says, is now best time as there is no Portuguese bishop anywhere in India. All the Episcopal sees of Portuguese were vacant and were governed by administrators. As all monasteries of religious orders were suppressed in Portugal and its territories beyond the seas, and Holy see had severed relations with court of Lisbon and as civil war had broken out in Goa itself, there was no danger that Portuguese government would further defend right of patronage.

The policy of the Propaganda Fide too had become bolder in latter years. True to the spirit of the ancient Bull, the Portuguese, and more especially the Indian situation were studied more closely in accordance with the report of various missionaries. A stable government was emerging in British India which assured the freedom of religion. Consequently the policy of Propaganda also changed, as the Padroado of Portugal was no more required for the survival and the extension of the church in India. In accordance with this policy, various Vicariates were established in India independent of the Portuguese Padroado, and directly subject to the Propaganda. The new Vicariates were created at Calcutta on 18th April 1834, in Ceylon on 3rd December 1836 and on the Coromandal coast on June 1837. There was already (since 1659) a Vicariate Apostolic in Malabar. These Vicariates existed side by side with the Diocese of the Portuguese.

In this state of things the Queens party in Lisbon boldly appointed in 1837 D. Antonio Felincio de Carvalho Archbishop of Goa. But the Vatican did not sanction this appointment. In spite of it, Carvalho sailed to India, and seized the power from the vicar capitular Pe Paul Dias de Conceicao. But Pe Paul Anton Dias de maintained that according to the present discipline of the church, once the election of the Vicar Capitular is made, he could not be expelled and neither could be forced to resign. Yet, as the faithful servant of the Queen, he relinquished his post to D. Antonio Feliciano and issued a pastoral on 25th November 1837 ordering all the faithful to acknowledge D. Antonio as the legitimate Prelate of the Archdiocese of Goa. However, only a part of the clergy recognized him. Though the Vicar Capitular Pe. Paul Anton had virtually transferred the power to the nominated Archbishop Carvalho, many of the clergy in Goa had strongly opposed this action. This was also given publicity in various parts over which the Archbishop's jurisdiction extended. After consolidating his position in Goa, Carvalho wrote a circular letter to be read in all churches of the Diocese. The purpose of the letter was that he should be recognized as the bishop. But his true position soon became known. In January 1838 he presented some candidates to the Vicar Apostolic of Malabar for Ordination. But the Vicar Apostolic refused to

ordain them till he proved the validity of his own appointment. He was unable to do so. This became also in Canara.

At this critical juncture the Catholics of Mangalore town took the initiative. Under the leadership of Rev. Avelino Fernandes, a young Goan priest of Mangalore, and with the aid of three clerics in minor orders and two aspirants (all five indigenous) and some leading laymen catholic of Mangalore, a protest was raised against the regime of Carvalho. The Goan vicar general of Mangalore and his followers tried in vain to suppress it. The outburst was spontaneous. The Goan priest who was passive and rest of the laymen were practically forced to abjure and give up submission to Carvalho. The Goanese clergy was even threatened with expulsion from parishes. A curious situation was thus created in Canara. Those who supported Goa had no bishop to direct the priests. The Vicar general of Mangalore had no canonical powers. All other priests had temporary faculties which were soon to come to an end. Recourse to Rome could not bring an immediate relief to the situation. Therefore under the existing circumstances, a resolution was taken in Mangalore to consult the four catholic bishops nearest to Canara, namely, the Vicars Apostolic of Madras, Pondichery, Bombay and Malabar. All replied practically in the same strain. The Vicar Apostolic of Bombay, an octogenarian, wrote a brief note. The others gave reasons and also some advice. The reply, in general, was that they should not formally sever connections with Goa, but submit themselves in the interim to the nearest Catholic Bishop, as the lawful delegate of the Pope, till the time that Goa received a legitimate Bishop, or the Pope of Rome decided differently. The advice was accepted by all and they submitted themselves to Bishop Francis Xavier as nearest to Canara.

Before the above resolution was accepted, some lay-men had already informed D. Carvalho of the move that was taken by the Christians referring the matter to the other four Catholic Bishops. On the receipt of this letter Carvalho became furious and poured his invectives against the Vicars Apostolic and requested the people to remain under his own jurisdiction under ban of excommunication. This letter of Carvalho brought the matter to a climax. Nine parishes with their priests immediately went over to the Vicar Apostolic of Malabar par interim. Jurisdiction was conferred on the priests anew by Bishop Francis Xavier. But there were also Padroado priests in these parishes and they were suspended. Five other parishes followed a little later. One parish, namely, Kalianpur, was split into two sections. Thus in all fourteen and a half parishes with many of their priests placed themselves under the Vicar Apostolic of Malabar. They were 17,755 souls in all, including the Christians in the regiments. The remaining 2050 persons adhered to

Carvalho. About a thousand of these were passionate Padroadists. The three northern parishes of Canara had a population of 4360 who obeyed Carvalho.

In Mangalore town proper there were two parishes with a Catholic population of 5040, and a floating military population of 800 souls. There were four priests in charge of these two parishes and out of them only one Pe. Avelino Fernandes submitted to Bishop Francis Xavier; and so this priest alone looked after all the nearly 6000 Christians of the two parishes. In the mean time the five indigenous clerics who had been awaiting ordination were duly ordained and sent to Mangalore and other parishes.

Carvalho was furious when he heard that Bishop Francis Xavier had taken the priests and the faithful of Canara under his jurisdiction. Jointly with the civil government of Goa, he issued an edict by which he confiscated the property of all the priests who had recognized Bishop Xavier. He also commanded under threats, the parents, brothers and relatives of these priests that they should bring them back to Goa as soon as possible, and put them in his hands. Special parties were sent from Goa to take captive especially Pe. Avelino. But it was of no avail. Only one priest for a short time turned away, but then returned to the jurisdiction of Mgr. Francis Xavier.

Threats having failed, Carvalho resorted to force. He selected two priests who were his followers in Canara, and later he sent three more from Goa to their assistance. They were to try all means possible, i.e. flattery promises etc. to wean away the others from the Propaganda. If they failed they were to set up vagabonds and ruffians in each parish against the priests to force them to leave Canara. The treatment which the three priests received at the hands of the Catholics of Mangalore was so rough that they quickly returned to Goa and were never seen again. The two priests at Mangalore who were submissive to Carvalho had been there for a long time and knew all the bad characters of the place. They set up some ruffians against Pe. Avelino and the others and threatened them even with death. But they would not shake Pe. Avelino and his partisans.

In October 1838, the Governor of Goa died of a carbuncle. A triumvirate was appointed to look after the civil administration. Carvalho was nominated the President. Taking advantage of his position as civil Governor, Carvalho wrote a letter to the Magistrate of Canara that the priests there who were the subjects of the Queen of Portugal were ill treated and were prevented from exercising their ministry in the parishes over which the Queen of Portugal had supreme rights. He asked for satisfaction for the injuries done to these priests and for their

reinstatement in the parishes from which they have been expelled. The Magistrate replied that he had made full inquiries into the whole matter and had found that those priest themselves to be blamed. As for the churches reclaimed he said that he had received express orders from the Governor General of India not to meddle in the religious affairs of the Christians.

Not content with this, D. Carvalho still persisted in his aggressive policy against the priests and the Christians of Canara. He knew that there were priests in Goa who were hostile to him. Afraid that some might take refuge in Canara, he forbade under the pain of severe penalties any priest to leave Goa without his express permission. He maintained a special spy service for this purpose. In spite of all these difficulties two priests found means of escape and entered Canara one of them was Pe. Vincent Marian Barretto and the other Pe. Leao Dias. These priests publicly agitated against the appointment of Archbishop Carvalho and used their influence to withdraw the people from the Goanese jurisdiction. The Carmelites availed of this opportunity and appointed Leao Dias the Delegate of the mission of Canara. They persuaded some more priests to join the regime of the Vicar Apostolic.

In the mean time in August 1838 Bishop Francis Xavier sent a report to Rome about the whole situation in Canara and how he had handled it. A rescript from the Pope authorized him to delegate a simple priest to give Confirmation in Canara. It reached him in February 1839 and was published in March. The priests who still followed Carvalho now understood the whole situation and at least two of them changed camps. They were the ex Vicar General and one of the dissident priests of Mangalore. At this time there were 22 priests from Goa and Canara itself, and two clerics in minor orders in Canara. A few young men were asking for the tonsure.

No was Rome slow to move. They had studied the whole Indian situation carefully. Pope Gregory XVI issued on 24th April 1838, a Bull of far reaching consequences. It was "Multa Praeclare". It mentioned that all those regions which were within the limits of the Diocese of Mylapore or San Thome must be joined to the Apostolic Vicariate of Madras. The regions which were within the limits of the Diocese of Cochin and Cranganore must be joined to the Apostolic Vicariate of Malabar. Its see was at Verapoly, and the jurisdiction and whole authority belonged to venerable brother Francis Xavier, the Bishop of Amata, the Vicar Apostolic residing at Verapoly and to his successors. It was also declared that both in the ecclesiastical and spiritual government the above mentioned Vicars Apostolic depended immediately upon "Us" i.e. the Pope and upon the Apostolic See. They alone must be considered as the

Ordinaries of those places. They must be obeyed by all, and from them, all must receive faculties and ecclesiastical jurisdiction. "We cancel therefore those Apostolic letters of our predecessors which were published in the erection and fixing of boundaries of the dioceses of Cranganore, Cochin and Mylapore or San Thome. Moreover we cancel also those Apostolic letters of f.r., Paul IV issued on February 4, 1551 on the erection of Archepiscopate of Goa so that the Archbishop of Goa will not be able to exercise any jurisdiction in future in those regions about which we are concerned by whatever name ever worthy of special mention". In fact the Bull suppressed the four Indo-Portuguese Dioceses of Meliapor, Cranganore, Cochin and Malacca. It subjected their territories to the jurisdiction of the nearest Vicar Apostolic as their sole Ordinary. It accordingly abolished the metropolitan right of Goa over the suppressed Dioceses.

A fatal blow was thus given to the Portuguese Padroado. In its true spirit it was restricted to Goa alone without considering here the other parts of India, the territory between the promontory of Comorin and Canara inclusive and the Western Ghats was brought under the jurisdiction of the Vicar Apostolic of Verapoly. That was at least the honest opinion of the Carmelites. What the Portuguese thought was otherwise. The Propaganda view was beyond Portuguese conception. The feelings of the proud ancient civil and ecclesiastical aristocracy of Portugal were wounded to the hilt by the abrogation of their rights by the Vatican. The Papal Bull was vehemently attacked and from this time began that great conflict which brought immense evil to whole Catholic India.

The situation in Canara at the time of Promulgation of the Bull "Multa Praeclare" deserves to be studied. Till the time of the publication of the Bull the whole of Canara was under the spiritual jurisdiction of the Archbishop of Goa. The only exception was the parish of Sunkery which was under the Vicar Apostolic of Bombay and thus it was directly under the Propaganda Fide. In spite of the Bull "Multa Praeclare" Archbishop continued his jurisdiction over all Canara. Though the district of Canara was already transferred to the charge of Verapoly by the Bull "Multa Praeclare" yet Pope Gregory XVI by a special rescript in November 1838, granted to the Vicar Apostolic of Malabar the power to exercise jurisdiction over the churches of South Canara. The promulgation of the Bull "Multa Praeclare" found an invalidly appointed Archbishop of Goa in the person of D. Antonio Carvalho of the Padroado regime and a highly esteemed Vicar Apostolic of the Carmelite Order in the person of Mgr. Francis Xavier of the Propaganda regime at Verapoly. Thus Canara also was to be the battle ground of the

jurisdictions.

Immediately the Bull was proclaimed in 1838 and was received in India, Bishop Francis Xavier set out to carry it through. But his frail constitution and weak health, made it impossible for him to cope with the new situation. In answer to a petition of his, the Holy See by an Apostolic Brief of 7th June 1839 appointed for him a coadjutor with the right of succession in the person of Fr. Ludovico of St. Theresa C.D. In 1840, Mgr. Francis Xavier himself was raised to Archepiscopal dignity and appointed Archbishop of Sardis. In consequence the British Government in India raised his honorarium to Rs.75/- a month.

But as fate had it, at this very juncture D. Carvalho died on 1st February 1839. the death of D. Carvalho created further troubles in Goa. Pe. Paul Anton Dias who had relinquished his office in favour of D. Carvalho again claimed his rights to the office. There was another party which was headed by Pe. Anton Juao de Athaide. There were thus parties within parties and for some time all religious life was in chaos in Goa. Both parties appealed to Rome as well as to the Queen of Portugal. Ultimately on 14th October 1839 Pe. Anton Juao de Athaide was elected Vicar Capitular.

The Christian community of Canara had also to play its part in this struggle. At the outset they had already lost the sympathies of the Archbishop of Goa, D. Carvalho. They had even defied him, as he had not been validly appointed. The death of D. Carvalho was the signal for the Christian community to take matters in their own hands. It was not in revolt against the Padroado regime; nor in bias towards the Propagandist Carmelites; what they wanted was peace. In consequence they appealed to Rome for guidance. A petition was forwarded to the Holy See in 1840 praying that the district be set up as a separate Vicariate Apostolic. Fr. Jeochim Pius Noronha headed this movement.

The ecclesiastical Padroadist regime of Goa, undaunted by the turn of events in Canara, maintained that Canara was still within its jurisdiction and this authority was reaffirmed by a pastoral of 7th March 1843. On 30th September 1844 another pastoral was sent to the Christians of Canara. In this pastoral the Vicar Capitular laments that, after having made them known by his pastoral of 7th March the extension of his spiritual authority and after having been restituted to their legitimate jurisdiction, the greater part of the churches of Canara had been usurped by the missionaries of the Propaganda and that they still continued to alienate the faithful from Goan jurisdiction. To do this effectively they have even called to Mangalore the Co-adjutor Bishop of the Vicar Apostolic of Verapoly. The Vicar Capitular now commanded the Portuguese missionaries that (1) They protest in their name and that of

the might attempt or against any jurisdictional act which he might pretend to exercise over any of those churches, (2) that they appeal to magistrates and courts from which they should expect help and protection, (3) that they make the people to understand the acts which the Propagandists dared to exercise over the subjects of Padroado were null, (4) that they warn their parishioners not to communicate with the intruding missionaries, and in the same year Pe. Anton Rosario was appointed interim superior of the mission of Canara.

In these tumultuous times, which began with the death of Archbishop Galdino, a valid appointment of the Archbishop of Goa was made for the first time by Pope Gregory XVI who on 19th June 1841 appointed D. Jose Maria da Sylva Torres as Archbishop of Goa. But by a Brief of July 8, he restricted the exercise of his jurisdiction to Portuguese territory. From the nature of the proceedings it appeared that matters would come to settlement or that peace would be restored in Canara at least from this time. But immediately on his arrival in Goa, the Archbishop renewed the struggle by championing again the cause of the Padroado outside Goa and he did it with still greater vehemence than his predecessor.

The appointment of the Archbishop Sylva Torres had a mixed reception in Canara among priests and laity. There was even a split among the Goan Clergy. It was at this time that many priests in Canara returned to the jurisdiction of the Archbishop of Goa. They tried also to induce their flock to submit to the jurisdiction of Goa. However the Christians did not follow these priests. In this crisis, Archbishop Francis Xavier, the Vicar Apostolic of Malabar deputed about 25th August 1844 his Coadjutor Ludovico of St. Theresa as commissary in the region of Canara. When he came to Mangalore, he at once pronounced the sentence of excommunication against the disobedient priests who were championing the Portuguese right of Patronage. In retaliation, the sentence of excommunication was pronounced against the Commissary of the Vicar Apostolic by the head of the disobedient priests. Since all attempts for reconciliation were in vain, the Commissary returned to Verapoly.

Archbishop Francis Xavier was not to live long to labour in his new field. At last full of days and merits, worn out by old age, he died in Verapoly on 7th December 1844 and was buried there in the Cathedral church. A certain historian of India does not hesitate to call him the foremost Bishop of Travancore and the ornament of the Malabar mission.¹² The death of the Archbishop Francis Xavier deprived the Christians of their leader to guide the destinies of the Community in this tract. The split that had been created some time ago widened now more and more and Canara was practically divided into two camps.

Each Vicar drew to his own side the church with its flock. The churches of Rosario and Milagres of Mangalore, Kumbala, Ullal, Omzoor, Bantwal, Agrar, Mogarnad, Bidrem, Kirem, Mulki, Pezar Karkal, Kundapur, Gangolli and Sunkery adhered to the jurisdiction of Verapoly; while those of Sirva, Kalianpur (Milagres), Udyavar, Barkur, Honore, Kumta, Chandavar, Ankola, Binge, Sondim, Chitakol and Fajir transferred their allegiance to the Archbishop of Goa. Thus a rift occurred a second time in the religious history of Canara. One camp roughly consisted of the tract which lies to the south of Udupi with Mangalore as the headquarters. The other camp was of all the territory to the north of Udupi with Kalianpur as the headquarter. The southern adhered to Propaganda and the northern to Padroado.

In the Southern sector, chiefly in Mangalore, there was an intelligent community. This community learned that the government of Portugal had, for a long time, been conducted on anti-catholic principles, and Portugal did not have the means of discharging the obligations of the Padroado according to the present wants of Canara and of modern India. According to them it was extremely regrettable that the Padroadists followed their own vanity, their own paltry interests, and entirely ignored the serious harm done to the moral and social progress of the people and the advancement of religion. The watchword of this section was therefore self preservation and self advancement.

From this time, the southern section were all for the erection of Canara into a separate Vicariate Apostolic and for the inauguration of higher education in the Vicariate. These two were the pressing needs of the community which was fast developing. Irrespective of any other consideration, the southern section worked towards these ideals with all the force at their command. A petition was sent to the Holy See and the result was eagerly awaited. In 1844, the Sacred Congregation of Propaganda replied to the people of Mangalore that the Holy See erected the Canara District together with North Malabar and the territory of Coorg into a new Vicariate Apostolic on 19th February 1845, and by another decree of 12th May 1845 appointed Fr. Bernardine of St. Agnes O.C.D. Bishop elect of Thana in partibus and the Coadjutor of the Vicar. Apostolic of Malabar, as its administrator. He received the Episcopal consecration at Verapoly on 5th October 1844, arrived in Mangalore on 8th November 1845 and made his residence in a building on the site of the present St. Anne's Convent. The charge of the mission of Canara was handed over to him by Pe. Augustine Gonsalves dos Chagos e Doris who succeeded Pe. Vincent Marian Barretto as Delegate of the Cermelite regime. Before his arrival in Mangalore, Bishop Bernardine wrote a letter to Archbishop Sylva Torres on 17th August 1845 in which he informed

him of the new division made by Rome and of his nomination as Administrator of the new Vicariate Apostolic. But the Archbishop did not reply to this letter.

The new Bishop worked with great zeal. A seminary was opened for clerics at his residence. In 1849 he established an English school in Mangalore and in 1850 erected the church dedicated to our Lady of the Rosary at Mangalore and gave it the rank of a Cathedral.

The great advocate of the Padroado, Archbishop Sylva Torres resigned the See of Goa on 26th March 1859 and went back to Portugal. Santa Rita Botelho was appointed the Governor of the Diocese. As a result of extreme worries and forced by ill health, Mgr. Bernardine left Mangalore on 6th December 1852 for Rome without the previous permission of the Propaganda. There he was relieved of his duties.

After the death of Mgr. Bernardine, the territory of Mangalore Mission was separated from the Vicariate Apostolic of Verapoly by a decree of Propaganda of 12th March 1853, and Fr. Michael Antony of St. Aloysius Gonzaga was nominated by the Holy See as the first Vicar Apostolic of this new mission. He was consecrated in Bombay by the illustrious Anastasius Hartmann O.F.M. Cap. Administrator Apostolic of the Church of Bombay in the Cathedral Church on 15th May 1853, and shortly afterwards entered Mangalore.

By nature tall and of a strongly built constitution and with rare eloquence, he made a profound impression in Canara, and specially in Mangalore. He was a great and learned man and possessed deep vision and foresight. The two tasks to which he set his mind from the out-set were the establishment of a seminary and of schools. His ambition was to start schools all over the mission for the intellectual formation of both boys and girls. This task entrusted to the Brothers and Sisters of the Congregation of St. Joseph of the Apparition from France. The first school was started in the Milagres parish in Mangalore. In course of time similar schools were started both for boys and girls in Mangalore, Cananore, Tellichery, Mahe and several other places. In this task the French Christian Brothers also assisted the Bishop. In 1886, he tried to bring nuns of the Second Order of the Discalced Carmelites from Italy. But he did not succeed.

But a great task that he ventured upon was the foundation of an indigenous Congregation of Sisters in the Mission. He foresaw that the several orders of priests and sisters introduced from Europe would not be sufficient to meet the educational needs of the boys and girls of the mission. So with the idea of ultimately developing an indigenous congregation of sisters of Carmelite Third Order he selected some girls

mostly from among the orphans and boarders under the charge of the Sisters of St. Joseph of the Apparition and instructed and trained them with great patience and wonderful zeal towards a religious life.

The Padroadists all the while tried their best to bring the whole of Canara under their charge. They would not tolerate the Carmelite jurisdiction in a tract which from ancient times belonged to the jurisdiction of Goa. Bishop Michael and his missionaries were subjected to various ordeals. In this attempt of the Padroadists. The religious history of Canara provides a sorry picture. Usurpation of churches and properties were frequent events. Party factions and law suits were common.

The climax was reached in 1856 when the ex Governor Visconde de Villa Nors de Ourem raised a debate in the Camara of Lisbon over the issue that the bones of a Padroado priest Pe. Feliciano da Silva had been disinterred from the grave in the church and thrown on a dung hill. The subject was moved for discussion before the most illustrious society of Portugal and specially of Lisbon, including the Cardinal Patriarch of Lisbon, who had just returned from Rome after a discussion in the Vatican over the Padroado issue. This debate caused considerable stir throughout the eastern world and the Vatican circles directed Cardinal Fransoni, perfect of Propaganda to hold an official inquiry. The latter directed Mgr. Hartmann, Bishop of Bombay, to inquire into it. Ultimately it transpired that Pe. Feliciano was under excommunication and died without absolution and was buried in the Pezar Church. "Hence" writes Fr. Luiz de S. Domingo, "it was indispensable for me to write to Pe. Gomes to remove from the Church and consecrated ground the mortal remains of Pe. Feliciano. Two months afterwards I went to Bantwal and asked Pe. Gomes where he had reburied Pe. Feliciano. He showed me the place where his bones were thrown by the party to whom he had entrusted the disinterment. I was very indignant at this and wished to gather the bones to bury them in a decent place, though unconsecrated. But this was not possible. The winds had dispersed the ashes and everything."

Tired of the work entrusted to his charge, getting weak and loosing his sight, the Vicar Apostolic of Mangalore sent in his resignation to the Propaganda in 1870. It was accepted on 27th May 1870 and on 29th September 1871, he left the scene of his labours and retired to Tusth (near Quilon) where he lived unknown to the world, till he died there a saintly death on 18th December 1878.

Though the northern sector of the Christian community of Canara still held fast to the Padroado regime, its southern sector inaugurated a definite progressive programme. Their attachment to the Propaganda remained; but the southern sector wanted more. The need for higher

education in the district became more urgent during the latter half of the 19th century. The members of the community had before them the great educational institutions started by the Jesuits in Bombay, Calcutta and Trichinopoly. They were probably dissatisfied with the slow progress made by the Carmelites in meeting their needs in the field of education.

In 1857 some attempts were made at the settlement of the whole Padroado question and a concordat was signed between Pope Pius IX and the King of Portugal. Accordingly, on 5th March 1863 a Commission arrived in Mangalore to carry out its provisions in Canara. "The Boundaries between Goan and Canara were first settled, giving the whole of North Canara to the Vicariate of Mangalore, with the exception of certain parishes which were left under the jurisdiction of the Archbishop of Goa. In South Canara, Pezar, Kirem, Fajir, Mogarnad, Agrar, Udyawar, Sirva (N.S. de Saude) Barkur, Kalianpur (N.S. de Milagres) and Hospet were also assigned to the Archbishop."¹³

From this time the struggle of jurisdictions appears to have diminished to a great extent. The two jurisdictions continued to work in the respective churches entrusted to their charge. But the fire burnt on beneath the ashes for sometime yet.

In the Padroado jurisdiction, a Vicar General was appointed by the Archbishop to be the immediate superior in Canara. Various rules and regulations were brought in force for the administration of this tract.

In their task of excluding the number of churches by both the Padroadists and the Propagandists, Karwar town affords a good example. A Carmelite from Sunkery and one from Goa both applied for the land in the newly inaugurated town of Karwar. The Padroadists Pe. F.M. Gonsalves of Goa got immediately on 17th December 1863 three acres of land at the Bingi Ghat to build a church. The application of the Carmelite was postponed for consideration. Again in 1868, Fr. John Baptist from Mangalore applied for a grant of land at Cajoobag and it was granted on 18th January 1868.

The financial position of the members of the Christian community in Mangalore was now as sound as ever. There were in it merchants, magnates, landlords, agriculturists and chiefly Government officers who wielded great influence in the district. Money was therefore no consideration. They were prepared to meet any contingency but wished to have their desire for good educational institutions satisfied. In this the Christian community was not wholly satisfied with the Carmelites. The priest engaged in the parish work did not mix sufficiently with the people as the latter were accustomed to in the former times. To them the discipline of the Carmelites was too strict. But worse, the Carmelites did not fall in with the ideals of the progressive community. Thus a

tension ensued between Carmelites and Christians which led to occasional scuffles between them. The ultimate cause of all the trouble was the lack of sympathy with the goal which the community had in its view, viz., the inauguration of higher education.

Dissatisfied with the Carmelites the southern section agitated for the transfer of the Vicariate of the Jesuits. Such a petition was directed in 1858 to the Holy See through the Cardinal Perfect of Propaganda and in the same year three more were forwarded. In 1859 three more memorials were sent. This caused some sensation in the Vatican offices and on 15th May 1860 Monsignor Bonnard, Vicar Apostolic of Pondichery accompanied by Mgr. Claud Mary de Pommier and Mgr. Laoninan arrived in Mangalore to study the whole situation. This Commission caused a considerable stir among the Christians there and the members of the community presented to these Prelates a long memorial of 56 paragraphs signed by 175 Christians. The able draft after narrating the history of the mission mentioned the main prayer that the mission may be transferred to the Jesuits.

In 1867 cables were sent to Rome in May, June and August. The Vicar Apostolic of Quilon Mgr. Maria Ephrem of the Sacred Heart of Jesus, (Lucianno Garrelon), succeeded Bishop Michael Antony. When the resignation of Bishop Michael Antony was accepted by the Propaganda, Bishop Mary Ephrem was already in Rome and was attending the Vatican Council, where he made the bold stand in defence of the infallibility of the Pope. After the resignation of Bishop Michael Antony, Bishop Mary Ephrem was transferred to Mangalore retaining the Vicariate Apostolic of Quilon until a successor was appointed. Though his name was suggested in Rome for the Coadjutorship with the right of succession to the Archdiocese of Rhedones, he declined it, and preferred to work as a humble missionary in the East. When the Piedmontese army entered the Papal States and the Vatican council was dissolved, Bishop Mary Ephrem left for India and reached for Mangalore in October 1870.

In 1870 three events synchronized which forbode the future to a great extent. The most persecuted Propagandist Bishop Michael resigned in this year. The staunchest of the Padroadist Pe. Eusebio Antonio Barrocho of the Varca died at Pezar in the same year and in the same year also a slim Arab girl with stigmata, Sister Mary of Jesus Crucified took her abode at the Mangalore Carmel. It augured well for the period of enduring peace and study progress which was given to the Catholic Canara.

The two greatest endowments of Bishop Mary Ephrem to the Mission of Canara are 1) the bringing to this mission the Cloistered Carmelite

nuns of St. Theresa of Avila and 2) the foundation of the Apostolic Carmel together with Mother Veronica of Jesus.

The Cloistered Carmel of Kankanady Mangalore is the first in existence of the 10 cloistered Carmels now in India. Bishop Mary Ephrem invited to Mangalore the Carmelite nuns of the Carmel at Pau in France and a batch of 3 nuns arrived in Mangalore on 19th November 1870. They took up their residence temporarily at St. Anne's, near the Cathedral. In 1879 they bought a plot of land at Kankanady and raised the present convent buildings, which they occupied on 19th March 1882. From that time this convent with its spacious ground surrounded by a high wall stands in the central portion of the well educated Christian community as a standing monument to its great founder and a solace and a comfort not only to Christian but to Hindu alike. In the first batch that reached Mangalore was that stigmatized nun Sister Mary of Jesus Crucified who had shed luster to the whole catholic life of Mangalore.

The congregation of Carmelite Territories known as the Apostolic Carmel was found on the 16th July 1868 at Bayonne. It had for its aims the education of girls in the missions. The first batch of sisters, three in number arrived in Mangalore together with the Cloistered nuns on 19th November 1870. They were put up in the St. Anne's, convent near the cathedral abandoned some two or three years ago by the sisters of St. Joseph there the Apostolic Carmel has grown like a mustard seed of the Gospel and has spread its branches far and wide.

But Bishop Mary Ephrem was not to live long to work in this mission of Mangalore. He died on 10th April 1873 all the missionaries gathered round his body in Mangalore. He lies buried behind the main altar in the Cathedral. Bishop Mary Ephrem was the last Vicar Apostolic of Mangalore of the order of the Discalced Carmelites. No other vicar Apostolic was appointed in his place by the Propaganda, but Rev Fr Paul Joseph Vida C.D. 'one of the missionaries belonging to the Missions of Mangalore, assumed the office of the pro-Vicar in which he was confirmed by the decree of the propaganda in August 1873. After that by the Apostolic letter announced on 24th March 1876 the Most Rev. Leonardus Mellano, Vicar Apostolic of the Verapoly, was installed as the Administrator Apostolic at the same time retaining the Vicariate of Verapoly. But owing to some trouble in his own mission, he could not come to Mangalore and so Fr. Victor of St. ANtony O.C.D; Missionary of Quilon, was appointed Administrator Apostolic of the Vicariate of Mangalore in 1876.

The Discalced Missionaries were able missionaries. They studied the community intimately and have often expressed their appreciation about them. As Bishop Mary Ephrem puts it;- "The Catholic community

of Mangalore has a physiognomy all its own. Faith has struck deep root in the hearts of these people. There is in the habits of families, in the manner of bringing up their children, in their assiduous frequentation of their sacraments Christian spirit which one does not meet with elsewhere in the same degree. The Mangaloreans are undoubtedly superior in intelligence, in education, in delicacy and firmness of character to other indigenous Catholics. This testimony is given to them unanimously by all the Vicar Apostolic and the missionaries of India who have observed and known them. Descendants of ancient Brahmins of the country, they have a certain air of distinction, an intelligence quick and penetrating and their number (they are about 1200 in the town of Mangalore alone) has enabled to keep themselves firm and constant in their religious traditions. They have certainly their defects; when they refuse to submit to authority or enter into quarrel with their superiors (which sometimes happens to them) they show an obstinacy and tenacity above the ordinary; but as they are educated and have a strong faith there is always hope of bringing them round by the use of reason and by appealing to conscience".¹ They had the aspirations of the community at heart. Bishop Michael with his deep vision foresaw that only the Jesuits could satisfy their needs and it is said in fact that he fore told the advent of the Jesuits in Canara.

Memorials were again sent to the Holy see on 29th June 1873 asking for a transfer of the mission to the Jesuits and on 11th January 1874 a general meeting of the Catholic community was held in Mangalore at which resolutions were taken in order to prevent a misrepresentation of the community's efforts for the transfer of the mission to the Jesuits. The proceedings were signed by 225 Christians. The opportunity for this transfer was propitious as at the time there was no Bishop of the Carmelite Order in Canara. This opportunity was recognized at once by the community and an application made for the transfer of the Mission to the Jesuits. The proceedings were signed by 225 Christians. The opportunity for this transfer was propitious as at the time there was no Bishop of the Carmelite Order in Canara. This opportunity was recognized at once by the community and an application made for the transfer of the Mission to the Jesuits. This plan was pursued vigorously though even in the southern Propagandist section some sided with the Carmelites while all the others urged the transfer to the Jesuits.

This situation brought Mgr. Persico from Rome to study the whole affair and to report on it. After a deep study of the whole literature on the subject, and after the report of Mgr. Persico, the Holy See decided to transfer the mission to the Jesuits. Finally by the Apostolic Letter of Pope Leo XIII of 27th September 1878, the Mission of Mangalore was entrusted to the care of the Jesuits of the Province of Venice. The first

batch arrived in Mangalore on 31st December 1878 and on that very day Fr. Victor O.C.D., the Administrator Apostolic of the Vicariate formally handed over the mission in the Cathedral and with Fr. Irenaeus, the Vicar of the Cathedral, and the only other Carmelite in the mission, left for Verapoly on 18th February 1879. The pro-Vicar was Fr. N.M. Pagani S.J. Entrusted to the Jesuits by the Apostolic Letter were only those tracts which were under the jurisdiction of the Carmelites after the Concordat of 1857 still continued.

The Carmelite regime inaugurated by the illustrious Bishop Francis Xavier was over. The whole coast, practically from Bombay to Comorin with the exception of Goa was once in their hands. The suzerainty over Goa was retained by Portugal more due to friendly relations between England and Portugal than to any other cause. Bishop Francis Xavier's friendship with the British also practically forced him to leave Goa alone. Placed in such a position along the whole West coast, it was for them to avail themselves of their great opportunities and make their influence felt. The reasons which prevailed in Rome for the transfer of the Mangalore Mission from the Carmelites to the Society of Jesus cannot be exactly known as the document concerned are in the archives of the Sacred Congregation of the Propagation of Faith and cannot be inspected. From a perusal of the letters received from the Secretary of the Sacred Congregation to the Superior General of the Carmelite Order in 1877, it would appear that since 1869, the transfer of one or the other Missions of the Carmelites (Mangalore or Quilon) to another religious Order was being considered due to the scarcity of priests in the Carmelite Order, and not on account of any fault of theirs.

The Carmelite Order sent eminent men to the mission field of Canara. These men showed great devotion and zeal in their labours. The Carmelite Bishop were men of vision and foresight. They foresaw the proper needs of the community and specially the demand for higher education. But they could not satisfy the community and do the needful for lack of suitable personnel. Special mention must be made of a member of the Third Order who worked and died in Mangalore. He was Fr. Alexander Dubois popularly, known as Frad Saib. He was the nephew of Abbe Dubois. Born in Rouen in France of rich parents, he chose Mangalore as the field of his labour. He becomes the vicar of Milagres church from 1865 to 1877. Well known for his prayers and penance, the people loved and adored him. His presence on the roadside even would instinctively force the Christian as well the Hindu to kneel down and ask for his blessing. With deep vision he foresaw the return of the Carmelites in the future and for that purpose selected Kulshekar, the ancient royal seat of the Alupas as the site of his church which he proposed to build. Unable to complete it, he died at Milagres of cholera and was buried in the

church which he half finished. Till today his grave is a place of pilgrimage to Christians and Hindus alike. Candles are burning there night and day and it is only a question of time when his cause will be taken up raising him to the honours of the altar.

The Jesuits as soon as they landed gauged the whole situation correctly. They found a community shrewd and intelligent and prepared for great things. Ample funds were available. It was up to the Jesuits to lead them and they led them rightly too.

The new administration began to work in earnest. The foundation of the St. Aloysius College was laid on 29th June 1882. The building was constructed on the model of the Oratory of St. Philip Neri in Rome. This building, together with the others on the top of the Idgah Hill, overlooking the whole of the town of Mangalore, has been the beacon light in the field of education. For a long time it was the only first grade college on the West coast south of Bombay; the assiduous work done by the pupils within the four walls of its building under the able leadership of renowned Jesuit educationists gave that institution a stamp of exceedingly great value which it has maintained to this day. The greatest need of the community was thus satisfied. Fr. Urban Stein S.J. inaugurated the sodality of the Blessed Virgin at Codialbail. In 1880 a Catholic Library was opened. The Codialbail press was also started. In 1883 a Jesuit Novitiate was opened at Jeppu.

Alert in all situations, the Jesuits studied the ancient language of the community. And keen observers and research workers as they were, one of them, Fr. Abgelo Francis Xavier Maffei S.J., composed the first grammar and a dictionary of the Konkani language in Mangalore. They were monumental works at the time and the Madras Government aware of their utility undertook the printings.

True to the spirit of their Order, the Jesuits catered to all the other wants of the community and very soon peace was restored and the community marched on to greater glories ably led by the Jesuits themselves.

The Pro-Vicar Apostolic was raised to the dignity of Bishop of Trincomium and Vicar apostolic of Canara, and the consecration took place in the Cathedral on 25th October 1885.

But the double jurisdiction in the district of South Canara was lamentable. The final settlement of this double jurisdiction was effected by the signing of another Concordat in 1886 between the Holy See and Portugal. According to it, the whole of South Canara was transferred to the Propaganda Jurisdiction which was governed by the Jesuits of the Province of Venice and the whole of North Canara was retained with the Archbishop of Goa. Pe. Reis, the Goanese Vicar General in South Canara,

with all his priests acknowledged Bishop Pagani's jurisdiction on 16th February 1887. All the Goan clergy remained at their posts and gave allegiance to the Bishop. The Vicar General retired to Goa for reasons of health.

Pope Leo XIII, by his Apostolic Letter *Humane Salutis auctor* on 1st September 1885, established the Hierarchy of India. The official proclamation was made in the Council of Bangalore on 25th January 1887. Mangalore became a suffragan of Pondichery. Vicar Apostolic became the Bishop of Mangalore.

In 1886 the double jurisdiction vanished at least territorially as South Canara was formed into the diocese of Mangalore, and North Canara alone was retained under the jurisdiction of the Archbishop of Goa. There were now at least two solid blocks, one fully under the Propaganda and the other under the Padroado. Though this solution appeared to have eased the tension, yet it had the effect of separating the two Canaras. Though the religion was the same, yet the moral uplift suffered in the North to a great extent, as future events evinced.¹⁵

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