

away on Sundays upon that wild-beast or gar-in the stone house. J. B. struts about with a queer blue dress and a Zany cap, in the character of a policeman. They say there are five of them. Gosh, man! what will happen next? for with all their vigilance, the shop of Stennett was opened the other night. My poor cow looks pitiful. Her Majesty's horses (gude bliss them) eat up all the hay (\$20 per ton) in Canada."

From a Correspondent of the Tablet.

August 221, 1841.

BOMBAY.

You are aware of the opposition of the Goa schismatics to the authority of the vicar-apostolic, conferred on the latter by the bull "Multa Præclare." The *soi-distant* vicar-general of the schismatical chapter of Goa, resident in Bombay, is carrying matters with a high hand here, as you will see from what I am going to tell you. A young minor, named De Lima Souza, is possessed of some property here, to which is attached a private chapel lately in the possession of the priest. This young man's widowed mother is attached to the cause of the schismatics.—From childhood he himself had been taught by his mother to look forward to a marriage with a young lady named Pereira, whose family is attached to the orthodox party and the vicar-apostolic. It was arranged between the families that the marriage was to take place this year, when the young man should have attained the age of seventeen. Meantime his attachment to the young lady was so great, that the *soi-distant* vicar-general apprehended that it would lead him to give his adherence to the vicar-apostolic, and of course to forsake the schismatics among whom he had been brought up. In that case there was good ground to suppose that he would deprive the vicar of his private chapel, and appoint an orthodox chaplain in his room. To get rid of this contingency, the priest used his influence with the mother to break off the match; in which, after appealing to her interest, he succeeded. The young man in vain endeavored to shake his resolution; and he was even expelled from his home on his refusing to give up his engagement as binding on his sacred conscience as on his sense of generosity. He applied to the young lady and to her mother, and obtained their consent to the performance of the ceremony. Theanns were twice published by the orthodox vicar-general. On the very eve of the third publication, an injunction was obtained by the widow De Lima Souza, from the Supreme Court forbidding the marriage; and it was served upon the priest and all the parties concerned; it was on the 30th of May last. The marriage was accordingly suspended for a time. A day or two afterwards the mother of the young man applied to the sap court for the appointment of a guardian of his person until the age of twenty-one, who should have a discretion in actioning or forbidding the marriage. The court assented, but did not then appoint any person to be

guardian. Before such a guardian was appointed, the young man and his intended; acting under a legal advice, applied to the orthodox vicar-general, begging him to marry them without delay, and setting forth the great hardship to the young lady of being thus made the scandal of the whole presidency. They argued that until the guardian was actually named, the young man was surely his own master. After the marriage, he would be effectually so; as by the Indian law, marriage is equivalent to giving majority. For these reasons, and because he thought himself bound so to do by the decrees of the Council of Trent *de matrimonio*, the priest assented and married them. A few days afterwards he and they were summoned to answer before the Supreme Court for this alleged contempt. The priest, an Italian by birth, had not been previously aware that the British Government had, in 1833, given itself jurisdiction over all Indian marriages whatever. His ignorance was the more pardonable, because, by the treaty between Portugal and England, for the cession of Bombay to the latter power, it was especially provided that the Catholic religion should be free, and the ecclesiastics unmolested in their function on that Island. This he represented by affidavit to the court, and his counsel argued zealously and well in favor of his motives for what he had done. The court however, decided against him; found the vicar-general guilty of contempt; and sentenced him to imprisonment in the *felon's gaol* for an indefinite time! He is still there, although nearly three months have elapsed: His flock yearns for his return; his health suffers; but in spite of the medical certificates urging his release, and the petitions which have been presented from thousands who are his parishioners, he is still among the felons, and likely to remain there. Among those who have lately visited him there, I am glad to say that one was the honorable Mr. Clifford, Lord Clifford's eldest son. He is dying, in short; and likely to be buried within the gaol, as all are who die there. For the love of God, we implore our British Catholic brethren to do something for this pious and active pastor of our bereaved flock, and to insure protection for him and other ecclesiastics here against the like persecutions. Let me also again remind you of the poor Catholic soldiers. There are about 4,000 of them in Scinde, and have been there for years—many from the beginning of the Campaign—and have never seen a priest all the time!—The company pays annually to the orthodox priests in this presidency, only 8,608 rupees, while 11,907 rupees are the annual provision it makes for the Portuguese schismatics. These acknowledge the authority of Goa, which, in fact, is no authority at all. The company, consequently, has no security that the money will be applied to the purpose for which it was intended, nor even that these priests are what they profess to be—namely, regularly, ordained priests of the Catholic Church.

THE CATHOLICS IN INDIA.

Translation of part of a Letter addressed by a Roman Catholic Missionary to his Superior in Rome, and received by that Superior in May, 1841.

Each day enables us to penetrate more fully into the hostile dispositions of certain magistrates. We can judge of them from facts. In the beginning of the year 1830, an order, issued by a magistrate, expelled the Catholic missionaries from more than forty small churches, of which they had been in peaceful possession for more than five years in Madeira. This expulsion was contrary to the unanimous wish of the Christians, who had built these churches at their own expense, who had kept them in repair, and who had always had the keys of those churches. This act of violence, as well as the annoyances which were the consequences of it, were evidently contrary to the principles solemnly proclaimed by the government, and especially to the declaration, which it has frequently repeated, that it "would not in any manner interfere in questions relating to the proprietorship of churches;" and both were contrary to "the full and entire liberty which the government granted to every denomination of communions of Christians, to choose such pastors as they might please to choose."

The missionaries, consequently, addressed, in the name of the Christians of their congregations, a petition to the government of Madras. The government referred the petition to the magistrate against whom the missionaries complained, and required to know whether the complaints were well founded. Upon receiving the answer of that magistrate, the government approved of his conduct, giving the following reasons:—

1st. That the duty of the magistrate was to maintain public tranquility.

2d. That it was the duty of the magistrate to prevent the proprietors of the buildings from being expelled from them by violence.

It is very evident that the remonstrances of the missionaries had not been understood. This order of the magistrate, which the government approved, was precisely that which disturbed the peace of the Christian communities, upon whom the schismatical priests were imposed by force, or from their churches were taken away. Moreover, these churches had always been considered to be the property of Catholics, and Catholic missionaries had been the actual possessors of them for five or six years,* nevertheless these Catholic missionaries had been violently expelled from them. The government, therefore, had been manifestly imposed upon as to the true state of the case.

Here are some additional facts:—About a year ago some officious persons sent to London complaints respecting the vexatious treatment which the Catholic missionaries had to endure. Unfortunately these complaints were drawn up in a very inaccurate manner; accusations were

*It appears from the letter of the Hon. and Rev. Walter Clifford, received by Lord Clifford in September, that after the arrival of the Catholic missionaries, who found many of the churches without any priests to officiate in them, a fresh reinforcement of schismatical priests were sent from Goa, with orders to turn out the Catholics.

made against Protestant ministers. The Catholic missionaries were total strangers to the whole proceeding. Their superior was called upon, and cited to prove the facts; and he gave the necessary explanations. He did justice to the Protestant ministers, from whom he had never received any vexatious treatment; but at the same time he availed himself of the opportunity offered to him of complaining of the schismatical party and of speaking of the exactions, unjust law suits, pecuniary fines, vexatious treatment; in a word, of the persecution which the Catholic missionaries had really had to endure from that party. He forwarded, therefore, to London a faithful statement of the position to which the Catholic missionaries stood. He set forth in that statement facts evidently in opposition to the principles which had been a hundred times proclaimed, of non-interference, of absolute liberty in the choice of pastors, and of protection to those actually in possession.—He requested nothing by way of grace and favour, but merely the observance of these principles. The answer from London had arrived; and all that has been communicated of it to the missionaries by the government of Madras is, that the London government approves highly of the conduct of the magistrate (who has, as it were, delivered over the Catholic missionaries, bound hand and foot, into the power of the schismatics), and praises him for having refused to interfere in the disputes about the church! You may imagine the astonishment and grief of the Catholic missionaries.

With the view, no doubt, of deserving fresh praises for his non-interference, this magistrate has recently issued two decrees against the Christians of Kilakary and Souranam. These Christians, who continued to consider themselves as proprietors of their churches, had the courage to refuse to open these churches to a schismatical priest. This refusal, unanimously agreed upon, and unaccompanied by the slightest disturbance of public tranquility, was punished by heavy fines. The principal persons among these Christians were arrested, imprisoned, and put to the torture (*soumis aux tourmens*), to oblige them to deliver up the keys; and upon their persistence in their refusal, an armed force was sent by express order of the magistrate to break open the door of the churches. What a triumph for the schismatics!

BRUSSELS.—CONSPIRACY.—The Belgian Courier of Saturday evening, October 30, has statements to the following effect:—

In one of our suburbs two new six pounders and two field pieces, with harness, ammunition, &c., are all ready to sweep the streets of our tranquil city.—Six persons have been arrested during the night; amongst them is the lieutenant of the V P, together with the captain of those who were wounded in September. Two generals have escaped by flying the country.

The foundry at which the balls and cartridges were manufactured has been discovered. Four pieces of cannon have also been seized, and are at the Hotel de Ville.

The Paris correspondent of the Times says, the conspiracy had for its object the re-union of Belgium with Holland, although it is deemed possible that a "republic" may have entered into the views of some of the parties implicated, and who were the dupes of the other.