

But some months earlier, as published by Fr. E. R. Hull, S.J., in the "*Bombay Mission History*, with a special study of the Padroado question", and quoted in the *Analecta* of the Carmelites, April-June 1934 by Fr. Ambrose of S. Theresia, their Archivist General, the East India Company had concluded the transaction:

"I, Mauricio de S. Theresia, Bishop of Anastasiopoly, Apostolical Vicar General for the empire of the Grand Mogul as also of the island of Bombay and its dependencies, do make oath on the Holy Evangelist that at all times I will pay implicit obedience to his Britannic Majesty, that I will not directly or indirectly communicate or maintain anything whatever contrary to the honour and dignity of his Britannic Majesty nor to the interests of the Hon'ble East India Company, that I will pay due obedience unto all orders issued by the Governor and his successors at all times, that I will teach the Roman Catholic Faith in its purity, without making any alteration whatsoever. Given under my hand this 16/29th of May 1720."

Not forty years had passed since the saintly Plunket had been cruelly put to death for the crime of teaching and preaching and performing the rites of the Roman Catholic Faith, and the penal laws were still being fiercely enforced in Britain against all 'recusants'; yet here were the representatives of the Crown of England requiring that a Catholic bishop should swear to them that he would teach that Faith in all its purity! An amazing and historical piece of religious opportunism—and from England came the order to favour the Carmelites!



With the departure of Bishop Elias the story of Armenian schismatic hostility in this reign did not end: much of the rest concerns the northern provinces and the Capuchin missions in Tabriz, Tiflis, however. About 1700 there was a local Armenian Uniat bishop in Tabriz,¹ Sarkis Manukian by name, who applied to Rome for faculties (not that he had a diocese with fixed limits²): and the Provincial of the Capuchins of Tours, who bore the curious name of 'Engolismanus', reported that their Fathers kept a school of some sixty pupils at Tabriz:³ the Superior was Fr. Peter from Issoudun: the hospice had already been in existence more than fifty years, but was too poor even to purchase a silver chalice for the chapel.⁴ He complained, 24.7.1704,⁵ of the Katholikos of the Armenians from Echmiadzin having with

"a letter to the governor of this town asked him not to permit the Armenians to come to our church, but to punish them (for it) and, if they want to abandon their faith, to compel them to adopt Muhammadanism rather than Catholicism. The governor himself, who is a 'Turk' (i.e. Muslim) and rather kind to me, told me this. But from his (the Katholikos) writing in the Armenian tongue it will be evident how great is the ignorance of this patriarch (Alexander) and his malice . . . so that they (the Armenians) even fear to salute me in the streets, lest they should incur the curses of this false 'patriarch' . . .":

and, some three years later,⁶ from Tiflis the same Capuchin referred to:

"the persecution of the Catholics by the patriarch of the Armenians and how he prevents the people from coming to our churches by menaces, excommunications, uttering many

¹ S.R., vol. 536, p. 380.

² He had been excommunicated and deprived of his office of Vartapet by the Katholikos Alexander on the ground of being considered a 'Catholic', a friend of the Latin Fathers, and for not consenting to anathematize Pope S. Leo and the Council of Chalcedon; but, notwithstanding the excommunication and deposition, he continued in 1710 still to enjoy the support and adherence of the Armenian community in Tabriz (S.N.R., II, p. 370, 2.2.1710).

³ S.R., vol. 543, p. 176, 26.9.1702.

⁴ *Idem*, vol. 550, p. 38.

⁵ S.N.R., II, p. 458.

⁶ *Idem*, p. 513, 1.8.1707.