

him their grievances, he desired the semi-official representative of the Vatican in Lisbon to take action:¹ the Vice-Collector General of His Holiness for Portugal (that was his style) accordingly appointed as Apostolic Visitor General with extensive powers a Carmelite of the province of Portugal, and dispatched him to the East. Among the first moves of this Visitor General, Fr. John of Christ, was the founding of new 'missions' in a number of places in India without the consent of and contrary to the policy of the Definitory General in Rome; and in a short time he had given the habit to some 45 novices, without sufficient care about their qualifications—while in the convent itself, the noviciate house and the other Carmelite posts in India (Diu and Tatta) conflict arose between two parties, the one nationalist, the other holding to the connection with the Congregation of Italy. The Vicar Provincial of the time, an Italian, together with a number of other Religious, was sent away from Goa by the malcontents, Visitors General from Italy were openly resisted.

In Rome the Definitory General of the Order protested to the Sac. Congregation in due course, the Cardinal Prefect directed the Pope's representative in Lisbon to revoke his commission to the Apostolic Visitor, Fr. John of Christ who, when apprised, had to return to Portugal with some leaders of the separatist movement. But that was in 1646, when the movement had been already ten years at work in the convent at Goa, disturbing the unity of the Carmelites.

Succinctly, as the sequel to all this, the mission posts in Persia lost the financial aid anticipated from Goa—Religious were not recruited there for service at the Residences in Persia—and the Carmelites in Persia itself after the distressing experiences had a revulsion of sentiment, which led them to welcome the gradual reduction of numbers in the convent of Goa to eight (by 1656):

"May God never permit again that they increase. . . ."²

But the bias among Portuguese in India against control from outside and non-Portuguese Religious was to last on³ through the centuries—it may be traced in the 'Padroado' question of quite recent times.

With this cutting off of the source of funds, on which they had principally relied, the Carmelites at Isfahan found difficulty in maintaining and providing for the needs of a sufficient number of Religious at the convent:

"We are in great straits, having repaid (on 16.7.1644) a loan of 160 Tumans and interest "outstanding."⁴

In addition at the beginning of the following October the Fathers

"reimbursed a French merchant, by name Jean Tavernier,⁵ with whom we had come to

¹ See his letter of 29.7.1644 in O.C.D. 236 b.

² Fr. Barnabas, 4.8.1653, O.C.D. 241 f.

³ For example, "31.6.1650. . . . The king of Portugal is still objecting to foreigners being in that mission. . . ."; "16.8.1654. . . . The Augustinian Fathers . . . say that strict orders have been given by the new viceroy, Branco de Castro, prohibiting any foreign Religious from living in India. . . . Please give us news how the war between Portugal and Spain is going. . . ."; "30.12.1654. . . . I take note of the instructions that no Padres are to be sent from Persia to Goa. . . ."; "20.3.1656. . . . The prohibition on the entry of foreign Religious by the king of Portugal is still in vigour. . . ." (letters of Fr. Felix).

By Brief of 9.10.1717 the (Carmelite) Vicar Apostolic in the Mogul's dominions having been authorized for 7 years to ordain for the service of the missions in India natives of other dioceses, and the Archbishop of Goa having been warned of this by direct communication from the Pope, the matter was notified by the viceroy to the king of Portugal who caused an edict to be published, by which anyone in Portuguese India (or Bombay-British) ordained by any prelate other than the Archbishop of Goa would be exiled with all his relatives from all Portuguese territory, and all their property there confiscated; while no bishop would be recognized unless his Bulls of appointment were presented for registration in the Chancery at Lisbon, "the king of Portugal giving out in all parts that he was absolute patron of the missions in the East" (*vide Acta of Sac. Congreg. for 1720, p. 471*).

⁴ Fr. Dominic of S. Mary, 13.7.1645 and 8.5.1645, O.C.D. 237 f.

⁵ The author of *Voyages de Perse*, on his first journey, had stayed with the Carmelites at Basra in 1639, and, on his second, 15.3.1652.