

his religious toleration—his Wazir oppresses Syrians and Armenians at Julfa, 1646—Shah orders that all Jews and Mandaeans should become Muslims—pressure brought on the Armenians—all Armenians compelled to evacuate city of Isfahan, and to live outside—enforcement of 'Abbas I's iniquitous decree regarding apostates from Christianity becoming sole heirs of their relatives 352

'Nationalist' movement in the Carmelite convent in Goa encouraged by Portuguese authorities—Fr. John of Christ, appointed Apostolic Visitor and sent out from Portugal, makes many changes and innovations—the Italian Vicar Provincial sent away from Goa—Definitory General in Rome protest, and commission of the Apostolic Visitor revoked, 1646—mission posts in Persia lose financial aid of Goa, and reduced to straits—most of premises at Shiraz sold—in 1656 the site of the Residence sold, another bought—the Bull of Pope Alexander VII, and administrative and financial control of the missions in Persia and their endowment taken over by Sac. Congregation de Prop. Fide, 1656, to regret of Carmelites—the Carmelite organization in the Mission, and numbers at this time—changed relations with schismatic Armenians, proposals to bring pressure on them through their compatriots in Europe—the Sarrati (Shariman) family make a profession of Catholic Faith, 1646—Fr. (afterwards Bishop) Piromalli, O.P.'s forcible methods of combating Armenian schism in Julfa—Carmelite attempt to establish a hospice in Julfa, 1652—arrival of the first Jesuit Fathers, 1653—outbreak by schismatics against Latin missionaries, and Carmelites have to withdraw from Julfa, 1654—correspondence of Armenian patriarchs with Rome 367

Brief history of previous attitude of Chaldaeans round Urmieh to the Holy See—Fr. Dionysius visits their patriarch, and sends report to Rome—Fr. Ferdinand Gioerida sent out, 1654, by the Sac. Cong. de Prop. Fide with letters to this Chaldaean patriarch, Mar Shimun, inviting his submission, but is drowned on the way—the patriarch writes to the Pope—subsequent history of this branch—Fr. Dionysius also visits the other Chaldaean branch and patriarch, Mar Elias, near Mausil, 1654—his report on them—interest of the Sac. Cong. de Prop. Fide in the Kalmaks in NE. Persia—Fr. Dionysius' special work of baptizing moribund children of Muslims, and questions raised regarding it—figures of such baptisms—nomination of Fr. Dionysius as Bishop of Agra rejected by him 382

Proposals to establish a Carmelite Residence at Kung—activities of other Orders in this period—the Capuchins, Jesuits—Bishop Bernard of S. Teresa of Baghdad's retirement in France, sale of episcopal premises in Isfahan—appointment of Dom Placid du Chemin, O.S.B., as coadjutor Bishop of Baghdad, 1661—difficulties with him 398

Inauguration of relations between French and Persian Courts—a Polish ambassador—arrival of the English Viscount Bellomont, a royalist emissary—John Chardin in Persia—interest of 'Abbas II in European painters, and painting—his death 403

REIGN OF SHAH SULAIMAN

Ill health of the new king—his description in later life by Père Sanson—his character and supineness in governing—his chief Wazir, a bigot, persecutes Armenians—their entering Isfahan city prohibited—the Shah has the chief Rabbi of the Jews and others publicly killed—his profligacy at the expense of the Armenians 405

The 'Frank' or Uniat Armenians of Nakhchiwan, their previous history and numbers—the decree of 'Abbas I in favour of Armenian apostates, enforced in the district, does much harm—Pope Clement X's Brief in favour of these Armenians—the Uniat Armenian archbishop