

Fr. Elias tries to obtain from the Court revocation of the order for the expulsion of the Carmelites from Julfa, but outbidden by the schismatics—his suggestion for pressure to be brought on the Armenians in Europe—outrageous conduct of the Vartapet Stephen—Fr. Elias has his consecration as bishop postponed to a more favourable time—Brief of complaint from Pope Innocent XIII, 1695, asking for the readmission of the Carmelites to Julfa, delivered by the Portuguese envoy—Fr. Conrad brings from the Emperor and the king of Poland requests for justice to be done to the Carmelites against Armenian misrepresentations—Fr. Elias consecrated—the Shah permits the return to Julfa, the triumphal re-entry—the Vartapet Stephen intrigues and has the Katholikos Nahapiet of Echmiadzin deposed, himself appointed instead—the fate of Stephen—the schismatics continue in Julfa and Georgia and elsewhere to treat the Uniats ill—the case of the money of J. B. Tavernier and the Shariman—the latter transfer funds to escape sequestration—apostasy of some of the family—in Nakhchiwan persecution by schismatics causes sufferers to appeal to the Pope—the dispatch of the Archbishop of Ancyra as Apostolic Visitor to Persia, his antecedents—the ceremonies on his arrival—owing to a diplomatic dispute of the Persian Court with the Muscovite Agent special procedure adopted for the presentation by the archbishop of letters from sovereigns—the banquet after his audience—the Archbishop of Ancyra bewails the exploitation by Persian officials of his travelling allowances—gifts brought for the Shah—his commission to treat with the Armenians, who, however, prove obdurate, and the Shah's prohibition of the cursing of Pope S. Leo by them—the Archbishop suggests pressure be brought on the Armenians in the Papal and other States—the Bishop of Isfahan's recommendation to the Doge of Venice on similar lines—list of royal decrees in favour of the Christians obtained by the Archbishop—Pope Innocent XII's Brief to Shah Sultan Husain, 30.4.1695—Turkish military pressure in Europe—attitude of the Shah and his chief Wazir to the urging by the Pope of common action against the Turks—the Czar's chief minister in Moscow destroys the letters sent to Europe by the Persian Court—Basra and the Persian occupation, 1697–1701—departure from Persia and death at Surat of the archbishop of Ancyra—a Capuchin Religious sent to Persia from Rome as an Envoy, his reception at Isfahan . . . 474

The unfulfilled promises of the Shariman brothers to provide an endowment fund for the support of the Bishop of Isfahan, and his financial embarrassments in consequence—other motives for a journey of Bp. Elias to Rome—Fr. Conrad dispatched to Europe again—Bishop Elias quits Isfahan, 14.10.1699—his protracted journey as far as Moscow, interview with Prince Galitzin, chief minister of the Czar—he is 'confined' to his quarters, then sent via Kiew—the rest of his negotiations in Poland, Austria and Venice—extracts from his address to the Doge of Venice—he reaches Rome, April 1702—objectives of his visit, and his detailed representation of his needs, financial and other to the Pope and Sac. Cong. de Prop. Fide—Bishop Elias leaves Rome, 25.5.1705—Brief of Pope Clement XI to Shah Sultan Husain requests protection for the Christians in Persia—and dispatch of further gifts—Bishop Elias takes charge of diocese of Antwerp for a time, lands and dies at Bahia in Brazil on his return voyage to Persia—the outcome of his activities among the Armenians . . . 499

Conditions at the four Carmelite mission posts in this reign, irregularity of supply of funds—accounts of disbursements from the Cacurri endowment fund—losses of the Carmelites through the failure of the French East India Company—losses in numbers of the Religious, reduced to two alone in 1716—fresh dispatch of missionaries from Italy, 1715—work at the several posts described, the baptizing of moribund Muslims—the French envoy, M. Michel, 1708, obtains orders for repairs to the convent to be done at the expense of the Shah's treasury—consecration at Hamadan of Fr. Peter of Alcantara—Mgr Maurice of S. Teresa, Vicar Apostolic for the Mogul's dominions, in Persia, 1711—the position at Goa, and expulsion of the Carmelites from the Portuguese dominions (1709)—their settlement on Bombay island—Mgr Maurice applies to Rome for the separation of Bombay, as being English territory, from the jurisdiction of the Archbishop of Goa, and put under the Carmelites—the oath required by the East India Company to be taken by Mgr Maurice—to teach the Roman Catholic Faith in all its purity . . . 513