

“before any difficulty arose. The Capuchins had their own house, bought with their own money: the Jesuits had a licence from the king to buy a house and make a church, and yet both were compelled to evacuate Julfa. . . .”

After the withdrawal of the two Carmelite Fathers in June 1654 it fared badly with the Capuchins and Jesuits

“because of the very great opposition of the bishop and clerics. The Lord has been gracious to us in that we are out of Julfa, because we have seen how the Capuchins and Jesuits, after considerable loss and suffering, have been forced to abandon Julfa, so that at present there is no one there . . .”

wrote the Vicar Provincial, 15.12.1654.

The Jesuits succeeded after an interval—later than 1658, the exact year has not been traced—in getting back into Julfa (it was their only House in Persia); but for the Carmelites there was to ensue an interval of forty years before the attempt was again made to reside inside the schismatic stronghold. The result of that in the 1650's did more harm than good:

“The Armenians here show themselves more opposed to conversion than they have ever done to us in the past. . . . Seduced by their schismatic doctors they have a greater aversion than ever. But their patriarch Philip is dead:¹ they have made another named Hacop (James), from whom we hope for some improvement . . .”

remarked Fr. Dionysius of the Crown of Thorns, in two letters of 15.1.1655 and 15.5.1655.²

¹ His death must have taken place between January and May 1655, for he is mentioned as alive in the former letter.

² As to these patriarchs the *Dictionnaire d'Histoire et de Géographie Ecclésiastiques*, vol. IV, 1930, Paris, under “Armenie . . . XXI Les Catholikos d'Echmiadzin et l'Eglise Catholique XVI et XVII siècles” has:

“4. . . . The reply of Pope Urban VIII” (i.e. to the letter of profession of faith sent by his predecessor the Katholikos Moses) “dated 16.7.1640 was handed to the new Katholikos, Philip of Aghbek. He sent to Innocent X about the year 1647 a letter of obedience, signed by 25 bishops. Such was the prestige of Philip that the notables of Constantinople deputed him to remedy the grave disorder in patriarchal affairs. Several of the archbishops in the capital” (Constantinople) “were already in union with the Roman Church. . . . After his arrival in Constantinople Philip deposed Eleazar, and in a short time by his collections of money got rid of the debts of the patriarchate. James IV, his successor (of Julfa), distinguished himself by his talents as an administrator, and by his faithfulness to the see of Rome, especially towards the end of his life. He also was summoned to Constantinople to extract the patriarchate from new and serious difficulties. . . . James IV, during his stay in the capital” (i.e. Constantinople) “a short time before his death, renewed for the third time his act of submission to the Pope, whom he recognized to be ‘head of the universal Church’. Philip had been Katholikos from 1633–55: Hacop was Katholikos 1655–80.

“There was an anti-patriarch from 1663–82 in the person of Archbishop Eleazar of Aintab, who in 1651 succeeded in getting rid of all his rivals. Skilful, dexterous and violent, with unbridled ambition, he will be seen for nearly half a century at times invested with the highest titles of his Church, at others subjected to most humiliating bastinadoing “without ever being cured of his thirst for power . . .”

On 29.9.1661 the Katholikos Hacop (i.e. James IV) mentioned above had addressed a letter to the Sovereign Pontiff, carried to Rome by the Dominican Archbishop of Nakhchiwan: and Pope Alexander's reply of 5.8.1662 (Arch. Vat., *Epist. ad Princ.*, vol. 64, p. 255 (226)) with its expression of sympathy and exhortation to union with Rome was to the following effect:

“Pope Alexander VII to the venerable brother James, Patriarch of the whole Armenian people, greeting and the Apostolic blessing. It is with mixed feelings assuredly that the Pontifical mind has been moved by the letter of your Fraternity of the 29th September last year, to which was joined the prayer and testimony of Our venerable brother the Archbishop of Nakhchiwan, a pious and religious man and very fond of you and of the Armenian people, who forwarded it. For a sentiment of immense anxiety was caused by the mention of the very grievous woes that so long pitifully harass the Armenian race, once most flourishing and obedient to the Holy See, and We grieve the more since in any way to get rid of them or even to alleviate them seems rather difficult, so much so that We seem able to grant to Our peculiarly beloved sons practically only the good office of commiseration, nor can We bring any other help to bear, almost, than that of earnest prayers to the Most High offered in sooth from a most profound feeling of kindest charity. Yet, if You are willing earnestly to add your shares to them with hearts truly converted to the Lord, there will be nothing which We cannot hope from Him Who is not less rich in mercy than powerful in works.

“But this point should be entirely fixed firm in your minds and alone purposed, that you will strive to cleave with constancy to this holy Apostolic Chair, to which you clearly bear witness as being recognized by you as the head and mistress of all churches, nor must you in any way allow yourselves henceforth to be led away from the solidity of this Rock.

“Herein your letter truly gave Us cause for no small joy; for We saw with what great ardour of piety and religious devotion you, excellent man, and presiding far and wide over so many people and holy bishops, profess due obedience