

The animosity of the schismatic Armenians was not confined to Julfa. By a Dominican returning to Nakhchiwan on 13.7.1652 Pope Innocent X (Arch. Vat. *Epist. ad Princ.*, vol. 57, p. 188, No. 205; see appendix for Latin text) wrote to Shah 'Abbas II:

“. . . Out of Our charity and because of the obligation of Our office We so long that “these” (the Dominicans) “and other men of Our Catholic religion in Your dominions “be defended and protected by the authority and justice of Your Highness from hurt and “wrong being done by the schismatics and wicked men that, although indeed We know it “to be superfluous, still We cannot refrain from requesting it of You. . . .”

The news of Fr. Paul Piromalli's election (Bull dated 14.6.1655, but he was still in Rome, 25.4.1656, *vide* Fr. Lemmens' *Hierarchia Latina Orientis*) had reached the Carmelites early in that year, and they were evidently afraid of further conflict arising out of it:

“We have heard that Fr. Paul Piromalli¹ has been made archbishop of Armenia. . . . “He is of a temperament far too violent and vehement, and had been the cause of great “ill-feeling and repugnance of the Armenians for us . . .”:²

and, 24.9.1657:

“They say that Mgr Paul Piromalli is coming to obtain, or arrange for the establishment “of a House of the Dominicans” (i.e. in Julfa).

The Brief of Pope Alexander VII recommending the new archbishop to 'Abbas II is dated from S. Maria Maggiore, 27.5.1656³ and, after many fatherly invocations to God for the Shah and to Christian charity, went on:

“. . . Meanwhile You will give no small demonstration of Your affection for Us . . . “by receiving with Your wonted royal clemency and kindness Our venerable brother “Paul Piromalli, Bishop of Nakhchiwan . . .”

By the end of this reign the position could have been little changed, and it only remains to note that the Carmelite Fr. Joseph of S. Mary, Bishop of Hierapolis, after his return journey

“and submission to the Roman Church, and venerate the Prince of the Apostles in the person of Our humble self, and “request for yourself and your flock water gushing forth to supply eternal life from these wells of salvation which are with “Us.

“Since then desertion of this tender mother's breast and leadership has been of all evils that have rushed in on you “their first fount and root, it is only right to deem that it is by a return to her that the woes, which now oppress you, “can under God's blessing be certainly burned away.

“Wherefore, venerable brother, diligently labour and care for this so salutary perfect union with all your heart: “exhort, warn and strengthen all your sons: cease not to be able to gain for them by prayer and for yourself endless glory “in heaven and, if it please the Lord, some more peaceful and tranquil conditions for passing this life also. We shall “never fail from devoting to it the helps of Our own good-offices and authority which can be employed with advantage “and profit. But you will understand more clearly every point from the letter of Our venerable brethren the Cardinals “of the holy Roman Church in the Sacred Congregation for Propagating the Faith. Moreover We beseech of God “Almighty that He be propitious and favourable to your Fraternity and to the whole Armenian people: and We grant “the Apostolic blessing coming from all Our fatherly heart.

“Given at S. Mary Major, Rome, under the Fisherman's ring, the 5th day of August 1662, in the eighth year of Our “Pontificate.”

¹ After his return to Rome, 22.9.1656, Fr. Paul Piromalli published (a) *Oeconomia Salvatoris nostri explicans ex solis Prophetis ad instantiam Regis Persarum petitis ineffabile, adorandumque Incarnationis Sacramentum*, and also at Vienna (b) *Apologia de duplici natura Christi, Divina scilicet et humana, ex S. Cyrillo Alexandrino petita contra P. Simonem Armenorum doctorem*. Later (c) *Vocabularium Armenum Latinum*, (d) *Grammatica Armeno-Latina*, (e) *Directorium ad purgandos libros Armenorum: Relatio prioris eius itineris Armeniae a germano eius fratre Cappuccino edita*, (f) *Traductio aliquarum epistolarum S. Leonis Papae in linguam Armenam*, (g) *Traductio epistolae S. Cirilli in linguam Armenam*, (h) *Traductio definitionis Concilii Chalcedonensis*, (i) *Apologia contra Stephanum sacerdotem*, (j) *Apologia contra Nirsan sacerdotem*, (k) *Responsiones ad dubia Armenorum*.

² Fr. Dionysius of the Crown of Thorns, 8.4.1656, O.C.D. 237 c.

³ Arch. Secr. Vat. *Epist. ad Princ.*, vol. 61, Alex. 7, ann. 2, p. 39 (*vide* Appendix of Latin Briefs).