

“Révérend Père Pidouds, Clerc Regulier Téatin

“auprès de Monseigneur de Cysique à Constantinople.

“ . . . Nous nous préparons à partir dans deux ou trois jours par une caravane qui va droit à Tauris . . . de Tauris je serai obligé de venir a Nakchivan et de visiter cette petite province d’Armeniens Catholiques qui me demandent depuis longtemps. . . . Si N.S. vous donne les mouvemens et les moyens de nous venir trouver et de vous joindre à nous, je le bénirai, et j’en aurai bien de la joie. . . . J’ai écrit une ségonde fois à Rome pour vous avoir. J’y ferai tout mon possible. . . . Franc. Eve de Césarople,  
“Vice Apos. de Babe et de Perse.”

On 2.5.1684 a minute was made at Rome:

“The Father General of the Theatines explained that Fr. Louis Marie Pidou, having been called upon by orders of your Eminences to look after the interests of the mission at Constantinople, and having fully acquitted himself of all that was given him to do, begs to be employed in the conversion of the Armenians of Persia under the superintendance of Mgr Picquet, Bishop of Babylon, by whom he is desired, so he asserts. . . .”

The action taken on this was given in Latin:

“They” (the Cardinals in Congregation) “authorized travelling expenses to be charged to the monthly revenue of the bishopric of Babylon.”

A letter to Pope Innocent XI in Latin, dated 9.5.1684,<sup>1</sup> from Bishop Picquet makes known:

“Hamadan is a town in Persia, near Baghdad, where there dwell some Armenian Christians, to whom no (spiritual) assistance has so far been afforded by the missionaries. I shall, with God’s favour, stay at Hamadan, where I shall see what ways there are for me to get into Baghdad and reside there. At present every means of entry seems to be closed . . . the first is that I came to Persia as an envoy, the second this huge war raging between Christians and Turks. . . .”

Evidently he carried out his intention promptly, for letters of Bishop Picquet are dated from Hamadan, 20.6.1684 and 26.7.1684,<sup>2</sup> in which he wrote of being already busy making a house and chapel at Hamadan, and “of having arrived safe and sound, though at the beginning we had experienced some opposition from the enemies of the Faith. . . .”

For one reason he had found on arrival in Isfahan

“the house and church purchased in former times for the bishop” (i.e. Bishop Bernard of S. Teresa) “and sold to the Turks had collapsed in ruins and been rebuilt, and that there was no hope of getting it back unless by spending money, and it would come dearer than any other house . . . the silverware had also been sold and furniture, all this under a power of attorney and according to the prescriptions current in this country and also in Christendom. All that remains in the hands of the Capuchin Fathers are old ornaments, which they have already offered me. Had they been in good condition they would have been of great help, as I lost all mine in Turkey in an accident that happened to me on the road. . . .”<sup>3</sup>

And, for another, the Sacr. Congregation had provided him with 4,400 scudi to construct a chapel and residence in Baghdad, 3,185 scudi having been advanced to him for his journey expenses and as Vicar Apostolic:

<sup>1</sup> S.N.R., I, p. 453.

<sup>2</sup> *Idem*, pp. 449-59.

<sup>3</sup> S.R., vol. 487, p. 502, letter of 12.7.1682.