

"I arrived here" (Hamadan) "on 7.1.1685, and a little later Mgr Picquet bought this "house and paid for it in sequins 48 Tumans and somewhat over, i.e. 2,400 French lire. "But possession could not be had of it until after his death, viz. till 20.7.1686, after much "litigation. . . ."

wrote Bishop Pidou, 11.8.1699 (*S.N.R.*, III, p. 279). These facts, the construction of an episcopal residence and church—at Hamadan, not Baghdad—and the monetary interest the Sacr. Congregation had therein are to be borne in mind, when a cause for the lengthy occupation and administration of Hamadan by Carmelite Religious is sought. Shortly before 26.1.1683 Mgr Picquet had succeeded, *ipso facto*, on the death of Mgr du Chemin—the Bull confirming him in the appointment was dated 26.4.1683. But, hardly one year after his arrival in Hamadan,

"the Consul of France in Aleppo informed the Sacr. Congregation of the death of Mgr "Picquet, Bishop of Baghdad, which occurred 26.8.1685 . . . the Armenians, who during "his lifetime would not allow him inside their church, were only too happy to take and "bury him in their church. . . ."1

"After his death, by order of the governor of Hamadan all his effects were attached and "sealed, until the governor should receive sure information as to the person duly qualified "to take possession. Monsieur Sanson came to Isfahan to obtain a certificate, signed by "all missionaries and some Europeans, witnessing to M. Sanson, Monsieur Roc and Mgr "Pidou having equal rights of inheritance, so that they might take possession, as otherwise "they would be unable to get them out of the hands of the Persians. . . . Another form "of will was said to have been made at Hamadan in the Persian or Arabic language, in "order to avoid such detention of the property. But, according to what I remember to "have read, in the true and testamentary dispositions of the said Monseigneur, which "Monsieur Sanson showed us here in order to obtain from us the certificate required, at "the commencement it was written that he" (Mgr Picquet) "did not intend to bequeath "anything at all of what he had, inasmuch as the whole came from alms-gifts and ecclesias- "tical sources, and thus was subject to the control of His Holiness and the Sacr. Congrega- "tion, but that of their benevolence he hoped that there would be allowed and set aside "for his colleagues as much for the upkeep of their mission as would be spent up till the "enquiry into this in Rome. . . ."

(Bishop Elias to Card. Prefect, 14.6.1699, *S.N.R.*, II, p. 264.) Bishop Picquet's will was found in 1721 at Hamadan—36 years after his death—reported Bishop Fedeli, 12.1.1721 (*S.R.*, vol. 634.)

Thus, once more the see of Baghdad was vacant after being occupied for some 2½ years only. On the Sacr. Congregation receiving the news the Cardinal Nuncio at Paris was requested to furnish names of a suitable successor and, in the General Session of 16.6.1687, Cardinal Altieri mentioned three persons so nominated—by the deed of endowment the

<sup>1</sup> *S.R.*, vol. 495; and see *Hierarchia Latina Orientis*, No. 10, quoting from General Session of Cong. de Prop. Fide of 14.1.1686. For anyone interested in the biography of Mgr Fr. Picquet, the following references to his letters preserved in the archives of the Sacr. Cong. de Prop. Fide may be useful: as consul, Aleppo, 1.10.1653 and 27.6.1654, *S.R.*, vol. 135, pp. 440-7 and pp. 141-9; from Grimaud, 7.10.1670, *S.R.*, vol. 426, p. 169; 4.1.1673 in *S.R.*, vol. 441, p. 93; 30.3.1675 in *S.R.*, vol. 433, p. 242; 17.9.1675 in *S.R.*, vol. 457, p. 42; and see vol. 459, p. 104; 20.12.1675 in *S.N.R.*, I, p. 308; from Marseilles 4.7.1679 in *S.R.*, vol. 475, p. 53; from Alexandretta 7.11.1679, *S.N.R.*, I, p. 376; Aleppo, 20.1.1680, *S.R.*, vol. 477, p. 337; 12.2.1680 and 24.2.1680, *S.R.*, vol. 480, p. 340-3; 19.6.1680, *S.R.*, vol. 475; 23.6.1680 and 3.11.1680, *S.N.R.*, I, pp. 376-383; 29.7.1680 and 26.9.1680, *S.R.*, vol. 481, p. 5 *et seq.*; from Diarbakr 3.6.1681, *S.N.R.*, I, p. 385; from Abranar 14.8.1681, *S.N.R.*, I, p. 392; 20.12.1681, *S.R.*, vol. 484; 1.4.1682 and 18.4.1682, *S.R.*, vol. 486, p. 20; 1.4.1682, *S.N.R.*, I, p. 419; 18.4.1682, *S.N.R.*, I, p. 425; from Tabriz 3.7.1682, *S.R.*, vol. 222; from Isfahan 27.7.1682, *S.R.*, vol. 487, p. 502; 23.3.1683, *S.N.R.*, I, p. 431; 9.5.1684, *S.N.R.*, I, p. 453; from Hamadan 30.6.1684 and 24.7.1684, *S.N.R.*, I, pp. 449-58. In connection with the money left by Mgr Picquet—13,090 'Sevillian' piastres had been deposited by him with Murad Sarrati of Julfa in three bags—it is interesting to note that the deceased prelate had handed over this money before he went to Hamadan, so that it might be exchanged "before the circulation was prohibited, for now as new money has been coined, and the old "coinage retouched, in part allowed to remain, there are three kinds of currency—of higher, medium and lowest value . . ." (*vide*, Fr. Elias' letter, 16.1.1688, *S.N.R.*, I, p. 493).