

Julfa: on the third day at that of the Dominicans:¹ on the fourth in the Carmelite church: and so in turn till the Jubilee 'visits' and exercises were completed:

"In Isfahan there were no functions whatever, although there are in it three churches, "i.e. ours, that of the Augustinian Fathers, and that of the Capuchin Fathers, because that "city is inhabited entirely by Muhammadans, so that ceremonies cannot be performed "with the like publicity as at Julfa. . . ."

In passing it may be set down for general reference that by 1669 there were 12 Armenian schismatic churches existing in Julfa, according to the report of the Fr. Guardian of the Capuchin mission in Aleppo,² and one schismatic Armenian church in Tabriz.

The MSS. *Vita P. F. Elia* went on to relate that with the increasing boldness of the challenge by Frs. Elias and Cherubin to the schismatic Vartapets and priests "the Devil put it "into the heart" of some of them to suggest to the myrmidons of the Shah that the male children of the brothers Shariman between the ages of ten and fifteen years should be carried off and educated in the haram of the Shah, and their fathers thus forced to abjure the Christian faith. It was due to complaints and pressure by Fr. Elias, and to large sums expended by the fathers that certain of Shah Sulaiman's officials were won over to represent to the Shah that the boys would serve for nothing—they were *nijis* (unclean) and deformed in body. By such reasoning the Shah was persuaded to order the immediate restoration of the boys to their fathers, much to the joy of their families and the Carmelites, and other Christians. To escape further analogous 'inconveniences' the faces of the boys, as well as of the girls of the family, were treated with some unguent, which damaged the skin and flesh in such manner that the children would be marked for life "because the king could not take males or females scarred "in the face". In 1692 the Kalantar of Julfa and the chief Vartapet Stephen joined in composing against Fr. Elias a memorial to the Shah which bore 600 seals—those who have lived in modern Persia will recall the practice and method, when interested parties wished to make a protest or begin an agitation: papers covered with the names 'Hasan', 'Riza', 'Abdul Husain', etc., for which purpose bunches of bogus seals were indeed alleged to be kept. But the Shah tore in pieces the memorial, saying that for the sake of 'four dogs of Armenians' he was not going to invite the hostility of the Christian princes, who had recommended to him the Carmelites: and he chased away the petitioners. The Kalantar of Julfa and the bishop Stephen fell out over the money spent in getting up this memorial: the latter succeeded in winning the people to his side, and by bribes had the Kalantar deprived of office, whereon to avenge himself the Kalantar became a renegade to Islam.

¹ This is one of the first contemporary allusions to the *Dominicans* being established in Julfa. A minute in the Sac. Cong. (*S.R.*, vol. 517, p. 301) on 29.4.1694 represents the Master General of the Dominicans as stating that "Dominican "Fathers had been established in a hospice in Julfa for some 10 years past," i.e. since about 1684. The letter of Fr. Elias, the Carmelite Prior, dated 19.7.1686 (O.C.D. 237 h) speaks of Fr. Lucas the Armenian Dominican already having a house in Julfa; but apparently it was not maintained consistently, e.g. on 21.4.1691 (*S.N.R.*, II, p. 3) Mgr Pidou wrote: "the church "of the Dominicans abandoned 3 years ago will be lost unless they send people": and on 22.9.1691 (*S.N.R.*, II, p. 11) that: "Fr. Hyacinth David Hovannes, an Armenian Dominican, formerly a student in the Urban College, Rome, arrived a few "days ago here, where he can effect more and indicate errors." It is their church in Julfa, in the erection of which they were much aided by Gaspar Shariman (*vide S.N.R.*, II, p. 173, letter from Fr. John Bartholomew, O.P.: "Gaspar Shariman "who provided all the money to buy the house and later fixed an income of 40 scudi for it"), which alone of the four Latin churches has endured unruined to this day, and been in use till 1935 by the French Lazarist (Vincentian) Fathers.

As to the *Jesuits*, their church in Julfa had been enlarged at the expense of Markar Shariman in the spring of 1691 (see *Vita P. F. Elia* and *S.N.R.*, II, p. 3). Bishop Pidou writing, "one of the finest churches in the Levant being built."

The *Capuchin* province of Touraine in 1669 had 14 mission posts in the East, the chief one at Aleppo, 3 in Mesopotamia—Baghdad, Diarbakr, Mausil; 2 in Persia, Isfahan and Tabriz (founded 1656); and then, besides 3 in Cyprus, 2 in India, 1 in Egypt, they were working in Georgia, where 8 Capuchins by order of the Sac. Cong. arrived in October 1669, and found 3 old missionaries at Tiflis (*S.R.*, vol. 423, p. 339). At Erivan, as the result of Armenian vartapets and bishops stirring up troubles in Tiflis, Fr. Gabriel de Chinon, founder of the mission at Tabriz, died in 1668 from outrages suffered (*S.R.*, vol. 419, p. 428). They were still at Tiflis in 1672. On 26.3.1671, however, the Procurator of the Capuchins, Rome, asked the Sac. Cong. that, as being nearer and more convenient to their base, Italian Capuchins hitherto working in Cyprus be substituted in Georgia for the French missionaries from their province of Touraine (*S.R.*, vol. 436, p. 378). In a report of 1672 a Capuchin Father of Georgia wrote of 200 Armenian families being at Qazwin. By 1679 (O.C.D. 241 d, Fr. Angelus, 16.9.1679) the Capuchin missions in Mesopotamia were in a bad way from oppression by the Turks: their churches in Baghdad lost, in Mausil abandoned: at Diarbakr they were in misery: in Aleppo unable to celebrate Mass in the daytime.

² *S.R.*, vol. 423, p. 670.