

another communication, 22.9.1700,¹ Fr. Felix Maria referred to himself as an "ambassador with letters from the Pope against my will". However, he faithfully carried out the ceremonial contingent on the office:

"The new ambassador, Fr. Felix Mary, the Capuchin, an Italian from Perugia, aged 43, "tall and rather imposing, made his entry into the city the day before yesterday" (17.11.1700) "in the afternoon. A Breton captain, whom he brought with him, marched in front and "was followed by two banners, one of the Pope, the other of the Emperor. They were "followed by four or five musketeers with whom his Excellency rode between some footmen "garbed in red-flowered gold brocade with their hats trimmed with gold ribbons. I followed "him alone having behind me an interpreter, after whom there came two and two some "merchants from Marseilles and a Gascon, the Fr. Prior of the Carmelites from the convent "[? sic] at Julfa . . . the Portuguese (Augustinian) Prior with three of his Religious, two "Armenian priests, four Capuchins and his companions. The cavalcade was closed by "English cavaliers, well mounted, five other footmen, well dressed, and four white horses "led by the hand, and two torch-bearers in Persian style. It is said that this ambassa- "dor is bringing letters to the Shah from the Pope, the Emperor and the Republic of "Venice and Grand Duke of Tuscany, and that the merchants from Marseilles and two "Capuchins, one of whom is a Milanese, were bringing the letters in question, and entered "with him and were accommodated on four stools" (i.e. at the audience). "Among other "speeches the Shah, after having been informed about the health of the Pope and the "Emperor, asked the ambassador² about the news there was of peace with the Turks, to "which the ambassador replied that peace had been made but not yet ratified and that it "was not thought likely to last . . ."

was the account furnished by Mgr Pidou de St. Olon, Bishop of Baghdad, in his "Nouvelles de Perse escrites de Spahan".³

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Now it becomes necessary to turn back to the previous year, 1699, when the Bishop of Isfahan, although it was less than three years since his consecration and though the Apostolic Visitor, the Archbishop of Ancyra, was still in Isfahan, decided to leave for Rome. In the numerous and verbose letters, reports and memorials, written by Bishop Elias of S. Albert after his arrival in Europe—from which copious extracts will have to be quoted because, while ever repeating and enlarging on some points, he had a habit of introducing new material and interesting detail into each separate one—three grounds appear to have determined him to undertake this journey: the relief of his serious financial difficulties: some anxiety for his own safety added to the realization of the bitter dislike he personally had aroused among an influential section of the Armenians of Julfa, where he lived: and, lastly, a desire to bring more force to bear on the Armenians in Europe by the sovereigns of Catholic Christendom as one means of enforcing submission to Rome of the bulk of the population of Julfa. Firstly, as to the financial motive for what otherwise might seem strange desertion of his post it will be recalled that the bishopric had been filled by the nomination of Fr. Elias largely because of an offer by the Sharimans to finance the bishopric and endow it. After the expulsion from Julfa, 2.8.1695,⁴ as a minute in the secretariat of the Sac. Congregation de Prop. Fide states:

"Fr. Elias sets forth that, having been expelled from Julfa with his Religious . . . he "remains without any allowance for his maintenance which the brothers Shariman, mer- "chants of Julfa, engaged to provide him, but they . . . are constantly harassed to pay

¹ *S.N.R.*, II, p. 378.

² The Turkish word *Ilchi* is used.

³ *S.N.R.*, II, p. 380.

⁴ *S.R.*, vol. 521, p. 288.