

“beard and ears cut off, and deposed him from his patriarchate, making patriarch another man.¹ They write that he will continue to be in chains and to be beaten until he has paid 5,000 Tumans (rate 1 Tuman=16 scudi) and further given the Shah himself the income from the revenue of his patriarchate for a whole year. The magistrate here in Julfa who is also a great heretic and enemy of ours, and who in past times has given us so much trouble, continues in prison also, and bastinadoed, until he pay the Shah 3,000 Tumans.

“All this keeps the heretics very humble, together with the knowledge that *the Shah has recently confirmed all the privileges we possessed* from Shahs in the past, together with complete liberty to carry on our missions freely, to build churches, without any person whatever being able to say a word. The other day in fact, as it happened that we had to carry the Communion to a new Catholic, who was sick in a household of heretics, we carried it with all solemnity, under the great canopy, with acolytes, thurifiers, a quantity of lighted candles and singing, ringing the little bell, etc., as is the custom in this country. . . . I am much pleased that His Holiness Benedict XIII has ordained that Mgr Emmanuel Balliet, Bishop of Baghdad, shall make the orientals follow their own rites in all their rigour: here at Julfa too there is a great abuse over that, which causes scandal.”

For the rest of Nadir Shah's reign, notwithstanding his oppressive measures in general, in Persia nothing further has been observed of any persecution of the Armenian Uniats by the schismatics. Life at Julfa settled for a brief period to what was perhaps the time of greatest expansion for the Catholics of Julfa in all the three centuries of their occupation of the town. The *Secondo Viaggio* of Fr. Leander of S. Cecilia, who saw it in 1736-7, depicts the general Christian position in attractive terms:

“In Isfahan there are three convents, two of which are very fine—one of them of the Portuguese Augustinians, and the other is ours, both of them altogether perfect, and the churches have nothing to envy in those of Europe, being also provided with towers and bells. They do not lack their very, very beautiful gardens, abounding in fruit: and that of our Fathers has also a grove of elm trees. The Capuchins are in the new perimeter made by the Afghan king” (i.e. when Shah Ashraf in 1727 enclosed one-eighth of the old city within new walls); “but the site is very narrow and the situation bad. *Christians may not lodge in the city, except foreign merchants who stay in the caravansarai.*

“Julfa, rather than a suburb, is almost a town separate from Isfahan: only Armenians reside there, though there are three convents: the first of the Dominican Fathers, the second of the Jesuits, the third ours: and from the last-mentioned as far as that of the Fathers of the Company, watch in hand and without stopping, I have counted it to be half-an-hour along the streets. The Dominicans are in the middle, but we are not at the beginning” (of the town) “and the Jesuits not right at the end—from that the length of this town can be concluded.

“There are 24 [*? sic*] churches of the schismatic Armenians and four Catholic churches. There is also a convent of none but Armenian bishops (called Vartapets) and one monastery of non-cloistered nuns. On the day of Corpus Christi we had the procession of the Blessed Sacrament in the cloister and garden of the Jesuit Fathers, whose church is newly built in the Roman style—with its small choirs—and painted and adorned with stucco work. . . .”

Undated (but probably of 1746, from the internal evidence afforded by the length of service as missionaries of the Carmelites named, and years since the bishop's consecration) and of historical value are two lengthy documents in Latin,² marked ‘Replies to the questionnaire

¹ If this refers to Quttur, then the date 1749 given by *Dict. de Geogr. Eccles.* for him as anti-patriarch is 4 years too late.

² *S.N.R.*, V, p. 360, and *S.N.R.*, VI, prior to p. 71.