

Arakhiel finds his way to England, is furnished with a letter of recommendation by Charles II—another Brief of Clement X to Shah Sulaiman regarding Nakhchiwan—reply of Shah Sulaiman—visit of Mgr Picquet to the district, and his report—Pope Clement requests the Shah to take the district under his direct administration . . . . .

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The Turks again become militant in Europe and take Crete—Pope Innocent XI exhorts Christian princes to ally, and sends envoys to Shah Sulaiman urging him to take the opportunity and attack the Turks—after repulse of the Turks before Vienna, 1683, 'privileges' accorded by the Persian Court to the Carmelites—Pope Innocent XI's Brief of 1683 to Shah Sulaiman against the Turks—and Shah Sulaiman's reply—a further Brief and reply regarding a building at Shamakha—a Polish embassy ends indecorously—in the Persian Gulf—appearance of French first in Indian waters, then in the Gulf, 1672—the Portuguese position, and their stake in the port of Kung—vicissitudes of the mission at Basra—ceremonial at visits, and practice at custom houses in Mesopotamia . . . . .

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Death in Paris of Bishop Bernard of Baghdad—Bishop du Chemin delays proceeding to his post, his eccentricities—asks for the title of patriarch, and the pallium—Fr. François Picquet nominated to administer the diocese of Baghdad as Vicar Apostolic, 1674—travels via Nakhchiwan, where he arrived 1681—his letters, and reception by the Shah—applies for a coadjutor and invites Père Pidou de St. Olon to join him—Bishop Picquet takes up residence at Hamadan, dies 1685—Fr. Pidou appointed bishop, 1687, his movements and financial troubles—his consecration, 1694, as Bishop of Baghdad—request of 'Uniat' Armenians for appointment of a Bishop of Isfahan, and manner of Fr. Elias' selection—the Shariman family . . . . .

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The Carmelite Mission, its distribution and numbers in this period—insufficiency of funds and workers—attitude of Definitory General in Rome—debts of the mission posts—Christian trading methods—receipts and expenditure from Cacurri endowment—burden of hospitality to travellers at Basra—at Shiraz hard times suffered—visits of Carmelites to Gāmburun (Bandar 'Abbas) begin 1667—they stay with the agent of the French Royal Company—the Carmelite mission in Malabar—inconveniences of system of election of Procurators, and of Priors of Isfahan—inactivity at the convent at Isfahan—exaggeration in reports of results (by other missionaries) . . . . .

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Brief history of Christianity among the Armenians, and their varying attitude towards obedience to Rome—gradual splitting of ecclesiastical government into several seats of Katholikos and patriarchates—re-creation of Echmiadzin as main centre—their creed and differences of dogma—Fr. Elias of S. Albert takes up vigorously reconciliation of the schismatics to the Holy See—his letters about the way he managed to take up residence in Julfa—reaction of the schismatics to progress made in teaching—Fr. Elias and the Shariman hauled before Muslim tribunal by schismatics—chapel for the Armenian rite allotted by the Shariman, 1681, and another chapel for the Latin rite, 1691, opened at Julfa—the Vartapet Stephen and other schismatics complain to the Shah about proselytism by Fr. Elias, 1692—reinforced numbers of Carmelites—narrative by Fr. Elias of the resistance offered to his building a new church in Julfa, riotous behaviour—bribery of the 'Queen-mother' and Muslim officials, and edict of expulsion of the Carmelites from Julfa, 1694—retribution on those responsible . . . . .

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#### REIGN OF SHAH SULTAN HUSAIN, AND OF THE AFGHANS, SHAH MAHMUD AND SHAH ASHRAF

Strange circumstances attending the selection or succession of Shah Sultan Husain, his bodily imperfections, and habits—his uxoriousness, dominated by the Court eunuchs—extravagance and the strict precautions to prevent men from approaching the Shah when he was on tour—the date of the burning of the first Chihil Situn, and description of paintings in it—the Shah, a devotee to Shiah tenets, led to order forced circumcission of Zoroastrians (Gabrs) and seeks to treat the Armenians similarly . . . . .

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