

Basil as his chaplain on his march to Kandahar—both are slain in a rout of the besieging force by the Kandaharis, 1711—an account of the march on Isfahan of Mahmud, son of Mir Wais, and the Afghans, from the narratives of Fr. du Cerceau and of the Carmelite Fr. Leander of S. Cecilia combined—surrender of Isfahan and usurpation of the throne by Mir Mahmud, 1722—events following the occupation of Isfahan—attempts of Shah Mahmud to master the rest of Persia—he puts to death Safawi princes—Shah Mahmud assassinated, April 1725—Mir Ashraf succeeds as Shah—his campaigns against the Turks—Fr. John Joseph at Hamadan moulds a cannon for the Persians, is captured, made a slave and ransomed—more Turkish invasions, and negotiations with Shah Ashraf—Shah Sultan Husain put to death, 1729—Hasan Quli, later to become Nadir Shah, joins the Safawi prince Tahmasp and drives Shah Ashraf from Isfahan to Shiraz and Kirman—Shah Ashraf killed in the desert of Baluchistan—the situation of the Carmelite and other missions in Julfa during and after the siege, cut off for years from communication with Baghdad, and Europe—their straits through non-receipt of funds, famine prices—their complaints of abandonment by the Orders in Europe—the Carmelite Residence at Shiraz collapses, massacres there and ill-treatment of the Carmelites—recrudescence of malice of the schismatics—attitude of the Afghan Shahs to the Armenians—at Hamadan also Armenian schismatics move the Turks to expel the Latin Missionaries—a letter from the French ambassador at Constantinople, 1725, to the Carmelite Vicar Apostolic about Hamadan—in succession to the latter, appointment of Fr. Emmanuel of S. Albert as pro-Vicar Apostolic for the diocese of Baghdad, 1728—grave straits of Bishop Fedeli of Isfahan, 1727-30 562

REIGNS OF SHAH TAHMASP II (SAFAWI), 'ABBAS III (SAFAWI), AND NADIR SHAH (AFSHAR)

Dearth of letters from Religious working within Persia at this period—the enigma of these eighteen years to the student of the missions—Shah Tahmasp and his operations against the Turkish armies—his general, Tahmasp Quli Khan, has him deposed, 1730—proclamation of the infant 'Abbas III—Tahmasp Quli Khan besieges Baghdad ineffectually—an account of the Turco-Persian fighting—Tahmasp Quli Khan proceeds to the Caucasus—the Turks defeated, peace made—Tahmasp Quli Khan's unsatisfactory relations with the European 'East India' Companies—his attack on Basra fails partly through the assistance afforded by the English Resident to the Turks—in 1736 Tahmasp Quli Khan becomes Shah—his campaign against the Lurs, and setting out to invest Kandahar, 1737—the killing of Shah Tahmasp II—Nadir Shah invades India—the curious incident of the attack on his life—he has his son, Riza Quli, blinded—the Capuchin Fr. Damian's letters of 1742 about Nadir Shah's health and the losses of his troops in the operations in Daghistan 594

Bishop Fedeli, O.P., of Isfahan starts on a visit *ad limina*, but dies at Shiraz, 1731—selection in Rome of Fr. D. Salvini, O.P., as Archbishop of Nakhchiwan, and of the Carmelite Fr. Philip Mary as Bishop of Isfahan, 1732—survey of the Carmelites left in Persia, 1736-45, and the members of the Catholic community—abandonment of the mission at Shiraz, 1738—a mission settlement at Bushire—the position at Bandar 'Abbas—and at Hamadan repairs effected to the premises, but in 1744 Bishop Emmanuel proposes to cede these to the Carmelites of Isfahan—work at Basra—exigencies of the French consul, M. Martainville—Fr. Emmanuel in 1730 obtains French official protection for the missionaries at Baghdad, and buys a site for a chapel and house there, 1731—the schismatics instigate the Pasha to arrest him and seize the house of the missionaries—the king of France appoints Fr. Emmanuel consul for France—plague in Mesopotamia—Fr. Emmanuel promoted to be Bishop of Baghdad, 1742, and is consecrated at Malta—Carmelite missionaries at Mardin, Mausil, Diarbakr, Kirkuk—the Sac. Cong. de Prop. Fide delegate Fr. Leander of S. Cecilia and other Carmelites to Upper Mesopotamia, 1747, for work among the Chaldaeans in particular—in Nakhchiwan the Turkish forces slay a number of Dominicans and ravage the district—Pope Clement XI writes to Nadir Shah in favour of these Uniats—the community in Nakhchiwan send a representative to Nadir Shah's Court—'farmans' issued but remain a dead letter as regards ill-treatment and extortion—part of the population emigrate—Tabriz placed temporarily under the jurisdiction of the Archbishop of Nakhchiwan—but in 1746 the latter with most of his flock migrate to Smyrna—cruelties and oppression by tax-gatherers and soldiers in Nakhchiwan, so that few Catholics remain 610