

The Katholikos of the Armenians—animosity of Lazar against the Catholics, and revival in Persia of violence by the schismatics—intrigues with the Persian Court—the Bishop of Isfahan sends delegates to appeal to the Shah for protection—narrative of the religious disputation in the presence of Nadir Shah's son—translation of the Gospels into Persian ordered by Nadir Shah, Bishop Philip Mary's part in this—the Sac. Cong. de Prop. Fide subsidize expenses of the translation, etc.—Nadir Shah's notion about making an official religion—the scene when the translators of the Gospels, Old Testament, Quran, presented the fruits of their labours to the Shah described—Nadir Shah allows liberty of creed in Julfa—in Aleppo also revocation of a decree of expulsion against a Uniat bishop and others—punishment of the schismatic patriarch—description of the sites of the Latin convents in Isfahan and Julfa by Fr. Leander—replies to the questionnaires from the Sac. Cong. on the missions, and on the schismatic churches at Julfa and elsewhere—Bishop Philip Mary of Isfahan dies, 1749

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Nadir Shah reopens hostilities against the Turks—siege of Basra and blockade of Baghdad—an armistice, but the Turkish Court at Constantinople decline to ratify peace—Nadir Shah lays waste Nakhchiwan district and other border regions—he then marches to suppress a revolt in Sistan—his arrival in Isfahan, 1745, and narrative of his cruel extortions from the inhabitants—he has two Armenian gentlemen, two Zoroastrians and four Jews, after an eye put out from each, burnt alive in the Maidan of Isfahan—he is assassinated, June 1747

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THE INTERREGNUM AS FAR AS 1780

The contested succession—triangular contest between Azad Khan Afghan, Muhammad Hasan Khan Qajar, Karim Khan Zand—the Bakhtiari assault and sack Isfahan, 1751—risks of travel—the Christians fly from the country—the Afghans in possession of Isfahan, 1753, take up quarters in the Augustinian convent—the mulcting of Latin missionaries in impositions—Hamadan ruined and almost deserted—East India Company reports as to the contest for power between the rival chieftains in S. Persia—the Safawi prince Isma'il made a puppet Shah—the Afghan Azad Khan finally defeated, 1757—Karim Khan Zand left in possession of control over eight provinces—a period of comparative quiet till 1763—but the Catholic Armenians do not return to Julfa—removal of the Factories of the European 'East India' Companies from Bandar 'Abbas—report of Mgr Cornelius of S. Joseph on the political condition of Persia, 1765—Karim Khan's character—Sulaiman K'ab—Mir Muhanna the pirate, who drove the Dutch from Kharg Island, 1766, details described—discord between Karim Khan Zand and the agents of the English 'East India' Company at Bushire leads to the latter withdrawing from Bushire to Basra, 1767, and the Carmelite mission following them in 1769—Karim Khan's policy towards Europeans—the manner in which Mir Muhanna became prominent, and of his being put to death at Basra, 1769—a report of 1772 by Mgr Cornelius of S. Joseph on the political situation in, and division of Persia among several rulers—numbers of refugees from Persia still abroad—Karim Khan's policy—a reason ascribed for the withdrawal of the English Company to Basra—in his last years Karim Khan goes to war with the Turks—Basra is besieged, and then looted and occupied by a Persian force, 1777

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The Afghans ravage Nakhchiwan, and destroy churches and convents, 1752—reports of Archbishop Salvini on conditions in the archdiocese, 1753 and 1758—only seven out of thirty-five Dominicans surviving—majority of the Catholic inhabitants settle in Smyrna district—resignation and death of Archbishop Salvini, his tomb in S. Sabina, Rome

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Fr. Sebastian of S. Margaret appointed Bishop of Isfahan, 1750, consecrated in Baghdad, does not return to Persia, but granted permission to reside temporarily at Basra—his proposal for an exchange of Hamadan for Basra—rejected by Bishop Emmanuel of Baghdad—protest by the latter to the French ministers—Mgr Sebastian, and his brother, the Vicar General, at Bushire for a few months, 1753, but return to Basra—his death, 1755—inventory of his effects—as his successor the Sac. Cong. propose, and the Pope approves Fr. Cornelius of S. Joseph—gifts of literary style in the latter—captured by a corsair, is landed in Sardinia and there