

"The Jesuits, the latest to come here, have an income of 500 scudi, in addition to alms given. . . ."¹

After their expulsion from Julfa in the autumn of 1654 Fr. Amatus (Aimé) Chezaud and a lay brother of the Society of Jesus were given lodging in the Carmelite Convent in the city: a son of Maréchal Duc de Brissac, who had been making a world tour as far as China and Cochin China in the company of Jesuits, on his return through Persia

"left for Poland via Constantinople to represent to the king of Poland the ill-treatment received in Julfa by the Jesuit Fathers from the Armenians. . . ."²

Two years later, 12.5.1657, Fr. Barnabas made an allusion to some curious incident, not explained:

". . . The Jesuit Fathers had a brusque reply from the chief Wazir ('Itimad-ud-Dauleh) of the king of Persia, when they presented letters from the king of France, the Emperor and Grand Duke" (of Tuscany). "He answered: 'I shall not let myself be deceived a 'second time: this is not the reply to the letters of the Shah which were sent him. . . .'"

The Jesuits evidently did not get back into Julfa and have their fixed residence in the Armenian town until after 1658, despite 'Abbas II's licence to them to acquire a house: for the *History of the Mission of the Fathers of the Society of Jesus established in Persia* as published by Fr. Jacques de Machault, Paris, 1659, terminates by mentioning that, according to news from Persia, dated 1658:

"Itimad-ud-Dauleh had renewed his promise to obtain for the Fathers a house for them in the Armenian quarter, about a league distant from Isfahan. . . ."

Père Aimé Chezaud died at Isfahan (or Julfa), 14.9.1664, and was buried with Fr. Alexandre de Rhodes.³ At his death Fr. Claude Ignace Mercier and Fr. Jean Baptiste Lamaze, aged 40, were left in their mission.

In regard to the bishoprics of Isfahan and Baghdad, the reign of 'Abbas II had opened with Mgr Bernard of S. Teresa (Duval), Bishop of Baghdad, living in Paris, and the Prior of the Augustinians his episcopal vicar⁴ to represent him at Isfahan: the Bishop had been authorized to remain in Europe for reasons of health, but on condition that he provided a coadjutor or suffragan. Infirmities did not, however, prevent Mgr Duval from undertaking a service for the French Court and being dispatched as a councillor of State to Catalonia (the Pyrenean districts of France) from 12.3.1647 to 12.5.1648 to assist in the reorganization of certain dioceses.⁵ He would not, it would seem, offer more than 100 scudi annually for the stipend of a coadjutor out of the revenue he derived from the endowment of the see of Baghdad: it was hardly surprising, therefore, that no one accepted the position: yet, 2.6.1650, Fr. Michael of the Holy Spirit, a Calced Carmelite, was nominated to it,⁶ though the choice does not appear to have taken effect. On 23.5.1652 Bishop Bernard executed a deed, by which he renounced in favour of his coadjutor the garden and house, but a number of effects enumerated were to be sent to the Bishop in Paris.

¹ Fr. Felix, 3.9.1654.

² Fr. Barnabas, 15.1.1655, O.C.D. 241 f.

³ See the account of the burial ceremony by Fr. Claude Mercier, S.J., in *Documents Inédits par Père Antoine Rabbath, S.J.*, Paris, H. Picard, 1905.

⁴ The Prior was appointed Vicar Apostolic [*sic*] for Persia for 5 years by rescript of the Sacr. Cong., *vide S.R.*, vol. 135, p. 262.

⁵ Fr. Ambrose of S. Theresia, in *Hierarchia Carmelitana*, 1934, giving the short biography of the Bishop.

⁶ *S.R.*, vol. 135, p. 14. This volume contains over 100 pages of matter concerning the Bishop and the coadjutorship, and there are letters from the former dated, Paris: 16.3.1652, 19.6.1652, 18.10.1652, 2.4.1655.