

“are always procrastinating, and I do not know what to hope of it. In the meantime, of necessity (having become indebted here to the amount of 50 Tumans) he has been obliged to hasten his departure and his embassy would have been more fruitful, if he had begun with the benevolence with which he finished it, but he was badly counselled. . . .”¹

Another French opinion is cited in the *Dictionnaire d'Histoire et de Géographie Ecclésiastiques*, that of Fr. J. Villotte, a Jesuit for a few years in Persia:

“. . . If the Archbishop of Ancyra did not succeed in reconciling to the Catholic Church “the community at Julfa, composed of 400 priests [? sic] and 30,000 faithful” (i.e. schismatics) “it was mainly for want of having handled gently certain susceptibilities of the Armenians. According to this missionary the Legate, contrary to his usual prudence, “settled certain cases in such a way that the Armenian merchants gave themselves out to be “injured in their interests. . . .”²

As to (B), the second matter of his delegation, the

“Statement of what the king of Persia has been pleased to grant Mgr d'Ancyra, ambassador “from His Holiness, the Emperor and princes in Europe”,

already quoted above, gives the following *raqams* or decrees issued at the request of the archbishop.

“A general *raqam*, or order, in favour of all missionaries and their churches in the kingdom “of Persia, permitting them to rebuild their houses, convents, churches, to exercise their “functions and bury their dead:

“Another *raqam* to all governors in Persia that they be scrupulous in carrying out the “above order and applying penalties.

“A special *raqam* for the Capuchin Fathers at Tiflis and their church, already shut, “and another by express messenger from the king to punish the audacity of some “Armenians who in recent months committed some offence against the said Capuchin “Fathers.

“A special *raqam* for Mgr Pidou, Bishop of Baghdad, in Hamadan. A special *raqam* “for Mgr the Archbishop of Nakhchiwan and his province.

“A *raqam* for the founding and enlargement of the convent and church of the Jesuit “Fathers at Shamakha.³

(The *raqam* regarding the prohibition of the cursing of S. Leo has already been mentioned.)

“Various other political commissions on behalf of the Emperor and other princes granted “him in writing by the king together with a fine letter from 'Itimad-ud-Dauleh, chief “minister of the kingdom. . . .”

On the third point (C) the anti-Turkish combination desired, it has not yet been recorded that four years previously, 30.4.1695, Pope Innocent XII dispatched a Brief⁴ to Shah Sultan Husain to the following effect:

“Illustrious and most puissant king, greeting and the light of Divine grace.

“We have derived a theme for abounding joy indeed on learning that by right of inheritance Your Highness had taken up the government of that most famous country. For

¹ *S.R.*, vol. 536, p. 121, Isfahan, 23.11.1699.

² 1930, vol. IV, XXIII.

³ Perhaps this was the building, the subject of the Brief of Pope Innocent XI, already cited.

⁴ *Arch. Secr. Vat. Epist. ad Princ.*, 81, p. 43.