

'6,000 [? sic] Persian soldiers, they evacuated the town on the approach of a Turkish force, 'it being surrendered to a Turkish official 9.3.1701.'¹

The ground for influencing the Persian Court was not left undisputed to the Archbishop of Ancyra, for in one of his letters he referred to a Turkish ambassador being, or having been, in the country: and a sheet headed 'Nouvelles de Perse escrites a Spahan', 19.11.1700,² by Bishop Pidou of Baghdad relates that:

"a Turkish envoy arrived here some few days ago who, according to what is said, is to demand Basra back from the Persians and what they have got out of it for the past three years that they took from the Arabs. I think they have got nothing out of it, as they have had no trade for the past five years, the town having been almost continually blockaded by the Arabs who for the past 3 months have been besieging it. In my opinion the Persians would have done better not to meddle with it, in order not to give any opportunity for chicanery to the Turks, who only seek to pick a quarrel with them; but I understand it was the Khan of Hawaizeh who on an opportunity drove out the Arabs and afterwards offered it to the Persian king, who accepted the place only to hand it back to the Turkish Sultan. . . ."

It will not take up much space to follow the Archbishop of Ancyra from Bandar 'Abbas which, he wrote,

"I left indebted for 2,700 rupees, which I have paid here in Surat together with another 2,000 rupees spent because of the tyranny of these Muhammadans: all this money I have settled by the sale of the presents" (from the Pope) "intended for the Great Mogul"

to Surat where, after he had pontificated and said the other two Masses on Christmas night 1700, he had an attack—so he himself wrote, 1.1.1700, "of semi-apoplexy with fever and repeated syncopes". By the 3rd January 1701, the quondam fifth duke of St. Elia, Archbishop of Ancyra, was dead at the age of 58, unaware, presumably, that his uncle Pope Innocent XII had predeceased him by a few months.

"When dead, he was found to possess in money 3 sequins and 20 rupees—which was insufficient to bury him: and he left 2,348 rupees of debts. . . . Four horses were sold, 875 rupees: and he left some objects with gold and silver flowers presented to him by the king of Persia and an organ, which after a few days was sold for 500 rupees. . . ."³

But, though impoverished financially, he was most generous—he had taken out five Carmelites and three seculars with him to Persia:

"for two years I have maintained three missionaries of the Archbishop, whom he left. He said that the Sac. Congregation would settle in its annual allowances"

had written the Carmelite Vicar Provincial from Isfahan 15.1.1700:⁴ and to India five Franciscans for China recommended to him by Cardinal Sacripante, as well as two French priests of the Bishop of Baghdad who could not pay for them,

¹ Here it might be added that the Turkish authorities at this period gave particular trouble to missions: the Capuchins in 1697 had to go about dressed as 'Doctors of Medicine', while the Catholics of Baghdad, accused before Turkish magistrates of having changed their religion, were fined 700 scudi (*S.N.R.*, II, *post* p. 200). At Basra in 1703 orders for the destruction of the Carmelite church arrived from Constantinople, and the sole Religious was turned out of the Residence, which on his death in 1707 was appropriated by the Turks: only in 1714 was a Religious sent from Persia to reopen it, and then the local Pasha would not act on orders from the Porte, so that it was 23.1.1715 before it was reopened to public worship (*S.N.R.*, III, pp. 77-8): and see details in section of this work dealing with the Residence at Basra.

² *S.N.R.* II, p. 380.

³ See letter of Francis Mary of S. Sirus, Shiraz, 13.5.1701, O.C.D. 238 g, in biographical section under Fr. Peter Paul of S. Francis, for further details.

⁴ *S.R.*, vol. 538, p. 455.