

"manner how to pray in the church of the Jesuit Fathers, which he has declared to be the 'French' church. Thereupon I was myself obliged to answer him with the same emphasis with which he had spoken, that his position was that of consul, head of a company of merchants, not forsooth that of ambassador: and, as the church in question had never been declared to be such, no more was he in a position to declare it to be, the more especially since *that mission from the start, forty or sixty years previously, had been founded by a Polish ambassador in the name of his Majesty*" (i.e. the king of Poland)—"besides which the church is the most majestic" (i.e. in Julfa). . . . "The reason for his annoyance was because on S. Joseph's day." (i.e. March 19th) "I was pontificating in the church of these Jesuit Fathers and at the end of the Mass I was to give Benediction with the most holy Sacrament which was exposed after the Communion. As the cantors prepared to intone the verse for their king 'Salve fac regem'" (God save the king, i.e. Louis XV) "without having first intoned the verse for the Sovereign Pontiff, I had them well warned to say 'salvos fac servos Tuos', etc., my intention being to include both the Sovereign Pontiff and the king of France, seeing that the suddenness of the incident, the presence of the most holy Sacrament and the expectancy of the people did not allow me to compel the cantors to intone the verse for the Sovereign Pontiff which in the past they had never been accustomed to intone. . . . Monsieur the consul complained without reason that I had forbidden prayer to be offered for his king. . . . On the feast of S. Louis Monsieur the consul wished to have Mass sung at his house. I went to return his visit, and since then we have met twice or thrice in some neutral place, and always with the former compliments and friendliness. . . . I have written another letter to the Fr. Superior of the Jesuits, whom I have forbidden,<sup>1</sup> both himself and his missionaries, to sing Mass or be present at a sung Mass in the houses of laymen and I issued this prohibition under pain of suspension. So the Mass was not sung by the Jesuit Fathers, but it is true that Monsieur the consul had it sung by three or four of his secular priests. This is the true account without any exaggeration. For your further information I must point out that Monsieur the consul has appointed the church of the Jesuit Fathers the 'French church', their house as the 'French Residency'. Besides this there are five other churches, two here in Julfa, and three in the city. The Christian and Catholic population is here in Julfa. The entire French community except for two or three in his household is limited to a Catholic doctor and a clockmaker from Geneva, apart from three French Catholics living in the houses of the English. Yet they and the French missionaries want to make this consul appear as it were an ambassador."

Bishop Fedeli was also greatly preoccupied in 1720–2 by negotiations he had been directed from Rome to press with the Persian Court for redress to the Capuchin missions in Tiflis and Ganjeh, destroyed by the schismatic Armenians on incitement from their Katholikos, and in connection with which the Emperor and Louis XV of France, as well as the Pope, had written protests to Shah Sultain Husain.

One after another three Briefs had been issued by Pope Clement XI in 1719 and 1720. The first was a vigorous protest and demand for punishment of the Katholikos of the Armenians

<sup>1</sup> In a letter of 1713 as Vicar Apostolic Mgr Fedeli had complained that the Jesuits would not allow him to make a visitation of their House at Julfa (*S.R.*, vol. 597, p. 506), and as Bishop he was complaining of the Jesuit superior, 24.5.1721 (*S.R.*, vol. 634). The General of the Jesuits in Rome, 10.12.1722 (*S.N.R.*, III, p. 513), acknowledging to the Sac. Congregation the remonstrance made, stated that he had given directions to the Fathers of the Society at Isfahan as to their duties of obedience towards the Bishop. Mgr Fedeli made much use of the Polish Jesuit Fr. Krusinski, the author of the *Memoirs of the Revolution in Persia*; but there is evidence from several sides that they were causing discord at Julfa at this period, the French Fathers presumably. A Dominican, 2.9.1706 (*S.N.R.*, II, p. 490) referred to a memorial presented by the Jesuits of Julfa asking for their church to be declared the 'parish' church to the exclusion of all others, answered in the negative by the Sac. Congregation. The Vicar Provincial of the Carmelites in his letter of 1719 (O.C.D. 242 b) wrote:

"In Julfa there are the Jesuit Fathers, the Dominicans and ourselves—the first are disturbing with their intrigues. . . ."

The Augustinian superior, 24.9.1720 (*S.R.*, vol. 634, p. 389) wrote to the Card. Prefect:

"It is true the Jesuit Fathers had been upset, but it is the fault of some of the Jesuits themselves who by their temperament will not remain quiet. . . ."