

letters of 22.12.1743 and 28.3.1744, he insistently pressed for payment in full of the receipts from the endowment fund of the bishopric, claiming that the yield for 26 years' previous non-tenure of the see was due to him by the words of the Bull of Pope Urban VIII, which prohibits such income from ever being employed under any pretext, or in any way other than in the maintenance of the bishop and his diocese. In his letter of 28.3.1744¹ he remarked:

"From Rome they write to me that the annual yield from the endowment amounts to 522 scudi, 39 baiocchi. I have been rather surprised at such a diminution, since in the time of the last bishop but one, Mgr Pidou de St. Olon, it brought in more than 800 Roman scudi, as I have seen in his account-books. . . ."

(As vicar apostolic, by decree of 26.9.1740 he got 210 scudi.)

No sooner had he quitted Baghdad in March 1739 to go to Rome than difficulties had arisen for the Christians: Fr. Leander of S. Cecilia, who according to his *Secondo Viaggio* acted as physician to the Pasha as well as in charge of the mission during the pro-Vicar Apostolic's absence, 1739-46, informed him by letter of 26.6.1739:²

"I wrote another letter to your Reverence, in which I related the persecution which I suffered from the Turks immediately you had departed. . . ."

Fr. Emmanuel's own report, submitted to the Sac. Congregation with his letter of 22.4.1740,³ spoke of

"Baghdad . . . containing about 150 families of Syrian, Nestorian, Chaldaean and Armenian Christians, the greater part of whom have embraced the Catholic Faith: the others recognize the Faith, show the greatest veneration for the Roman See, but are kept back by fear of the Turks and the heretical priests. . . ."

His letter in question pressed for another companion,⁴ a request found reasonable and granted: for more than 30 years the Bishop's two chief assistants were to be Fr. Fidelis of S. Teresa, a Lombard, who was sent to the mission 15.4.1738, and Fr. Constantius of S. Hyacinth, a Burgundian, sent out 14.4.1741.

On his return to Baghdad, 5.7.1746, the new Bishop was

"received with great respect and honour by the governor of that city on the occasion when I took him the letters and a fine present from our ambassador at Constantinople, so that he may grant his protection to the bishop and the missionaries. So I hope that in the future we shall be undisturbed under the protection of the Most Christian king. . . ."

But he continued to have difficulty in financing his diocesan expenses: on 16.5.1749⁵ indeed he was obliged to point out that

"this is the fifth year that I have received none of the money of my allowance. . . ."

In other parts of Mesopotamia at this time Catholic activity was at work under stimulus from Rome: already in 1736 on his passage through *Mardin* Bishop Philip Mary of Isfahan thought it his duty to inform the Sac. Congregation that he had

"found a zealous Armenian bishop, Martiros, who with his clergy and all his very numerous flock practises in public the Catholic Faith to the glory of God; but he is of advanced age

¹ *S.N.R.*, V, p. 116.

² *Idem*, IV, p. 506.

³ *Idem*, IV, p. 517.

⁴ The Religious sent was to be assigned 80 scudi for the journey. It was estimated that, embarkation taking place at Marseilles, it would take 30 days from that port to Alexandretta, passage and food expenses costing at least 20 scudi; then 4 days from Alexandretta to Aleppo, from Aleppo to Baghdad 30 days, from Baghdad to Hamadan 20 days.

⁵ *S.N.R.*, V, p. 323.