

"may keep back their union with the true Church. He is to try and insinuate himself into the favour of the heretic patriarch and bishops, and persuade them of the Catholic truth, but in a kindly spirit and not contentiously, avoiding noisy disputes which ordinarily do not bring any profit, but rather produce the worst effects. *He is to make them understand that the Roman Pontiffs wish their community to preserve its own rite, and remove from their minds the false supposition conceived by many that it is sought to convert them to the Catholic Faith in order to make them take on the Latin rite.* . . . It is a defect in not a few missionaries to think an oriental Christian well converted because he has pronounced and signed the profession of Faith, but it often happens that they read out and subscribe what they do not understand.

"The Sacr. Congregation keeps two of that (*Chaldaean*) race in the *Urban College*, and desirous to introduce more to its spiritual advantages has lately arranged places for two others, i.e. one from Mausil and one from Mardin. So it will be Fr. Leander's duty to select them in agreement with the Catholic patriarch<sup>1</sup> Joseph III. Also in Mardin there are a Catholic bishop and many Catholic Armenians, and the Sacr. Congregation has also allotted one place for a youth of that rite, who will be dispatched by Fr. Leander in consultation with that bishop. Finally, as the Holy See allows its Catholic patriarchs in the East to appoint the bishops to the dioceses subject to their patriarchates without asking the permission of the Sovereign Pontiff, or seeking his confirmation . . ."

Fr. Leander and his two companions left Venice on or about 7.8.1747: the patriarch Joseph III himself in a letter of 15.12.1747<sup>2</sup> from Diarbakr reported their arrival on 26.11.1747, adding "it is probable that in about twenty days Fr. Leander will leave for Baghdad, having been appointed his physician by the Pasha". In fact, Fr. Leander forthwith proceeded to leave the area in which he had been appointed to work, as his letter of 13.12.1747<sup>3</sup> shows:

"I managed at once to get into the favour of the Pasha governing the town of Diarbakr, so that he has taken me as his doctor: he was troubled with a certain malady which by God's help soon disappeared, so that, having been made Pasha of Baghdad, he wants to take me with him at all costs."

He left, 6.1.1748, for Baghdad: and another letter of 28.12.1747 to the Secretary of the Sacr. Congregation somewhat frivolously began:

"If your Illustr. lordship could see Fr. Leander of S. Cecilia clothed in Turkish dress,<sup>4</sup> without rest for an hour day and night, during the day besieged by Turks, visited at night by Christians . . ."

However, Fr. Eugenius took up residence at Mardin in January 1648, Fr. Ferdinand remaining in Diarbakr, and Fr. Leander after five months in Baghdad returned to Diarbakr himself.

<sup>1</sup> This Chaldaean Catholic patriarch is mentioned in a letter of Fr. Joseph Mary from Baghdad, 12.7.1729 (*S.N.R.*, IV, p. 535) as having obtained a decree from the Sultan of Turkey placing under him the Christians hitherto under the jurisdiction of the patriarch Elias of the Nestorians. Armed with this decree he had come to Mausil to take possession of the churches in that town, but was resisted by the schismatics, who sent a protest to Constantinople. Joseph III also sent a priest that year to take possession of the Nestorian church in Baghdad with like result. According to the *Catholic Encyclopaedia* he himself went to Constantinople in 1731 "to protest against the incessant arrogances of the Nestorians". Then he proceeded to Rome, where it was intimated to him to return to his patriarchate. He was, however, unable to reach it, and again appeared in Rome in 1735, where for 6 years he was kept in seclusion.

<sup>2</sup> *S.N.R.*, V, p. 229. On 14.5.1752 Briefs were issued to the Emperor Charles and to the kings of France, Spain, Portugal and Poland, and the Republic of Venice asking assistance for the Patriarch Joseph "turned out by schismatics from his see at Amid" (see *Epist. ad Princ.*, vol. 104, p. 155).

<sup>3</sup> *Idem*, pp. 288, 291.

<sup>4</sup> The Aleppo diary of the Carmelites (see *Études Carmelitaines*, January 1925, p. 162) under the year 1735 records a "prohibition to Christians to wear clothes of certain colours. The first in 1735 forbade all Christians to wear yellow garments: the Pasha levied many 'purses' in fines, so that for one month continuously it was expedient for Christians to wear 'red clothing.' A portrait of an English merchant resident in Angora till about 1770, afterwards at Salonica, shows him with head shaved except for moustaches, wearing a turban and Turkish garb.