

“their object, and appealed against the decision given. When we learnt that, by spending money and through the intermediary of friends, we obtained confirmation of the former order given by the Shah for the freedom of action of the Religious, authentic copies of which I then had made and sent to divers parts, principally to Georgia, where a certain monk, dispatched thither by the patriarch, was doing all he could to lead away from the Faith the Catholics there, by having them imprisoned, bastinadoed, by preventing them from burying their dead: and I also sent to the governor of Tiflis letters of recommendation for the Fathers and Catholics which I obtained from Persians of distinction known to him. In the end the Armenians dispatched on this errand obtained as they desired, by means of money, orders for the Fathers to be expelled from Persia; but, while a priest was bringing these in triumph” (i.e. from Mashhad to Julfa) “he was killed on the road, and to this hour no one knows by whom.

“In January of *this year*,¹ as I had learnt that the Fathers at Nakhchiwan were going off to the Court in order to present a Brief from His Holiness, I sent an express messenger there so that on such an occasion something should be done in favour of the Missions: and that did not fail to have some effect.

“Seeing that his subordinates had not succeeded in gaining his perfidious object, the patriarch” (i.e. Lazarus) “went off there in person, but with all the money he spent and his efforts he could do nothing. When later he was back in Julfa, in the month of February, in a sermon he gave his benediction, he said, to those of the people who believed that our Lord Jesus Christ possessed one sole nature, and not to those who believed in two natures. In another sermon, as additional evidence of his heresy, to prove that with the death of our Redeemer His divinity had really died, he used the argument of the sun being obscured and the other signs which happened at that time. When he saw that neither by his words, nor by his actions was he inducing the Catholics to abjure their Catholic Faith, he once more dispatched two bishops to the Court in order to obtain a copy of the decree previously issued against the Fathers; and he accused the Catholics of having assassinated the priest who was bringing it and demanded blood-money, saying that the Messrs. Shariman kept their money outside the kingdom to the hurt of the Shah, and making many other charges, with the object of ruining great and small. These emissaries having returned accompanied by a police agent, on the Saturday before Palm Sunday they put in prison and bastinadoed the Catholics, of whom some became renegades and sealed a paper drawn up by the heretics, in which it was set forth that they had been seduced by the Fathers (seeking by this to authenticate their statements that the Fathers had in very truth led astray the populace) and that they promised to go no more to the Catholic churches, on pain of payment of a thousand odd hundreds of sequins to the Shah.

“And so we were suddenly summoned to the Court, I and the Father Superior of the Jesuits:² nor could we obtain that this should be put off till after Easter, the disciples of the Devil wishing in this way too to prevent the holy rites from taking place, and to force the Catholics to receive the Holy Sacraments from the heretics. On the night of Holy Thursday” (1740) “they obliged us to leave accompanied by police, who in a space of nine days made us cover 73 Persian leagues,³ which is the distance from Isfahan to the town of (illegible—Mashhad?) where the Court was staying at the time. There we were taken morning and evening to the Maidan, to await the hearing of the charges, in the midst of the rabble of soldiery and every sort of folk. There were with us one secular priest, four of the Messrs. Shariman and one other merchant, a Catholic of some standing who served me as interpreter on that occasion: and there were also there another two Catholics from Georgia, who helped us not a little. On the side of the heretics there were three bishops” (i.e. Vartapets) “together with other laymen, among them a schismatic

¹ It was in 1739, not 1740, according to Archbishop Salvini's account that he sent the Nakhchiwan emissary to the viceroy's Court.

² Presumably Fr. Arnulph Duhan.

³ Presumably the Persian 'farsakhs' are meant, viz. between $3\frac{3}{4}$ and 4 miles, varying with different parts of the country: 8 farsakhs a day would be an average to good day's march: Qazwin is perhaps more likely to have been the place than Mashhad.