

'of your Eminence', and 'Answers to certain questions of the Sac. Congregation', penned and signed by Fr. Arnulphus François Duhan, S.J. The information of the two combined reads, under various heads:

"There are nine places at which missionaries are wont to reside: Tiflis, Ganjeh, Gori (Georgia and Caucasia): Rasht (Gilan), Tabriz: Hamadan, Shiraz, Bushire, Bandar 'Abbas: all in the diocese of Isfahan.

"In the city of Isfahan there are only three churches of the missionary Fathers, i.e. the Augustinians, Discalced Carmelites, and Capuchins: none of the schismatics.

"Specification of the dedication of each church:

"Augustinians.	Assumption of the Blessed Virgin Mary.
"Carmelites.	Our Lady of Carmel.
"Capuchins.	The Epiphany.

"In Julfa likewise there are three churches of the Fathers, i.e. of the Jesuits which is the most ancient, of the Dominicans and of the Carmelites. There is a fourth, i.e. of the Armenian Catholics. There are no Catholic churches outside the walls.

"Specification of the dedication:

"Jesuits.	S. Joseph.
"Dominicans.	Our Lady of the Rosary.
"Carmelites.	Our Lady of Carmel.
"Fourth church.	Annunciation of the Blessed Virgin Mary. ¹

"In the Convent of the Carmelites in Isfahan—Bishop Philip Malachisi resides, 29 years in the missions,

"in the Convent of the Augustinians in Isfahan . . . one Father only, Fr. Francis of S. Augustine, an old man and infirm, 29 years in the missions; these are not properly missionaries, but sent by the Viceroy of Portugal in Goa as consuls.

"The Convent of Capuchins in Isfahan is now abandoned, but I have heard that their Father Guardian will send another missionary.²

"There are at Julfa:

"Dominicans: Fr. Raymond Berselli, 25 years in the missions (Fr. Arcangelo Ferri "having very recently died).

"Carmelites: Vicar Provincial, Fr. Urban of S. Elisaeus, 30 years in the missions: "Fr. Sebastian of S. Margaret, 5 years in the missions.

"Jesuits: Fr. Arnulph. Francis Duhan, 26 years in the missions: Fr. Michel Raymond "Desvignes, 9 years in missions.³

"There are two native secular priests, who studied Moral Philosophy here, one ordained by Bishop Barnabas who on account of his Catholic Faith was nailed once by his ear to a post in the Maidan of Julfa, and he is tolerably well versed in disputation: the other ordained by Bishop Philip. Though results do not answer correspondingly there is sufficient work in the Catholic community which would certainly perish if there were no missionaries. The small number of the latter does not permit them to be idle in the place of their residence, nor does it allow them to be absent from the missions. If they were to make excursions into the villages (which certainly lack instruction), this would create great resentment in the minds of those" (i.e. schismatic priests) "who live in those villages and consider them theirs, and they would stir up a great persecution. For about 20-30 years the state of religion is almost the same in all places, although the Catholics are many more than formerly. No money is received save small payments for Masses. . . ."

¹ The Superior of the Lazarist Fathers, Père Jean Galaup, Julfa, commented on this, 15.6.1933:

"Les précisions données permettent de situer . . . le couvent des Dominicains se trouve être notre Résidence actuelle avec l'église. Le jardin des Carmes à l'entrée de Djoulfa. . . ."

² See *Cont. Basra Chron.*, on 4.5.1752: "Fr. Hermengild, a Capuchin, sent for Isfahan by his superiors, arrived at Basra but, finding here that their mission there had been ruined, on 4.8.1752 proceeded to India."

³ The student, noting that five out of the seven named are men past middle age and full activity, marvels why the Orders in Europe did not send out young blood to replace and assist them, when the Catholic position at Julfa was so much stronger and numbers greater than ever before.