

"no news of any Catholics residing. . . . The houses the Jesuits had at Erivan (once a "bishopric) and the Capuchins at Astrakhan . . . have also been destroyed, but there are "still some Armenians at those places. Catholic Armenians are still numerous. . . .

"Also subject to the jurisdiction of the Latin bishop of Isfahan are the Georgian towns—"Tiflis, Gori and Kutais: and in them there are Armenian and Georgian priests. At each "of these places there are still Capuchin Fathers, and Fr. Philip da Forano is the "prefect. . . ."

One other such 'summary', drawn up in the secretariat—also undated but clearly from its own contents *later than 1806*—is to be found among the papers of the eighteenth century:<sup>1</sup>

"*Persian Missions . . . Isfahan. . . .* Fr. John son of Aratun is the Administrator of the "Latin bishopric of Isfahan. Fr. Elias Karabajak" (a former) "student" (of the Urban College) "is his vicar. . . . There are no longer any Augustinians, Discalced Carmelites or Capuchins: their churches and hospices have passed into the hands of "Persians. There are no Catholics at present.

"2. *Julfa.* Here Fr. Elias Karabajak resides. . . . There are only 14 Catholics domiciled "here, apart from other adventitious ones. There are 12 churches, thirty priests, "one 'archbishop', and suffragans, all schismatic Armenian. There are 3 Catholic "churches left in the charge of a Persian.

"3. *Tihiran.* There are 8 to 10 Catholics, dealers in precious stones. There is no church. "Fr. Leopold Sebastiani (a Roman), was sent as prefect of the missions in Persia . . . "but later he returned to Rome, having been recalled by the Sacr. Congregation (his "last reports were dated 18.3.1805, 15.7.1805): he was allotted an extraordinary "allowance of 100 scudi in 1806 and also promised stipends would be given to the "missionaries he had taken to help him.

"*Chaharmahal.* There is no priest, nor are there any Catholics. The church has passed "into the hands of Persians.

"*Shiraz.* . . . There are no Catholics permanently here, but often 10 to 15 persons traders "temporarily. There are 40<sup>2</sup> families of heretic Armenians.

"*Bushire.* There is no priest. Many Catholic traders visit there, but none are settled.

"*Gilan.* There is no longer a priest. It is not known whether any Catholic family still "remains. . . ."<sup>3</sup>

A reference to the French ambassador "during the empire of Napoleon placing three "priests there as missionaries" may possibly date this 'summary' later than 1806, and even 1815.

That closes the story of Carmelite activities in Persia and of the general Catholic position till the end of the eighteenth century. It was 1850 before a Latin Order again settled in Persia—the Lazarists (Priests of the Mission—of S. Vincent de Paul), at Tabriz first, then at Tihiran and Isfahan (Julfa).

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<sup>1</sup> *S.N.R.*, I, p. 334. Presumably then Fr. John son of Aratun died after 1806.

<sup>2</sup> This number is surprising, as there had been none before 1603, no Armenians at Shiraz or almost none till after 1700: and in 1900 not a third of that number.

<sup>3</sup> The 'Summary' continued, speaking of Kabul in the kingdom of Afghanistan:

"A new mission was instituted there in 1806, and Father Pietro Cuzizian was appointed prefect with Father Pietro "Burnus as his companion. There is no information that Catholic Armenians and many heretics are to be found "there."