

"there should show great disdain for wealth and accept nothing, because, if they accept  
 "money, the people think that they go there to accumulate it, or earn their food. They  
 "will have to display great poverty in their persons, their garb and their living, and to  
 "give away in alms what they have to the poor, especially to infidels. . . . In all this  
 "journey of ours, in which we have passed through the midst of many heretics, schismatics  
 "and infidels, we have found that nothing has edified them or touched them more than  
 "(our) not accepting anything; because there are many among them who go barefoot and  
 "perform other kinds of penitence, while others go on pilgrimages, but all of them in order  
 "to receive alms. So they think that our Religious go out there with the like object. . . .  
 "It will be necessary to provide with money from Hurmuz those who go out to labour  
 "there. Satisfaction ought to be given to the Shah of Persia by His Holiness and the  
 "king of Spain . . . he complains of them that they have not acted up to the friendship  
 "they profess for him, because the Pope, the Emperor and the king of Spain by various  
 "envoys they have sent have urged him to wage war on the Turks, promising to support  
 "him by doing the same: he says that he made war at their request and has not ceased  
 "so doing till now. But during all those years the Christian Princes made no move . . .  
 "the Shah says that the Christian Princes have deceived and befooled him. . . . From  
 "Spain up till now nothing has been sent, though so many years have passed" (the king  
 of Spain had promised to send him artillerymen, engineers, pieces of artillery, if he  
 permitted the Gospel to be preached in his realms—as the Shah had done, binding  
 himself by a writing, sealed with his private seal). "This present king of France sent him  
 "an envoy with letters exhorting him to continue to make war against the Turks, and  
 "promising to do the like. The Shah replied by dispatching an envoy of his own: they  
 "say that audience was not given him, and that the king of France declined to receive  
 "him. When we arrived at his Court we found him so disgusted with the Christian Princes  
 "because of the above-mentioned (incidents) that—what he had never previously per-  
 "mitted—he allowed the Muhammadans to commit many injustices on the Armenians  
 "merely because the latter are Christians: he gave orders for Franks to be expelled from  
 "his country, got ready a force to attack Hurmuz and showed other signs of resentment. . . .  
 "It is necessary that His Holiness remedy all this, if he wish to retain the friendship of the  
 "king of Persia . . . and it behoves him to do so quickly, because, if it be delayed, action  
 "will be of small benefit, seeing that he ('Abbas I) will not welcome it when he becomes  
 "more puffed up with the victories, which, it is to be feared, he will gain over the Turks:  
 "and he will imagine that His Holiness and the Christian Princes do so then out of alarm,  
 "while at present he will accept it and esteem it as prompted by friendly regard. . . ."

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At Isfahan meanwhile the rest of the year 1608 had been passed by the two Carmelites in  
 learning Persian, studying the Quran and cultivating the European Christians resident there.  
 Fr. John Thaddeus had at first to ask for action to prevent the common folk from insulting  
 them in the streets, as happened not a little at the beginning—to those barefoot, uncouth,  
 "Darwish" Farangis, as they must have appeared to the Iranis. The Carmelites also caused  
 to be represented to the Shah that by their religion they might not tell lies: this they regarded  
 as important in order to win confidence in their position and work. For Shah 'Abbas I is said  
 to have had drastic ways with liars: and the story is told of him that once on a visit to Mash-  
 had, where he had had the cupola of the famous shrine of the eighth Imam covered with gilded  
 tiles in order to turn the people from going on pilgrimage to Makkeh and prevent money leaving  
 the kingdom,<sup>1</sup> a man who thought to spread abroad the miracle-working power of Imam

<sup>1</sup> This act of economic policy with its national-religious colour, cited in Fr. Eusebius' *Hist. Miss.*, calls for remark as  
 preceding by three centuries a similar measure in the last years of the 1920's by the Persian Government to encourage pil-  
 grimage to the Persian shrine, in order to discourage that to Karbala-Najaf in Mesopotamia.