

On the other hand, from the beginning the provision of Religious for the new Residence proved far from easy: within twenty days of its occupation Fr. Peter Thomas died of one of those fevers, which are so frequent in late summer and autumn, while the veteran Fr. John Thaddeus returned to Isfahan: "I went, I saw, and I founded."<sup>1</sup> In his place from 1623 to 1625, came Fr. Dimas: and it was during his 'presidency' of that mission that Imam Quli Khan requested that there should be procured from Rome texts of Plato and Aristotle in Greek and in Latin, as well as Arabic-Latin dictionaries and the Bible in Arabic<sup>2</sup> for the use of the 'University' at Shiraz, the big Madrased.<sup>3</sup>

Although their letters speak of him with gratitude, as helping the Mission at Shiraz with his protection as well as financially and supplying them with all their requirements in provisions as long as he lived,<sup>4</sup> there are other indications, besides that of his action with regard to the five converts, that Imam Quli Khan was severe and even fanatical in regard to the religion of Islam (as is sometimes found among renegades): he was, however, frequently away for extensive periods from Shiraz, and then his chief subordinates, the deputies left as Daruga and officials, at intervals made themselves unpleasant towards the Carmelites—not all of them, for some were sympathetic and friendly. Thus in 1627 a Portuguese, named Blaise Carvalho who, having left Basra for Masqat, had been wrecked on the Persian coast, was arrested and, brought to Shiraz, offered his life on condition that he would apostatize. He refused and on the orders of Imam Quli Khan was beheaded. Although unable to obtain his pardon (Imam Quli Khan being a sworn enemy of the Portuguese) Fr. Dominic of S. Mary was allowed to visit Carvalho frequently, to hear his general confession and comfort him: and after the execution Fr. Dominic obtained the body and buried it in the church, preserving the bloodstained clothing of the 'martyr',<sup>5</sup> as he deemed Blaise Carvalho to have been and as Fr. Philip of the Most Holy Trinity, afterwards General of the Order, in his book *Voyages d'Orient*<sup>6</sup> hailed this staunch Portuguese Catholic Christian. Curiously enough, no attempt appears to have been made by the Carmelites to pursue the main objective, with which as above stated the Residence at Shiraz had been instituted, viz. work among the Lurs.

In 1624, moreover, the Definitory General in Rome had, under the signature of the Praepositus General, Fr. Paul Simon, and of its secretary, Fr. Matthias, later himself Praepositus General, in instructions<sup>7</sup> to the new Visitor General, Fr. Eugenius, agreed to accept and recognize the convent at Goa which, after much opposition from the Portuguese civil authorities, had been started there in 1620 by Fr. Leander of the Annunciation, but provided that the Visitor and Vicar Provincial and two senior Fathers of the convent at Isfahan formally voted for it: and it would seem, though nothing specific is recorded, that this provision was forthcoming.

Once more—by his Brief of 16.7.1620 (Arch. Vat. Arm. XLV, vol. 14, p. 144) to the Archbishop of Goa—Pope Paul V had done his best to smooth the way for the establishment of the Carmelites in Goa. He had on the same day bidden the Governor of Hurmuz receive the Carmelite Visitor General helpfully: while by a Brief of 9.3.1624 (*Epist. ad Princ.*, vol. 38, p. 29, No. 414) the new Pope Urban VIII like his predecessor had urged the Archbishop to give his patronage to the Discalced Carmelites

"very pleasing to Ourselves and to the Church. . . . Know therefore that it would be  
"most gratifying to Us if you arrange that this Congregation of the Carmelites reside in  
"several convents of those parts. . . ."

By 1628, moreover, a fresh Residence had been instituted at Diu, a small island on the south coast of Kathiawar: and thus the Carmelites had by then six establishments—Isfahan, Basra, Shiraz, Tatta in Sind, Goa and Diu—to finance and to staff: a sudden increase in a

<sup>1</sup> See his letter, 29.9.1623, O.C.D. 237 m.

<sup>2</sup> It would be interesting to enquire whether such texts exist in the libraries of the Madrased.

<sup>3</sup> Vide Fr. Prosper, 23.9.1623, O.C.D. 238 d.

<sup>4</sup> Vide Fr. John Thaddeus' 'Report' on the Mission to Persia, 1624. *S.R.*, vol. 209: "The Khan (or Duke) of that town  
"not only permitted them to buy a large house, but gave them a donation of 400 zecchini and the bell which he had taken  
"from the town of Hurmuz."

<sup>5</sup> See *S.R.*, vol. 209, letter of 2.10.1627.

<sup>6</sup> Printed at Lyons, 1669.

<sup>7</sup> 4.2.1624, O.C.D. 284 g.