"*Ganjeh*—the treasure: (*b*) the *Kitab-an-Nufus* or 'book of souls', the prayers of the priests:
"(*c*) *Adrafeshah Yahya*, a life of their prophet John.
"The age of the world they reckon as some 474,484 years past, and as having another
"112,825 years to come.
"There are five classes of priests with them. An ordinary Sabaean" (Mandaean) "is
"utterly ignorant of the precepts of his religion, for this knowledge is confined to their priests,
"and the members of the community cannot understand these owing to their illiteracy."

One of Mrs. Drower's publications quotes a magic roll of the Mandaeans, giving the year A.D. 1480 (885 A.H.) as one when the Mandaeans were almost exterminated by a massacre. She makes clear how entirely pagan is their conception of spirits and deities and planets.

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From a summary of the relations of the Carmelites in Basra with the Mandaeans it is necessary to turn back to the position arising in regard to the bishoprics of Isfahan and Baghdad out of the death of Mgr John Thaddeus in 1633. His coadjutor, Mgr Timothy Perez, having the right of succession, became *ipso facto* second Bishop of Isfahan.

Before 16.12.1633 news of the fatal accident had reached the Sacr. Congregation,[1] and at a General Congregation of 30.1.1634:

"On Cardinal Spada reporting the opinion of the General of the Discalced Carmelites
"regarding the bishop for Persia, His Holiness gave his approval and ordered that one
"Brief should be dispatched in duplicate—the one, in which a faculty should be granted to
"the Catholic Archbishop of Nakhchiwan in Armenia to *consecrate Fr. Dimas*, Discalced
"Carmelite, residing at Isfahan as Bishop of Baghdad, and to take as his assistant (-conse-
"crators) the most reverend Timothy, who by the death of Fr. John Thaddeus by virtue of
"his coadjutorship has become Bishop of Isfahan, and another Catholic bishop, if there be
"one there or, in the want of one, the Prior of the convent of the Dominicans in Alingia,
"or the Prior of the Discalced Carmelites, or of the Augustinians, or one of the Capuchin
"missionaries at Isfahan: by the other Brief, should the first not be possible of execution,
"the faculty should be granted to the most reverend Timothy of consecrating as Bishop of
"Baghdad Fr. Dimas, taking as his assistant-consecrators . . ."[2]

On 13.3.1634, when Cardinal Spada put in letters from Fr. Timothy, Bishop of Isfahan, the Sacr. Congregation itself decreed amongst other matters (regarding the oath to be taken by Fr. Dimas) that the

"sum of 200 scudi be given to the Bishop of Isfahan for his journey expenses, and that he
"should be granted the faculties dispatched for the late Fr. John Thaddeus, Bishop of Isfahan,
"on 30.8.1633, while those sent to Mgr Timothy when Bishop of Baghdad be transferred to
"Fr. Dimas, as soon as he has been consecrated Bishop of Baghdad. . . ."

There are a number of letters from Bishop Timothy Perez on record,[3] written from Spain. He was still young, only 39 years old, and at first willing enough to set out for the East, but explained to the Sacr. Congregation that, having himself no acquaintance with the Persian language, it was essential that he should wait until he found a companion who did. Thus in his letter, 29.3.1634, he wrote:

[1] *Vide Hierarchia Latina Orientis*, by the late Fr. L. Lemmens, No. 10. [2] *Idem.*
[3] *Vide S.R.*, vol. 104 (V), 'Lettere di Spagna,' etc., 2.5.1634: 13.2.1634: 29.3.1634: 22.7.1634: 18.8.1634: 18.9.1634.