

“ . . . Hitherto I have been unable to get hold of the Brief and papers which Mgr John Thaddeus left: the only thing recovered by the hands of the lord Cardinal Monti is “the pallium for the Archbishop of Nakhchiwan, and a small clock, which had been pawned “for 300 Spanish reals, together with other effects of his, which, they say, they have sold “to pay for the dues owing to those who conveyed him” (his corpse? was he buried at Calahorra?) “to his own country: that, however, was insufficient to get possession of that “clock, for which I have paid 96 reals to the driver of the carriage. And, if it were possible “with the money which Monsignor has given for the picture of Saint Gregory and for . . . “which remained behind in Naples to recover the money, which I lent him, it would be “doing me a great kindness.”

“7.5.1634. I have received the 200 ducats from the Sacr. Congregation, and am ready “to start. I am very comforted at the excellent selection of Fr. Dimas, whom I shall “endeavour to help.”

Perhaps dismayed at the expense of the voyage, as well as his own lack of acquaintance with the East—an Augustinian Fr. Melchior of the Angels, who had three times made the journey to Persia, gave a detailed estimate of cost by the two routes to be read in *S.R.*, vol. 104, p. 33. Bishop Timothy finally begged to be excused from proceeding to Persia, repaid the journey expenses advanced¹ and, in view of insistence from Rome, in a letter of 22.7.1634 from Madrid put forward as a substitute for himself:

“Doctor Don Antonio de Barros y Mendoza, priest and chaplain to the king of Portugal, “as suitable for founding the cathedral church in Persia, if the Sacr. Congregation would “honour him by making him bishop: for he has more than 100,000 scudi in India, left by “his father, a governor in those parts. . . .”

Another letter from Mgr Perez pointed out that when the orders from the Sacr. Congregation reached him, 1.5.1634, the fleet had already sailed from Lisbon 20.3.1634, while Fr. Andrea Salazar, the Augustinian whom he hoped to take as his interpreter, had not put in an appearance. Another letter of 18.8.1634 emphasized his financial straits: he had already spent in advance the amount of four years' income, which his brother had lent him, besides 2,000 scudi expended on the journey of himself and Mgr John Thaddeus. He needed a capital sum for a journey of 22,000 miles.

He remained in Spain, temporizing, at first aiding the Bishop of Segovia, until in 1639, events making this necessary, by decree his title was changed to that of Lystra, and he was deputed as suffragan of the Archbishop of Toledo, where Bishop Timothy died 5.4.1651 and was buried in the convent of his Order.²

Meanwhile the other nomination by the Sacr. Congregation, that of Fr. Dimas of the Cross to be Bishop of Baghdad, had been equally ineffective. The news reached him during his visit as Vicar Provincial to the convent of Goa in 1636, as also that Pope Urban VIII had, as a special favour, dispatched the episcopal insignia for him: and so contrary were a prelacy and mitred rank to the ideals of Fr. Dimas as a Carmelite friar that he was greatly afflicted at the selection and steadfastly refused to accept it. Two references occur in his letters preserved:

“16.5.1636. Our lord” (? the Pope) “has done me a particular favour in bringing me “back to the Mission in Persia, where I hope to die.”

“13.8.1636. . . . I am very satisfied with the state to which our Lord has called me, “because it is my duty to live and die in it. To change it would seem to me to be unfaithful “and ungrateful to my Order. . . .”

In fact he did not leave Goa to return to Persia until the new Visitor General had reassured him:

¹ *Vide Hierarchia Carmelitana*, by Fr. Ambrose of S. Theresia, part 1, p. 15.

² *Idem*.