

“the Father Syndic asserted there was nothing to send them: and I also know that, unless they are soon provided, either it will be necessary for all our missionaries to abandon the missions, or else sell up and pawn everything, to the great hurt of the missions. The thought” (i.e. in Rome) “is all for San Pancrazio and the Seminary there . . . whereas it is far more important that the missions should be provided with their needs than that the Seminary should be kept up full of Religious, out of ostentation. It is of small use to send me as Visitor and Superior, if they do not give anything with which to succour the missions financially. . . . Those poor Religious, who besides remaining there deprived of all consolation are also left without monetary aid. . . .”

“O God! that it should be possible for income from investments expressly left to provide food for ministers of the Gospel should have to be used in what (at least for some time) could be retrenched, not only without harm to the Order but for its benefit, I cannot get to understand! . . .”<sup>1</sup>

In Basra, even more than at Shiraz, the Carmelite Residence was subjected to an additional imposition—the expense entailed by the obligation of hospitality to a considerable number of guests, travellers mainly between Europe and India, who might have to wait months at Basra for a ship, or for a caravan, e.g. in 1667<sup>2</sup>

“Cette maison est accablée de passagers chrétiens sur tout le temps de la motion, et il faut faire des dépenses indispensables auxquelles l’on ne pence pas à Rome. . . .”

In 1678:

“This is the season when the ships come and there are still arriving many foreign Religious, who are leaving for Portugal or for Rome. . . . I am with them whole months, twenty persons eating in the house, and, when they go, they leave the gratitude of Religious —‘Deo gratias’.”<sup>3</sup>

It was exceptional when such hospitality received the monetary acknowledgment due; but in 1680 (whether, and for how many years, it was paid, did not transpire) there is this note:<sup>4</sup>

“The Prince of Portugal honoured us with a letter written with his own hand in the month of February 1678 in which he told us he had given orders to his Factors in India to assign an annual pension to this Residence on account of the great expenses incurred here in passages for his compatriots. . . .”

The special trials which, following the replacement of Arab by Turk officials in control of Basra, were the lot of the Carmelites there in regard to repairs to their church and Residence are narrated in that section of this book dealing with the Residence at Basra.

As to conditions at the Residence at Shiraz there is little recorded in this reign: in fact the Religious stationed there in 1669–70, making a “Note of what had been done in this mission in the space of this year”,<sup>5</sup> added that he could find nothing written down regarding the previous year. He had baptized two adults, one of 40 years of age, and a Muhammadan girl who died, and one boy:

“Two Armenians made a profession of Catholic Faith before death. The Catholic Christians of Shiraz are the most in numbers in all Persia. This is because there are many households, and of men of position. On all feast-days a sermon is preached and the Sacraments administered. We have further four catechumens. Their children are taught

<sup>1</sup> Fr. Agnellus, O.C.D. 241 a.

<sup>3</sup> Fr. Aurelius of S. Augustine, 11.5.1678, O.C.D. 241 e.

<sup>4</sup> Fr. Agathangelus, O.C.D. 241 c, 1.11.1680.

<sup>2</sup> Fr. Angelus, 24.6.1667, O.C.D. 241 d.

<sup>5</sup> O.C.D. 238 s.