

“said Bishop as for the Catholics residing in that region, hoping that You will do this the more zealously and lavishly for Our sake, which certainly by the love simply of religion alone and by the incentive of charity You would have done. And We impart to Your noble self the Apostolic benediction permanently. Given . . . (as above) . . . the 18th day of February 1705. . . .”

There is in the archives of Propaganda Fide a letter to the Cardinal Prefect from Bishop Elias, dated Florence, 16.7.1705:¹

“I arrived here, 4.6.(1705) and immediately wrote to Leghorn to enquire whether the presents for the Shah of Persia, which I had suggested to Your Illustr. lordship, had reached there: the reply was in the negative. Meanwhile the Grand Duke sent to Pisa the letter from the king of Persia, to which he wants to reply, for it to be translated. I took advantage of this opportunity to go to Leghorn and once more to recommend the presents, when received, to the care of Count Wali Jan, son of Michael Shariman, according to the orders of your Illustr. lordship. I had left the note of it for your secretariat and forwarded it to the Dutch Company in Holland. Now that his Royal Highness has left his reply until his return, which was yesterday, I hear that there is still no news in Leghorn of the gifts. So once more I beg you urgently to see about this matter, so that I shall not be obliged to proceed without the necessary provision. On my arrival in Leghorn the other Armenians came to see me in the house of the Messrs. Shariman, and they showed that they were pleased with some of my talk, begging me to preach to them, but I refused, saying that it was not a place within my jurisdiction. . . .”

Another letter² shows that by 5.9.1705 Bishop Elias had recently arrived in Venice, and in the same year he was back at the Court of the Emperor, to obtain that sovereign's letter to the Shah.

All this effort was, however, bootless, as far as Bishop Elias was concerned and the continuance of work by him among the Armenians, for, as will be found related at greater length in the biographical section of this work, in 1706 he was in his native country and at the request of the dying Bishop of Antwerp he proceeded to take charge of that diocese until at the end of 1707 or early 1708 he travelled to Lisbon, whence he sailed with the royal fleet, 26.4.1708, for Goa. Having landed at Bahia on the coast of Brazil he had a seizure while pontificating at Mass in the Carmelite convent there and died, 3.11.1708.³ The Carmelite Fr. Dionysius of S. Brigid, on his way to Goa too, notified the Sacr. Congregation from Bahia some ten days later:⁴

“. . . He landed here from the sea⁵ with his stomach out of order: despite all the diligence the doctors had he fell into a relapse and afterwards became paralysed and at length, 4.11.1708,⁶ passed from death to life. He made his will, leaving everything in my hands for the benefit of the mission and his new foundation in Julfa: and he gave me the commission to carry on in his name his mission to the Persian king and to hand over to that monarch the documents and gifts from the Sovereign Pontiff, the Emperor and other Christian princes. . . .”

Another Carmelite, previously in Persia,⁷ who was accompanying him, wrote from Lisbon to Rome:

¹ *S.N.R.*, II, p. 469.

² and ⁶ This is the date given in the *Vita*, the 4th that by Fr. Dionysius.

³ *Idem*, p. 471.

⁴ *S.N.R.*, III, p. 352, 15.11.1708.

⁵ The second part of the *Travels of a Carmelite*—a MSS. in the Ambrosian Library at Milan, L. 200, p. 148—viz. “in Germany, Holland, Portugal, thence to Brazil”, by the Bishop's old companion and writer of the *Vita*, probably contains details of the Bishop's life and wanderings from 1705 till his death.

⁷ Fr. Fortunatus of the Angel Guardian, 12.3.1709, *S.R.*, vol. 567, p. 37.