

resignation on the plea that his advanced age was against his undertaking the journey to Constantinople or India for consecration, they were faced with the need for filling both sees simultaneously. Consultations over, when they met again in session, 28.1.1732, of three proposals the Cardinals voted for Fr. Dominic Maria Salvini, O.P., then Vicar General in Constantinople to be proposed to the Pope as Archbishop of Nakhchiwan, and for the diocese of Isfahan the Secretary reported that:

“leaving aside the Dominican Religious, I think there can be considered the following
 “two Discalced Carmelites, the more so as at other times this diocese has been ruled by
 “prelates of that Order, viz.: Fr. Philip Mary of S. Augustine of the province of Lombardy,
 “aged about 43 years, missionary in the town of Julfa, the population of which is largely
 “Armenian. . . . This Religious at present fills there the office of episcopal vicar, ap-
 “pointed as such by the late Mgr Fedeli: and the Father Procurator General of the Order
 “gives information in every way favourable about him . . .” (and Fr. Placid of S. Nicolas).
 “And orders were issued: ‘For the see of Isfahan Fr. Philip Mary of S. Augustine.’
 “‘In an audience with His Holiness, 31.1.1732, His Holiness approved.’ . . .”¹

The Bull of Pope Clement XII was dated from S. Mary Major, 3rd Ides = 11.8.1732, and is eight and a half pages in length, followed in the archives by the formula of oath, two pages.² Very humbly the new prelate acknowledged, 22.10.1733, receipt of the news four months previously:³

“I am altogether confounded by your Eminence’s letter of last year. . . . My small
 “capacity and less virtue has been the reason for my not having replied earlier to your
 “Eminence, so that I might commend myself to God in a matter of such great importance,
 “as I reflect on my unfitness to take upon me a charge so far above my lowliness. But,
 “considering to obey the Lord meets with His Divine grace, I humbly kiss the feet of His
 “Holiness and the hem of the sacred purple of your Eminence and all your Eminences
 “and with all resignation submit myself to what our holy Mother Church lays on me as
 “her son. . . .”

His letter from Baghdad, 29.9.1736,⁴ tells how in order to be consecrated:

“I arrived in Aleppo, 29.11.(1735) last year, after a journey of 41 days across the desert:
 “and it behoved me to remain there nine months, awaiting the arrival from Constantinople
 “of Mgr Dominic Maria Salvini, Archbishop of Nakhchiwan, who in fact reached Aleppo,
 “9.6.1736. Already from Aleppo after I had received consecration from Mgr Dominic M.
 “Salvini . . . which was on 23.6.1736, I informed your Eminence of it and sent you a
 “copy of the oath and profession of Faith, together with the other formalities requested.
 “. . . After my departure from Aleppo, which was on 30.6.1736, I arrived in Baghdad,
 “29.8.1736, and seven days later there came from Persia Fr. Emmanuel of S. Albert,
 “pro-Vicar Apostolic of this diocese. . . . I shall shortly leave for Basra in order to proceed
 “thence to Persia. . . .”

A survey of Catholic activities in the diocese of Isfahan reveals that about this time and later there were the following other Carmelites in the Persian mission.

At Isfahan and Julfa, Fr. *Urban of S. Elisaeus*, who again became Vicar Provincial in 1738 and was in Persia until he reached Basra, 26.6.1739: once more entering Persia by way of Hawaizeh in the province of Khuzistan, 3.3.1741, and confirmed by the Praepositus General of the Order as Vicar Provincial, 20.12.1743, he seems to have remained at Isfahan until in 1744 he went to Bushire via or from Shiraz. Fr. *Thomas Aquinas of S. Francis* (or S. Francis Xavier), who originally had arrived out in the Persian mission in 1729, and been posted to

¹ *Hierarchia Latina Orientis*, p. 249.

² *S.N.R.*, IV, p. 560 and p. 575.

³ *Idem*, p. 566.

⁴ *Idem*, p. 419.