

- 1634—his disposition, and doubtful ground for some charges made against him by modern European historians—the Carmelites regard him as a better man, better disposed towards Christians than his grandfather—the favours given, and kindness shown by him to Carmelites—a Turkish army marches into Greater Armenia, 1637—a great Turkish force regains Baghdad for the Ottoman Empire, 1638—Fr. Melchior killed on frontier of Muscovy, accompanying a Polish envoy 307
- Carmelites become more interested in work among the Armenians of Julfa than among Persians—the relations of Fr. Dimas with the 'Katholikos' Moses, who desires reunion with Rome, and with the monks at Julfa—Fr. Dimas, much liked by Armenians, dies 1639—the Fathers no longer having the liberal help of Imam Quli Khan, the Residence at Shiraz is shut for some years through lack of funds—Carmelites endeavour to get Circassian colony in Fars, forcibly transplanted by Shah 'Abbas and made Muslim, to return to Christian Faith 317
- Basra—the Mandaean, so-called Christians of S. John—description by Fr. Basil of their habits and habitat—he suggests the king of Spain and Portugal should give them a location in Portuguese controlled lands on the Arabian shore of the Gulf—their numbers—interest of the Roman Curia in the matter, and instructions from the Congregation de Prop. Fide—project to settle them at Dobba, but local Arabs rise and expel Portuguese, preventing execution of the proposal—the viceroy of Goa still interested in a settlement, 1646—Fr. Ignatius' book on *Origin, Customs, Rites and Errors of the so-called Christians of S. John*—his list of their chief colonies in the region, their rites and aversions—transplantation to Portuguese territory ceases with loss of Masqat and Ceylon, 1649–57—Mandaean in Persia forced to apostatize by decree of 'Abbas II, 1657—their numbers estimated, 1660—Carmelites at Basra, 1679, decide that no more shall be baptized in view of their failure to keep away from the pagan rites and beliefs—orthodox Muslim opinion on the origin and tenets of Mandaean 324
- Bishop Timothy Perez succeeds as Bishop of Isfahan, 1633, but will not go out to the East, and finally is given a suffragan bishopric in Spain—Fr. Dimas nominated, 1632, bishop of Baghdad but refuses altogether—Madame Ricouart, 1637, in France offers capital sum for endowment of bishopric of Baghdad, provided occupant of see always Frenchman—the Carmelite Fr. Bernard of S. Teresa appointed, 1638—and Apostolic Administrator of diocese of Isfahan—he reaches Erivan, 1640—his conference with the 'Katholikos' at Echmiadzin—he goes to the Catholic (Uniat) Armenians of Nakhchiwan—his audience with Shah Safi, 1640—buys a house and converts it for his 'cathedral', 1641—difficulties with the Armenians—he returns to Europe, 1642, and avoids return to Persia—is part founder of seminary of 'Missions Étrangères de Paris' 340
- Death of Shah Safi, when proceeding on campaign to recover Kandahar 350

REIGN OF SHAH 'ABBAS II

The Visitor General, Fr. Charles, goes to Qazwin for confirmation of the 'privileges' granted by the Shah's predecessors—paucity of details furnished by missionaries about the country in this reign—the young Shah succeeds in regaining Kandahar, struggle for that frontier position continued—hostility to Turks wanes in this reign—Brief from Pope Innocent X of 1646 urges the young Shah to take action against the Turks—Fr. Ferdinand Gioerida, nephew of P. della Valle's wife, its bearer—struggle in the Persian Gulf between Dutch and Portuguese, and of the latter with the Arabs—the Arabs take Masqat by storm, December 1649, eclipse of Portuguese influence—the Dutch masters of trade in the region and in Ceylon by 1657—the Carmelites at Basra lose their main financial support—attitude of the Dutch towards the Carmelites—the Fathers act at Basra as transmitters of correspondence for the European East India companies—erroneous impression of historians as to 'Abbas II favouring Christians and