

“lay before You by Our command: and We implore for You those things which are useful and salutary for You and for Your subjects.

“Given at Rome, at S. Peter’s, under the ring of the Fisherman, the 30th June, 1604, in the 13th year of Our Pontificate.”

His Holiness was careful to add for the Augustinian Hermits already in Isfahan a recommendation to work in harmony with his Carmelite delegates (Arm. XLIV, 56, p. 423, formerly 430):

“To Our beloved sons Antonio de Govea and Christopher and Jerome of the Cross of the Order of Hermits of S. Augustine sojourning in Persia.

“Beloved sons, greetings and the Apostolic benediction. The news about your Christian piety sent from your land to Us by everyone’s discourse causes Us so great spiritual joy that at this time there is nothing in which We more delight in the Lord or which more concerns all the bowels of Our love. Blessed be God for whose glory you endure so many labours and have gone to so remote lands to build in honour of His name new temples whose tops reach to heaven. To you beloved sons We are ever present with the reciprocal love that binds Us one to the other and are mindful of your ministry continually in Our sacrifices which We desire to be helped by your prayers also. Right widespreading is the field you have wherein as in a holy racecourse you mightily exert yourselves. Wherefore you should strive and exert yourselves with all your might to conquer, for it is not one day’s reward that is set before you such that as soon as men’s speech is hushed forth-right passes away, but a lasting crown with which those who have lawfully striven are crowned. But since great hope is shown of a yet more bounteous harvest even though you workers are very few, We have considered it needful to give you besides some new workers to plant sow reap with you and also to bring forth most welcome fruits to the Lord in the unity of the Spirit. Since therefore We have sent you in the preceding days pious and learned men of the Carmelite Order Paul Simon, John Thaddaeus and Vincent together with companions, We beg you through the bowels of the mercy of our God who redeemed Us in the blood of His Son Jesus Christ, that with a united and harmonious will you so conduct and labour at the cause of the Catholic religion in that land that herein especially all may know you are disciples of Christ if you have love towards one another. He who loves his brother remains in the light and cause of offence is not in him. Now if these two things be rightly attended to undoubtedly by God’s favour you can bring over the greatest number possible from impious superstition to the practice and holy system of the Christian life. Therefore since it is in the reciprocal unity of your souls that your own and your Kingdom’s salvation especially lies, bring it about that that which you can easily keep unharmed by your agreement perish not by your disagreement; and remember you are ministers of an eternal judge from whom naught is hid but in whose eyes all things are naked and open. Although We hope you will be united among yourselves, yet that you may be so the more in the Lord, We gather you one after another in Our Apostolic benediction; and lest aught of this holy bond of love be loosed, We enjoin upon you all in virtue of the obedience you owe Us that you all equally watch its safe keeping.

“Given in Rome at S. Peter’s under the Fisherman’s Ring, 4th February, 1605, in the 13th year of Our Pontificate.”

Other letters of recommendation were furnished by the Cardinals Aldobrandino and Cinthius<sup>1</sup> (the Pope’s nephews) by the Procurator General of the Augustinians, while the Commissary-General of the Discalced Carmelites himself wrote, 20.8.1604, to ’Abbas I “by direction of His Holiness, and as Superior of the Religious dispatched”:

<sup>1</sup> Cinthius Passero Aldobrandini, Cardinal Deacon of S. Giorgius in Velabro.