

"On 12.6.1608 Zain-ul Khan Baig arrived in Holland: he was there 12 days, and dispatched a Dutch ensign, an engineer, with a letter for the Shah: till now the latter has not received him, nor will he do so for 10 days, as he is away from Isfahan hunting. This ensign is a Catholic and has come by the persuasion of Zain-ul Khan Baig who promised him mountains of gold. This is the news from Holland: the Marquis Spinola for the past two years has been negotiating with Count Maurice" (of Nassau) "for peace, during which period there has been an armistice: a Franciscan Father is working hard over this peace. The terms demanded by the Dutch are that his Majesty should not have that title over Holland and Zealand, which should be a free Republic . . . that *they can send to the East Indies 100 ships to trade*. He says that about *this time last year*" (i.e. March 1608) "thirteen ships left for the East Indies, and now others will be leaving:<sup>1</sup> with the Dutch there are coming other English ships,<sup>2</sup> making in all some 40 vessels. The letter which Zain-ul Khan Baig wrote to the Shah he wrote in presence of Count Maurice and the Senators of Holland. Zain-ul Khan Baig went off to Flanders and thence through France to Spain: the ensign came through France to Marseilles, where he learnt of the capture of Chios" (i.e. by the Turks): "he embarked on 14.9.1608."

Then the troublesome provision for the safe passage of correspondence between Persia and Europe by way of Turkey comes up again, for the Carmelite Father continued:

"In Aleppo the English told this ensign that the Father" (which ? Paul Simon, or some other?) "had taken the letters from the (Great) Mogul (addressed) to the king of England and had carried them off to our king" (i.e. Philip III), "and so correspondence through the intermediary of the consul for England in Aleppo is not safe. Your Reverence will discuss with Senhor Mario Molino another and safer channel and will inform me, so that I may dispatch letters" (by it). . . .

But Fr. John Thaddeus was evidently uneasy at the prospect of Dutch interference in the already troubled position in the Gulf and so puts forward suggestions:

". . . The principal reason why I am dispatching this special courier is in order to notify the Captain" (i.e. of Hurmuz) "about the ships from Holland and this Dutchman who has come . . . If it would be a service to his Majesty" (of Spain) "that these French soldiers and the Dutchman should serve him in Hurmuz and India, were the Captain" (of Hurmuz) "to make them some favourable offer (particularly with the counsel of your Reverence, and a letter from you) they will go and die in the service of God and his Majesty; but without a letter from your Reverence in no wise will they leave" (Isfahan) "because the French consul in Aleppo has written to them that in" (Portuguese) "India they are detaining as a prisoner the Frenchman who left with Fr. Diego.<sup>3</sup> . . . All the same, if your Reverence writes that they can go to Hurmuz, they will go—kindness, liberality and courtesy make emperors, but not hatred, miserliness and arrogance. . . ."

In the portion of this compilation dealing with the various houses founded by the Persian Mission, the opposition met by Fr. Vincent of S. Francis at Hurmuz from the Augustinians and some Portuguese authorities is demonstrated: it was not to be plain sailing for the Carmelites to obtain a foothold there: though their mandate from the Holy See covered the Persian dominions, Hurmuz was juridically part of the Portuguese Indies and not Persian territory. However, Fr. John Thaddeus in Isfahan by now was counting on Hurmuz as a reserve in hand when dealing with 'Abbas I, and he ended his letter of the 6th March 1609 (after saying how he had the previous day been to see the house of Namaki, their former residence, and found the chapel turned into stables) with the words:

<sup>1</sup> Note this beginning of Dutch sea-power and activity in the East Indies and Persian Gulf.

<sup>2</sup> And of English enterprise too.

<sup>3</sup> Diego de S. Anna was one of the first priors of the Augustinians at Isfahan.