at times, although for most at least of the three years in which he remained in forcible detention in that town he was able to celebrate Mass and give the Sacraments to a number of Armenian and Vlach Uniats. At some point in the detention the Armenian Lucas contrived to get away and report to the Shah the arrest of his envoy and the evil pass in which he stood, whereupon 'Abbas I had his instructions conveyed to an Armenian dwelling in Astrakhan to supply his envoy and party with provisions and all they needed: and, the governor of the town being sometime afterwards put to death in an outbreak by the populace, the Shah sent a message to the Ruthenians threatening that, unless Fr. John Thaddeus were surrendered by them, safe and sound, he ('Abbas I) would proceed there in person with an army and liberate him. Finally the Grand Duchess Marina Georgina, a Catholic Pole by origin, widow of the duke Dmitri,[1] who had known the Carmelites in Moscow in 1606, arrived in Astrakhan and interested herself in obtaining the Father's release, and enabling him finally to be given a safe-conduct for Persia: 'Abbas I, whose menaces by then had increased to warning the Ruthenians that he would come and put them all to the sword, showed his appreciation of the good offices of the Grand Duchess by writing to Fr. John Thaddeus and directing him before he left to hand over to her as a present the whole cargo of a Persian vessel lying there —enough to pay for the upkeep of 600 soldiers for six months. The embassy to Moscow, Poland and Rome was abandoned—presumably because the letters of the Shah for the European sovereigns and his own credentials had been taken from Fr. John in Astrakhan, and destroyed: it was mid 1614 before he was once more back in Isfahan from this mission so disastrous for himself, and possibly for the business he was to have arranged:

> ". . . Fr. John Thaddeus, Prior of the convent, arrived in Isfahan from Astrakhan, on "the eve of Pentecost of last year, 1614."[2]

One reason for its non-continuance may have been the fact that in the meantime, in 1611, 'Abbas I had agreed to a peace with the Turks, by which all his recoveries of territory formerly under Persian domination, but occupied by the Turks since the time of his grandfather Tahmasp I, were recognized. He had incidentally in 1609 obtained the restoration of Kandahar (in southern Afghanistan) which had been treacherously surrendered to the Mogul Emperor.

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During the three years' absence of Fr. John Thaddeus a number of small incidents and events occurred to influence, in the sum, the position of the Catholics in Isfahan and of the Carmelites in particular.

Three French prisoners and one German had been taken in his victory over the Turks in 1610 by Shah 'Abbas, who had them brought to Isfahan, where they were given new clothing and ten Tumans apiece and handed over as free men to the Carmelites. Having squandered the money, they professed to embrace Islam, enticed by all the material benefits promised them: later they recanted and, after being kept by the Fathers for several months, were safely got out of the country.

Some 50 schismatics of the Chaldaean rite made their submission this year, and their priest for 14 months was lodged in the Carmelite convent: an Armenian with a small 'parish' followed not long after. Then one of the teachers of Arabic the Fathers had—a Syrian Jacobite priest—was converted and brought over to the Roman obedience a number of his rite. In

[1] The daughter of the Polish "palatine" or magnate, Mniszek, married at Moscow to the 'false' Dmitri, 8.5.1606, on which day the Boyar nobles instigated the citizens to a rising, after his murder on the 17th of that month she was captured in 1608 by the second 'false' Dmitri, who subsequently married her. His strength lay largely in S. Russia, where the Don Cossacks supported him.

[2] Fr. Leander of the Annunciation, undated narrative (to be identified as of 1615) in O.C.D. 236 a.