

writings in Iran itself, in state archives in Moscow, Lisbon, Madrid, Vienna, Paris, Constantinople and India, the Vatican and the various Orders be brought together, translated and collated will a scientifically accurate and full account of that monarch and his times be really attainable.

Fragmentary as are the references to some of them in the documents quoted, the characters and qualities of none of the noted Safawi dynasty, with the possible exception of Shah Safi, are here enhanced, but rather shown as vicious and despicable or cruel, or both, in contemporary European eyes: Nadir, by no means a successful general in all his military undertakings, it is hard to see as a national hero, easy as a bloodthirsty tyrant who was primarily responsible for the laying waste of the country, its territorial disruption after his death, and the economic collapse from which only after a century and a half it is beginning to recover: even Karim Khan Zand, so often praised by European writers and by tradition, loses credit in these pages.

Attention is drawn to the Appendix of Latin Briefs—a collection of the Letters of the Popes to Shahs of Persia of the Safawi dynasty (and Nadir Shah Afshar) between 1570 and 1750 never before extracted from the many volumes of manuscript copies of the originals which have to be searched, and now brought together. It is probably almost complete, and contains some seventy-five. Certain other Briefs addressed by the Popes to the kings of Spain and Poland, to the authorities in Portuguese Goa and Hurmuz about Persian affairs reviewed in the text of this work, and the Carmelites, and to Armenian patriarchs, are also given in full or by extracts. The Briefs to the "kings" of Persia provide evidence of the constant exhortations from Rome—all the influence by the written word and representative Religious at Isfahan that could be brought on the Persian monarchs to wage war against the Turks, so that by Persian arms harassing the eastern flank of the Ottoman Empire in conjunction with the resistance offered by Christian states Europe and Christianity, at that time so sorely menaced and pressed, might be saved.

It is only to be expected that the treatment given to the subject will satisfy neither class of reader—that those interested in the spiritual side of Carmelite work will find too much mundane matter, war and viciousness and savagery and details of oriental history, while the student of Persian history will be repelled by finding this interlarded with lengthy descriptions of the religious life of the missionaries, the trials and straits of their Residences, and antagonism with the schismatics. The answer is that the primary purpose is by way of a memorial, and testimony of admiration, to those two hundred sons of Carmel and S. Teresa, who gave up everything to serve their fellow-men in perils and privations, often abandoned in solitary charge of a Residence for years together, in order that their names and personalities, so long forgotten, may live in the grateful remembrance and admiration of their brethren of this and later ages; while, when there were so many personal contacts with the Safawi monarchs and when so many definite, precise facts and dates of historical value have been recorded by the Religious in their letters, it would have been negligent to suppress a connected mention of them—to cite one example, where else is to be learnt the month when the first "Chihil Situn" was destroyed, and the present building began to be re-erected? The *Literary History of Persia* is a case in point, where in the hands of a master unsurpassed in all aspects of his subject the political history of Iran can be followed as secondary matter and between the pages of the verses from the poets, often in more enlightening fashion than in any work devoted exclusively to the political and military events of the reigns: and humbly this contribution to knowledge of the Iran of the past seen and heard through Western eyes and ears follows in the track of that great orientalist, for whom the opportunity is here taken to express affectionate, undying gratitude. It is all to the good that the layman seeking historical data should be brought perforce to acquaint himself with the religious life and efforts of a great Order (and, if he be an English-speaking Protestant, he may be surprised to find how frequent and friendly and liberal were the relations of the Discalced Carmelites with non-Catholic English merchants and travellers in the region of the East covered, how generous Anglicans were in financial aid to this Order,