

could be given *ipsissimis verbis*, there would still be the drawback of having to translate all the remainder of the material.

References to letters and documents in the footnotes on such an extensive scale throughout the book serve the triple purpose—not only of giving ‘chapter and verse’ for all quotations and statements of fact, but—what is more important—of enabling Carmelite students in Rome in future to turn without difficulty to any particular letter from these Eastern missions in which they may be specially interested for further research, while at the same time providing means for tracing Carmelite writings in the archives of the Congregation de Propaganda Fide to take copies therefrom for completion of the record of the Generalate. Lastly, the footnotes contain supplementary information from other sources bearing on, and throwing light on the subjects treated.

The system of transliteration for Persian and Arabic words and names is that prescribed by the Government of India, which approximates to that followed by the great orientalist cited, that is to say, the vowels *a*, *i*, *u* only are used to reproduce the fatha-kisra-dumma (*e* being kept only with *h* to give the final “closed” *h* at the end of Persian words—with rare exceptions): and the compounds th-ch-kh-zh-sh-gh, as well as q (hard, without following *u*) -’a-w-y (in the case of the two *s* and *t* the distinguishing dot below of the strict orientalist is not attempted) are to provide for the extra consonants and special sounds non-existent in Latin script, there being thirty-two alphabet signs in the Persian language. It has its strangeness for the uninitiated: Masqat for the usual Muscat, Mausil for Mosul, but it is a tested system and more accurate than most others. It will be seen that ecclesiastical settlements in far lands and the Levant in the sixteenth and seventeenth centuries were known by the Latin expression *residentia*, from which it became adopted for the political establishments of Europeans as “Residency” (perpetuated, for instance, in what has been till recently the “Residency” in Cairo): in this book, to mark the distinction in the case of Carmelite and other religious houses, “Residence” is the English form used.

Should any Irani happen on these pages he will realize that, with every deference to the desire for the land to be called by the name its people use—Iran (as any Western traveller can endorse)—it would have been an impracticable task to transpose it the many thousands of times in these ancient manuscripts writers employed the inaccurate terms “Persia” and “Persian”, which therefore have been retained throughout.

It should be clearly understood that responsibility for the selections made from the writings and any expressions used or deductions drawn rests solely with the lay compiler of this work: the Discalced Carmelite Order is not *en cause*.

That it has been built up and put together in tropical islands thousands of miles from any large European library is the explanation why other European travellers of the period have for the most part not been quoted and used to check statements and fill historical gaps, why Persian sources have not been explored to supply names and data.

With that, and with all respect, he tenders his respectful thanks to his Eminence the present Cardinal Prefect Fumasoni Biondi for the greatly prized privilege of having been allowed for many months in different years to be one of the small band of workers in the Archivio of the Sacred Congregation de Propaganda Fide, and in particular to Monsignor Dr. Guiseppe Monticone, the Archivist General of the Congregation, for much friendly interest and kindly assistance in the search for material: to Monsignor (now his Eminence Cardinal) Eugène Tisserant, when pro-Prefect of the Vatican Library, for facilities and help in 1931 and 1935: and to the most reverend Monsignor Angelo Mercati, Prefect of the Secret Archives of the Vatican, for permission to search and use material in them and for his benevolence and encouragement. More than anyone, of course, the very reverend the Praepositus General till 1937 of the Discalced Carmelites, Fr. William of S. Albert and, under him, the Archivist General of the Order, Fr. Ambrosius of S. Theresia, have the gratitude of the compiler for the liberality with which they have made him welcome for considerable periods in the record-room of their Casa Generalizia in Rome, and for material so unstintedly put at his disposal.