matter of six years from the two at Isfahan and Tatta and, as it proved, beyond their capacity to maintain effectively, for that would have required at a minimum some fifteen Religious in sacerdotal orders, all fluent in the local languages and active in preaching and proselytism.

If the intention of the Religious in Isfahan to found another mission somewhere in '*Luristan*' be borne in mind and also the desire of the Praepositus General, Fr. Paul Simon, given in his 'Instructions' to the Visitor, Fr. Eugenius: "I desire that some Religious be sent to *the* "*Georgians* in order to see what results can be gained", and further the allusions in Fr. Basil's letters from Basra to the wish of the Definitory General to open at Baghdad already in 1624–5, it will be perceived that the vision of the Carmelites, from Praepositus General to Religious on the spot in the East, was grandiose—a chain of missions from Portuguese India to Baghdad, from Sind to Georgia. The sequel was to show that frequent changes in the government of the Order in Rome, the personality of those concerned there, as well as differences of calibre and qualifications and ideals in succeeding drafts of the missionaries themselves, besides other factors local and financial, were to tell against a continuance of the policy and fulfilment of the plan in view during the reign of 'Abbas I.

Henceforth it meant that there were one Convent and two Residences in Portuguese India, one Convent and two Residences in Persia and Basra, and proficiency requisite in at least four languages in addition to those of the missionaries—Persian, Armenian, Arabic, Goanese-Portuguese—if the Religious could profitably be transferred from one country to another: it also entailed that the Vicar Provincial, who was placed in charge of all, would spend much of his period of office in travelling—the 'Instructions' to Fr. Eugenius of S. Benedict from the Definitory General stipulated that, when not away on visitations, the Vicar Provincial should reside in Persia.

Another noteworthy direction from Rome in these 'Instructions' had been a formal order that a daily diary of everything that occurred should be kept and sent to the Praepositus General in Rome every six months: letters, too, were to be in duplicate, sent by different opportunities. These proved to be counsels of perfection: of Basra and its affairs a journal extending over more than 100 years has survived, but, with its gaps, how far from being even an annual record! For Isfahan there are allusions by certain Religious to historical data and annals being on record: had these not disappeared, there would have been far less reason for this present book. Copies were not posted to Rome in any case.

Clearly an effort was made in the years of Fr. Paul Simon's tenure of the supreme office in the Order to provide more adequate numbers of Religious: in addition to four accompanying the Visitor General in 1624, four Carmelites (it is mentioned by Fr. Basil, 17.2.1624) had passed Basra on their way to Goa in 1623; but three of the latter died in India in less than one year from then.[1] Notwithstanding, through the Visitor General, himself a future Praepositus General, the convent at Isfahan was warned that they must not look for funds from headquarters in Italy, the more so as the Cacurri endowment and legacy, on which the mission had originally been undertaken in 1604, was the subject of litigation: at the same time the purpose expressed in these 'Instructions' by Fr. Paul Simon and the Definitors General was that the Order did not aim at any extension of the missions in India, and agreed to the opening at Goa and Tatta solely as a means for collecting funds from generous Portuguese sources to support the needy convent at Isfahan and its daughter houses in Persia and Basra.

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[1] These were: (*a*) Fr. Valerian of S. Andrew, a German (the 'Brief Narrative' of Fr. Stephen, O.C.D. 236 a., calls him 'Schiavone'): family name Andreas Becker [*? sic*], born at Hamm in Westphalia, 1592. From childhood living with his parents at Naples, he there sought entry to the Order and received the habit at S. Maria di Scala, Rome, 17.4.1611: professed 23.4.1612. Sent to Goa towards end of 1623 via Basra. Notice of death was 16.5.1624 (*vide* 'Series Professionum,' No. 90, by Fr. Marcellinus a S. Theresia); (*b*) certainly Fr. Leonard of the Holy Spirit (for whom see biographical section) was another. In the list of the 'Brief Narrative' together with the names of Frs. Valerian and Leonard occur those of Frs. "Antony the Florentine" and "Charles from Genoa": they may have been the other two who died. There was a Fr. Antoninus of St. Alexis, who died at Goa in 1624, *vide* Ser. Prof. S. Silvestri, but he was a Spaniard.