

Several letters of recommendation—one to the French consul at Aleppo—were written by Fr. Dimas too; that in French, perhaps from the pen of Fr. Philip of the Most Holy Trinity, afterwards Praepositus General of the Order, has the words:

“Après la mort duquel cette honeste dame a esté grandement persecutée de ces Mores pour la faire laisser nostre sainte foy, premièrement par promesses luy offrant quantité d’argent et des partis, si elle se vouloit marier, les plus avantageux; mais comme ils virent que les promesses ne pouvaient rien envers elle, ils vinrent aux menasses: luy disant que si elle ne laissoit la foy des Chrestiens qu’ils la bruleroient ou qu’ils la précipiteroient du haut d’une tour: à qui elle respondoit avec esprit viril que s’ils préparent le feu qu’elle mesme s’y jetteroit dedans pour la défense de sa foy, ce qui estonna grandement ces mores. . . .”

The author of *En Persia* (who in telling the story, pp. 34–42, has been mistaken in placing the last part of the scene at Shiraz, doubtless confusing the ‘duke’ or Daruga with Imam Quli Khan, whereas from the presence of Fr. Dimas and allusion to the Armenian convent for women it is clear that it happened in Isfahan) adds the information that Teresa, Lady Sherley remained three years at Constantinople, receiving there, 21.6.1634, a certificate from the Commissary General of the Dominicans in the East as to her pious and good conduct during her residence. On 27.12.1634¹ she entered Rome, where she had a benevolent welcome from Pope Urban VIII, who recommended her to the spiritual guidance of the Carmelites: and, purchasing a house near the church of S. Maria della Scala, she lived there the rest of her long life.

The other disappearance from Persia, and barely two months before the death of Shah ‘Abbas, was of the pioneer, Fr. John Thaddeus of S. Eliseus, who on 2.11.1628 set out from Isfahan:² it may have been on business concerning the Armenians or perhaps as a Procurator for the Mission to the Chapter General, but in no contemporary letter has the specific reason been remarked; he took with him letters from Shah ‘Abbas, today untraceable, although they reached Pope Urban VIII safely, as the latter acknowledges in his Brief of 9.1.1633.³ On account of some trouble with the Turkish Customs which really concerned another person, he was arrested and imprisoned for a time in Aleppo and was so found by the Visitor General, Fr. Epiphanius, and other Carmelites on their passage through Aleppo in the spring.⁴ It was not till 12.9.1629 that he quitted Naples, and on the 16th of that month he entered Rome, going to kiss the feet of Pope Urban at Castelgandolfo, 29.10.1629, when he presented credentials from the Armenian bishops at Julfa.⁵ It would seem that the Armenians of Julfa, having sent many letters to Rome asking for spiritual assistance and having received no acknowledgment, had given Fr. John Thaddeus a commission to treat on their behalf, *inter alia*, (a) for an Armenian seminary to be formed, (b) a ‘Frank’ superior to be given them, (c) the Old and New Testaments to be printed in Armenian and sent out with other books.⁶ There is a statement attached to his ‘Report’, doubtless⁷ in the archives of the Sac. Congregation, to the effect that:

“The Father carries a commission from the Armenians and archbishop of their town . . .

¹ Fr. Dimas’ letter, 13.8.1636 to Fr. Paul Simon: “I am greatly rejoiced that the lady Countess has at length arrived there (in Rome). . . .”

² See Fr. Dimas, 15.12.1628, O.C.D. 237 b.

³ *S.R.*, vol. 109, also gives, in a “List of the Books brought from Persia by Fr. John Thaddeus for the use of the Sac. Cong. de Propaganda Fide and that of his Order and his Mission . . .”, among the manuscripts, some 23 in number, (a) a translation of the Gospels in Persian, (b) his own translation of the Psalms of David—perhaps the copy now in the Bodleian Library at Oxford, unless that is the one presented to Shah ‘Abbas at Qazwin, (c) a Quran in Arabic, and another version in Persian: and—most interesting of all, but where to be found today?—(d) “A book in Persian of certain letters from ‘the Sovereign Pontiffs and other Christian princes sent to Shah ‘Abbas, with replies from the same king as well as other ‘written petitions and replies, exchanged between the said king and the Christians, and the Shah’s officials, from 1608 ‘till 1623 and 1627;” (e) “Annals and Report of the Mission of the Discalced Carmelite Fathers from the beginning up ‘to the present, in Latin, Italian and Spanish by the said Father. . . .”

⁴ *MSS. Hist. Miss.*, chap. 25, book 5, part 3.

⁶ Presumably the schismatics are meant.

⁵ *S.R.*, vol. 209, p. 354.

⁷ See *S.R.*, vol. 209.