

"hostage, promising to send the latter funds from Muscovy. When he left, the king ('Abbas) "gave him presents for himself and for the Christian princes. He took with him "an Augustinian Father, Nicolò de Mello, who was returning to Rome from the West "Indies, where he had been Provincial. This Father and Don Anthony had been great "friends in Persia: in Muscovy the Englishman had words with the Persian ambassador "and with the Father, and later worked on the Grand Duke and had the Father detained "in Muscovy, and so he was banished to a monastery on the White Sea. I do not know "the reason, except that Robert, brother of Don Anthony, said that the reason had been "that the Father had been scheming to do the like to his brother."¹

The approximate date of Sir Anthony's departure from Qazwin, after his brief stay in Persia, can be fixed by the account of Fr. Francisco da Costa,² who arrived in Isfahan, 12.7.1599:

"Don Anthony Sherley had left Isfahan two months before my arrival," i.e. in May 1599. The arrival of the brothers must therefore have been about March or April of that year.

On 8.1.1601 the Papal Nuncio in Prague, where the Emperor was then residing, wrote to the Cardinal of S. George (Card. Cinthius Aldobrandini):³

"His Eminence Cardinal Dietrichstein and the Lord Maximilian, his brother, as well "as the delegates from Transylvania and the Persian ambassador have still not had their "audiences. After having waited for it many days the Cardinal has lately decided to go "out of doors.⁴ The proposals, which he presented to his Majesty (the Emperor) in the "name of his king, were afterwards sent to me by the Persian ambassador himself: and, "as through another channel I had obtained the reply given to the latter, as well as (a "copy or translation of) a *Privilege*,⁵ which the king in question (Shah 'Abbas) is granting "to the Christian merchants, together with the free practice of their religion and of trade "in his realms, I am forwarding to Your Eminence a copy of the whole. . . ."

Attached to the "Copy of the Commission given by the king of Persia to his ambassador, Anthony Sherley"⁶ were:

"Certain General Terms with regard to which the king of Persia has ordered that they "should be negotiated with his Majesty the Emperor and the Christian Princes by his

¹ As a light on the accusations against Sherley in respect of this priest—in Fr. A. de Govea's story quoted by Sir A. T. Wilson in his *Early Spanish and Portuguese Travellers in Persia*, 1925—see the letter of Fr. Paul Simon (O.C.D. 234 b., who had been in Moscow some 6 years later): Fr. Nicolas de Mello

" . . . had lent certain monies to Don Anthony the Englishman, and, as they were due to separate in this city of Moscow, "he to go on by sea, the other via Poland into Italy, the Father asked him for them (back). Whether for this or some "other reason I know not, but Don Anthony accused him to Boris of being a traitor and spy. So they looted him, and "put him away into the Solovieski monastery on the frozen sea, where he still is according to a report of the Father in "question" (de Mello) "which he dispatched to a prince Gustave, a great favourite with Boris and known to him (de "Mello). The Muscovites took from him (Fr. de Mello) in jewels and money 60,000 dinars. . . . He (Anthony "Sherley) encountered great difficulties in Muscovy, and the Grand Duke was thinking of arresting and detaining "him. . . ."

And, as to Fr. A. de Govea's statement, quoted by Sir A. Wilson (p. 27 of his monograph) ". . . Sherley . . . denounced Friar Nicolas to the Ruthenian priests, with the result that he was imprisoned for 10 years, finally meeting with a martyr's death at the stake," see *En Persia* of Fr. Florencio del Niño Jesus, p. 78, where Fr. Nicolas, the Portuguese Augustinian, was alive and in Astrakhan in October 1611, more than 11 years after Sir A. Sherley's journey, since on 12.10.1611 he there delivered and signed his testimony, quoted at length, regarding ill-treatment by the governor of Astrakhan of Fr. John Thaddeus, the Carmelite envoy from the Shah. On the other hand, among the writings and literary works of Fr. John Thaddeus a biography of him by the learned archivist of the Order, Fr. Ambrose of S. Theresia, in *Hierarchia Carmelitana*, fasc. I (Rome 1934) quotes De Villiers, *Bibl. Carm. II*, 120 as attributing to Fr. John Thaddeus another work: *Relatio martyrii Nicolai de Mello, sacerdot. et Nicolai Japponi, Ord. Er. S. Aug.*, but does not say where it is—which would appear to indicate that Fr. de Mello was ultimately put to death.

² Fondo Borghese, Ser. II, n. 20, p. 178.

³ Secr. Arch. Vat.: *Lettere di Principi*, No. 54 (1596-1605).

⁴ This feature of embassies in the 16th-17th centuries may be noted elsewhere in the narratives. It seems to have been contrary to diplomatic etiquette for an envoy to leave the premises, where he was lodged on arrival, until he had had his first audience of the sovereign.

⁵ *Lettere di Principi e Titolati* (1596-1605), No. 54, p. 147.

⁶ *Idem*, p. 141.