

“yoke of slavery and avenge no less righteously than bravely and gloriously so many wrongs inflicted on himself by the Turks. . . .”

Much follows in similar wording or strain to that of the Brief to 'Abbas I of the same date: then, alluding to the dispatch of the two Portuguese:

“. . . They, dearest daughter in Christ, will hand You this letter of Ours, bearing witness as they do to Our fatherly affection for You and in Our words they will bring You a message of salvation and great happiness in the Lord, and they will explain the other matters with which We have charged them. In them You will please have every confidence as being familiars of Ours and sent by Us: and with Your usual dutiful zeal for God's honour and that love wherewith You deservedly wait on Your royal spouse You will, pray, take good care that they be kindly welcomed by that same king and given a gracious and willing hearing. You will, too, please see to it that the matter of holy religion and perfect friendship between Us and the king shall be happily brought to fruition and that that great king to Our joy and that of the whole of Christendom shall give himself personally to Christ. For from this deed very great and numberless boons will flow forth in the way of his true bliss and fame, and so a door will be opened for the preaching of the Gospel in Persia and the seed of the Faith will be sown throughout those very wide territories. For We shall take care that faithful labourers, Christ's priests, be sent from the districts and places near at hand once the king, as We trust, show he truly desires this; and they will omit no offices of care, toil and charity in order to proclaim the holy gospel of Christ and the word of life and to spread abroad the light of Christian truth for the salvation of souls by God's guidance. Now this You will understand at greater length from these same envoys of Ours; but in particular Francisco, a priest and man outstanding in erudition, will comfort You in the Lord and, if there be any point belonging to Our Catholic religion, he will more amply instruct You so that You may the more perfectly serve God and that You may become as acceptable as possible to Him. For it is by Us he is being sent, and he comes from this holy Roman Church which is the mother and mistress of all the faithful, and in her the tradition of the Christian Faith and doctrine received from the blessed Apostles Peter and Paul personally is preserved as in a pure well-spring ever undefiled down the ages of the centuries. You see, therefore, well-beloved daughter in Christ, how great and splendid an opportunity is furnished You by God for the sake of the Christian religion and of Your husband, whom You especially cherish so as to do most good to him. Onward, then, as far as You are able, for able You will be with the Spirit of God contributing very greatly to help Our zeal and desire, and to assist so pious an emprise by every aid and every care, so that You may gain from Him, Who adorned You with a crown on earth, the glory of endless bliss in heaven. And We bestow on You Our fatherly and Apostolic blessing with every token of affection.

“Given at Rome at S. Peter's, under the Fisherman's Ring, 24th February, 1601, in the tenth year of Our Pontificate.”

Pope Clement had the re-Christianizing of Persia as close at heart as he had the crushing of the Turkish menace to Christianity in Europe. On 28.2.1601 the Cardinal of S. George,¹ Cardinal Cinthius Aldobrandini, the Pope's nephew, issued their *Instructions to Don Diego de Miranda and Fr. Francisco Costa*,² from which only the following extracts are here translated—in great detail the Cardinal expounded the reasons why Shah 'Abbas should attack the Turks:

“. . . And because the business of the Christian religion is more important and serious than all the other matters, and with the establishment of it that of the union of arms against the common enemy would be settled of itself, for that reason you will have to treat of religion in the first place, if you are granted free access to the king. . . .

¹ He took his title from the ancient diaconate of the Church of S. Giorgio in Velabro.

² Fondo Borghese, Ser. II, n. 20, pp. 212-8.