

"If Your Holiness and the Christian princes wish to have him as a friend, he must be given satisfaction in two matters—the one, by (their) making war on the Turks, as they have several times promised,<sup>1</sup> and not lose so fine an opportunity for recovering the Holy Places, as God now offers to Your Holiness. The Turk has no forces left, he cannot resist his own rebels: so how could he stand up against both the King of Persia and Your Holiness? All the Christians in those parts, and they are innumerable—Armenians, Greeks, Maronites and others—ask for help . . . and are ready to take arms once they see a small Christian army backing them: and last year in Cyprus when the fleet of the Grand Duke of Tuscany went there, it was witnessed how all the Greeks rose in our favour. The Patriarch of the Armenians, many archbishops, bishops and others adjured me to beg Your Holiness not to abandon them, and not to lose this opportunity, indicating to me ancient prophecies of their saints whereby the Latin princes were to free them from the Muhammadan bondage. Many of the Turks themselves, on account of the tyranny they suffer, desire that the Christians will go there: they say so openly. . . . God has made Your Holiness, while still young, Head of His holy Church: may He preserve You many years to be useful to it, and keep the peace between the Christian princes. . . . If Your Holiness would organize a Crusade it would remedy many of the inconveniences. . . . The victories which the late Pius V had with his Church are well known. Holy Church is stronger now than then. Italy is at peace with the Christian princes. Many valiant soldiers would like to have the opportunity of shedding their blood for Christ, our Lord. I know of one meeting of 2,000, who made a such-like vow, and spoke to me, as I shall tell Your Holiness verbally: that is like the beginning of a crusade. France, Italy and other countries on account of the long peace are full of sturdy fellows, but vagabonds from being unemployed: and, if Your Holiness will not employ them to make war on the Turks, they may well disturb the peace between the Christian princes, seeing that they have not the wherewithal to live. Certain valorous captains, who had been invited by the Venetians at a very considerable rate of pay to serve against Your Holiness and, being good Christians, did not consent, have told me that they will go to Persia willingly, and seek an opportunity to die for Christ our Lord. If Your Holiness were to realize the commotion there is, without a doubt you would determine to take action, and win an abiding crown of glory in this world and the other life. The other matter in which Your Holiness has to give satisfaction to the king of Persia in order to keep him on terms of amity is to bring about the cessation of the many injuries done to him and to his subjects by the officials of the king of Spain in Hurmuz. . . ."

It was during that campaign of 1604 north of the Araxes in the Cis-Caucasus and Greater Armenia that 'Abbas I perpetrated that cruel crime against the Armenians as Christians and as a race in removing all of them except the aged from the region round Erivan and transplanting them<sup>2</sup>—some to a new township (also to be called Julfa like that on the bank of the Araxes north of Tabriz) across the Zayandeh Rud at Isfahan, others scattered throughout Gilan—colonies which, save the first, perished, or were engulfed by oppressive Islamic measures that continued throughout the rest of the Safawi dynasty. This was done partly to keep the frontier zone a waste and prevent the Turks making use of the inhabitants, partly with the idea of increasing the silk trade elsewhere in the country. 27,000 families were planted in Gilan

<sup>1</sup> Somewhat tardily for the purposes of 'Abbas I or for an anti-Turk crusading league perhaps—but still in 1608 it should be remembered—Duke Maximilian of Bavaria did make a beginning, with the spiritual electors of the Empire and some Catholic states, for the formation of a Union of Catholic states, and—5.5.1608—in the Imperial Diet at Ratisbon a conference was held on the question and an alliance for the defence of the Catholic Religion and peace with the Empire took shape: and from the time of the Schirmvereinigung at Wurzburg, 10.2.1610, to which all the Imperial States except Austria and Salzburg sent representatives, a "Catholic League" really began, with the Pope and Spain favourably disposed, and Austria definitely enrolled from 1613. But this confederation was to mean only the prelude of the Thirty Years War in Central Europe against the Protestant Union—not the use of that well-drilled Catholic body of 30,000 men, which emerged by 1620, to drive the Turks out of Hungary and the Balkans and Constantinople (see *Catholic Encyclopaedia*).

<sup>2</sup> ". . . deportait, en usant des violences extremes. . . ." (see *Dictionnaire d'Histoire et de Géographie Ecclésiastiques: "Arménie"*).