

and expenses so that on this and articles bestowed on him 30,000 ducats were spent;¹ he adds that Teresa Sherley became on intimate terms with the Carmelite nuns at Madrid, in particular with Mother Beatrix de Jesus, niece of S. Teresa herself, from whom Sherley's wife received a small relic of the flesh of the saint, which years after was to fortify her at a critical juncture in her life. Later, so the account in *En Persia* proceeds, furnished by king Philip III with a good sum of money for the road, the Sherleys travelled from Madrid to Holland, where dealings in Persian silk were proposed to the Dutch States-General, and to England, where Robert Sherley is said to have made like proposals to Henry, Prince of Wales, and to a group of merchants who in due course fitted out some three ships, by one of which the Sherleys sailed to India (an early move of the first East Indian Company, no doubt). Travelling in that age would have made it impracticable for Robert Sherley, arrived first in Rome in October or even August 1608, to have spent fourteen months at Madrid and yet been back in Rome at the beginning of October 1609: for that reason, among others, the year 1609 for his arrival in Rome from Poland, etc., given by Fr. Eusebius, appears more likely to be correct than the 1608 of *En Persia*. As that of the first arrival of Robert Sherley in Rome, the year 1609 is, indeed, not in doubt when the two Latin Briefs (see the appendix to this work) from Pope Paul V to 'Abbas I, dated 9.9.1609 and 9.10.1609 (Arm. XLV, vol.5, pages 39 and 57) are consulted: almost simultaneously with Robert Sherley, but travelling separately, the Shah had sent a Persian joint envoy, 'Ali Quli Baig: in Astrakhan or Muscovy he fell in with the priest Francisco Costa (whom the Carmelites had met on the voyage down the Volga in 1607), and together they reached Rome. In the earlier of the two Briefs the Pope relates how

“with great gladness We welcomed the respected and well-born 'Ali Quli Baig, envoy from Your Highness, whom You had sent to Us with the priest Francisco Costa, and We received from him the letters full of Your urbanity and regard towards Us . . .”

After touching briefly on their mutual activities against the common foe, the Turk, the Pope continued:

“all of which You will learn in greater detail from Your envoy, to whom We have stated fully Our will, and he will also notify You how agreeable his arrival is to Us, and how willingly We have seen him each time he has come into Our presence. To be sure, just as at his public entry into this Our dear City, We gave instructions that he should be received with all the honours, so We have ordered that during the whole of this time that he remains here he should be treated with every sign of regard and honour, both because this was particularly fitting the eminent opinion of You that We have and the goodwill, with which We especially attend it, and because this same envoy of Yours showed himself in every manner worthy of being honoured and used with politeness, on which account We commend him highly to Your Highness. We pray God that He enlighten You, most puissant and doughty king, with the light of His Holy Spirit, that You may see those things which lead to His glory and to Your true felicity, and Your heart be the more fired with love for the Redeemer of the human race, our most merciful Lord Jesus Christ, His only-begotten Son, who from all eternity with the Father and the Holy Spirit is one God . . .”

¹ See Fr. Eusebius MSS. *Hist. Miss.*:

“In Spain Sherley was attacked by the calumnies of a single person, who spread the rumour that he was only a feigned ambassador of the Shah, and had obtained the favour for his own private ends. Doubt was cast about his religion, and he was refused audience by king Philip, so he had to go to England and humble himself to king James.”

It is evident that this reference is to the Persian dispatched by the Shah in 1609, accompanied by Fr. Antonio da Govea, to sell a consignment of silk in Madrid—to the person whose name all the missionaries spelt “Danguis Bek”, which one hazards to be Tangiz or Jangiz Baig, who on his arrival there sometime in 1610, finding Sherley in Madrid with the style of “ambassador”, proceeded in typical Persian fashion to intrigue against the Englishman and spread it abroad that the latter was not a genuine envoy. By his misplaced generosity with the Shah's property, as will be related in due course, this Jangiz Baig was credited, and Sherley discredited had to leave Spain in some ignominy. See Fr. Florencio del Niño Jesus in *En Persia*, vol. III, p. 92, quoting the prologue to the *Comentarios* of Garcia y Figueroa.