

“We have received your letter, but would have more willingly had speech with you, if you had been able to come to Us. Although you have written carefully and to the point to Us, and many matters also Our beloved son the noble Francisco Conde de Castro reported to Us in your name, We should have been disposed to question you perhaps about not a few things. For fatherly love keeps Us anxious about the well-being of Our sons, who inhabit Persia, and about preserving the goodwill of the most puissant king of the Persians, when We have received so many and so clear indications of his kindness to the Christian faithful. For these reasons, for all the brevity of this letter of Ours . . . or the less We enjoin many things on You, that you work to procure the well-being of the souls there . . . and to preserve the friendship of the king, so much the more you should convince yourself We wish to give it you in charge to attend to both these points with all watchfulness and care. . . . Trusting in your dutifulness, prudence and tact We ask nothing specially of you . . . as We desire that you will study how to strengthen and increase the goodwill of the king of the Persians for Us by whatever services You can render in the Lord. . . . For We greatly regret that the ability to gratify His Highness in all the things he has requested of Us hitherto has not come up to Our desire, and this We wish you to explain carefully to him. . . .”

How ill Pope Paul with his anxiety to preserve excellent relations with 'Abbas I was served in the matter of prudence and tact by this nominee of the king of Spain will be read in the sequel.

Before the delinquent Jangiz Baig himself late in 1612 or early in 1613 reached Hurmuz in advance of the new bishop and sanguine that he would be able to give a plausible explanation of his not bringing back the value of the silk, tales of the proceedings of Jangiz Baig had reached the ears of the Shah. As soon as he went on his knees to kiss the Shah's foot the latter gave him a kick and made a sign that he should be punished as had been indicated in advance—i.e. first his tongue was cut out, his lips and ears and nostrils amputated: then, after the miserable being had been exposed to the public gaze in agony for two days, he was disembowelled.

Pope Paul V's letter of 12.9.1611 (Arch. Sec. Vat. Arm. XLV, vol. 7, p. 53, formerly 44) is to the point and illuminative and is here given in translation—evidently 'Abbas I had written to him by Jangiz Baig and Fr. de Gouvea in 1609.

“Pope Paul V to the illustrious and most puissant Shah 'Abbas king of the Persians. Illustrious and most puissant Shah 'Abbas, king of the Persians, greeting and the light of Divine grace. We have received a most pleasing letter given Your ambassador, the brave and honoured Anghes [*?sic*] Baig, by Your Highness for Us which has been delivered to Us by Our beloved son, the noble Count Francisco de Castro, who is the ambassador to Us and this holy Apostolic See from Our most beloved son in Christ, Philip the most puissant king of the Spains. For Your ambassador had been ill in Spain and since, the time of his return to You in Persia being at hand (as he himself wrote Us), he followed the advice of the king of the Spains, of whose love and kindness towards Your Highness he had had proof, and handed over all the business to the king's ambassador at Rome, who with the utmost faithfulness and care has laid before Us all You had given Your ambassador in commissions for Us, We greatly grieve that We could not give him in Our presence tokens of Our very affectionate goodwill towards You. It was for the same reason that Our venerable Brother Antonio, Bishop of Cyrene, also did not come to Us, whose letter written by himself to Us did indeed make Us especially long to see him and to talk with him. In it he particularly extolled Your Highness' courteousness, kindness and goodwill towards Our beloved sons the faithful who dwell in Your widespread dominions, but especially towards himself and his companions the Brothers of the Order of the holy Father Augustine. Without ambiguity We freely own that We are to the very greatest degree in Your debt, most brave and eminent king, for that You treat Our subjects so kindly and lovingly and that, as We know from Your letter, You are ready