

“terrifying those outlying regions with their forces, the heretics are gnawing the vitals and attacking continually the very heart of the Empire with hostile minds and deadly weapons; then, what is worse than that, matters have reached such a pitch that those fellows themselves are now making treaties with the Turks (once their common foes) and enticing their forces by prayers and bribes to ruin ourselves. Not even the plight of the Greeks teaches them sufficiently what sure risk of their own ruin they are piling up for themselves; for they, the Greeks, when, labouring with their intestine quarrels amongst themselves, one party against the other, they called on the Ottomans to come to Thrace from Asia, in a short space were being crushed by the very arms they fancied were protecting them. . . .
 “. . . Therefore We entirely trust You will be willing to work with every resource to make this league as soon as can be. For We hope that the rest of the princes will be thus persuaded that since We wish You yourself to be extolled not only as a partner in but as the author of so glorious an event. . . . This is what We with all Our soul exhort You in the bowels of Jesus Christ, dearest son; this is what Germany, the pristine parent of the Austrian princes, seems to beg and demand of You: for this the princes of Poland joined as they are to You in close ties of affinity pray and entreat: and again the Christian commonwealth shouts aloud that on this issue depends its own safety and prestige; but of You Christ, the great God of armies to Whom all princes are tributaries, seems to demand this same by His Pontiff’s voice. . . . Our venerable Brethren the Patriarch of Alexandria and the Archbishop of Thebes, Our Apostolic Nuncios, will treat of these considerations with You in more detail in Our name. . . .”

Meanwhile the situation in Hurmuz grew more tense with the threat of assault and the Persian monarch waiting an opportunity to throw off the mask. Imam Quli Khan of Shiraz had several times made raids on Arabs not far from the island. The views of the naval and fortress commanders were at variance. As soon as the galleons arrived at Hurmuz that spring of 1620, both the commander, the noted Ruy Freire d’Andrade, and the Captain of Hurmuz sent letters asking the counsel of Fr. John Thaddeus:¹ further letters reached Isfahan 25.8.1620 and placed the Carmelite Provincial in a quandary: such a task was unwelcome, but he might be injuring Catholic interests, including those of his Order, by not accepting it.²
 So,³

“on the evening of 4.9.1620 there left Isfahan the Fr. Vicar Provincial to treat with the king about the above business (i.e. the Portuguese in Hurmuz, and their feelers regarding a settlement) and he took with him, to present them, the Briefs from Rome and the latest letters from Poland. . . . But after the Father had travelled for several days he found a large part of the Court along the road and finally learnt that the Shah, who was already *en route* for Isfahan and left Mazandaran by a road unknown” (to the men), had suddenly turned back. . . . Uncertain as to the place where the king had gone, the Father thought it better to return to Isfahan and await there more definite news. The Father Vicar (Provincial) therefore got back to Isfahan on the morning of 15.9.1620 and found here other more recent letters from Hurmuz—the Commander of the galleons was complaining greatly at seeing affairs in Hurmuz go from bad to worse. . . . This news enlightened the Fr. Vicar (Provincial) as to the small desire the officials in Hurmuz had of acting properly: and so he wrote that he had not been able to find the Shah and should not go again to look for him, failing receipt of further news from them” (at Hurmuz). . . .

Not only in Hurmuz was this lack of desire for accommodation with the Shah and an overweening confidence on the part of the Portuguese discernible, for a month or so earlier,

“3.8.1620, there left Isfahan Fr. Manuel of the Mother of God, a Portuguese Augustinian, who was being sent by his Religious to Hurmuz to urge in the name of his Order that

¹ P. della Valle, book 2, VII-XIV, p. 171.

² *Idem*, p. 191.

³ *Idem*, p. 196.