

“while the Christian allies from our quarter would lead against him from Europe by sea
“and land very powerful and valorous forces, is able to sustain at one and the same time
“such mighty attacks, nor would he be in any way equal to it.

“Therefore may Almighty God, in Whose hands are the hearts of kings, inflame and
“rouse You courageously to embark upon grand and magnificent emprises and vigorously
“to conduct them: and may He kindly preserve Your state against the most covetous and
“terrible enemy of the human race, and may He deign to prosper and increase it by favour-
“able successes. All things will be set forth to You more extensively by him, by whom
“these will be delivered to You.

“Given at S. Peter’s, Rome, under the Fisherman’s ring, 16th November 1571, the sixth
“year of Our pontificate.”

What happened in connection with that remarkable letter and invitation, written so promptly and intelligently, when the impression of Lepanto would be fresh in the bazars of Asia, appears to be revealed by two

“writings to promote the business of the Armada and League, and with the king of Persia,”

docketed and addressed

“To the most Serene Don John of Austria: memoranda of Matthias Bigudo Fontado,
“Naples, 2nd March, 1573”.

The principal memorial¹ was worded:

“After the glorious victory which our Lord God gave Your Serene Highness over the
“Turkish armada, His Holiness Pope Pius V, now in glory, wished to send me with his
“letters to the king of Persia (whom they call the ‘Sufi’) since it appeared to him (as I
“had persuaded him) that it would be a very advantageous business to beg and procure
“that that most powerful king turn his arms against the Turk.

“I declined, as it appeared to me that to make representations of such importance more
“and higher authority would be required than I alone could carry, and that the commission
“could best be done by way of the Portuguese Indies. And so . . . His Holiness com-
“mitted the business to the king of Portugal, your nephew and my master, who to that
“end sent to the Sufi an ambassador, who carried letters from the Pope, from his Catholic
“Majesty, and from the King my master, with gifts and presents of much value for that
“monarch” (i.e. of Persia). “This ambassador, whom I mention, left Lisbon in the past
“March of 1572, and should have arrived in September in India and thence he would set
“out for Persia in the beginning of this current year: he may reach the capital of the Sufi
“in the coming month of April.

“But, seeing the uncertainties of sea-journeys, and the great distance of that route,
“for it to be known by it what the ambassador negotiated with the king” (of Persia), “I
“am of opinion that Your Highness should send by another route some person well known
“and, if possible, someone with an acquaintance of those parts, a man in whom Your
“Highness has confidence that he would be able to perform the duty suitably and who would
“speak the truth which (in my judgment) is what Your Highness has more than anything
“else to desire in him. He should be able to understand and speak very well one of two
“languages at least, Turkish or Arabic. He should take with him a letter from the
“Pope, and one also from Your Highness for the Sufi, and in them mention should be
“made of those dispatches sent by way of India, if they were sent. He should receive
“instruction in the matters which he has to treat with the Sufi, which will principally be to
“demonstrate to him the desire which His Catholic Majesty has always had of being able to

¹ Misc. Arm. II, 116. Spagna in Vat. Arch.