

“turn his arms against the Turk in the direction of Caffa” (i.e. the Crimea) “and Perikop, “His Holiness has therefore resolved to send an embassy to the Muscovite in order to try “and persuade him to suspend hostilities in Poland and turn his arms as mentioned. . . . “His Holiness esteems his Majesty the most prudent and valiant king today wearing a “crown:¹ and so he desires and judges that this enterprise should be directed, guided and “controlled principally by the counsel and opinion of the king. . . . In executing the “instructions I know that you” (i.e. the nuncio) “will not forget any steps which might “persuade that prince, and everything which might be sought of him, because, besides the “great service that would be rendered to Christ our Lord, as much benefit would be derived “from it by the realms of the said prince in particular, as by whatsoever other Christian “prince: and, above all, you will not be silent about the *arrival now in Portugal from Persia “of a delegate from the Persian*” (king) “to beg the Christian princes all to move against the Turk, “promising them to remain steadfast in the hostilities: and that very shortly indeed “we shall learn details about that embassy, seeing that we have learnt of it only from a “companion of the envoy dispatched here by land by way of Hurmuz, his chief having “followed the longer sea-route. . . . we are already sure of the Catholic king” (i.e. of Spain) “who, although he was very near making peace or a truce with the Turks, none the “less by the persuasion of His Holiness has given up that idea and will show himself at “open war when he knows that he will have companions. The like we hope of the Vene- “tians, and the other potentates will do whatever His Holiness wants without contradiction. “So your lordship sees that the salvation of the world today depends, it can be said, on “the decision that noble king” (i.e. of Poland) “will take, whom therefore you will have “to exhort, beg and adjure in the name of His Holiness to act in such wise as it is to be “expected from his prudence and piety, the more so because in any other manner the “world would believe that his friendship with the Turk was not forced, but a willing one, “based on true goodwill. For never perhaps will another opportunity similar to this be “seen for throwing off the mask and doing that which a good prince, generous and Christian, “ought—besides which in this way he will not only recover that part of Transylvania “which the Turk has wrested from him, but he will compensate himself for the losses “suffered by acquiring Vallachia and Moldavia and perhaps Constantinople itself. God “can do mighty things, and the person of his Majesty has not been raised to such estate “for trivial causes. . . .”

Perhaps an annex to the instructions to the nuncio in Poland in 1579, another and longer document is extant in the Vatican archives,² being an undated draft of directions for an envoy from Rome to Shah Muhammad Khudabandeh, which states plainly Pope Gregory’s objectives:

“Arrived at that Court you will expound your embassy in this manner: that the Pope of “Rome, head and leader of all Christendom, whom the Emperor and the Christian kings “all obey, sends him” (i.e. the Shah) “greeting: and, having learnt of the victories which “he has had against Murad, king of the Turks, who is the enemy both of Christians and “of Persians, and being desirous that the fury (of the said Murad) should be checked, he “sends to offer him that of which he (the Shah) may stand *in need for continuing this war and “chasing the Turks out of Asia*, because His Holiness is sure of being able to do so much “in Christendom that, even though Persia be distant, he will yet find means of giving him “(the Shah) assistance, so long as it is known of what the latter stands in need, and by “what route the assistance can be sent.

“From the first reply of the king it will be understood whether he is disposed to continue “this enterprise already commenced, or on the other hand to make peace: because, should “he find necessary now to make peace, it should be possible to arrange one of two things

¹ Stephen Bathory, 1575–86, one of Poland’s greatest kings.

² *Vide Misc. Arm.* II, 117 (116), Spagna, p. 135, Vat. Arch.