

the name 'Carmela', had been sister of Cardinal Antonio Pignatelli, who became Pope Innocent XII in 1691. But that pope had great aversion to anything which might savour of nepotism and would allow no near relative to be a member of the Curia: there was no cardinal *nipote* with him: and it was only after Fr. Peter Paul had laboured for ten years as a missionary on the Malabar coast and in India, had been Procurator from the Missions to the Chapter of the Order and been entrusted with a commission to execute in Portugal, that in the natural course of seniority he was selected to be Vicar Apostolic for the dominions of the Mogul and the Deccan and given episcopal consecration with the title of Archbishop of Ancyra, 1696. He was then dispatched to various Courts in Europe, to the Emperor, to the Grand Duke of Tuscany, to the Venetian Republic to secure support for the missions in Persia in their struggle against the schismatics and to arrange, if possible, for an alliance against the Sultan of Turkey. Moreover, he proceeded to Amsterdam to obtain, and did obtain from the Dutch East India Company privileges for the Carmelites to work in the Dutch possessions in the East. By way of Germany, Poland, Russia, the Archbishop of Ancyra reached the Caspian in December 1698. Then, so a sheet headed 'Chapter translated from the English'¹ in the archives of the Sacra Congregation relates:

"Having had news of his arrival on the borders of that realm . . . the Sufi of Persia gave orders for him to be met and received at the frontier with the greatest possible honour, assigning him 60 florins daily (for maintenance), and 30 horses for his service. The Catholic clergy of the capital went out two days' journey distant from the town to meet him and congratulate him on his happy arrival. When the Archbishop was 3 leagues away from the City he (the Shah) sent his own secretary to present his compliments to the ambassador, and the consuls of England and Holland for whom he had letters of recommendation from their sovereigns.² On the 5th (? May 1699) he made his public entry. The envoy from Muscovy sent his trumpets and drums, which joined those of the Legate: these trumpets were preceded by 24 soldiers and next there was the Mihmandar Bashi with his officials and 24 pages, and after him the Legate, who had on his left the Bishop of Isfahan, a native of Mons in Flanders: behind the Legate were the consuls of England and Holland and following them the missionary Fathers of various Orders, i.e. Capuchins, Jesuits, Augustinians, etc., and the secular clergy, in all to the number of 180 persons, and 80 baggage horses completed the cavalcade.³

"On the 6th of the month he was received in public audience by the Sufi and at the audience there were posted in front of the doors of the Palace three elephants and 10 of the finest and most handsome horses of the Sufi, with bridles and very rich trappings set with diamonds and other precious stones, so that each horse with its trappings might have been worth a million. In the rooms through which passed the Legate there were lined the highest nobility in the kingdom to the number of 400, almost all clothed with extraordinary magnificence. The Sufi was on his throne; and after the Legate had finished his harangue and presented his letters of credence he was conducted into another apartment, and invited to dine with the Sufi, and to retain with himself three of his company (who were the Bishop of Isfahan and two Carmelite Religious). The magnificence of the dinner cannot be sufficiently described. The Sufi drank three times to the health of the Legate and his companions: there were 700 dishes, served all with the greatest sumptuousness, the plates themselves being all solid gold. . . ."

Over that same envoy from the Czar Peter mentioned above there had been a curious diplomatic incident, which should interest as a precedent foreign representatives of today who

¹ *S.N.R.*, II, p. 261.

² At that date the Dutch and English crowns were united on the heads of William of Orange and Mary II (Stuart).

³ It has been, till recent years, the custom in Persia when honoured guests or strangers or friends arrive from a distance, or after long absence, more particularly with State officials of high degree, at several miles from the entrance of the town to prepare a reception with refreshments and carpets and thence all notables in concourse rode in company of the guest into the town. This is termed an *istiqbal*.