

“informed as to their (the Persians’) present frame of mind and inclination, by which time
“I, having gone on to Venice and Rome and dispatched my business there too, or some other
“person in my stead, could return (to Persia) for the surer accomplishment of the favours
“desired. That letter along with another from the king of Poland of like tenor I have
“addressed by a Georgian servant of ours to the Vicar Provincial of our missions in Persia,
“recommending him to the care of his excellency the ambassador of the republic of Venice
“in Constantinople, whither he (the Georgian) set out in company of the English
“ambassador. . . .”

From Vienna, 12.12.1701, Bishop Elias reached Venice by 28.12.1701: and there, so the address to the Cardinals went on,

“Next at Venice I obtained that the church of the Armenians, where previously the
“heretical rite had been followed, should be administered according to the Catholic observ-
“ance and that the schismatic Armenians trading there should be warned threateningly
“that any loss which in future they might presume to inflict on their Catholic compatriots
“would be avenged by the loss of their own goods and lives. I negotiated all these matters
“at a meeting held at the Courts mentioned with Apostolic Nuncios. . . .”

The text of Bishop Elias’ Memorial to the Most Serene Prince in the

“excellent College, together with a more detailed explanation of various points summarily
“touched in the brief harangue delivered on his presenting the letter from the Persian
“king. . . .”

and subscribed:

“The most devoted chaplain and obliged client of your Serenity and your exalted Council”

has already been reproduced in the appropriate sections of this narrative, with the exception of
(a) a somewhat ingenuous remark that:

“in the letter of the king of Persia brought by me, there being no mention of anything
“except the favours granted us in consideration of the recommendations made (by the
“Republic), . . . an expression of thanks for the kindly relations can be put off till there is
“reason to write again . . .”

and (b) an appeal to the Republic on behalf of his Armenian protegés, the Sharimans, several of whom at the time were in business in Venice:

“to deign of its sovereign clemency to accord them some benign protection and favour to
“relieve them in their oppressed condition . . . as in some way by my efficacious persuasion
“I have been the cause of their investing in the banks of this capital.”

But his separate letter to the Doge, dated 4.3.1702,¹ merits quotation, too:

“Most Serene Prince,

“I Fr. Elias of S. Albert, Bishop of Isfahan, Discalced Carmelite, having received very
“marked favours from his Majesty the king of Persia through the very benevolent recom-
“mendations of your Serene Highness, in sign of gratitude am bound to contribute whatso-
“ever might be of influence in the service of religion, which is so greatly desired by your
“Serene Highness, as well as to the advantage of the most Serene Republic.

¹ *S.N.R.*, II, p. 414.