

“so that all the better provision be made in every way against all the changes and incidents which every operation of war daily necessitates.

“11. Further, his Majesty asks for a reciprocal and mutual undertaking that nothing be done nor executed without the general consent of all, or of most of the Confederates.

“12. Next, inasmuch as many occasions occur and events happen which do not admit of a delay (sufficient) for sending representatives, or consultation between representatives of countries so distant from each other, in order to obviate such and similar inconveniences his Majesty (i.e. 'Abbas) deems it very useful and needful that such an ambassador with full instructions and orders from his most sacred Majesty the Emperor, and other confederate princes (as has been said above) should be resident at his own Court” (i.e. Isfahan).

“13. Should the Christian princes and potentates be willing to agree to the confederation with his Majesty of Persia, it will not be legitimate for any of those participating to abandon general hostilities against the Turks, whether by an armistice or some terms of truce or some peace direct, and against the assent of all.

“14. Should the Christian princes in general, or the greater part of them, know of any just cause for retiring from (participation in) the war in question, it should be by means of a truce (as stated above): for any final peace they shall be held and obliged to include in it all, or as many Confederates as desire to be included, following the promise of the king (of Persia).

“15. And to give the more credit and weight to his true and genuine intentions *the king opens all his country freely to all kinds of Christians, so that they may enter it, stay and remain there, and depart thence in all security and with every safeguard, giving them besides the most ample privileges both in regard to their persons and their property, trade and affairs. With this he will grant them in the matter of their religion every liberty for choosing places already founded, or to found others, for the exercise of their religion both in public and private, according as it may please them, without any hindrance or molestation or annoyance whatsoever.*

“16. And in order that this Confederacy be the more closely bound together, the said king orders all his Christian subjects whether in Armenia or elsewhere throughout his realm to recognize and submit to the Universal Church, as do all other Christians.

“17. And, as the king of Persia in all that has been said above pledges not only his own person but even his own son for the faithful prosecution of this agreement and friendship with all the Christian princes, and wants to persevere in the same whether in time of war or that of peace respectively, no Confederacy can be concluded without express statements of the plans, and clear demands, intentions and interests on every side, notwithstanding his own desire and resolution. . . . To that end the said king has granted his commission and letters of credence sealed, and authenticated under his great seal.

“18. Lastly, for ampler confirmation on all sides, his Majesty asks for an ambassador from them (to be sent) with the terms and disclosure of their plans, just as by these presents he sends his ambassador accompanied by his (terms and plans).”

By comparing it with the style and language of the Persian documents reproduced and translated later in this work any reader for himself—it does not require an orientalist—can conclude that this remarkable offer for joint military action was couched not in the terms of 'Abbas I, but in those of Sherley: and, when one ponders the wide licence promised for the Christian religion—even more so, the voluntary suggestion to compel submission of all Oriental schismatics, Armenian and Chaldaean, etc., to the Roman obedience (especially in the light of subsequent events)—it is to be sceptical as to how far 'Abbas I personally knew of, realized and approved the implications of the wording as communicated to the Emperor: in brief, how much of these “articles” were the creation of Sherley, irresponsible and free-lance, how much endorsed and intended by 'Abbas I.

As a conception his plan was grandiose, unique for Christendom. When previously in the