

“fortresses, munitions, or any other practical means of defence, as will be gathered when particular places are discussed.

“10. Besides this, the government is corrupt, disorganized and tyrannical: places as judges, and governorships sold to unmanageable and incapable men: the people burdened and discontented everywhere. Very large numbers are daily escaping into the Kingdom of Persia: revolts are frequent and serious, like that of the Syrians, which routed Hasan Pasha with 60,000 men, that of the leader of the Arabs of the desert, and that of the Christians of Mount Lebanon, that of the chief of the Arabs of Jizair [*? sic*]: all that within four years, and other greater disturbances by which they are much weakened.

“11. As to the time and place for war to be waged, the king of Persia would not wish to propose anything definite, not knowing what would be convenient to, or the plans of, the Christian princes. Everything indicates that Syria or Palestine would be very suitable, both for the easiness of the enterprise and transport of troops, as well as for it bringing the war near to parts where he (the king of Persia) could lend his aid, although, should he be unable to do this, he will not fail to make a very strong diversion.

“*Second Heading—Regarding the Christian Religion.*

“1. Out of regard for the (objects of the) first heading, the king of Persia has been induced to negotiate about this and without repugnance, being courteous and kindly by nature towards Christians, and of his own accord inclined to favour them, especially since he has taken to wife a Christian, daughter of Simon Khan, of the Georgian kings. For this reason many of the chief men at his Court are Christians or well-disposed to Christians, e.g. the general of his army, Allah Virdi, and many others.

“2. This propensity is stimulated also by the fact that the Muhammadan law of the Persians according to the theory and interpretation given it by 'Ali thinks well of Christians out of charity; while, quite on the contrary, the Turkish religion according to the theory of 'Umar does not do so.

“3. The particular things that the king of Persia offers to do and permit in favour of Christians his Majesty has been pleased to put in a separate document for the more complete satisfaction of Your Holiness, i.e.:

“(a) *to cause to submit to the obedience of Your Holiness and the Holy Apostolic See all schismatic Christians in his realms, whether Georgians, Armenians or of whatever other kind they may be; (b) to bring into his realm preachers and 'founders' of the Christian religion, and the free practice of the Christian religion with very genuine privileges for all.*

“4. As to the manner of introducing the first principles of religion without publicly scandalizing the people at the beginning, he leaves that to me to discuss with Your Holiness alone, as being the main point of his secret business alluded to in first letter of credence . . .”

What action Pope Clement VIII took in 1601 on the remarkable document just translated does not appear in the papers annexed, whatever may have been the instructions he issued to his nuncios at European Courts; but it is manifest that no such confederacy resulted as was advocated by Shah 'Abbas. Sir Anthony Sherley remained in Italy for a considerable time before moving to Spain:

“He has continual correspondence by letter with the king of Persia, whom he tells that he is stopping on in Italy in his” (the king's) “service, and continues to give him (the Shah) hopes that he will return . . .”¹,

despite the wording of a Brief from Pope Clement VIII to Shah 'Abbas dated 17.5.1601 (*vide* Arch. Vat. Arm. XLIV, vol. 45, p. 127 (136), No. 143):

“We have given another letter to the same effect written to Your Highness both to our beloved son the cavalier Anthony Sherley and to that distinguished person Husain

¹ Fondo Borghese, Ser. II, n. 20.