

'only touched but broke the bone of the Saint with his own hands and, wrapping it in a piece of clean paper, handed it to the Carmelite Vicar Provincial.'¹

A few days later the 'secretary of state', Aqa Mir, arrived unexpectedly at the Carmelite convent and with much curiosity inspected the church and library: thence he went on for a similar visit to the Augustinian convent, the former visit being returned by Fr. John Thaddeus and Pietro della Valle together after some days.²

The influence of the Carmelite Vicar Provincial with the Shah, Court and people generally was perhaps then at its zenith. He had received from Don Garcia de Silva at Hurmuz a letter to present to the Persian monarch: and on Carnival day, 3.3.1620, in the afternoon 'Abbas I came out on to the Maidan, where Fr. John Thaddeus, dismounting from his horse, handed over the letter in question.

"The king opened and gave it to the Father to read . . . he directed the Father to write to the princes of Christendom that he ('Abbas) made him (Fr. John Thaddeus) his procurator. As a sign of this, as if pledging troth with him he ('Abbas I) took his hand and pressed it: and the Father kissed his hand, and promised to write in conformity with what he had already several times done. . . . Then looking at the spectacles of Father John with the attachments that fasten them to the ears, he (the Shah) took them saying that he wanted to see whether that invention suited him too, and that next evening he would bring them back. The Father wished to hand over the spectacle-case too, so that the spectacles might the better be protected against being broken. But the Shah said that there was no need—he should not be afraid."

In substance, the verbal comment of the Shah on this letter from Hurmuz had been that the Spanish king had never fulfilled his promise to attack the Turks.

In this connection there may be noted in the Appendix of Latin Briefs extracts from that of Pope Gregory XV, dated 27.10.1621 (Arch. Vat., Arm. XLV, vol. 19, p. 158, No. 278), addressed to king Philip III of Spain: "Concerning the League to be joined between the Christian Princes against the undertakings of the Turks", showing that on his part the Sovereign Pontiff this year in his appeal to sink differences and send forces used, and in vain as it proved, every argument possible to stir up the torpid Spanish king to come to the help of Poland (happily on 22.1.1622 in another Brief he was able to congratulate the Archbishop of Cracow on a victory won by the Polish army over the invading Turks):

". . . Assuredly with how remarkable a temerity this new Tyrant of the Turks is, the terror of our countries shows. For he is warring against that kingdom which his ancestors, distinguished as they were for their victories and the disasters they inflicted on our nations, even so never dared yet to attack. Now races in innumerable hordes, barbarous in savagery, since they are making an assault on those marches of the Christian empire, which no citadels defend, even if the breasts and hands of the Polish soldiers have up till now been their strongest rampart—it is greatly to be feared lest that armed swarm of hostile tribes break down every dam and march on to the plains of Poland lying exposed there, and open up for themselves far and wide an approach for conquering Germany. . . . For, if the Poles should not sustain the first assaults of the enemy, what more is left but for the Turks intoxicated with success and raging with villainy to unite the Western Empire to that of the East? . . . It is no remote tales of destruction that in frightened strains We are telling, nor are We wailing over terrors made up by some mumbling dotard, or story-book battles. Let but Your Majesty turn the eyes of Your intelligence on the turmoil of Germany in upheaval, and the nearby provinces. Indeed We must fear lest we seem wise too late and be only stirred to repel dangers once their magnitude neglected by our sloth has well-nigh robbed us of hope of safety. . . . The Turks are

¹ This account is from MSS. *Hist. Miss.*, chap. XXXIV, book 3, part 2.

² P. della Valle, book 2, VII-XIV, p. 134.