

“at once for Rome and France with the replies of the king of Persia to His Holiness, for “the king of France, etc., to the letters brought to the king of Persia by Monsignor . . .”<sup>1</sup>

Sultan Muhammad IV himself led the next campaign of the Turks—against Poland, when they took Lemberg: the Poles sought peace and relinquished the Ukraine to Turkey: the treaty of Zuravno in 1676 consolidated the new possessions of Turkey in Europe. The peace was broken by that prodigious drive of the Turks to make themselves masters of Vienna, which they began to attack, 13.7.1683: and Central Europe—who knows how far north?—was saved by the leadership and military genius of the great king John Sobieski of Poland and by the armed contingents of Christendom rallied under him, who routed the Turks under the walls of the city and made them flee south, 12.9.1683: only despicable pride and jealousy on the part of the Emperor Leopold (to a less extent the anti-Imperial *parti-pris* and short-sighted policy, which made Louis XIV refrain from participating in the allied Christian cause) stopped the gallant Sobieski from continuing the pursuit to Constantinople itself, as he would have wished, and from driving the Turks once for all out of Europe.

Others have borne witness to the efforts with which Pope Innocent XI, worthy Crusading successor to Pope Pius V, seconded the Christian campaign—his “Fourteenth Crusade against the enemy of Christianity.” Here it is a duty to point to the fact that Pope and monarchs in Europe were alive to the utility of providing, if possible, a military diversion in Turkey by reviving the century-old warfare between Persia and Turkey—rather late in the day, perhaps, because it was of 26.6.1684 when in the Carmelite papers preserved there may be read:<sup>2</sup>

“The king of Persia is about to give audience to four of our ambassadors—from the “Emperor in the person of a Dominican bishop, from the king of Poland, from Sweden and “from Moscow. . . . The Christian princes beg the king of Persia to make war on the Turk, “but there is no appearance of his doing so, because he is given over to the flesh and not “to the sword: he allows a chief minister of his, who is hostile to Christians, to do every- “thing. . . .”

From Basra the Visitor General of the Carmelites confirmed this, 2.7.1684:<sup>3</sup>

“. . . here” (i.e. in Persia) “not the slightest preparation is being made for the war. On “the contrary, as I understand, the Persian (monarch) is not moving in the least: and, more “than that, it is said that, when the ambassador from Poland had arrived to invite him “(the Shah) to take up arms, he (Shah Sulaiman) threatened to take his life, if he (the “(ambassador) did not quit his (the Shah’s) dominions immediately, saying: ‘How! the ““infidels dare to call on me to take up arms against Muslims.’ . . .”

However, a further letter of this Visitor General, after he had been to Isfahan that summer to make the visitation, and was back again at Shiraz, 26.10.1684, was to the effect that:<sup>4</sup>

“I had the letter from the Emperor to the Shah presented through the secretary, a friend “of Fr. Athanasius, and after a long time, when they learnt of the Emperor’s [? *sic*] victory “over the Turks, they” (the Persian Wazirs) “decided to reply and concede some “privileges. . . .”

<sup>1</sup> Not only with the Shah of Persia did the Popes of this period strive all they could for the preservation, and then the recovery of the island of Crete for Christendom. On 12.6.1668 the Pope addressed Louis XIV urging peace in Europe and the necessity of doing something about Candia: he wrote to the king of Spain, 1.5.1668, about the whole of Crete. On 23.3.1669 the Pope sent a Brief to the Doge and Republic of Venice on the need for recovering Crete and Candia. After his accession in 1676 Innocent XI wrote to Louis XIV of his desire to do something with Christian princes: “aliquando “conquiescant et gravissimo imminente ab Infidelibus et Barbaris periculo. . . .”

To Queen Catharine of Great Britain, too, Pope Clement had written, 19.2.1669:

“Ingens ac sollicita cura mentem Nostram anxiam indesinenter habet ne Candiae civitas quae magnopere periclitatur “in manus hostis infensi cadat. . . . Hinc ab eximia pietate Maiestatis Tuae etiam atque etiam petimus ut si quid opis “ab ea in hanc tam piam causam istic parari potuerit id omni reipublicae Venetae conferre benigne velit. . . .”

<sup>2</sup> Fr. Fortunatus of Jesus Mary, O.C.D. 237 k.

<sup>3</sup> Fr. Angelus, O.C.D. 241 a.

<sup>4</sup> *Idem*, O.C.D. 238 k.