

on 18.5.1701 they entered Warsaw, where Gaspar the Georgian died. Thence the Bishop of Isfahan wrote, 4.6.1701, to the Sacr. Congregation:<sup>1</sup>

“After many vexations and mishaps—more than ever Ulysses suffered—which have befallen me on this journey, when I had at last reached Leopoli, I was much comforted by a most welcome letter from the most rev. the Apostolic Nuncio in the kingdom of Poland, by which he informed me of the fatherly solicitude which had moved your Eminences and the Sacr. Congregation to be pleased to enlist the authority of this most noble king (of Poland) in order to obtain from the Grand Czar of Muscovy my liberation from that country; although after four months’ detention in Moscow I had then already been sent away from it, but with orders to be made to wander about the streets of Kiev for another two months. . . .”

In Warsaw

“being already in debt for money borrowed from the servants, and not having the wherewithal to clothe myself and continue on the remainder of the peregrination”

Bishop Elias took from the Nuncio an advance on his allowances due, “228 thalers, 2 pengos, 12 grosch”, the equivalent then of 200 scudi.

In his address<sup>2</sup> to the Cardinals of the Sacr. Congregation (26.9.1702) the Bishop of Isfahan claimed:

“. . . Although I was unable to arrive until peace had already been concluded and ratified, none the less the grace of God inspired my efforts and I did not desist at each one of the Courts of the Catholic princes, to which I was the envoy, to do something for the protection both of the Christian and, in particular, of the Catholic religion, and for its adversaries to be restrained, as is patent from the letters of the king of Poland, by which I obtained authority for there to be taken away from a certain Armenian schismatic the letters which he had obtained in the name of the king of Poland, and with which he had gone off, plotting no doubt something against the Catholics: and I obtained that the protecting of the Catholic missionaries and their adherents (in Persia) should be the subject of recommendation by the king of Poland. . . .”

Via Cracow (17.8.1701) Vienna was reached, 30.8.1701: and Bishop Elias continued in the letter quoted above:

“as (is patent) also from a transcript of the letters of the Prince of Fundi, written in the name of the Emperor, to the grand Wazir of Persia, with a like recommendation of protection” (for the Catholics in Persia) “and with information regarding their present condition . . . copies of these letters I have attached to this memorial for your more accurate information . . .”,

while the Memorial of 4.3.1702 to the Doge<sup>3</sup> of Venice explains:

“5. In view of the change which, during the lengthy period that I had been on the journey, might have come about in the intentions of the Shah of Persia (as the Turks were in the meanwhile giving out that they had retaken Basra) the Emperor deemed it advisable not to reply himself for the time being to the letter from the Shah, but to have a letter written by a chief minister of his own and president of his council of war, the Prince of Fundi, to the grand Wazir ’Itimad-ud-Dauleh, in which the expressions (of amity) were reciprocated and the alliance ratified: in it he (the Prince of Fundi) asked to be better

<sup>1</sup> *S.R.*, vol. 539, p. 298.

<sup>2</sup> *Idem*, vol. 543, post p. 200.

<sup>3</sup> *S.N.R.*, II, p. 414.