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ORAZIO TORSELLINO

The Admirable Life of S. Francis Xavier
1632

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NOTE

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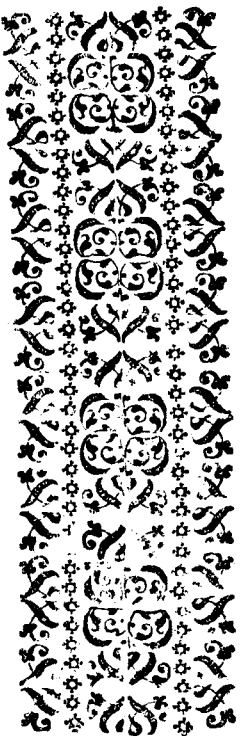
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THE ADMIRABLE LIFE
OF S. FRANCIS
XAVIER.

Devided into VI. Bookes
Written in Latin by Fa-
Horatus Turresimius
of the Society of IESVS
And translated into English
by T. F.

PRINTED
AT PARIS.
Anno Domini MDCCLXXIII



TO THE RIGHT
HONOURABLE
THE LADY
DOROTHY SHIRLEY.

RIGHT HONOURABLE,

HAVING translated
the R. Father *Horatius Turfellinus* History of *S. Francis Xavier's* life, out of Latin into English; I am emboldned, setting all
A

THE EPISTLE

all former designes aside, to dedicate the fame vnto your Honour.

The times will not permit me to expresse to the World, the Reasons and Grounds I haue in my Hart, for so bold a resolution. The Almighty Spectator sees and beholds them, in whose diuine applause I rest fully comforted, and content. Yet thus much I neyther can, nor will conceal: Your Noble Lineage, farre more ennobled with the rare dispositions of your Mind, hath made me not to rest, vntill I resolved to leaue behind me to the world, this first, perpetuall Monument of the deferred Respect, and Regard, I owe vnto Your Honour.

Hearing also, which is famous ouer all our Land, with how great *Resolution* and *Constancy*, your Honour had stood firme, and immoueable in the Professioⁿ of the Catholike Roman Faith, and

DEDICATORY.

and this euen in the midst of strongest Reasons, Tryalls, & Prouocations to the contrary; I could not but designe the Worthiest Champion of the same Fayth, to be held vp, & imbraced in the chaff, and constant armes, of so Worthy and Renowned a Personage, as your Honour.

This self-fame Faith which hath byn by You so Heroically maintayned, did this Holy and Religious Man *S. Francis Xavier*, carry on alog in these our daies, not only into *India*, and the vtmost Orient; but first of all did bring it also, into that floure, and Warlike *Japony*, now much more ennobled, with the purpled Bloud of so many Glorious Martyrs that haue layd downe their dearest liues, in testimony, & defence thereof. And therefore, as he went before in *Latin* vnder the Protection of the Vicar of Christ, *Pope Clement* the eighth; so now it will

THE EPISTLE

not seeme amisse, that he appeare in *English* vnder the Patronage of your Honourable Faour: And by your Meanes brought, as it were, out of *India* into *England*, there made knowne and viewed of all.

You, MADAME, shall be a Patronesse to your Patron, and a Mother to your holy Father *S. Francis Xavier*, atired in this English Habit, vvhich I haue made for him. If I haue lessened him vwith my Translation, You may comfort your selfe vwith the incomparable vworth of so renouved a Patron. If I make him lesse, yet the King of *Tranacoris*, together vwith his subiects, Atiled him GREAT FATHER, and by his Royall Edict comanded, that all should obey the GREAT FATHER as himselfe. The King of *Amangucium* in *Lapomy*, ioyfully received Presents from him, and heaped Royall faours vpon his
per-

DEDICATORY.

son. The King of *Bungo* sent for him by letters, honourably entertained, protected, reuerenced, and admired him. *John* the third King of *Portugall*, vvhofirst moued and caused his going into *India*, gaue into his hands the Popes letters Patents, vvhereby he was made Apostollicall Legat in the *East*, seconded him vwith his Royall Faour, commaunded his Aets to be fought out, iuridically examined, and proued. When they came to his hands, he sent them to ROME, and by his Embassadors, laboured to haue him a Canonized Saint; vvhich the being hindred by the Kings death, hath byn of late performed by Pope *Gregory* the XV. so as now all Catholique Princes, and Kings bend their Royall knees, and are humbly prostrate to *S. Francis Xavier*, yea the Popes triple Crowne lyeth downe at his glorious feete. Besides, that vvhich I dedicate to your

THE EPISTLE

Honour, is not so much a Saints Lyfe, as a complete History, artificially copied with much pleasing variety, and elegance; vvherein diuers, and sundry courses are traced forth, for all to follow. Bishops & Priests, Ecclesiasticall & Laymen, Kings and subiects, Souldiers by Sea and Land, Rich and Poore, all shall find that vvhich belōgs vnto them. For this holy Saint, though he vvcre so far gone in contemplation, that force of Celestiall ioyes made him often cry out, *It is enough, O Lord, It is enough*: yet vvvas he for all that, neuer out of *Action*, but dealing vvith all sorts of people vvrought himselfe out, euen *All to all*.

Moreouer, so various is this History, as it cannot be but delightfull and pleasant, by reason of so many Countreys briefly & liuely described; so many different dispositions and strange manners; so many Rites and Ceremonyes of false
Re-

DEDICATORY.

Religions, together vvith sundry superstitions of Idolatrous Priests; The ignorant *Brachmans* in *India*; The superstitious *Cacizes* in *Socotra*; The arrogant *Bongi* in *Iapony*, must needs yield a pleasing, and attractive delight to all attentive Readers.

Finally (vvhich is most to be esteemed) there vvill be found shining throughout this vvhole History, all kind of heavenly vvonders & miracles; not as Tongues only from Heauē, announcing Gods Glory, Goodnesse, Providence, and Munifcence; but as certaine diuine Markes also; of *S. Francis Xauiers* most eminent Sanctity.

Wherefore, as I consider his glorious *VVorth*, vpō my knees I pray vnto him that he vvould vouchsafe to be a singular and speciall Patron to your *Honour*; but as he goes vested in this English attire vvhich I haue made him, I humbly request

THE EPISTLE
quest, your Honour would be pleased to
be a Patronesse vnto him. Wherein I rest
confident, and

YOUR HONOURS,

*Humble Seruants, and
Bedfman,*

T. F.

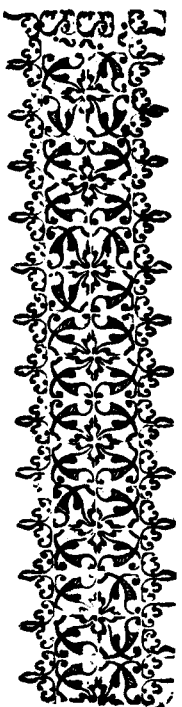


THE AVTHOR
TO THE READER.

R V E it is, Nothing is begun and ended
at one, and the selfe same tyme; nor are af-
ter-thoughts only, better then the workes
themselves. Some yeares past, I wrote the
like of Francis Xauiers, with as much ex-
actnes and fidelity, as possibly I could: but
the very shape thereof, when I saw it (being divulged in my
absence) could I hardly know, it was so defiled & disfigured
with faults. Nor came it forth, indeed, more faulty, then
imagined. For when as formerly the King of Portugall had
commanded Xauiers famous Deedes to be sought out by his
Viceroy of India; those things only of note, which he had
wrought within the Portuoghels dominions, were then col-
lected, and set downe: nor yet those entirely neither, but
only such, as could be knowne, and testified by sufficient
Witnesses that were present. As for his other acts, specially
those which he performed among the Chineses and Lapo-
nians (although very memorable and illustrious) they were
for the most part, as yet, detayned in silence, and obscurity.
Those

Those therefore in like manner comming at last unto my hands; & being written by such persons as at that tyme conversed with the Iaponians and Chineses; I was not unwillingly induced to set my selfe to worke againe, by translating them into Latin, and inserting them in their due place amongst the rest. And although I was herein to undertake the compiling of almost a new worke, and thereby driven at the first into some feare from the enterprize: yet my love, as well to Xauerius, as my desire of the publicke utility, overcame all the difficultes which were presented to my fancy. For so great was the copiousnesse and worth of his new exploit; that of foure Bookes (least they might grow over-great) it was necessary to make six. Besides, I haue in this, done my best also, to procure, that, as our Xauerius hath hereby gotten a new Make; so he may appeare in publicke, more corrected and exact; although humane frailty can neuer be wary enough against errors. So as, he may well be said a most wise and iust Estemer of things, who iudgeth that to haue bin corrected best, which in this kind may seeme to haue fewest faults.

THE



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T H E



T H E P R E F A C E.

O V E R T H E O V S R E A -
D E R.

I purpose here to set downe the admirable & renowned Lyfe of S. Francis Xauier: a man specially borne for the salvation of India, and the furthest Easterne world. Of all the nine first Disciples of our Holy Father S. Ignatius of Loyola, he most resembled his Master: and of the Society was the first who laboured in India, Iaponia, & those barbarous Countries, opening the way both for the Indians unto heauen, & for the Society into India; wherby he brought no lesse renowne, then left example to his Order. For which cause, the whole Society not without good reason, desired long since to have so fayre a Portraicte, beautified with such admirable vertue, limely drawne in colours for Ours to behold; seeing the glorious exploits of Predecessours, do commonly inflame the hearts of generous spirits, with a

THE PREFACE.

certain kind of heavenly fire, which hardly can be quenched, until by imitation they become true partners of their noble Virtus.

NOW, as on the one side I perceived, that other Authors in their Histories, had with great honour, touched Xaucerius chiefly acts: so was I on the other side not a little grieved, that for the space of above 35. yeares, there had bin none who thought upon the setting forth his life (then shining with so many and so illustrious virtues) in a proper volume by itselfe, either by giving that charge, to some other, or by undertaking it themselves. Wherefore being moved of late, as well through persuasion of some dearest friends, as (which is more) by the command of Superiours to undertake the same, I was put in some hope to performe, what others had concealed of my ability therein: for my devotion to Xaucerius, I was not only not unwilling, but very willing also, as tyme should afford, to set upon this taske, to bend the memory of a man so worthy, and even of immortality it self, to who triumpheth now in heauen, might be renewed, not only to the minds of our owne Religions, but to Posterity also.

Moreover, it seemeth unto me, this falleth out, not so much by humane, as divine providence, that even

THE PREFACE.

at this tyme his most industrious and laborious manner of life, should be layd open to the view of Ours, when as we behould such a glorious harvest of soules brought in from those far countries, which by him were first cultivated & manured. For now the newes is brought unto vs, of the conversion of many great Princes & Kings of Iaponia, with almost all their people, to the Christian faith; and of a passage also, through Gods assistance, made into China for the preaching of the Gospell there, which was heretofore by the Devils craft wholly stopped, & even raptured up as wel with wales, as lawes. Both which certainly next after God, we must attribute to holy Xaucerius who not only lead the way to our Society for the conversion of those Nations, but left that enterprise also fully ready, and easy to be compassed.

Wherefore my intention is to set downe here in writing the life of this most Blessed man, being full of all variety of matter. And though my Will and Desire be more ready to obey, then either Ability or Hope to satisfy; yet confiding in Xaucerius prayers for whose sake I undertooke the worke, and also in the divine power of Obedience, I trust my Forces will in some sort be answerable to my Will, & my Endeavours to Expectation. The which, if through my

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And hence I be not able to bring to passe; yet shall I gaine this much at least, that my endeavours, both poore soever, may serve to stirre up others, more studious & industrious, to undertake the same. And howsoever it falleth out, I will neverthelesse serve this comfort to my selfe, that I have bin obedient to my chiefest Father, and (as much as in me lay) endeavoured to preserve the memory of so great, and holy servants of God. For peradventure I may give future Ages to understand from what seed so plentifull a harvest of new Christians, in those desert places, hath sprunge, whereof that most industrious and skilfull Husbandman, who sowed in teares, hath with abundant ioy, brought his handfulls home. And albeit our Predecessours have studied more how to expresse the worthy acts of Francis in their deeds, then put them downe in writing; yet will I gather only that which is either extant in approved Authors, or els is come unto my hands from those who have byn present, or have had them from eye witnesses of the same.

First then, concerning his infancy and childhood I shall set downe some few things, which my selfe came to know by Martin Azpilquera of Nauar (some few months before his death) a man for ver-

the

THE PREFACE.

the and learning famous, who was both kinman, & in former times companion also to Xaverius. For the rest of his life, those who conversed with him, when his vertue did not so greatly appeare, neglected to observe; but when as afterward it began to shew it selfe unto the world, the King of Portugal commanded his acts to be more carefully observed, & put downe in writing; & for this reason we have not all the parts of his life furnished alike with vertues and worthy deeds. Nor do I thinke that those who knew the life of our Father Ignacius, will take any great delight in reading the beginnings of Xaverius, or those first actes of his first vertue, as known for the most part unto the already, but will rather make hast to those other of his notable Acts in India: yet must they remember, that seeing from those first beginnings Xaverius became so noble a soldier of Christ (although for just causes his deeds have byn related otherwhere) they ought not therefore to be passed over with silence in their proper place. But now let us come unto his life it selfe, where we will first speake of his parentage, which was very Noble, on either side.

TO S. FRANCIS XAVIER
the Apostle of India, and Laponia,
vpon his Motto,

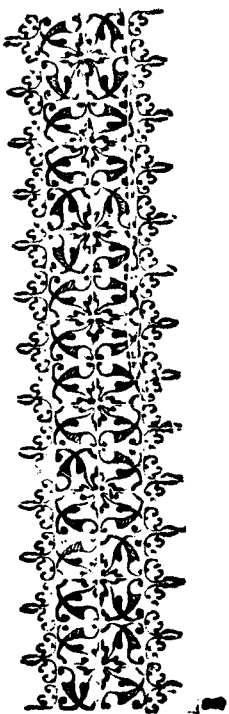
{ *Satis est, Domine, satis est.* }

Enough, O Lord, *Enough*, are thy loude thankes,
When drops of Heauens dew harts bouddleffe bankes
All-ouerflowing are, like Ocean mayne:

Thy Brefts too narrow for so large a strayne,
Enlarge, O Saint, thy soules most inward roomes,
Embofome all that Power, which streaming comes:
Children of thine stand vnder, who are blest
In taking in their fill, thy Ouer-feast.

T. F.

OF



OF THE LIFE
S. FRANCIS XAVIER.

THE I. BOOK E.

Of the Linage, disposition, & education
of S. Francis Xavier;

CHAP. I.



IN that part of *Nauarre*, which lyeth
towards *Spayne*, at the foote of the
Pyrenean mountaines, not far from
Pamplona the head City of that
Kingdome, there is situate a Caste
called *Xamerim*, fortified both by

nature and art, the ancient & proper mansion of the
family of the *Xauiers*, where vntil this day is to be seen
the place where *S. Francis Xavier* was borne; for the
Nobility (according to the custome of that Coun-
try) dwellleth for the most part in Castles out of Town-
nes. His Ancestours, for their warlike prowesse, and
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approved loyalty to their Kings, have purchased to themselves and their posterity, many great Honours and Dignities, and have byn no lesse renowned for their owne vertue, then their Soueraignes fauours towards them.

His kindred by the mothers-side, was very Illustrious and Noble; The antiquity wherof may for almost a thousand yeares together, draw a very Fayre pedigree of famous Warriours, testified by approved monuments. His Grandfather by the same lync was named *Martin Azpilqueta*, a man no lesse noble for his owne vertue, then for the greames of his Ancestors, who was now almost the only branch left of that most renowned family. He tooke to wife *Isabelle Xaveria*, a Virgin in honour equall to himselfe. By her he had issue an only daughter called *Mary*, the stemme & hope of both families; so that, two of the noblest families of *Nauarre* depended vpon the life of this yong mayde; who was no lesse eminent for beauty the vertue as being answerable therin to her most excellent Name.

His Parents. She was ioyned in marriage to *Iohn Lassus*, a man Noble both for antiquity of his family & wealth, but especially for his learning & prudence, as being the chiefe Priuy-Couñsellour to King *Iohn of Nauarre*. He now hauing through the persuasion of his Father-in-law, removed his dwelling from the Castle *Lasso* the auncient Seat of his Ancestours, to *Xauerrium* his wines

Loyuter, & hauing more fortunate successe in marriage then his sayd Father-in-law had, provided better for the family of the *Xauiers* then his owne. For hauing by *Mary* many children, wherof this our *Francis* was

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one) he began to take great care how he might keepe vp, two of the most ancient families of *Nauarre*, which were now somewhat declining. Whereupon he resolved to leaue the Name of his own Family, although it were neither meane nor obscure, and to giue his children, and posterity the name of his wines kindred; so as some of them were called *Azpilqueta's*, others *Xauiers*. These therefore were the Parents and Ancestours of *Francis Xavier*, borne in the yeare of our Lord 1497. and raigne of King *Iohn of Nauarre*, & of Pope *Innocentius* the VIII. He was the least of all his brothers, yet as another *Dauid* the greatest by Gods holy Providence designed to that perfectiō of sanctity wherunto he arriued, by assistance both diuine & humane.

From his cradle he was brought vp in the bosome of his most vertuous Parents, and by them instructed in all Piety during his childhood. He was also in his yong and tender youth trayned vp by careful Tutors, in those artes, whereby the vnderstanding of man is most of all adorned. He was moreouer of a very vertuous disposition, of an excellent constitution, and comelines of person, of a great and sharpe wit, giuen more to his booke, the vially childre are. None more innocent, none more pleasant, none more affable then he, which made him beloued of all both at home and abroad. Yet he was not more gracious in the eye of ginnall the world, then of heauen; whereof this is an euident argument, that notwithstanding such aboundant fortunes, & youthly liberty, ioyned to a Personage so beautiful and comely, he was alwayes maister ouer himselfe, his Chastity still hauing predominancy o-

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over all disproportioned appetites. And by Gods particular assistance he ever preferred the flower of virginal Integrity, without spot or stayne; so that, the Heavenly spouse, *whofeeds among the Lillies*, may seeme even then to have haue taken vp his habitation in his breast.

His Chastity (as is the nature therof) sharpened his wit, and prepared his mind as a most pure soile, to receive the seeds of wisdom. Therefore making no account of his brothers words who went about by warlike discourses to draw him to be a man of armes (the ancient ornament of their Ancestours) he stucke close to his resolution, & whether stirred vp by the late example of his Father, or drawne by the delight of knowledge, or moved by divine instinct, he preferred the glory of learning, before warlike prayes. Yet the desire of Honour, a deepe rooted Euill by succession from his ancestours, intermingled it selfe with his best intentions. For, as great Nobility ordinarily aspireth to excellency: so he by reason of his liberrall Education, became of an high, and lofty spirit. And relying much vpon his wit began to looke after great and high matters, thereby to augment the Honour of his Noble Family. For this cause therefore he resolved, to furnish himselfe with the greatest knowledge and learning he could, the only way, as he thought, to increase in himselfe both dignity and wealth; a resolution more glorious to the shew, then found in substance.

At Paris, by Ignatius of Loyola, he is converted to a virtuous Life.

THE Vniuersity of Paris was at that time famous both for antiquity, and learning; & also very much frequented, in respect of her excellent Professours and Maisters, by the long continuance of peace, the best wits of Europe resorting thither to furnish themselves with all kind of eminent knowledge. Francis therefore being not more desirous of learning then glory, as soone as he thought himselfe scholler good enough, went also to Paris; where, as soone as he came, being admitted into the Colledge of S. Barbara, the chiefe residence of the whole Vniuersity both for Readers and Schollers, S. Barbara beroke himselfe wholly to the study of Philosophy, 12. that he might afterwards with more facility and ease apply himselfe to Diuinity.

This generous resolution he secondeth with Codiceth He fancy, a Vertue able to effect the greatest matters. He was not tyred out with continual labours; nor drawne by any disordered passions, or pleasures (the greatest plagues of inconstant youth) fro his intended course. But contrary wise in a Schoole so much frequented, Emulation of choice wits (the greatest incitement to study) drew on more eagerly his desires, bent wholly to the attaining of excellency. And the successe was

not unanswerable to his endanour. So as having no lesse prosperously then constantly ended his course of Philosophy, he purchased to himselfe, not only learning, but also honour due thereunto. For as soon as he had giuen worthy testimony of his labours to the moderators of the Vniuersity, he tooke (as the custom is) degree of Maister: and being also preferred to read Philosophy, he did for some tyme explicate Aristotle there publickly, not without prayse. Then leat Paris from Philosophy he passed to Diuinity, & followeth it with the same feruour of spirit, and temper of life.

In this meane tyme, *Francis* desirous (as is vsuall) to maintaine his Nobility & Estimation amongst his Equals, fell into extraordinary expences, for which cause, *Iesus* his Father began to thinke of calling him home.

Xauierius had at *Gandia* (a noble City of *Spainie*) an elder sister that was there Abbesse of religious virgins, called, by reason of their austeritie of life, *Discalceats*, a woman of eminent sanctity. She vnderstanding her fathers intention, & learning also by diuine reuelation, what a great man *Francis* would one day proue, intreated him by her letters very feriously, to furnish *Francis* (who was yet at *Paris*, in his chiefest studies) with all things abundantly, and to spare no cost, though he should spend al he had vpon himself for that purpose. God had ordayned him to be the Apostle of the new World, and the further Easterne parts. These letters are yet extant in the Castle of *Xauierius*, as witnesses of this Prophecy, the euent wherof afterward proued to be true. *Iesus* therefore taking courage by the predictio

of his daughter, of whose eminent Sanctity he had certain prooffe, from thenceforth allowed *Francis* all necessary expences in abundant manner. But whilst *Xauierius*, attending more to Honour, then his owne saluation, directeth his study of Diuinity to humane ends, Gods powerfull hand intercepted his vaine endanours, & turned the same to a more glorious pursuit of a pious and holy life.

Francis (as we said before) remained still in *S. Barbara's Colledge*, and had for his chamberfellow one *Peter Faber*, a *Sauoyard* by Nation, a man of a greater wit, then descent. At the same time *Ignatius Loyola* (who afterward was the Institutour and Founder of the Society of *Iesus*) coming to *Paris* gaue himself also to the study first of Philosophy, & afterwards of Diuinity. As soone therefore as he met with *Faber* and *Xauierius*, their like dispositions and studies, as many times it hapneth, brought them presently acquainted; And at last *Ignatius*, being by them courteously receiued for companion and chamber-fellow, required quaintly this their friendship most abundantly. For perceiuing in them both notable forward wits, and hauing perfectly found out their natures, he began to draw them by friendly offices, to giue them wholesome counsel (as occasion serued) & by sweet meanes to allure *S. Ignatius* them to the perfection of a Christian life: insinuating vnto them that they should feriously thinke with the aduises, felues, that man endowd with an immortal Soule was not borne for this short and miserable life, but for euerlasting blessednes; and to remember that what neuer they saw heere, was not so much giuen to mortall men.

- » men to vie and enjoy, as to bring them to know and
 » love God; that they should preferre those goods which
 » were eternall and properly their owne, before that
 » which was temporall, and only lent vnto them. For
 » what would it auaille a man to gaine the whole world,
 » and loofe his owne soule? If the sonne of God himselfe
 » had now left men most certaine meanes for salua-
 » tion, what discretion were it to remaine among their
 » deadly enemies darres without those helps, to defend
 » them? Wherefore they should sometimes, and that e-
 » very eight day, if they would follow his aduise, arme
 » themselues with the Sacraments of Confession & the
 » holy Eucharist: for being armed with these heauily
 » weapons, they might easily withstand their enemy;
 » wheras being naked without them, they should as it
 » were giue him their throates to cut &c.

These admonitions were not alike gratefull, & acceptable to them both. *Faber*, who had no great desire to any thing of this world, embraced them with great affection. But *Francis* hauing his mind set fully vpon desire of greatnes, wholly reiected them. For he was of a very liuely, yet tractable nature, if euill custome had not corrupted it. Being therefore a yonge man of a great spirit, with forward and ouer-thwart answers, oftentimes of set purpose carped at *Ignatius* and his words, yea, and sometimes also in very reproachful māner scoffed at his excellent piety: but he on the other side vfed al the sweet meantes he could to reclaim him from his infolency. And not in vaine; for Patience at last ouercame Pertinacy. And *Xauertius* being by little and little made tractable, by that so

gentle & courteous vIage began to beare some respect *Ignatius* gently & courteously towards to him, and at last touched by Gods diuine spirit, left himselfe to be wholly ruled, and guided by *Francis* him.

But it is a great matter to go to God with a free nesse. mind wholly discharged of all other affections. For *Faber* indeed concerning all things of this world, and hauing now for the space of foure yeares, frequented the holy Sacraments, according to *Ignatius* his aduise, it was easy to perswade him to cast off all other cares, and make himselfe a souldiar in that battaile wherein Christ himselfe carrieth the prime Banner. But *Xauertius* still feeding his mind with vaine hopes & imaginations of Honours, although he embraced the same course of life, yet stiffly resisted the holy Ghost, & would not follow his Capitaine Christ, going forth vnto him out of the Campe, carrying his reproach. He was for other things pious and tractable, but in this one thing hard to be dealt with all. For which cause *Ignatius* begged him of God more earnestly with teares; which werenot lost.

For *Francis* his hart being thereby very much mollified, commeth at last to bend, and receauing a stroke from heauen concerning the saluation of his soule, vpon a time entered into himselfe, and began silently to thinke & examine what Nature on the one side, and what Vertue on the other could lay for the felues. Shall I, faith he, giue eare to God who calls, & beration nakedly follow my naked Saviour? But then I must vndertake an hard, and abiect course of life. Shall I neglect Gods call, and still retaine my Reputation, & neglect of life.

CH A P. III.

His Ferour in the mortification of his body, and study of Perfection.

HOR with in a little while he fought with greater desire after mortifications & contempt of himselfe, then he had before after dignities and honours: such (for the most part) is the property of excellent dispositions, to apply themselves wholly to whatsoeuer they take upon them. Francis therefore ayming at the highest toppe of Sanctity, began first (as the custome is) to combat with his owne body. For knowing the flesh to haue contrary desires to the spirit, he resolved to bring it vnder, that the vntamednes therof might be no hindrance to him in the way of Christian perfection. Wherefore both in his yonger dayes, & all his life after, he did no lesse often the zealously vse the ordinary austeritie of fasting, disciplines and hayre-cloth, as fit meanes to tame & moderate disordinate affections, and to make satisfaction for sinnes. And euen at his very entrance into this new war-fare, he gaue manifest tokens of his noble disposition and courage.

For being in his yonger yeares accustomed often to leap amongst his Equals & companions in a field nere to the City, (that being then the only sport wherin herooke delight) vpon a certaine tyme he tooke ouermuch content in his owne agility of body, wherin he far outwet all the rest in leaping; wherfore

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manner of life, which I haue begun? But then I am in great danger, that if I draw backe when God calleth, he wil with indignation laugh at my destruction. But how shall I be able to beare the bitterness, & ignominy of the crosse? What then? shall I rather chooſe to take part with the enemies of Christ his Crosse, whose end is destruction, and glory in their confusion? with what face shall I looke vpon myne acquaintance? How shall I endure to heare what my companions will say? But to be drawn from a vertuous and blessed course of life by mens speeches, is an argument not only of extreme highnesse, but of meere madnes also. What exceeding great sorrow will this vnexpected newes bring to my friends, and kinsfolke? But, shall the loue eyther of Parents, or any morrall creature whatsoeuer touch me nearer then myne owne saluatiō? nearer then the loue of God, and Christ himselfe?

With these, and such like contrary cares he stood waivering with a perplexed & doubtfull mind, and hauing spent some dayes in these kind of cogitations, at last, this cōbat was overcome, & he yielded himselfe to God who had vrged him so hard, and vpon a suddain changed into another man he began to looke vpon the author and consummator of Faith Christ Iesus, who (by being propoled vnto him) susteined the Crosse, remaining confusion. And first, as by Ignatius help he was rayled vp, so by Ignatius help he remained constant in his resolution. And from that time being as it were borne anew, more ioyfully & happily then before, he yielded very rare, and goodly fruit of Christian perfection, being now more like Ignatius then himselfe.

CHAR.

as soone as he had altered his course of life, although that offence had byn but light, yet he mortified himselfe for it very severely. For binding his body very hard with a small cord which caused him inrollerable paine, he went some dayes together in that manner; and to purge his mynd of the pride he had taken therein, he exercised himselfe all that while meditating upon deuout matters, that the greatnes of the paine might refraine both his mind and body from the like excesses hereafter. And this hard hand he kept ouer his youthfull motions, as well to excite and stirre vp his mynd, as to make satisfaction for his finnes. As he was once employed in those pious considerations, which we call spirituall Exercises, and therein endeavouring by abstinence to bring vnder & make subiect the vnruely motions of his body, out of a desire he had to obtaine a cōplete victory ouer himselfe, he was carryed something to farre, abstayning foure whole dayes from eating any thing. A rash attempt indeed, but yet faultlesse, being excused by the seruour of his new beginning, and youthfull yeares. For nothing is more hard, or a greater step to vertue, then the martyr ouer ones selfe: but for Nouices and new beginners neuer to exceed, whilst they follow the battaile in their seruour, is a thing rather to be wished, then hoped for.

Wherefore *Xaverius* continually struing & with diligent care ouercomming himselfe, became euery day to grow stronger therein. That which most of all helped him, was his often and deuout meditation vpon the life and death of our Sauour Iesus Christ, and his vnspokeable

vnspokeable Charity, the greatest increments to the loue of God, and christian perfection. And the more those pious meditations increased in him the loue of God, so the more his hart was set on fire with a desire of sauing foules, and suffering of martyrdom. Which thing went so farre at last, that as the sonne of God had deliuered himselfe to death for his saluation; so he againe, vowed himselfe wholly and entirely for euer, to employ himselfe for his glory, & the saluation of soules. And to the end that nothing might separate him from this Charity of Christ, by the aduise of *S. Ignatius* he determined, together with the other of *Marcompanions* (who were then nine in nūber) to bind himselfe to God by certaine voves, which might be a meanes to bring him to the crowne of Martyrdome.

In the yeare therfore 1534. they for that purpose assigned the feast of the Assumption of the *B. V. Mary*, intending thereby to haue her both witnessse & patronesse of their voves. When that day was come they, hauing their minds set on fire by continual meditation, met all together in a Church nere *Paris* called *Mans Martyrium*, that the place might adde flames to their earnest desire of martyrdom. Where after they had heard masse and fortified themselves with the sacred Eucharist, replenished with spirituall ioy they make their voves, and dedicate themselves to God. The summe of their voves was this, that hauing finished their course of Diuinity, dispossessing themselves of all things, they would in perpetuall poverty employ their seruice for the glory of God, and the saluation of soules; and that vpon a set day they would

would go to *Hierusalem*, there to labour for the conversion of the *Turkes*, with eminent hazard of their lives. And if by chance this determination of theirs should be hindered by any accident, at the yeares end they would go to *Rome*, and offer their endeavours to his Holines towards the saluation & helpe of soules, without exception either of time, place, or mention of provision, or allowance for their journey.

Upon the making of these vowes, there followed a new, but yet pious custome of often renewing the same, thereby to keep them fresh in memory, and increase a religious deuotion towards the. They made these vowes not only that yeare, but also renewed the every yeare vpon the same day, and place, with the same solemnity, alacrity, and fruite as long as they studied at Paris. But *Xaverius* vied this custome oftentimes by himselfe with great feruour, finding by experience that by often renewing his vowes, he found his vigour and strength of mind againe renewed, like the youth of an Eagle. And this great desire of perfection in vertue was no hindrance at all to his studies; but there was a tyme when he manifestly shewed, that he tooke more delight in being a souldiar of Christ the in his studies, for whose only sake, he now employed himselfe therein,

C H A P.

C H A P. IIII.

He goeth to Venice with extreme payne of body.

HE had now almost finished his course of Divinity, when presently he was to depart *for Italy*. For the Fathers had agreed among themselves, that vpon a set day, to wit the 24. of January 1537. they would meete at together at *Venice*, with *S. Ignatius*, who was gone thither before vpon certayne occasions. In the meane tyme before the appointed day of their Iourney came, *France* was all vp in armes, by reason of *Charles* the fifth his warre made vpon the Frenchmen: which accident made them hasten their determined iourney, by setting aside all care of ending their course of studies. *Xaverius* was indeed much grieved for this hindrance, but yet carried discreetly, esteeming it as good to leaue his studies for Gods sake, as to follow them.

Therefore vpon the 13. day of Nouember, a most vnseasonable tyme of the yeare, hauing, according to manner their vowes, giuen all they had to the poore, except only their writings, and some little thing to help them in their iorney, he together with his other company fetreth forth on the way. Their manner of traouelling was this. They were cloathed in courtle and old habits, euery one with a staffe in his hand, and a short leather mantle vpon his shoulders, like poore pilgrimes; about

about their neckes they hunge their beades, thereby to be knowne for Catholikes as they trauallyd amongst heretiques, and their writings they carried at their backe in a little bagge.

They vsed euery day to communicate, being the only comfort of all their labours, thereby both to renew their forces, & reuiue their spirits being wearied with paynfull trauayle. When they departed from their lodging they all wayes commended themselves to God, & when they came into it they gaue him thanks. Being vpon the way they first spent some time in meditating vpon heauenly matters: then they vsed some pious discourse together, and now and then they lightned the labour and wearisomnesse of their iorney with singing of hymnes, Psalmes, and spirituall Canticles.

In this manner for the most part taking his way into *Italy* through *Lorraine* and *Germany*, to auoyd the troubles of the warre, he endured the Autumne Showres of *France*, and the winter coldes of *Germany*. And although he were not accustomed to traualle on foote yet he cheerfully vnderooke, and performed this so longe & tedious iourney, being loaden with his writings; and this in the dead of winter, and through most fowle wayes many times enē covered ouer with snow, and frozen vp with ice, especially as he passed thary mor the Alpes. And besides the weight of his bagge, and intricatibadnes of the way, he voluntarily vsed another mortification which put him to intolerable paine, so great was his courage to indure all incommodities and labours for the loue of God. For before he began his iorney he had for a good while together, (either to exercise

exercise himselfe in patience, or else to mortify his body) tyed about his armes and thighes little cordes, which through continual stirring about necessary busines of the house, had caused the fells to swell, and thereby gauled him most pitifully. Yet so great was his desire and courage to suffer, that albeit the iorney he was to go on foote was so long and hard, he would not for al that rake of those cordes which did so much afflict him.

When therfore this torment being of it selfe very paynfull was now seconded with so hard a iorney on foot, the extreme grieffe which the cords did put him to, was also very much increased. But he being no lesse courageous in enduring torments, then in vndertaking them, kept on his way, and did not only cōceale, but also contēne all the paine he felt thereby.

For he hoped that, that might by vs & custome be affwaged as well as other corporal molestations, which he had made triall of. But when the vehemency thereof daily encreased, his confidence being turned into care, he began to faint not through want of courage but of strength. At last therfore when he could in the no longer neither dissemble nor endure the violence of the payne, being through necessity constrained to yield, he sweetly intreated his companions to pardon him, for he was indeed so weary, that he could not go one step further. They at first wondered to see him who before was all feruour, vpō the sodain to faint, and languish in that manner; but when the paleness of his countenance discovered the greatness of his interior paine, they held him vp as he fainted, and asked

ked him what new accident was befallen him. Then he taking breath awhile, which was before stopped through griefe, was enforced to open vnto them the whole matter. They all condoling his case, but secretly admiring his vertue, intreated him to rest awhile vntil the violence of the paine were a little asswaged; then as soone as they thought he had rested inough, & recovered a lirtle strength, they brought him fayre and softly to the next Inne, and presently sent for a Physitian, who hauing diligently viewed, and considered of the soare, resolutely answered that the cords could not be seene, much lesse cut. And although the ends of the cords did appeare, yet they had made such vlcers, that they could neither be vnloosed, or cut, without most extreme paine. Therefore because the rare the disease surpassed art, & the cause therof went beyond Physicia all cutsome) he stood awhile in a maze like one that knew not what to say. At last fearing the successe be could not be persuaded eyther by *Francis* or his companions to medle wirth it, there was such danger in the Cure; And so departed without so much as making the least triall.

The Fathers his companions then were in great sollicitude and anxiety, not only for what would become of the Patient, but also for their owne iorney, which was hindered by this vneypected chance to the great hindrance of them all. And *Francis* grieved no lesse that his companions were enforced to stay for him, then for his owne infirmity. Despayring therefore of humane, they had recourse to diuine help, each one humbly imploring assistance from Heauen. Their

Their prayers were not in vayne, for God himselfe played the Physitian, and presently applied a remedy to that desperate Cure. A strange thing, the next morning *Francis* rising out of his bed found all the cordes broken asunder & fallen of, all the swelling gone, & red from nothing to remaine of the soares but certaine markes, where the ropes had byn. Then being stricken into admiration & reioycing not so much for himselfe as for his companions sake, with a lowde voyce gaue thanks to Almighty God; wherat his companions came running to him, asking him the cause of that new ioy? Which hauing vnderstood, and being astonished at the euident miracle, gaue (as reason was) all due praise and thanks to God; and lifting vp their handes to heauen & weeping for ioy began presently to extoll the beauenly Fathers providence, and singular bounty towards them.

Then they presently set on againe to their triuaille, most ioyfull for that good successe, inciting one another to employ al their labours in the seruice of so sweet a Lord; And *Francis* throughout the whole iorney (as he was alwayes before wont to do) applied himselfe with such diligence & alacrity in helping & seruing his companions as was wonderfull. For as they all stroue to the vttermost (this only being the emulation among them) to excell one another in courtesy, he either out of seruour of spirit, or naturall civility farre outwent the rest. And this care and desire of his was no greater to helpe his companions, then to procure the saluation of others. Wherefoerer occasion was giuen him of helping his neighbours, either

CHAP. V.

At Venice he serveth in the Hospitall of the Incurable, and from thence goeth to Rome to the Pope.

20 The Life of S. Francis Xavier. [Lib 1. Upon with counfel, aduife or example, he with great zeale the way made his commodity therof, and imbraced the fame he hel- as opportunity ferued. And herein his labour was not perth his in vaine; for many Catholiques were thereby reclaim- med to a good life, and fome Hereciques alfo reduced neigh- to the whoifom way of truth. Which way foener they bours. paffed, they left behind them tokens of fanctity for all to behould, and Catholiques to imitate. And fo it hapned oftentimes, that euen Hereicks themfelves taken with admiration at their fanctity, would cour- teoufly fhew them their way, tell them what difficul- ties they were to paffe, and when need was, would hereti- queasaf- themfelves freely conduct them in their torney. Thus queaf- true and kindly vertue fheweth it felfe, and putteth fections. euen fauage people in mind of humanity.

Francis therefore by the aide both of heauen and earth, hauing waded through all the incomodities & dangers of the way, vpon the tenth day of *Ianuary* the yeare following, arrived safe with his companions at *Venice*. There he found *Ignatius of Loyola* with the grea- telt defire expecting his deereft fonnes & copanions. Then according to the cuftome of the fociety they fa- lure and imbrace one another moft ioyfully, with the greateft demouftration of loue that might be imagi- ned. And this their ioy made them forgetfull of all their toylfome paffed labours.

CHAP.

THE Fathers had already agreed al toge- ther to go to Rome there to aske leaue of the Pope to go to *Hierufalm* to preach the Gos- pell, and there to remayne at their owne liberty. It feemed therefore good vnto the, that vntill the extremity of the winter were ouer paff, that they fhould begin to practice thefelues at *Venice* in that kind of fpirituall warfarre, which after ward they were to vndertake. Wherefore deuiding themfelves to the pu- bliker feruice of the Hofpitals of that City, as into fo many Prouinces, *Francis* requested that he might haue the care of the *Incurable*, a fit meanes to gayne, as he defired, a moft noble conquest ouer himfelfe; the which office he performed with no leffe feruour of fpirit, then he had defire thereunto.

As foone therefore as he came thither, he began to go about the beds & couches of thofe poore foules, fpeaking comfotably and fweetly to the afflicted; encour- aging them that were giuen ouer by the furgeons, with hope of life euerlafting; hardening them that lay adying, & mouing all moft affectionately to patience, modefty, & vertuous life, endeavouring by all meanes poffible to cure their miinds, whofe dileafes were in- curable

curable. And considering moreover, that if he served them in things belonging to their bodies, he might the more easily helpe them in their soules: He therefore would himselfe sweep the hospitall, make the beds, rid away the filth, performe even the most base and abiect offices of the place (those being the first grounds of Christian humility) & finally as the custome is, wash the bodies of the dead, & bury thē as they ought to be. And in the midst of all these employments there appeared in his countenance and lookes such, and so eminent a Piety, that you would haue thought he had scene Christ with his eyes in those poore sicke persons, and employed all his labours in serving of him. These things were done, in the sight of a most frequented Hospitall, in the view of a most noble City, with such vnuusuall cheerfulness and ioy, that many flocking thither through the reporte of so new a thing, *Francis* became a spectacle not only to God & his Angels, but to men also. In so much that his care & charity towards the sicke, renewed agayne the most comfortable memory of *S. Roque* (whose Name is most famous at *Venice*) for his singular benignity in that kind.

In the meane time his vertue breathed forth a most delightful odour in the Cælestial Court. For hauing gotten the care of one that was sick of a conspicious and the Pox, the more horrtour he had of him (as serueth a being delicate both by nature and custome) the more diligence he vsed in tending and seruing him. Vpon this occasion he fought many noble combats & got most glorious victories ouer himselfe. For though Reason did

did withhold the vbridled contradiction of nature; and diuine grace overcome the horrtour of that pestilentiall disease: yet for all that, the loathsomnesse of the vlcers, and the intollerable stench therof, did sometimes, so ouercharge his stomacke (as it often falleth out) that he had euen an auersion from his said Patient. But neither could the Devils nor Natures affront beguile *Xaverius*. For as soone as he perceiued his charity to waxe somewhat cold, sharpely rebuking himself of cowardize & want of courage in this kind he resolu'd by way of reuenge to rid himselfe of that dainty disposition. And without further delay armed with the loue of Christ his Saviour, after the example of *S. Catherine of Siena*, he nobly overcome with himselfe, and sucketh out once, & againe with his mouth the purrified matter out of his Patients loathsome vlcers.

This extraordinary vertue was recompensed by God with an extraordinary reward. For he did not only giue him conquest ouer himselfe for that present, but euer after gaue him strength and courage to beare all annoyances euen of the most vicerous & leproous. In so much as from thenceforward, he would not onely without difficulty, but with a kind of delight also handle & dresse such loathsome diseases as others durst not without horrtour once looke vpon, so important a thing it is for the obtaining of true freedom of spirit, but once nobly to overcome ones selfe. Wherefore himself throughout the whole course of *Francis* his life there appeared a perpetuall victory ouer himselfe in all things, and an extraordinary charity towards poore sicke

sicke and needy persons. Having layd this foundation he bent all his cares for his intended voyage.

Now therefore the spring comming on, the Fathers thought good to make no delay, but according to their vow, as speedily as they could hasten towards Rome. But there fell at that time so extraordinary great raynes, that the wayes became very fowle; and Lent was also at hand, a very incommodious time for religious men to trauaile in. Yet for feare delay should make that lesse grateful in the sight of almighty God, which was of it selfe most acceptable vnto him, they all had so religious a care of performing their vow, that they thought it by no means fitting to expect any longer, but presently to set forwards. Thus did they accommodate, not their vowes to themselves, but themselves to their vowes.

At the beginning therefore of Lent they all together make halt to Rome; by thus much now more poore then in their former iorney, in that without any penny of Viaticum for their expences they put themselves on the way, depending only vpon Gods providence. In their iorney they daily obserued their former practise of Piety, and the rather because of the holy time of Lent; & although by reason of their traouailing on foote they endured great difficulties what by the painfulnes of the iorney, and their very poore diet, which they also begged as they went, yet euery day did they strictly obserue their fast, so that it is hard to say, whether they obserued with more deuotion, the Precept of Fasting, or the Euangelicall Counsell of Poverty. Yet through Gods prouidence their religi-

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ous confidence was not any way frustrated. For although they were much combred with raine and ill weather, yet kept they on their iourney, passing on foote through Lombardy where the wayes especially at that time of yeare were very fowle & troublesome. And sometimes also they were forced, with all patience and cheerfulness, bare-footed to trauaile thirty miles a day, refreshing themselves only with a piece of browne bread and water, in most rayny weather, when the fields were so swelled & ouer flowen with floods of water, that in some places they waded euen vp to the necke. At last by the speciall prouidence of God, who gaue them sufficient forces, and deliuered them from all dangers in this their iourney, he brought them safe vnto the place they desired.

As soone as they came to Rome, the first thing they did was to visit the Churches of S. Peter, and S. Paul, and to humbly beseech those most holy Patroness both of the City and whole world, that God would through their intercession giue prosperous successe to their Intentions. Then considering in the patronage and fauour of so mighty Protectours, they sought meanes to haue access vnto his Holines (who at that time was Paul the third of the noble family of the *Farnesi*, a man right eminent both for grauity, and prudence) and to desire his approbation of that which they had at first determined. There was at the same time in Rome, Embassadour for the Emperour, *Peter Ortizius* a Spaniard, a man of no lesse authority, then courtely. He having brought them to the Pope, and earnestly commended them vnto him, his Holynes

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as the custome is, benignely and courteously admitteth them to the kissing of his feet. Then to make trial of their learning he caused them to dispute, sometimes in Philology, and sometimes in Divinity in tyne of dinner, as that most worthy Princes custome was. Wherin when all of them, but especially *Xaverius*, had giuen great demonstratiō both of their ability & vertue, presenting their petition concerning their journey to *Hierusalem*, the Pope without any difficulty, yea with great approbation granteth them what they demaund, and out of his Fatherly charity to all Nations, tooke such affection to their veruous desires, although meere strangers to him, that for his singular bounty & liberality, he dismissed them not only with his benediction, but also with a large Viaticum to beare their charges in that long and tedious journey. But they not forgetfull of pouerty euen amidst such plenty, put that money giuen the for their vowed pilgrimage into a Bankers hands to be kept, vntill they were ready to go. And in the meane time they liued by begging publicly vp & downe the City, more knowne now for their Religious modesty then their learning, by reason that abandoning of their owne accord the familiarity of great and noble Personages, they had vnderaken that abiect and humble course of life.

CHAP.

CHAP. VI.

At Vincenza he saith his first Masse, being first prepared himselfe thereto.

WHEN they had dispatched all things at *Rome* with fortunate and speedy successe, in the same manner almost as they came thither, they returne againe to *Venice* intending with the first occasion to imbarke themselves for *Hierusalem*. There, inflamed with a longing desire of an heauenly life, to write and tye themselves more firmly to God, they resolute to consecrate their liues wholly to Christ, as they had long since done their goods. Therefore hauing for that end prepared themselves by interior recollection, at a soleme Masse they vow perpetuall Pouerty and Chastity in the hāds of *Hierome Verallus* who was then Legate for the Sea of *Apostolique*. *Francis* was neuer before seene to be petuall more replenished with heauenly ioy then at this time. For being very cheerfull, as might be discerned by his lookes, he gaue his whole hart to God, being euen ouerwhelmed in his soule with his diuine grace; and calling to mind his former practise, he fro that time, all his life, euery day renewed the vowes which once he had made.

But whilst he expecteth an opportunity for his intended nauigation he againe applyeth himselfe with greater feruour then before, to his exercises of Cha-

erty, which he neuer forgot, although they had been intermitted by reason of his iorney. And the *Venetians* so much the more admired & esteemed this great charity of *Francis* towards the sicke, by how much longer, this his labour continued with them then before. For it fell so out, that the *Turkes* and *Venetians* beginning that yeare to make warre vpon one another, the passage into *Palestine* was stoppt, which before was alwayes open for Pilgrims. And the seas were so beler with the *Turkish* ships that none could passe out of *Italy* to the *Easterne* coasts without manifest danger of death or captivity. Which accident, as it first delayed the good Fathers iorney to *Hierusalem*, so it afterwards brake it cleane of, God reseruing their labours for better vsas. For he sent these his hyred seruants in such sort into his vineyard, that leaving the *Turkish* soyle, as barren, and euen past bearing fruit, they might employ theselues, some in pruning the ouergrowne vineyardes of *Christians*, & others in calculating the desertes of *India*, & *Tahonia*, which before that were neuer so much as touched. So whilst *Francis* (not knowing Gods designement) betweene hope and feare expected every day some opportunity for his long desired navigation, many monthes passed away in his forsayd labours of the Hospital, in all which time he neuer became slacke in his iudaours nor any whit remisse in his charitable exercises.

But being at last all hope of going to *Hierusalem*, vntirely to fayle, he tooke it very heauily, and was much grieued, that he was so deprived of all meanes to see those holy places of *Palestine*, and also of the occasion

caſion of suffering martyrdom for *Christ*: notwithstanding beholding therein the prouidēce of God (the only cōfort of all humane accidents) he bare the same with courage and constancy, although it gaue him other wife no small relentment. Then they consulted among theselues what was best to be done, & turning all their cares another way, it seemed good vnto them that they should all take holy Orders, that so they might attend with more profit to their owne perfection, and saluation of others.

In the moneth of Iune therefore, vpon the Natiuety of *S. Iohn Baptist* having vsed great preparatiō therunto, they were made Priests by the Bishop of *Athe* (for the other holy Orders they had receyued a little before.) And it is reported of them, that at the time of consecration they were so overcome with ioy that the good J Bishop himselfe participated thereof. For he affirmed afterwards, that whilst he did the ceremonies, he felt a new kind of heauenly ioy and delight, the like whereof he neuer had before experienced. By this tyme all hope of passing into *Palestine* was so wholly taken away, that they seemed almost freed frō their vow: yet that there might not remayne the least scruple in their myndes, they thought good still to watch if there might be any occasion offered of performing the same vntill the yeare were fully com̄: about, for so it was expressed in their vow.

In this meane space being forthwith to offer to God the first fruites of their Priesthood, they withdrew themselues out of the great concourse of that most populous *Citty*, & the better to attend to recollection

lection they separated themselves into diuers places neere by, some one way, some another. *Francis*, together with *Alphonfus Salmeron*, betooke himselfe to *Mont Celsus*, a village distant some fiftene miles from *Padua*: there desirous to be solitary he withdrew himselfe farre from all men, that he might write himselfe neerer to God: And hauing found in a private place, a desolate and ruined cottage, he tharched the roofof with straw, and so made himselfe a little forry habitation, wherein he tooke so much the more delight, because it represented to him the manger of Christ his Saviour, and his great pouerty. Then, that

experiēce might make a deeper impressiō in his mind of the pouerty of Iesus whilst he was a child, and of his solitude when he was a man, he rasked himselfe to this kind of life: he eats very sparingly of such meate only as he got by begging, he lay vpon the bareground with straw vnder him in the forlaid houell exposed to rayne, wind, and weather; and to stirre vp his mynd with more then ordinary seruour to the contemplation of heauenly things he euery day imposed vpon himselfe certaine voluntary penances; and remembering that God leadeth a soule into solitude, and there

Psal. 14. speakeh to her hart, he gaue more attentiuē care to

what his Lord God should speak within him. He prayed therefore very much & often, & whatsoeuer sparetyme he had, he employed it in reading of holy bookes, and deuout meditation of heauenly things. What discomforties, and paynfull labours he endured in that place, and what true and perfect consolation he receued, through conuersation with the heauenly spouse

spoule we may easier imagine, then by words expresse. This is certaine, that the little which he begged would hardly find him bread, to which if perchance he got a little, or other meate, he thought he had then made a dainy meale indeed.

In this solitary kind of life he passed fourty dayes with exceeding great comfort, according to the example of his heauenly Maister, who remained so many dayes in the wilderness. And no doubt but by his conuersation with God, through his exceeding seruour of spirit and inflamed loue to his Creatour, he receiued as many heauenly graces, as he did ioyes. Sometimes therefore going forth into publicke, he began according to Christ his example to teach the people, and to make them partakers of that which he had receiued from heauen. This was his manner of preaching: *re. solitary* mēbring that Christ was wont to preach in the fields *he* vpon mountaines, and by the sea-shores, whersoeuer he saw any hope of doing good, there would he put neth to himselfe amongst assemblies of people to preach, teach, and especially would he teach those, who most of all wanted instruction, and such as neuer vsed to come to sermons, that so God might also be found of them that did not seeke him. Therefore gathering together the people in croffe wayes and streets, and borrowing a stoole out of some shoppe, standing thereon he would speake of vertuous and godly life with more seruour of spirit then flourish of words, to such as either stood there idle, or else were in their playes and pastimes: in so much as some who came so his sermon only, to get something to laugh at, being moued by the weight

of his speech, & the divine force wherewith he spake, in stead of laughing, went away weeping. Nothing caus'd him to be more admired, or helped on his but-nes better, then refusing to take money, a token of sanctity most pleasing to all men. For when all saw that he neyther asked any thing of the people about him, nor would take any thing which was offered him, they could not but think that he sought the salu-ation of others, more then his owne commodity.

Having thus employed his labours and in-dea-nours in *Mont Celis*, with no lesse good success: in helping of others, then in the perfection of himselfe, he went to *Vincenza* sent thither by *Ignatius*. Where hauing agayne recollected himselfe in most diligent maner, and thinking it now time to performe that for which he had long prepared himself, this our new Priest, with plentiful teares of ioy, offereth his first, heauenly & whollome sacrifice to the diuine Majesty. You would say that he did not so much believe that which is conteyned vnder those sacred mysteries, as he saw, and beheld it with his eyes. And such indeed was the ardent fire which inflamed both his soule and body, that they who beheld the reares streaming so sweetly from his eyes, could not themselves abstaine from weeping. And this singular feeling of deuotion he first thenceforward retained throughout his whole life, in such sort, as if comming euery day like a new Priest to the Altar, he had tasted that first sweetness of those sacred mysteries.

CHAPTER.

CHAPTER VII.

He assesteth the Cittyes of Bononia, and Rome, with his Sermons.

THIS day appointed for their Pilgrimage to *Hierusalem* was now past. & yet there was no hope of passage, the Enemies nauy still keeping the seas. Therefore they were, according to the renour of their vowes, to leaue themselves to the disposition of the Pope; And for this cause the Fathers agreed among themselves that *Ignatius Loyola Peter Faber*, & *Jams Laynez*, should go to *Rome* in name of the rest, & offer to his Holines their endeauours & labours for the help of soules. In the meane time the others dispersing themselves throughout the most famous Academies of *Italy*, should instruct the Students in vertue, & draw more to be of their Company, if it should so please God. In this division the vniuersity of *Bononia* fell to *Xavier* his lot, with no small benefit to that Citty. For as soone as he came thither, he went to say Masse at the Sepulcher of *S. Dominick*, to whom he was euer especially deuout. And it happed that there was present at his Masse *Elizabeth Casline of Bononia*, a religious woman of the most holy Order of *S. Dominick*, who perceauing Francis his great deuotion, desired so speake with him. Their discourse was such that she was wholly possessed with an opinion of his sanctity.

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This *Elizabeth* had an Uncle called *Hierome Cassine*, a man both learned and noble, who was also Chanon of *S. Petronius*, & Redour of *S. Lucies* Colledge where he then dwelt. *Francis*, at her request, went vnto him, and by his courteous speach, and candid behauiour got his affection so, that he most willingly and freely inuited him to his house. *Xavier* humbly accepted of so worthy a mans courtely for his lodging, but to eate there he absolutely refused, because he begged his meate, as he was accustomed. In the meane time *Cassine* obserued him, greatly admiring his vertues, wherof he gaue also publicke testimony. *Francis* therefore, although his courage was greater then his forces, because he was at that time sickly and weake, yet his admirable feruour of spirit

abundantly supplied what he wanted in strength. For such was his great desire of doing good to all, that there was almost no worke of Christian charity, wherin he had not a sweet and louing hand, no otherwife then if he had enjoyed the greatest health that could be.

Hauiug said Masse euery day, as his custome was, he afterwards employed himselfe in seruing the sick in the Hospitals, and the poore that were in prison, in teaching children, and ignorant persons the principles of Christian doctrine, & in hearing Confessions. He moreouer preached to the people in the streets and publicke high wayes, and that not more frequently then profitably. For he vsed not the then new flourishing and Rhetorical kind of speach, but followed altogether that old, feruent, and Apostollicall manner of

His manner of preaching.

of preaching. There was in him no curious setting forth of arguments, nor ornament of words, but all feruour of mynd and spirit, intermixed with most pithy and graue sentences, wherto his plainesse, and as it were neglect of speach (an euident marke of truth) gaue great lustre and force. The modest and humble composition both of his countenance, & whole body breathed out that sactity which lay hidde in his soule. The piety which shined forth from his face & lookes euidently demonstrated, that whatsoeuer he said, came from the bosome of his hart, and from the fire of Charity, which inflamed his brest. Wherupon his words carrying more feruour with them then eloquence, were like burning torches to the vnderstanding of those that heard him, and like a flame of fire to their affections: so as thereby might manifestly appear how fiery the diuine word is, when men speake so, as God alwayes suppliech them with matter. For *Xaviers* drift was not to haunt after fauour and vulgar applaude of the people, but to cause in his auditors affections, a feare and loue of God, and indeed to seeke truly the saluation of soules, not his owne esteeme.

In fine the substance of his sermons was to lay before the people the most bitter & euertlasting tormēt & fruit which are ordained for the reprobate in hell, and the most sweet & neuer-ending rewards layd vp for the feruents in heauen; as also to shew the deformity of sinne, and the beauty, and louelynesse of vertue, not in curious, but in weightry and substantiall words. And Gods word being cast and sown in this manner, was

received by the hearers, with piety & willing minds, & yielded that fruit which *Francis* desired. For many were by the grace of God drawn out of the sink of sinne, many also brought to frequent the Sacraments, great store of money was likewise given in Almes, wherof notwithstanding, he touched not a farthing, but causing it to be distributed amongst the needy, himselfe begged from dore to dore, providing thereby both for the necessity of the poore, & maintaining the dignity of a Preacher. Whence it came to passe (which he chiefly aymed at) that, not only very many being penitent for their sinnes, lead afterwards a pious and Christian life, but also (which he cared not for) that his name was made famous by the speech and good report of all: Yet he was not more admirable in his sermons, then in his private discourses and exercises.

Cassine his Host, who as before we said, diligently obserued him, gaue this testimony: That *Xavier* was sparing in his words, but wonderfully efficacious. For he was wont to discourse with such fervour of spirit of diuine matters, that he inflamed the hearts of his Auditors. When he said masse, especially that of the Passion, it was ordinary with him to shed abundance of teares, with great inward feeling. In offering of which sacrifice he saw him once at the time of his first

Memento so abstracted from his senses, that although his minister pulled him oftentimes by the vestment, he is ab-yet he did not in any wise perceiue him, but remained so a whole houre before he came to himselfe again. For he was indeed (as is said of *Daniel*) a man of desires, and much prayer. These things therefore drew many

many of that City, but especially his Host to the loue of his singular piety, and made his memory also grateful and famous amongst them after his departure.

And thus he left behind him at *Bononia*, footsteps of long continuance as well of his sanctity, as of his industrious labours. For *Cassine* from thence forward bare great respect to that lodging and chamber of *Xaverius*, and made thereof a place for those of the Society to lodge in, as they trauelyed to and fro that way. But in procelse of time when the Society of

I E S V S made meanes for a house at *Bononia*, by the speciall providence of God, there fell vnto them, the next howfe to *Xavier*'s forsaide lodging, and the Church of *S. Lucia* wherin he had oftentimes said he lodged: at what time the said lodging was, through the memory of that holy man, and deuotion of the place, turned into a Chappel, that it might be a monument both of *Xavier*'s lodging, & sanctity of life. But when afterward the Church of *S. Lucia* was repayred, it was thought good to take in that Chappel to the same, & dedicate it to the Circumcision of our Saviour, so that you would thinke *Xavier* being inspired from heauen, ordained that place for the Society to inhabite.

Francis, having performed all things wel at *Bononia* came to *Rome* (as was agreed) about the middle of Lent in the yeare of our Lord 1539. The fathers at that time, had begged a lodging at the foote of an hill of certaine litle Gardes (now called *Mons Trinitatis*) in a place there which *Quirinus Garzonius*, an honest and vertuous Cittizen of Rome had lent vnto them. There they all liued by begging; and being no lesse desirous

of their neighbours saluation, then of their owne perfection in vertue, they agreed amongst themſelves to employ all their endeavours in advancing Chriſtian Religion, and to labour what they could in Chriſts Vineyard, hoping that, that City being the ſeat of Religion, and made fertile by the bloud of ſo many Martyrs, would yield moſt plentiful fruit of piety.

Taking therefore a right courſe in the execution of this their vertuous determination, they firſt preſet themſelves to the Vicegerent of the Pope, and to the Paſtours of Pariſhes. And having obtained leaue to preach whertoeuer they would, they deuide themſelves throughout the principall Churches of the City.

And *S. Lawrence* in *Damaſcus*, a very famous & remarkable Church, fell vnto *Xaverius*, and *Fabers* lot, to preach therein by turnes. In this Church therefore preaching oftentimes before a frequent and favourable audience, not of pleaſing but profitable and neceſſary matters, he reaped a harueſt proportionable to his feed, and cauſed in his auditours not ſo much admiration, as profit, which is the chiefe thing in a

Preacher. For by his often preaching he endeauoured to allure the people to an honeſt & reparate life, & to frequent the holy Sacraments. And his other comparisons béding all their forces likewise to the ſame end, deuotion ſeemed now againe to be ſet on fire in the hearts of the *Romans*, and old *Rome* by little & little to appeare agayne in her former luſtre and renowne. Yet *Xavier* was not ſo imploied in helping the people by his Sermons, as that he forgot the yonger ſort thereof, but with very diligent care inſtructed them,

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euca freer by freer, in the precepts and myſteries of the Chriſtian faith; knowing for certaine that the chiefe good of the whole City depended principally vpon the inſtruction and vertuous education of children. In the meane time theſe good Fathers, through their induſtry and labours, brought the Society of Ieſus to a forme of Religion, which then began, not only to be eſtabliſhed at home, but alſo to be in great eſteeme abroad, by reaſon of the vertuous and induſtrious labours thereof. In ſo much that *Ignatius* & his cōpaniōs were famous throughout the whole world, God intending to ſpread this his new flocke ouer all Nations.

CH A P. VIII.

The Province of India, is by God aſſigned to Xaverius.

THE Society of Ieſus was not as yet confirmed by the Popes authority, when the fame of *Ignatius* and his companions mortified *Iohn* the 3. King of Portugall to demand ſome of them of his Holines, and of *S. Ignatius*, manded by *Peter Maſcarnas* his Embaſſadour, reſident at that time in the City. The reaſon of this his demand was, becauſe the Portugheſes at that time furniſhed with the kings ſhippes, had with no leſſe fortunate ſucceſſe, then valorous attempt by vnknowne ſeas, found out new wayes and Countreies, neuer before heard

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heard off, and having subdued many savage and barbarous people, had penetrated, even beyond the Rivers of *Indus* and *Ganges*, into the westernmost East.

The most pious King therefore knowing of what importãce it was to introduce Christianity into those Nations, resolv'd with himselfe to send thither some vertuous and approved Preachers of the holy Gospel; thinking himselfe not worthy the name of a Christian King, unless he procur'd to bring that savage people, now vnder his power, to the faith of Christ. He had heard, by many letters, of *Ignatius* and his Companions singular gifts, and great paines in helping their neighbours. Wherefore desirous of such mē, he gaue in charge to *Mascarenas* his Embassadour aforesaid, to procure in his name as many of them as he could, both of his Holines (at whose disposition he vnderstood them to be) and of *Ignatius* their founder and Superiour. *Mascarenas* failed not to performe with all diligence what his King had commanded, & so dealt with the Pope and *Ignatius*; but could obtayne only two of them out of so small a number.

The enterprise was indeed no lesse dangerous, then laborious, because they were by continuall navigation for many monthes together to passe through the vast Ocean, & horrible raging seas as it were into another world, where also they should be hourly in as great danger in labouring amongst those barbarous and wild people, as they were in coming to them. But those things which vs'd to affright, & keepe backe others, drew on these men of God, and louers of the Crosse, to whome it would be *Christ to live, and*

gaine

gaine to dye. Therefore when it was knowne that two were to go into *India* they being all in good hope, and every one wishing it might be himselfe, did with silence expect the euent of that great businesse.

At that time *Ignatius* a man venerable both for his admirable sanctity, and institution of the Society, governed his companions more by authority, then by any command he had ouer them. He therefore at the first allotted out for *India* *Simon Rodrigues*, & *Nicolas Bobadilla*, not without the pious emulation of their other companions: but indeed God reserued it for *Francis*. *Rodrigues* was already pass'd into Portugal, although he were there sick of a quartan ague; & *Bobadilla* was still so sicke at Rome, that he could not go with the kings Embassadour, who then made hast away. Wherefore *Ignatius* hauing very seriously consulted with God by prayer, call'd vnto him *Francis*, who had now some little suspition of the matter. Then with a cheerfull countenance as his ordinary custome was: *Francis*, quoth he, God himselfe hath certainly assigned *India* for you. *Bobadilla*, whome I had appointed for it, being as you see, detained with a long sicknes, cannot vndertake it. The rest of our Companions, for the most part, by command of his Holines, are employ'd heere in Italy in charitable exercises. You I thought to haue kept with my selfe for other occasions; but God, who hath chosen you out for his Ghospell, hath otherwise ordained. Shew your selfe therefore a man, follow God your Capitaine who by infallible signes calleth you into *India*: let that heavenly flame wherewith we haue alwayes seene

G you

Ignatius
his spect-
ach.

you set on fire, stirre you vp now to this worthy en-
 terprize. Take courage answerable to your nobility of
 mynd, to the greatnes of the employment which you
 are to undertake, and to the expectation which both
 heauen and earth hath of you. Your knowne vertue,
 and especially that prompt obedience of yours,
 which is wont to be ready not only at euery com-
 mand, but also at the least becke, maketh me lay no
 more to you about this matter, seeing, what I haue
 sayd, may seeme more then inough to him, whome
 this had byn sufficient, *Go, follow God who calleth you into*
India.

At these words *Francis*, with a virginnall blush in
 his countenance, after he had sayd that he was ready
 to undertake all things for Christ his sake, with teares
 of joy trickling from his eyes, gaue *Ignatius* next vnto
 God great thanks, because he had accomplished his
 desire. For he had felt himselfe indeed long since mo-
 ued by God to procure the saluation of the *Indians*,
 and now by diuine instinct he saw the same approued
 by his authority, whome he tooke to be the Interpreter
 of Gods will. Therefore he would without fayle vn-
 dertake it how paynefull or dangerous soeuer it were.
 For although all other, both humane and diuine helps,
 should fayle him for Gods seruice, yet certaynly his
 promptitude of will to obey him should neuer be wa-
 ring, & his obedience & life should end both together.
 There appeared hereby in *Francis* not only an ad-
 mirable promptitude in obedience, but also a singular
 courage. For the Society at that tyme had not any o-
 ther place, but only at *Rome*, where he might haue en-
 terrayne-

terraynement or lodging: And in *Portugall* and *India*
 he was to find such condition as he could best procure
 for himselfe. Moreouer his iorney into *India*, and tra-
 uailing there among thole barbarous people, carried
 with it no lesse danger then misery. But he thirsting
 after martyrdom, began to hope for that in *India*,
 which *Hierusalem* had denied him. Wherefore through
 courage of mynd, and confidence in God contemning
 all difficultes and dangers, he as readily resigned him-
 selfe to *Ignatius*, & with as great obedience, as though
 God himselfe had commaunded him. And so depart-
 ing from his chamber he prepared himself for his ior-
 ney, reioycing much that the employment which he
 desired, was thus now put into his hands euen by God
 himselfe.

There was not any one of the whole howse who
 did not affirme for certayne, that it was Gods parti-
 cular prouidence, that *Xavier* should be cholen before
 all others, to take the essay of that new Prouince of
India. For they then called to mind his frequent spea-
 ches, wherein he was accustomed to extoll the great
 fruite and haruelt in *Indis*, and to bewaile the misery
 of so many *Indians* who perished through ignorance.
 Therefore they thought him most fit to remedy their
 calamity, who had greatest feeling and compassion of
 it. They also remembered a certayne vision, which *Ja-
 mes Laynes* affirmed was told him in tymes past by
Francis himselfe, when they were chamber-fellows.
 For *Xavier* often tymes in his sleep thought he carried
 for a good while an *Indian* vpon his shoulder, who see-
 med so heauy, that being weary with the weight, he

Francis was awaked out of his sleepe: which at last the euent his dream shewed to have byn rather a prelage of a future verity, than only a dream. Francis therefore caryng with him an *Indian* these hopes & cogitations into *India*, and being ready upon his the next day to set forward on so long a journey, was shoul- an argument how little he affected worldly things, who depended wholly vpon God.

CHAP. IX.

Having byn with his Holynesse, he goeth into Portugal, and giueth arguments of great vertue in the way.

BETFORE he began his iorney thinking all things would succeed prosperously and happily with him, if by the authority of Christs Vicar he vnderooke so hard an enterprize, he went vnto the Pope, who then was *Paul* the third, and hauing, as the custome is, kissed his feete, he demanded his benediction, and graunt of certayne Indulgences, being ready to go into *India*, without making any mention of his command. Wherevpon the Pope reioycing for this expedition, receuyed him courteously and giuing him his benediction with most cordiall affection spake vnto him, almost in manner following.

I truly, render infinite thanks vnto the diuine Goodnes, that in my Popedome, the fayth is agayne to be brought into *India*, which hauing byn first planned

ted there by the Apostles, was by little and little extinguished by the barbarous carriage of those Nations. As for your selfe, do you (being rayfed therunto not only by our authority, but also by the impulse of God himselfe, whose person we beare) vndertake this so great charge with like greatnes of mynd, remembering that God by men calleth you into *India*; Thinke with your selfe who calleth, not who you are. Remember that you are called by him, who calleth aswell those *Rom. c. 4.* things which be not, as those things which be. Nor doeth he so much seeke men that are fit for his worke, as that he maketh men fit by choosing them. Whomsoeuer he choiceth, to him he giueth sufficient courage & strength. For who knoweth not, that the Apostles were of themselves vnprouided of all things: and yet they being poore fishermen without eyther learning or experience in other affaires, what did not they do, being sent, and guided by God? What Kingdomes, what Nations, what people did not they make subiect to the Crosse?

And to say nothing of others, how wel did *S. Thomas* the Apostle carry the matter for the Christian cause in *India*, whither you now goe vnder the conduct of the same God? How many barbarous nations did he win to ciuility? How many Aulbars of false Gods did he ouerthrow? How many kingdoms did he bring vnder the sweet yoke of Christ? Neyther ought the terrour of miseries, or death it selfe make you slacke in aduenturing. For to one that thinketh vpon life everlasting, this life is vile; and to a mortall man nothing is more to be desired, then a good and happy death.

„ To one therefore who contemneth, nay desireth death,
 „ what can seeme hard, bitter, or horrible? Go one there-
 „ fore, and by Gods holy conduct, and S. *Thomas* his e-
 „ xample, extend farre and wide in the east, the bounds
 „ of Christian Religion. The hand of God is not abbre-
 „ viated. He that in times past founded the Church by
 „ Apostles, increased and adorned it afterward by A-
 „ postollicall men.

Then *Francis* shewing by his countenance, his sub-
 mission of mind, answered almost in this manner. For
 my part (most holy Father) I do not know what I can
 do in this kind, why I aboute al others should be chosen
 for this great worke. This I leaue to them to iudge
 of, who haue chosen me. For it belongeth not to
 him that obeyeth, to iudge what he can do, but to
 the that command. But I, by how much I distrust
 in my owne forces, by so much I confide in the affi-
 rance and providence of God, *who choiceth weak things*
1. Cor. 2. of the world, to confound the stronge, that all flesh may not
 „ *glory in his sight.* Therefore I assuredly hope, that he
 „ who hath layd this charge ypon me, will also giue me
 „ forces for the performance therof, according to his
 „ pleasure.

The Pope when he perceived in his countenance,
 and by this speech a token of great worth in *Xavierius*,
 iudging that he who was to propagate the faith a-
 mong the *Indians*, had need of greater authority; of
 his owne accord, gaue vnto him his owne power, as
 farreas should be needfull. For he made *Francis* his
 legate Apostollicall in *India*. And therof gaue letters
 patents to the King of Portugals Embassadour to be
 delivered

delivered to his King, wherewith, if he thought it
 good, he might honour *Francis* at his departure into
India. *Francis* therfore, who thought himselfe, not
 sufficient to vndergo so great a burthen, returned
 home more glad that that Honour was differed, then
 if it had presently been giuen vnto him. Thence he
 tooke leaue of his friends not without many teares
 on both sides, all being very sorry for his departure:
 and with him he carried nothing at all, but his ordi-
 nary habit, & a Breuiary. He went from *Rome* to Por-
 tuggall in company of *Masceranus* the Kings Embassa-
 dour in the yeare of our Lord 1540. hauing for his co-
 panion *Paul Camertes*, who about that tyme had byn
 by *Ignatius* receaued into the Society.

In his journey he gaue no lesse signes of modesty,
 then of sanctity. For although he were giuen to the
 contemplation of heauenly things, yet being not alto-
 gether vnmindfull of humane, he shewed himselfe so
 courteous vnto all, that when he came to the Inne, he
 would leaue the best chambers & beds to other of his
 company, contenting himselfe with the worst things.
 And when the seruants neglected to looke vnto their
 maisters horses, or discharge other inferior seruile
 offices, he would himselfe do them all, shewing him-
 self therin rather a seruant indeed, then a companion.
 Yet none was more pleasant in cōuersation then him-
 selfe, none more ready in all kind of courtesies. He
 fought by all meanes to deserue well of all, he spake
 to euery one louingly and friendly, he would himselfe
 visit others in a courteous manner, and alwayes bid
 them welcome with a cheerfull countenance, who
 came

came vnto him; he did easily and willingly yield vnto others; his discourse was seasoned with a sweete and pleasing affability. But (which is hardest of all) he kept such a meane in all these things, that tempering courteely with grauity, both his actions and wordes fauoured all of sanctity. It was his proper and continuall custome to discourse of matters which were eyther pious in themselves, or els seasoned with piety, and to incite all with whome he conuersed, by occasion eyther of speach or otherwise, to the hatred of vice, & amendment of life; shewing them that it was harder to endure vices, then the remedies thereof. And the wholsome bitternes of these discourses he alwayes allayed, with the sweet lawce of many courteous offices.

Diuers accidents also made *Xaverius* his paynefull care no lesse admirable for his deeds, then for his words. Vpon a tyme the Embassadour being angry with his Harbinger, because he had byn negligent in preparing his lodging, reprehended him sharply for it; but being gotten from his Maister (as he was intemperate both in his passion and speach) he inueighed vehemently agaynst him to his companions in *Francis* his hearing; who thinking it best to dissemble the time the matter for the present whilst he was yet in choller, forbare to speake vnto him, that his mind being pacified he might the easer be cured. The next day therfore he obserued the man, watching an occasion to reprehend him: and when it grew towards night, the Harbinger, as the custome was, began to ride on before to provide lodging: whereupon *Francis* getting presently

presently on horse-backe (for most commonly he went on foote for poverty sake, although he might haue had a horse) set spurs to his side, and made halt after him. When he had almost overtaken him, the Harbinger's horse by chance (yet very fitly for his purpose) falling downe, lay vpon the man with all his weight, by which misfortune he was in daunger to haue byn slayne, but that *Xaverius* came at the very point, and saved his life. Then taking that as an occasion to tell him of his former fault: What, quoth he, would haue byn come of thee, if suddaine death, which was not farre of, had surprized thee, being out of the state of grace by reason of thy anger yesterday, and intemperancy of thy tongue, for which thou hast not yet satisfied? These wordes so stroke the Harbinger (who now saw manifestly the dagger which he had escaped) to the hart, that he was sorry for his fault, and being put in mynd of his fury the day before, acknowledged his vbridled passion, and intemperance of tongue, and then by *Xaverius* persuasion gaue satisfaction to his companions whome he had scandalized.

Francis also did not only comfort and assist with all courteely his companions when they were weary with traunaying, but also in their daungers gaue them succour, with his prayers, when he could not with his hands. One of the Embassadours chiefe pages, although dissuaded by the rest, aduenturing to ride ouer a swiftriuier, was broughteuen to the point to be cast away; for being now carryed into the violent streame, and not able to guide his horse, whereby he

he became involued in the turnings of the waters, was by force thereof carryed away without any hope to escape drowning; whereat when others were greatly affrighted, *Francis* his vertue overcame the danger. For encouraging others to pray with him to God, he himselfe began with all attention. And his prayers wanted not their desired effect, for vpon a suddaine the page getting out of the maine streame with his horse, to a shallow place where the water ranne with lesse force, and so taking courage, by Gods assistance, and his companions who called out vpon him, he got at last vnto the banke, on the further side of the river, being as all acknowledged, by *Francis* his prayers deliuered from present death.

Afterwards as they traunayled ouer the Alpes, where being not able to take sure footing by reason of the druing of the snow, and the craggy rockes & paths, their horses being tyred with no small daunger to their maisters, the Embassadours Secretary fell by chance from his horse, and was suddainly swallowed vp in a huge masse of snow. The place was vpon a slippery and steepy rocke, vnder which ran a swift torrent. The greatnes of the danger stroke all his companions into such a feare, that none durst vndertake to assist him, least he should rather pull them after him who should go to help him, then himselfe be pulled vp agayne; so they being all amazed stood still looking one vpon another. As they thus stood, on commeth *Xaverius*, and regarding anothers life more then his owne, leapt presently from his horse, and by mayne strength drew him vp out of the snow, & deliue-

liered him from manifest danger, with no small perill of his owne life; where vpon the Secretary being obliged to *Francis* for so great a fauour, honoured him euer after as the anchor of his life, and saluation. The Embassadour also himselfe moued by these wonderful acts, and allo by the sweetness of his most holy behauiour, bare great affection vnto him.

Francis moreouer did not content himselfe with helping his companions, but besides, he helped all he met, in as much as he was able, especially at the lodgings, and Innes, taking all occasions both by instruction, and admonition to incite them to an honest & Christian life. From that tyme also his singular piety hath left behind it an example of Euangelicall perfection, both for religious to imitate, and others to admire.

Having past the *Pyrenæan* mountaynes they were come to the borders of *Pamploña*, where his iorney lay not farre from his owne territory; his mother, kinsfolkes, and friends were not farre out of the way; if he should slippe that occasion, he knew wel inough that by reason of the great distance from *India* thither he should morally neuer after haue opportunity to see them. He knew also, that there could not come any hindrance of his iourney eyther by his mother, the being a vertuous woman, (for his good Father was now dead) or by his kinsfolkes. His companions importuned him; the Embassadour himselfe vrged him to visit and salute them by the way. But *Xaverius* fearing least some of the company, through want of consideration, might be afterwards deceived by his exam-

ple, he could by no means be drawn thenceunto. Thus he shewing an holy hate to his friends, both proved himselfe to be the true disciple of Christ, and also gaue a document to Religious persons, that they should with far greater reason hold their friends for enemies, if they went about to hinder them in the service of God.

But least this vnusuall thing should offend eyther the Embassadour, or any other of the company who were not acquainted with this kind of heavenly Philosophy, he endeaoured by his mild speach and solid arguments to make good to them what he had done. Having therefore passed *Spain* with speed, he made like halt with the Embassadour vnto *Lisbon*, where the King of *Portugall* resided. But the Embassadour through long and inward friendship, and familiarity with *Xavier* had now gotte such an opinion of his vertue, that he could not withould himself from sending an expresse messenger with letters before vnto the King, to certify him of *Francis* his comming, and praye-worthy qualities, which caused in the King a great desire to see and honour him; which soone after he did arriving at *Lisbon*, where he was already knowne, and much desired, through report of his vertues.

CHAP.

CHAP. X.

Being lovingly entertained by the King of Portugall, he exhorteth them of Lisbon to devotion.

LISBONE is a City, wherein the Court is kept, not farre from the Ocean sea, the greatest without comparison, of all *Portugall*; and by reason of an excellent Haven in the mouth of the riuer *Tagus*, which runneth by that City, it is a place very populous for the coming thither of *Indian* merchandise. As soone therefore as he was come thither, being glad of his arrival at the place from whence he was to embarke himselfe for *India*, he found *Simon Rodriguez* his companion (who as we sayd, was come thither before, for this journey into *India*) still sicke of a quartane ague, and it hapned that that was his sick day. A strang thing: he comming to him vpon a suddain, & embracing the sicke man, caused in him such joy, that his ague neuer after came agayne, and so whether through the greatness of the joy, or rather by *Xavier*'s vertue, he was quite ridde of his sickness. When he had a litle rested himselfe after his trauaile, being sent for to the Court, he went thither, together with *Simon* who was now recovered, offering both himselfe, and all he was able to do for the help of the *Indians*. The King having vnderstood much by his Embassadour of *Francis* his great vertue, after he had courteously receyued

He describ-
of *Lis-*
bone.

He en-
reth *Si-*
mon Ro-
driguez
of a quartane.

The Kings teach.

the both in a great Assembly of the Nobility, spake unto them in this manner. Fathers, quoth he, I am very glad of your arrival in *Portugall* for the good of *India*. And I do not doubt but you, are as glad of it, as myselfe. For there is opened vnto you, to shew your vertue, the great and vast Countries of *India*, which as I hope, being carefully and faithfully manured, giueth great promises of a most plentiful harvest of soules, so great an inclination the people enery where seeme to haue to the Christian fayth. I for my part, as long as I carry this Crowne, will preferre Religion before my Kingdome, and then, shall I account myselfe King of those Nations, when I shall heare that they are obedient to the King of Heauen. Wherefore you cannot doe any thing which will be more grateful to mee, and to God also as I hope, then to ioyne all your forces with me for reducing of the East to the faith of Christ, our cōmon Lord and Father. If I were to deale with other kind of men then you, I would exhort you not to feare the difficultes which nature may obiect, or the threats of the raging Ocean, or the miseries of so tedious, yea almost infinite torneys, or the encountering with barbarous nations; or that your seruour of piety should not be slacke in going thither, whither others out of desire of gayne runne with alacrity. But why do I by wordes endeaunour to inflame your Vertue, knowing well inough, by the warte you haue vnder taken for Christ, and his Gospel, fake, that out of dangers you bring glory to God, and euerlasting saluation to men; and that you desire nothing more in this life then to dye a worthy death

for

For Gods sake! It is certaine that nature hath locked vp nothing so close, to the which true vertue is not able to penetrate. By Gods assistance you will open a way for the Gospell, not only into *India*, but also into the furthest Eastern parts of the world. There remaineth for you eyther a life of eminent merit, or a glorious death. Therefore whilist the Nauy is in providing against the spring, do you also prepare what shall be necessary for your journey. We will take care that you want nothing, eyther in *Portugall*, or *India*.

Then they giuing most humble thanks vnto the King, answered in this manner. That they had long and since manifestly seene the great desire he had of aduancing Gods honour, and had not only heard at *Rome* by the report of many, of his liberality answerable to his religious desire: but had themselves also experienced it of late in their iorney by many proofes, so that they ought rather to endeaunour to correspond to his Maiesties worthy merits, then to make any question whether he would be like himselfe, or no. And because their greatest desire was to bring the light of the Gospell into *India*, & other barbarous nations, he should therefore without delay vse them in whatsoeuer they could do, for the help of those countrys. For albeyt they well knew both themselves and his Maiesty, & found themselves to haue neyther ability nor forces answerable to so weighty a charge, or to his so great seruour: yet their confidence was that God who layd vpon them that burthen would supply what was wanting on their behalfe. What danger should be refused for Gods sake, and where God leadeth the way? As

for

” for themselves, their chiefest care ought to be of Gods glory, and to preferre a worthy death before any life whatsoeuer.

Hereupon there arose a strife betweene the Kings liberality, and *Francis* and *Simons* modesty. The King promising them all things in abundance, performed more in deeds, than he spake in words; and they on the other side through the strict obseruance of the po-uerty which they had vowed, would not vie the commodities the King offered them. At last the seruants of God remaying constant in their resolution, ouercame the Kings, bountifull nature, and so he yielded vnto them, drawne thereto not through the equity of their cause, but through admiration of a fayre lodging which was freely offered them, they presently went to the publicke Hospitall of the sicke, of the Hospitall with great commendation both of their humility and piety. For it was knowne well inough, that they desired to lodge there before all other places, that they might more freely serue the sicke for Christs sake. And herein their charity, and diligent labours were answerable to that, which the City expected from them.

Their manner of life in the Hospitall was this. In the morning before day, they spent an houre in prayer and meditation, and hauing read their diuine office they sayd Masse at breake of day. The rest of their tyme they employed both seriously and cheerfully in helping and instructing the sicke, someyimes comforting those that were sad and afflicted, other- whiles

whiles encouraging those that were ready to dye, to that last battayle and encounter; someyimes agayne hearing their Confessions, and at others tymes resolving those who asked their aduise in matters concerning their conscience. Which labour of theirs passed not away eyther in obscurity or without fruit, seeing most of the City drawne by the reporte of their sanctity, came thither flocking vnto them. And they by continually discoursing of pious matters, & things concerning euertlasting saluation, with great feeling and feruour of spirit, drew many to the hatred of vice and loue of vertue, and especially to the frequent vse of the holy Sacraments. Which pious custome of frequenting the same being then, after a long tyme, first renewed in *Lisbone*, was afterward spread ouer al *Portugall*, both to the great good of the Cittizens themselves and commodity of all their Cities. For innumerable people euery where (as the *Portughezes* are very much inclined to piety) renewing that most pious brought & holy custome, and taken with the comfort of leading a godly life, by diuine instinct, intred into sundry religious Orders: some also desired to be of their Society, which was at that tyme confirmed by Pope *Paul* the III.

And thus through so great a reformation of behauiour in the people, the City began to appeare of another forme then before. So as now, not only the meane sort, but the Nobility also frequented their lodging for the Sacraments sake, and to aske their consaile in other matters; the pouerty of the place & the men, making the same more remarkable, by reason

that the chiefe of the City resorted often to the lodging of poore strangers; and lastly their contempt of all worldly things strooke all men into admiration For it was now reported among the people, that twelue Priests (for two more had ioyned themselves to the other ten) had at *Rome* made a certaine Society among themselves; of which number they seemed to behould in these two, who were present with them, I know not what resemblance of an Apostolcall life. And so the people, whether in regard of the number of twelue or for a certayne likeness to them in their lyfe, began to call them Apostles (too great a Title indeed) although the good Fathers withstood, and wholly disclaymed the fame what possibly they could, but in vaine for the *Portugheles* being a nation no lesse constant in what they once haue begun, then pious in their resolutions, could not be brought by any means to reuoker that, which once they had given to truth; as they verily believed. Yea this matter went so farre, that the same name was afterward deuised to others of the Society, almost throughout all *Portugall*.

CHAPTER. XI.

His Iourney into India is hindered, but all in vaine.

BV T the *Portugheles* singular deuotion, by rather burdenning, than gracing the Fathers with such a Title, was afterwards some

Some hindrance to their *Indian* voyage, yet so, that although men were diuersly inclined, still Gods will stood firme concerning *Francis*. For some of the principall of the City who were much affected to *Xauertius* and *Rodriguez*, valewing the profit of the City, not only by the present fruit, but also for the hope of future commodity, continued among themselves how they might stay these men in *Portugall*, esteeming their owne good to be preferred before others. First therefore this matter was treated off by the chiefe of the Kingdom, and afterwards when it had gotten many graue abettors and furtherers, at last is brought vnto the King. Then the Noblemen enery one of them shewed how much benefit that Royall City had reaped by *Ignatius* his companions in so short a space, and what great help all *Portugall* might hope from them, if it could enjoy them, not as strangers for a tyme, but as perpetuall inhabitants thereof. And that the good of *Portugall*, and of that Princely City, as being his chiefe and Royall seate, ought to be dearer vnto his Maiesty then *India*: Why therefore for the succour of barbarous Nations should he deprive his owne native Country of so excellent helps? Why should *India* abroad, rather then *Portugall* at home, be more deare vnto him? Wherefore if it seemed good vnto his Maiesty as it did to them, he should plant those worthy men, as seeds of that generation, in *Portugall*, and so erect a Seminary at hand which might supply them, with fit Priests to send into *India*.

The King approving his Nobles opinion, & iudging it meet to prouide first for the who were nearest

to him, leaving off for the present his determination of helping *India*, resolved to detain them both in *Portugall* to begin a Seminary of the same Institute. Which as soone as *Rodriguez* & *Xaverius* vnderstood by their friends, being indeed moued at the v unexpected newes, they presently certify *Ignatius* by letters of the Kings new determination, asking him what they should do. Who hauing acquainted his Holines with the busines, thought it good to leaue it wholly to the Kings arbitrement, nothing doubting but the treating thereof before him, would make him thinke better of it. Letters are at the same tyme dispatched from his Holines to the King, and from *Ignatius* to his companions, wherein the matter was left wholly to his maiesty. But if he would know, what *Ignatius* his opinion was therein, it seemerd to him most convenient that a separation should be made, so as *Rodriguez* might stay in *Portugall*, & *Francis* go forward into *India*.

The King therfore following *Ignatius* his Counsaile, sendeth for them both, who being vncertaine what would be resolued off, depended wholly vpon the diuine prouidence. Then the King in a courteous manner, as his custome was, shewing them first what was granted to him from *Rome* concerning their disposal, declareth what he had now resolued: to wit, That *Simon* should stay in *Portugall* to begin a Colledge at *Combricia* which might be a Seminary for members to be sent into *India*, and that *Francis* should go into his designed Prouince of the East. Wherefore they should both, with all speed, prepare themselves with like diligence to their offices, although they were differ-

different, knowing that many times equal rewards are assigned for vnequall seruices, God not respecting so much the worke, as the good will wherwith it is done.

Heereupon *Xaverius*, being presently changed from his great feare, into great ioy, gaue the King many thankes, that he had granted his desire, and had so prudently tempered the want of his companion, with the ioy he gaue him of the diuision, that he promised not only to be gratefull, but also to vse all care and diligence to be answerable for so great a benefit. But *Rodriguez* being frustrated of his hope and desire, and at the first stroken with such an v unexpected declaration, shewed by his lookes, and countenance to be somewhat troubled: but presently recollecting himselfe he answered grauely and quietly, almost to this effect: That the taking of *India* from him had stroke him with such grieffe to the hart, that he was not able to cöceale it; yet since *Ignatius*, the King, and his Holinesse agreeing all in one thing, sufficient-ly declared it to be Gods holy will, he would most willingly, at his Maiesties command, leaue off that employment for whose sake he had vnder taken it. Wherefore he remained wholly at the Kings disposal, and was glad that by beginning a Seminary, he might also in some sort labour for *India*, since he might hope to help them by his schollers, whome he could not by himselfe. Thus departing from the King, each of them addressed their cares, for the performance of their charge.

CHAPTER. XII.

Being ready to take shipping for India, he receiveth from the King the Popes Letters patents of Legate Apostolicall & refusetb to take any thing for the charges of his journey.



RANCIS therefore seeing his journey to be approved by such evident signes both from God and men, began to furnish himselfe for it, not with provision of victuals and other things necessary and convenient, but with pious meditations and profitable considerations. For he would not undertake so weighty a charge rawly & vnprovidedly, but with serious ponderation & preparation, and by thinking with himselfe now whilst he was at leisure, of what he was afterwards to make use, that so he might not spend his tyme in speculation of that, wherein he was to employ himselfe in the practise.

When the tyme drew neere for his journey into India, the King calling him, is sayd to have spoken vnto him particularly to his effect. *Francis Xavier*, our ships are ready, the tyme that you haue so earnestly desired of going into *India*, is now come. For my part I haue hitherto had so many, and so great arguments both of your vertue & prudence, that I should it neede

lesse to viany exhortation vnto you, prelaging what will follow by that which is already past. Yet that we may not seeme to be wanting in our duty, we will as the saying is, *spurre on him, who runneth already*. First therefore, I commend vnto you the Ethincke Nations which are vnder our subiection, endeavouring to vntite them to the Church, that my dominions may not be further extended then Gods Religion. Then out of our fatherly affection towards them, I deliuer & commit the Portugheles that remaine in those places to your trust, in such sort that I would haue you supply the place of our beneuolence towards them. You are not ignorant, I know, that Kirigs haue need of many hands and eyes, for the gouernment of their kingdoms. Wherefore I pray, & beleeche you by that very God, who is your guide and companion in this iorney that (as farre as you may with conueniency) you would diligently visit our garrisons there, and afterwards certify vs of all things appertaining to Religion; that so, all impediments, if there be any, being speedily remoued, the Christian Religion by your aduise and labour, and by our assistance and authority, may spread it selfe ouer *India* and the East. As for my selfe I will loose my kingdom, before I will leaue off my desire to aduance Religion. For I am resolved to employ all the meanes and forces I am able for the propagation thereof. It is your part to be answerable both to the charge you haue undertaken, and to our desire. What ayde or help soeuer, either the honour of God, or the Christian cause shall seeme to require, demaund it confidently, and it shall be granted, and I shall

„ Shall thinke my expences a gayne for Religion sake.
 „ Wherefore proceed cheerfully, and seeing that you go,
 „ (no doubt, by diuine instinct, and conduct,) vpon
 „ an enterprize which of al others is hardest, maintayne
 „ still that courageous mynd, which hurther to you haue
 „ borne, and carry with you into *India* that vertue and
 „ sanctity of which all *Portugall* speake to be in you .

Then the King taking out of his bosome the *Po-
 pes* Breue said further. And that you may know what
 „ most ample power is granted you, towards the effec-
 „ ting of what you take in hand, not only by mee, but
 „ also by Christ his Vicar vpon earth, behold heer his
 „ Holines Breue, wherein he maketh you his Legate A-
 „ postolical in *India*, which may be both a testimony of
 „ your power, and an incitement to your vertue.

Then *Xavier*, who had all this while blushed to
 to heare his owne prayes, receiving the Breue with
 no lesse reuerence, then modest bashfulnesse, replied.

„ If I (most excellent Prince) could find that your e-
 „ steeme of me were as true, as it is good, I should very
 „ much reioyce for the opinion of so noble a Person as
 „ your Maiesty is, & giue great thakes to God the giuer
 „ of all good things. But assuredly, your singular Good-
 „ nes is much deceyued, the by opinion of anothers ver-
 „ tue. I knowing mine owne weakenes and imperfecti-
 „ ons, should I not be thought a mad man, if concerning
 „ my selfe, I should belieue others before my self? Verily
 „ Syr, I being a sinfull man, and wholly vnfit for
 „ this godly enterprize (which I say because it is true,
 „ and not for humilities sake) both your Maiesty, and
 „ his Holines do impose a farre greater burthen vpon
 „ mee ;

mee, then my feeblenes is able to susteine; yet had I ra-
 „ ther be oppressed with the weight of the burden, then
 „ eyther refuse, or cast off that charge, through pusil-
 „ lanimity, which by Gods will is layd vpon mee. For
 „ God when imposeth a burden, he affoordeth also for-
 „ ces to beare it, & with power giueth also ability for the
 „ execution thereof. Wherefore by the helpe of his hea-
 „ uenly assistance, I will do my best to make it appeare
 „ that I remember, what person I present in this weak-
 „ nesse of myne, since the charge is imposed vpon me by
 „ God, his Holines, & your maiesty. And my life shall
 „ leaue mee sooner, then I will violate my fidelity, ey-
 „ ther in word in deed .

Haing sayd thus, the King aduiseh him in a most
 courteous manner to thinke well with himselfe, what
 he might stand in need off in *Portugall* or *India*, for he
 had giuen charge to his officers in ech kingdom that
 they should carefully procure him, whatsoeuer he
 desired. And withall he giueth him his Letters Roy-
 all, coneyning no lesse authority then commenda-
 tions. *Francis* then haing giuen thanks to the King
 and kissed his hand, as the custome is, went home to
 bid his friends farewell, that he might embarke him-
 selfe. And the King was no lesse liberall in deeds then
 he had byn in words: for he gaue very stryate com-
 mand to his Captaynes and Officers, and that they
 should furnish *Francis* and his companions both in
Portugall and *India* with all things needfull for their
 owne maintenance, and for the increafe of Gods ho-
 nour and glory. So as *Xavierius*, and others of the So-
 ciety from that tyme forward, dilated the sayth of
 „ Christ

Xavier & *Christ* in *India*, *Malacca*, the *Moluccas*, and *Japona*, the Soci- maintain'd by the Kings liberality. But albeyt all ery of things were plentifully afforded vnto them, yet their Iesus are modestly so contended with the kings bounty, that manay- they would take nothing but what was merely need- ed in *In* full, iudging it good, to draw sparingly of another *dis* by mans liberality, that it might the longer continue.

Wherefore in procuring their owne commodities the King they in all places spared the Kings treasure, but espe- cially vpon their iorney into *India*. And when *Francis* of *Portu-* gall.

more for the loue of pouerty, then for bashfulness ab- stained wholly from asking any thing at all, the Offi- cers of their owne accord, shewed him what a Straite charge the King their maister had layd vpon them, to furnish him abundantly with whatsoeuer he should want, or desire for his iorney. And withall intreated him to giue them as soone as might be, a note of what things he required, that they might be procured in time. *Francis* hartly thanked both the King for his li- berality, and them for their diligent care: but indeed for his part he required or desired nothing at all. Whe the Officers had often done thus, & receaued alwayes the same answer from *Francis*, they pressed him by in- Loue of treaties, & were very earnest with him that he would at least take some prouision. At last to satisfy their im- portunity, leaft his too much stāding out might make him seeme obstinate, he so yielded vnto the, that with all he still kept his former resolution. Then he asked to haue a course rugge, or mantle, to keepe him from the extreme cold which he knew they were to endure when the sayled about the *Promontorium bona Spei*, &

a few litle bookes, whereof he should haue great need in *India*. And besides this, he could not be brought by any intreatie to permit any thing els to be provided for him. Therfore Count *Cassaneri*s Generall of the Navy seeing *Francis* in the Admirall-ship, as the King had commaunded, without any prouision for his iourney, taking compassion on him, told him that the King had sent a Page vnto him with great charge to see him abundantly provided of all things fitting for his voyage. But *Francis* earnestly intreated the Ge- nerrall that nothing might be giuen vnto any, for his prouision. Notwithstanding the Count was earnest with him to take at least a seruante to assist him vpon necessary occasions. Nay, quoth *Francis*, as long as I haue the vse of these hands, I hope I shall not need of any other seruante. At which answer of *Xaverius* the Count had no more to say, as he himselte affirmed af- terward when he related this passage to others, and withall highly extolled him for his singular abstin- ce. Thus furnished with no other prouision then his confidence in God, at the beginning of the spring he fetcheth forth for *India*.

C H A P. XIII.

In his journey to India he giveth admirable tokens of his vertue.

IN tymes past when the Romane Empire flood entire, and Christian Religion flourish'd in *Asia* (for *India* is a part of *Asia*) there were most commonly two beaten rodes into *India*, the one through *Syria* by the riens *Euphrates* & *Tigris*, & the *Persian* gulf; the other through *Aegypt* by the gulf of *Arabia* and the *Red Sea*. But now thole countries being possessed by the forces and superstitiō of the *Saracens*, the passage is not so secure, as it is short, for the Christians of Europe through places annoy'd with their enemies. Wherefore the *Portugheles* coasting about by *Affricke*, which lyeth upon the *Mediterranean* Ocean, and from *Affricke* (as vast as it

Alague is winding about by *Arabia* and *Persia*, laye into of *Port India*, fetching thereby a mighty circuit. For by these turnings of the sea, *India* is distant from *Portugal* more then foure thousand leagues; I meane thole leagues which vually amongst the *Portugheles* mariners containe euery one three miles. And in this circuite the Equinoctialline, which through the heart of the sunne is extreme scorching, cutting of *Affricke* almost in the midle, must necessarily be twice passed.

Henry openeth a new way into *India*. The first who with as great courage as skil aduentured upon this so long, & hard away, was Prince *Henry* sonne to *John* King of *Portugal*; all the first of that name, a man

The Life of S. Francis Xavier. [Cap. 13. 69] a man very well experienc'd in the Mathematicks. The cause of this his attempt was, that he might by laying open a new way, haue for himselfe and the *Portugheles* friendly traffique with the King of *Aethiopia*, commonly called *Prestre-John*, whom he knew raygned in the furthest part almost of *Affricke*, not farre from the gulf of *Arabia*. This designement hauing prosperous successe, three Kings of *Portugal* following, to wit *Alphonso* the V. *John* the II. and *Emanuel* the I. prosecuting the same by litle and litle, brauely & fortunately opened, and fortified a way euen into *India* it selfe. For they rooke the Ilands, which lye upon the coast of *Affricke*, and many other commodious places, where the *Portugheles* haue their garrisons euen to this day. *Xauierius* therefore making this circuit into *India* put to sea from *Portugal* upon the eight day of April in the yeare of our Lord 1541. He went in the same ship with *Martin Alphonso* *Soja* newly made Governour of *India*. He had of the Society two companions only *F. Paul Camerres* a Priest of singular vertue (who being assigned by *Ignatius*, had accompanied him from *Rome*) and *Francis Mansilla* a *Portughele*, who had in *Lisbone* joynd himselfe companion to him. They met by the way in this their journey with many things worthy to be obserued, they being indeed learned men, and very skillfull in Geometry, Philofophy, and Astrology. In the mediterranean sea they discovered many Ilands of note, lying upon the Promontory of *Affricke* some lesse, some more distant both from one another, and also from the continent. Amongst these are the *Fortunate Ilands* (commonly called

The Gar called the *Cannaries*) and the Ilands of *Promontory civi-*
dens of *dis*, which some are of opinion were the gardens of
the *Hesperides*, the three daughters of *Atlas*, so much
perides.

spoken of in the Fables of Poets. And by these remar-
keable places the Navy passed so neere, that most of
them were within sight. Besides this, the sky being ve-
ry cleere and the sea calme they saw many vntuall &
strange kind of fishes, to the great admiration, and de-
light of the passengers.

But *Xaverius* although he did not indeed contemne
the knowledge of such things, yet thinking with him-
selfe that he went not to fetch learning or pleasure out
of *India*, but for the glory of God, and saluation of
soules, began himself within the ship to set forth fights
more gratefull to God, & more profitable to men. The
chiefe Admirall-ship was rather like a Towne then o-
therwise, being full not only of mariners, but also
of fouldiers, the Governours retinew, merchants, &
servants, to the number of a thousand persons or ther-
about. *Francis* therefore as soone as he was entred into
his journey, began togeather with his companions
to employ himselfe in the most diligent manner he
thought could in procuring the saluation of his neighbours, by
the mar- instructing the mariners, and passengers, and soldiers
riners, & in the Christian doctrine, partly by reprehending their
the Sol- ill behaviour, and partly by exhorting them to cleane
diars in the ship their soules from all filth of sinne. And not in vaine.
For thereby the custome of swearing was taken a-
way, many of deadly enemies became friends, many
confessed their sinnes with sorrow of hart and many
were reclaimd from a bad, to an honest life. *Xaverius*

rius carried alwayes a cheerfull countenance, winning
the affections of all by the sweetnes of his behaviour.
And for this cause some who were euen drowned in able be-
most abominable vices & villanies, & who comonly haour
could not endure the sight of a religious man, were
much delighted with *Francis* his most pleasing conuer-
sation. And he knowing well how to deale with such
kind of dispositions, drew them at first, by sweet mea-
nes, and by litle & lirtle, from their bad courses; and
when at length he found them tractable, then he inci-
ted & spurred them on in the way of piety & vertue.
In the meane tyme God afforded him matter answere
rable to his generous and vertuous mind. This tedious
and laborious navigation (as commonly it hapneth)
had so extremely worne out the mariners, and other
passengers, that now very many fell sicke in the ships,
and their vituals greatly increased the same. For they
fet continually vpon salt meates, & oftentimes vpon
musty bisket: besides, they had for the most parte,
no other drink but stinking & corrupted water, which
by reason of the nature of the liquor, and small quan-
tity thereof, did rather increase then allay the extreme
thirst which the salt meates caused in them. So as the
bad humours of such vnwholsome diet being disper-
ced through their veines, ingendred in them diseases
no lesse greivous then deadly. For their gummes swell-
ling after a loathsome manner, and breaking out into
horrible vicers, did not only put the sick men to great
torment, but also (which was most miserable) made
them that they could not eate. And this contagion by
litle and litle increasing through their grieffe of mynd,
and

The dis-
sculities
of the In-
dian na-
uigation

and want of necessary commodities, began to spread it selfe ouer the whole multitude, who were much thronged vp in strait places for want of roome. For though the King had, besides necessary provision of victuals appointed for euery ship an Apothecary-shop of excellent drugs, which is no small comfort for sicke persons, yet the same could not suffice the great number of the diseased. The great feare also of the infection (as it hapneth) made euen friends themselves to leaue off the care of one another, & euery man to provide as well as he could for his owne safety. So as the sicke being destitute both of physicke, and attendance dyed not more through the contagious disease, then for hungar, which was a worse plague. Besides the filth of the ship did so extremly annoy these poore wretches, that it was farre more troublesome and loathsome vnto them, then vnto the others who were in health.

Xavier therefore when he saw the ship, wherin he sayled full of sick persons, calling to mind what he had accustomed himselfe vnto, at the beginning of his conversion gaue an euident proofe of his benignity and vertue. That which harmed him on, would haue made another as frayd. He saw the hatches of the ship strowed not only with sicke bodyes, but also with halfe dead; he knew the disease to be very infectious; he saw deaths griffly looks before his eyes. Yet for all this, turning feare into charity, and knowing it was a kind of Martyrdome, to hazard ones life by such contagion, for the sauing of soules, he resolued to help the sayd sicke the best he could. And so he presently began to heare the confessions of those who lay

adying; he cleaned the sick mens bodies of their filth; he washed their linnen, dressed their meate, minced it small, and fed them with his owne hands. He ministered physicke to the weak; he most lovingly cheered vp those that were sad; and put them, that were out of hart, in hope of recovery both of body, and soule. And thus by seruing all indifferently, without regard of persons, & that with diligence & alacrity, he made euen those that were in health to beare him great respect and reuerence.

CHAP. XIII.

Seruing the sicke, he arriveth at Mozambiqueum.

AL did indeed admire the singular sanctity of life which they saw in *Xaverius*: his continual diligence, his fervent prayer, & meditating at let tyms, and his fatherly love and Charity to all, without exception. By which

meanes he gained both the loue and respect of all the rest, but especially of *Sosa* the Generall. For although the King had vpon his setting forth very seriously commended *Francis* to *Sosa*, yet his owne vertue (a most efficacious kind of commendations) commended him dayly more, and more vnto him. For which respect *Sosa* both to fulfill his Kings command, and out of his owne accord gaue him all things largely and bountifully. Yet *Xaverius* himselfe lined alwayes by begging

what he wanted of the passengers for Gods sakes, and through zeale of poverty in himselfe stirred vp others to charity and bouny. Which practise he with such constancy retyened, that neyther the Generall himself nor any of his Honourable retinew could at any tyme draw him from the obseruance of highest poverty. But this one thing got *Xaverius* much more loue & esteeme in the sight both of God and men, to wit, that sparing from his owne belly, he would most freely deuide amongst the sicke all what he begged of the passengers, and what was assigned him by the Generall. For being resolute in keeping his purpose, he care very sparingly, and of such meate as required no great labour to make it ready; not so much to satisfy nature, as to sustayne it.

Yet in this meane tyme, his new care of helping the sick did not interrupt his old custome of teaching the Carechisme. For euery day he both instructed the ignorant staues, mariners, souldiers, and other passengers in the mysteries and precepts of our fayth, & also exhorted them by pious sermons to liue Christs lianlike. And in all these labours you would haue thought him not to be tyred out, but to grow stronger thereby. Which was neuer more apparently scene, then in this *Indian* voyage. For besides his extreme labour, this also was, as it were, added thereto, that whilst he did all these things, he passed the Torrid

The dif- Zone and the Equinoctiall line not long after the commo- tyme of the Equinoctium. At which tyme there is the tor- commonly in that tract of the sea, eyther through the rid Zone forcing of the sunne which hãgeth ouer their heads,

The Life of S. Francis Xavier. [Cap. 14. 75
or by the reflexion thereof vpon the still sea, such an intollerable heate, that the strongest men being almost burnt vp, and consumed with heat and sweat, do euen faint away, and languish. And no meruayle, seeing the passengers being thrust vp together in close roomes of the ship, can hardly draw their breath, or at those tymes scarcely take any comfort, eyther in meate or drinke. For all their drinke, and victuals being vsually corrupted by the vapors of the scalding sunne, do for the most part loose their force and goodness for a tyme, vntill they be past the forsayd line. Many times also the winds wholly ceasing, there followeth for many dayes, & sometymes weekes together, such a calme, that the ships are not able to moue, to the great irkesomnesse and grieffe of the passengers. And as the intollerable heate of the sunne, continuing almost throughout the whole Torrid Zone, causeth vehement feuers amongst them that passe vnder it, so doth it also bereaue many of their liues.

At this time when sickness came vpon them so fast, in so great a mortality of mariners & passengers, as euen they who were well, and had nothing to do could scarce breath, *Francis* forgetfull of him selfe vnderwent the burden of all these inconueniences with courage answerable therunto, iudging it meet as he saw the sick mens incumbances to grow greater, so also to increafe his diligence in helping them. And albeit he was ready to languish away also, through intollerable heate, yet such was his courage of mind such the force of the holy Ghost (who is euer a most layest refreshment in heat) that he applied himselfe no

lette carefully then before, both in the seruice of thole that were sick and ready to dy, as also already dead.

Having thus sayed through the excessive difficulties of the Equinoctiall line, and being now passed about two thousand leagues, a greater feare came vpon them the before, since they were to vndergo a greater danger. For the Promontory of *Good Hope*, a very vnfürunate place by reason of most cruell tempests and shipwrackes, threatened to them no lesse pestilence & mortality then they had already endured. This Promontory taketh its name of *Bona Spei*, or *Good Hope*, for this reason, that hauing once passed the difficultes & dangers therof, you then may hope for a prosperous navigation. For the African coast growing sharpe in the forme of a wedge, runneth an huge way into the southern Ocean towards the frozen climate: so as two most vaite seas meeting from both sides of Africk and continually tossed with contrary windes, make a most hydeous conflict with themselves. And this hapneth especially in the monthes of Iune and Iuly, at which time in those parts it is the midst of winter wholly contrary to Europe, and in which moneth ordinarily, they must passe that Promontory, who go from *Portugall* into *India*. And although the shippes to avoid that raging fury & violence of the sea, as much as they can, vse to keep off a great way from land, yet do they seeme to fly the danger more the the damage. For whilst they fetch a great compass about, the further they go from the Promontory, the nearer they come to the frozen Zone, & so do neither auoid the cruell stormes, nor yet escape the insufferable cold.

Wherefore

Wherefore although they be more secure from danger of shipwracke, yet by reason of the vsuall and vehement tossing of the shippes, the passengers become extremely sea-sick, and vomit. And as the same could not but augment their disease who were already sick; so also *Francis* his labour was of necessity increased therby: especially when he himselfe being all frozen with cold, sea-sick, and full of loathsomeesse in his stomack, did at the same time performe all those heroicall exercises of Charity. But the diuine vertue which was in him ouercame the weakenes of his nature, and his noble and constant courage, held in the troublesome vomiting of his stomack. And so when he was not able to help himself, he failed not to help those that were sick, euen in the most dangerous time of fall. Moreover, he did not only afford all the help and assistance he could for the present, to those that accompanied him in this Indian navigation; but left also an example for others of the society who were to go thither afterwards, how they should carry themselves in that iorney; which they at this day diligently obserue, & are a great help and comfort to the shippes wherein they sayle.

So for therefore the Vice-Roy & the other *Portughe- ses* hauing now passed the Promontory of *Good Hope*, and the dangers therof, by fetching the aforesaid compass, & greatly reioycing by giuing thanks to God, & congratulating one another as the custome is, they sailed amayne along the other side of Africk, which lyeth towards the South and the East. And hauing gotten beyond the Promontory, almost 600. leagues,

after they had spent five whole months in continual navigation, and *Francis* in perpetual labour, they arrived at *Mozambicum* in the latter end of August, escaping, through a more safe then prosperous navigation, many & great dangers. For it is ordinarily but half a yeares sayle into *India* from *Portugall*: so as setting out in March, they come for the most part to Goa in the beginning of September. But if through ill weather, contrary wind, or calmes their course be hindered (as now it hapned) they are cōstrayned to winter at *Mozambicum*.

CH A P. XV.

In the Hospitall of Mozambicum he helpeth the sick, being himselfe at the same time sick.

MOZAMBICUM (called *Prasina* in former times) is a little Iland in the Eastern coast of *Africk*, commodious and convenient rather for the haueu, then for the temperature of the ayre (for it lyeth vnder the *Torrid Zone*.)

There be in this Iland but two Townes, one belonging to the *Portugheses*, the other to the *Saracens*, their friends. It is distant from *Portugall*, if we take our measure not straight on, but by the windings which shippes make thicker, aboue 3000. leagues, and from *India* about 900. The fairest part of the journey

The Iland Mozambicum.

was

was now past, and scarce the fourth part remained. But the navy came later to *Mozambicum* then it should haue done, because both convenient tyne, and wind had fayled them: So as they were constrained to stay there al the following winter. At *Mozambicum* therefore when the rest refreshed themselves after the tossing of so long a iorney, only *Francis* who loued labour better then ease, tooke almost no rest at all, through the inflamed desire he had to instruct the ignorant, and help the sicke. I do not doubt, but they who shall read this often repetition of *Francis*: his laborious endeaours, in instructing the ignorant, and sewing the sick, will besides their satisfaction therein, reflect vpon that also which my selfe in more serious thoughts, haue often wondered at, to wit, from whence he had those wonderful forces, by which he was so often able to vndergoe at once so many, & such great labours. But the worthy man being indowed with an incredible courage both of body and mind, and Divine Grace ministring strength to his able nature, was strength of such force and vigour, that he alone would, and of body could do in a manner all things for Gods sake. And & mind, whereas he applied himselfe continually in the same workes of Christian charity without any wearisome tediousnesse, he neuer omitted any thing, which he saw was either good for men, or gratefull to God.

Therefore as though he had come thither with his forces intire, & no whit weakened, he presently tooke vp his lodging in the Hospitall at *Mozambicum*, erected there by the King, as in other places also where the *Portugheses* haue fortes. His labour was now no lesse

at

New land, in the hospital, then it had bin at sea in the hour in ship. For there was, at that time, in Towne both very great sicknesse, and a multitude of diseased persons. And that which greatly augmented this contagion in time of Autumn was this, that all the shippes which had set out from *Portugal* that yeare for *India*, fighting alike vpon ill weather, and pestered with the same sicknes, were forced to stay all winter in that place.

This occasion gaue an new edge vnto *Xaviers* industry to undertake the care of that great multitude of sick me. For thinking it fitting for him to bestow his charity also vpon the other shippes, in as much as he was able, by labouring continually both day and night, he applied himselfe to help the afflicted, to administer the Sacraments to the sicke, to comfort the sad, and to rayle them vp that lay a dying to hope and confidence in God. All therefore that were sick esteemed *Francis* to be sent them by God almighty, as the onely remedy which the afflicted Navy had. Yet he did not giue himselfe so wholly to the sicke, as to become vnyndfull of the rest. For at the same time vpon holy dayes he preached before the Viceroy & others, in preience of a very great audience, that he might thereby helpe the soules also of those who were in health.

Whilst he was thus busied, and wholly employed in helping both sicke, and healthfull in all he could, he vnderstandeth that a boy, who came in the same ship with him, was fallen suddainly dead. Wherevpon he presently asked euery one (whome he met) whether that boy had learned the principles of the Christian fayth? And when he found that he dyed wholly igno-

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rant therof, he was presently stroken to the hart with such grieffe, that he shewed exceeding sadnes in his countenance, although otherwise he was alwayes wont to looke cheerfully. Wherefore *Sofa* the Vice-Roy demanding of him the cause of his heauines, whē he vnderstood what it was by his own relation, asked him, whether he knew that boy to be ignorant in his Christian fayth? No quoth *Francis*, for if I had certainly known that, I would not be sad, for I would without doubt haue taught him with the rest. Then *Sofa* vrging him agayne, why therefore would he afflict himselfe so much, seeing it was not his fault? Because (quoth he) there was one in the same ship with me, who knew not his Christian fayth, & I knew it not: Such a care he had of the good of mens soules, and of the instruction of children. But how much profit lech sick, and benefite arose from his great Charity, the sicke found rather by waiting the same then by inioying it. For within a few dayes after *Xaverius* fell sicke himself whilst he was helping others with the greatest feruour he could, wherin indeed, his fortitude wanted not matter to worke vpon. So great and dangerous a feuer inuaded him, that he was let bloud seauen tymes within few dayes; whereof, for all that, he did not only make light account, but embraced it willingly, as though it had bin sent from God. But to the end his generous vertue might be the more evidently seene, this corporall sicknes was seconded with a greater of the mind; for he fell also into a Phrensy. This held him three whole dayes, during which time, the Physicians who had care of him, tooke their soleme

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oathes,

oathes, that in things belonging to the body, and his health (as the nature of the disease was) he seemed to be out of his wits: but in matters divine, and things belonging to the soule (wherein plentifully chiefly to shew it selfe) he was to their great astonishment so well in his senses, that he spake not one word which might seeme to swarue frō reason of such force is the vie and custome of vertue. And in this sickness the refuse was not more obseruant of piety, then of poverty. Helay in the publicke Hospitall amongst the rest, having his bed & all other things like vnto them. There wanted not men of Nobility and Esteeme, who the hospitallin- whē he fell first sick strove to take him into their hou- to priuat ses, & there to haue care of him, and this as earnestly they intreated of him, as possibly they could. But all in wayne. For being a true louer of holy Poverty, in few wordes, he thanked them for their courtesy, but would not accept of their liberality. As long as he was sicke, he lay amongst the common multitude without any difference at all. But the violence of his sickness was more dangerous then long, which being soone mitigated, he began to be better. This suddain chāce did not any whit diminish his alacrity in his resolution, but rather increased his diligence; and no wonder, for now he had learnt by his own experience how much sicke mē food in need of other mens help.

Therefore as soone as his feuer began to decline, forgetting himself, he would with neuer the lesse diligence goe about the Hospitall, comfort the afflicted, heare confessions, & endeavour what he could to help the sicke, though himself were sicke, euen at that time.

Neuer

Neuer did *Francis* his benignity shew it selfe with more splendour & admiration then at this time. For the Phisitian visiting (as his custome was) the sicke that kept their beds, light by chance vpon *Xaverius*, who having a great feuer vpon himselfe, stood not without standing by them that lay sick, and did his best indu- auour to serue them, no other wise then if he had byn perfectly well. The Phisitia being amazed at that strāg accident, stood still a while, then feeling his pulse, and finding him certainly to haue more need of attendance then they whome he serued, intreated and earnestly besought him to go to bed, and rest himselfe at least, vntill his feuer had remitted of its heate, and then he might, if he would, rise agayne, to help the sicke. Whereupon *Francis* thinking he was bound to obey the Phisitian, & yet not to leaue those that were in danger, answered, That this next night he should haue some occasion with a certaine sicke person, who was not well prepared for death, and was in imminent danger, and hauing secured his saluation then he would take his rest. He whome he meant, was one of the poorest mariners of the ship, who falling mad through a burning feuer, had not yet made his confession. The next day therefore the Phisitian found *Francis* talking with the layd mariner, who lay in *Xaverius* bed, and he fate by hearing his confession; for having found him vpon a suddain lying on the hatches he was so moued with compassion towards him, that he presently layd him in his owne bed. And it seemeth this strāge charity of his was honoured with as strāge a miracle. For as soone as this franrick man was

layd in *Xaverius* bed, he returned agayne to his senses. And *Francis* prophecy of his death was not without ground. For the very same day towards night he dyed, after he had receuyed the Sacraments, full of great confidence in God. And then it was manifestly seene that *Xaverius* tooke such paines with him, because he forsaw him to be in imminent danger, both of lyfe and saluation.

Now *Francis* being very glad for this marriners safety, went presently to bed, for his owne health, obeying the Phisitian in al things, leauing behind him an example of no lesse obedience then Christian charity: but as soone as he was recovered of his feuer, he againe with no lesse diligence then before, set himselfe to his former labours of helping the sick. And to perseuer constantly in that which he had begun well, & happily, he still kept on the very same course of these his industrious exercises to the last day of his journey. And in this halfe yeares space (for they wintred so long at *Mozambicium*) he gave such proofs of his eminent sanctity, that all, both inhabitants, and they of the *Francis* navy held him generally for a Saint. Wherefore they doubted not to hold themselves bound to *Xaverius* for many things which succeeded with them profperously at the same tyme; ascribing alio to his vertue and merits, that in so great a sicknes, & amongst such a number of sick persons, so few had dyed at *Mozambicium* that winter, thinking for certayne, that his diligent Care lightned their diseases, and his Sanctity tooke them away.

Now the tyme was come that they wereto depart, and

and yet very many of the sicke were not recovered. Moreouer the Vice-Roy himselfe began to feele some grudgings of an ague; wherfore making all hast, he thought it best to leaue them who for want of health could not follow him (w^{ch} was almost the whole navy) in the wintering places, vntill they hauing recovered their forces, might be able to passe into *India*. And so hauing easly persuaded Father *Paul*, & Fa. *Mansilla* to stay at *Mozambicium* with the sicke, he determined to take *Xaverius* with him, who might be to all both a comfort in this journey, and an assured help also, if any thing should fall out amisse.

CH A P. XVI:

Fauing Stayed a while at Melinda, and in the Land of Socotora, to the great benefit to the inhabitants, be arriueth at length in India.

THE next yeare therefore in the month of April, *Sofa* the Vice-Roy preparing a great Galeon for his *Indian* journey, putreth to sea with a strong band of Souldiers, commanding the Navy to follow him, as soone as their health would permit. With him *Francis* also departed, both the *Portughezes* and the inhabitants bidding him farewell with many teares, and great tokens of beneuolence. *Sofa* hauing a prosperous gale, had saild

led in few dayes 700. miles, or thereabout, beyond the Citie *Mozambicum*, & comming to *Melinda* (a fayre towne of the Saracens, yet friend to the *Portugheſes*) he ſtaied there a while. In this Citie there be very many *Portugheſe* merchants, of whom if any chance to dye there, they are buried with croſſes vpon their graues. Alſo neuere vnto the Citie theris a goodly, and fayre Croſſe of marble guided, erected by the *Portugheſes*; which when *Xauierius* beheld, he exceedingly reioyced and gaue thanks to God for that great vertue & glory of the Croſſe, became like a conquerer it triumphed in the middelt of the Saracens, and in the Diuels Dominion. This ioy of his was afterward increased by a memorable accident.

A principall *Saracen* of that Citie, complying to *Francis* that the Religion of the *Saracens* grew to decay, demaded of him whether it were ſo among Chriſtians. For of 17. Temples which were in *Melinda*, he wondered to ſee but three only frequented, and thoſe but of a very few, not knowing the reaſon why their deuotion fayled. And all that miſery, ſayd he, proceeded certainly from ſome great ſinne of theirs. But *Xauierius* reioycing that the preſence of the Croſſe had Religion ſo weakened the Devils force, told him, that it was not ſo much to be admired that *Mahomet*s ſuperſtitiõ did now fayle, as that it had held vp ſo long. For God being the Author of true Religio could not endure the prayers of the ſuperſtitious *Saracens*: and that indeed was the cauſe why he would haue their Religion alſo ouerthrowne. Theſe things comming to the hearing of a chiefe man of the *Saracens* ſuperſtition (called in

their

their language *Caciz*) a great Doctour in the *Mahomet* law, he profeſſed openly, that unleſſe *Mahomet* came to them agayne within two yeares, he would quite forſake him, ſo decayed was all reuerence to his Daity in their perplexed minds. But *Francis* being not able for want of tymes to free them, for the preſent, whoſe myndes were wholly led away with ſuperſtitiõ, nor could endure any whoſome countayle; all that he could do, was to enkindle in them a deſire of Chriſtian liberty, very feriouſly aduiſing them to cry oftentimes to God the Creator of man, that he would vouchſafe to beſtow his grace and light vpon them.

After a ſmall ſpace, he ſet to ſea againe, & with new feruour of ſpirit held on his old cutſome to help the paſſengers, but eſpecially the ſicke (who were not wanting in the ſhip) in whatſoener he was able. In which kind he went as farre, as Charity could poſſibly extend it ſelfe. He was auſtere and hard vnto himſelfe, that he might be bountifull to others. For a great part of that iorney he lay aboue hatches among the cõmon mariners & ſoldiers, that he might lend his cabin and bed to the ſick: for his repoſe he had a hard Cable rope to lye on, and an Anchor for his pillow. From hence forward *Francis* had new matter of merit giuen him, both in reſpect of men, and religion. The Viceroy hauing ſayled round about the coſt of *Affricke*, arriued at the Iland of *Socotora*, 1730. miles almoſt from *Mozambicum*. This Iland lyeth vpon the furtheſt promontory of *Affricke*, which now they call *Guardafu*, in tyme paſt *Aromata*, and it is oppoſite to the *Arabian* Gulfe, and to the *Mecann* ſea, ſo called of the Citie

Mecæ

He lends his chamber and bed to the ſick. A cable rope is his bed.

Meca, a place notorious for the Sepulcher of *Mabomet*.

Socotora is about 100. miles compass. It is a land wast, very craggy, and stony, without any signe almost of tillage. It beareth neyther wheate, rize, wine nor apples, being wholly barren; yet it aboundeth with cattle, and Dares, whereof the inhabitants make their bread. Morouer it is a very intemperate ayre being burnt vp with the extreme heat of the sunne. The people are wholly rude and ignorant, there being no signe of learning among them, nor a man that can read. They dwell in Villages, and every village hath his *Caciz*, in māner of a Curate. And these *Cacizes* haue no more learning then the rest, only they doe recite by hart cartayne prayers in a strange language, which they themselves do not vnderstand. But the inhabitants glorying that they are Christiās, beare great deuotion to *S. Thomas* the Apostle, and deriue their pedigree from them who were in ancient tymes baptized by the Apostle in that lland. And although Christianity is at this day extinguished among them, yet they haue many signes of Christian Religion. Their Churches or Temples are built, and adorned magnificently and deuoutly. They haue Croffes vpon their Altars with lampes before them: and because their poverty will not afford them bells, they call the people together with wooden rattles (as the custome is with vs in holy Weeke.) Their *Cacizes* although they be married, are notwithstanding notorious for their abstinence; as often as they fast, they abtheyne not only from flesh, and whitmeates, but also from fish, which they haue in great aboundance; so that they

Cacizes like *Cu-rates*.

Cacizes famous for abstinence.

will

they will rather dye then tast any such thing. Besides they haue also every yeare two Lents, whereof one lasteth two moneths, and if any be so prophane as to eate flesh at these times, they are forbidden to come within the Temple. But it is very euident that the *Cacizes* being themselves ignorant, there hath byn none for a long tyme, eyther instructed in the Christian fayth or baptized. And that which increased their misery was the cruell impiety of a *Saracen* Prince, who had by force subdued the inhabitants. For he did not only keepe them in miserable subiection, but taking also their little children out of their armes, endeauoured to trayne them vp in the execrable superstition of

Mabomet.

Xauierius therefore by beholding these inhabitants & conuersing with them, was surprized with no lesse griefe, then joy, much lamenting, that degenerating from their ancestors, ignorant of the Religion which they professed, and detraction of Catholicke Priests, they should be subiect to the *Saracens*, like sheepe to wolves. Wherefore although heauing a great desire to instruct them (as much as tyme would giue him leaue) yet was he a stranger, and wanted their strutt language answerable to his will and desire. But no thing is hard where charity aboundeth. Wherefore learning such signes, as be proper to particular nations, he vsed such as be common to all; and so the little while he stayed there, he instructed those ignorant people in the Christian fayth by noddes, and beckes, and all other signes he could invent. He baptized also many children, with the free consent of their parents.

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Presently they began euery one to bring their childrē vnto him, earnestly entreating him, that he would be pleased to stay with them, assuring him that there was not one in the whole Iland who would not be baptized.

Xaverius therefore although be well saw the rudeness of the people and discomforties of the place, yet thinking of nothing but their saluation, went to the Viceroy, and shewing him what a forward hartest he had now found, intreated him, that he might with his good liking remain there some time. But the Viceroy knowing that that Iland was subiect to the pillage of the Turkes, thought it not good to put such a man in hazard to be taken captiue by them. Therefore commending him for his singular charity towards those poore soules, he aduised him, not to suffer himself to be deceued with the shew of the present good. Be not quoth he, ouer greedy to set vpon the first, for feare you loofe that which is better. Why do you so much desire to labour heer, where the labour is greater then the fruit, and where the hopes are lesse then the dangers? Another country, another people, other Christians expect you, with whome you may employ your labours, both with more safety, and fruite.

Then *Francis*, seeing him of a different opinion, & well considering that he knew more then himself, answered, that he was wholly at his dispose. Then comforting the inhabitants, he promised them that he would alwayes, wherfoeuer he was, haue a great care of their saluation. And exhorting them to keep, in the meane time, the true religion in the midst of a corrupted

rupted generation, he gaue them assured hope of speedy help. In which promise he did not fayle. For after he was departed from them, by the first occasiō which was offered him, he directed letters to *Iohn* King of *Portugall* wherin he earnestly commended to his king.

Francis by prouidence the Christians of *Socotora*, who straying like sheep without a pastour, & abandoned of al, were greatly oppressed by tyranny. For in that Iland there was a *Saracen* Prince who cōtrary to al right & equity tyrannizeth ouer the inhabitants, who be eyther Christians, or affected to the Christian fayth, hauing had their first beginning from the disciples of *S. Thomas* the Apostle, vexing & oppressing them in a miserable manner; yea taking the children by violence out of their parents bosomes he endeaoureth to make them slaves to *Mahomet*, & the Deuill. He therefore intreated his matelty as a most religious King, not to permit them by little & litle to fall away from the grounds of Christianity, to the customes, and rites of the *Saracens*; and that they might not willingly giue their soules to him, who had by force gotten dominion ouer their bodyes. They were in danger vterly to be vndone, vlesse his Matelty from *Portugall* would help them. And there was no doubt, but God, who had giuen him such ability, that he alone of all the Kings in Christendome was able to performe it, would also giue him the will and desire to protect & defend those miserable and afflicted soules. Wherefore he should with all speed endeaunour by his Royall assistance, to maintayne them in the faith of their Saviour who had redeemed both them, and vs with his most precious blood

blond : Especially seeing that all this, might be done without any danger or charges at all. For he needed only to command his Royal Navy which was yearly to passe that way, to deliuer the *Socotorians* by force from the most barbarous Tyranny of that Saracene Lord.

These letters and requests of *Francis* lost not their desired effect. For the cause seemed no lesse worthy of consideration to the King, then it had done vnto *Francis* him, neither did he take it lesse to the hart. Wherefore with that speed, which becomed his religious Piety, are deli- he sent thither a navy; and the warre was as fortunate as pious. For they taking *Socotora* by force, beate out *Saracens* the Saracens, and freed the inhabitants from the sub- iection of their Tyrannicall Lord; and moreover pla- ced a strong garrison in the Iland, that their liberty might be no lesse gratefull then secure. But *Xavier* not content with this, bestowed vpon them afterward a benefit greater then their liberty. For he sent some of the Society into that Iland, who might againe cul- tivate that ouergrowne vineyard of our Lord, and deliuer them also from the Tyranny of the Deuill, who were already freed from the Saracens.

As soone as the ship departed from *Socotora*, *Francis* setled himselfe agayne to his former taske of hel- ping the sick; and at last with the same laborious and charitable exercises, as he began his Indian voyage, hauing passed the coastes of *Arabia* and *Persia*, he ar- riued at *Goa* a famous City of *India* vpon the VI. of May 1542. which day being the feast of *Saint Iohn ante portam Latinam*, is very memorable among the

the *Indians*. For vpon that very day *Xaverius*, who by the speciall benefit & fauour of God, was borne for the good of those nations, brought with him great light and saluation into *India*, together with the light of the Gospel, and by himselfe reuined those lost coun- tries, & opened a way to others of the Society for the conuersion of other nations; the which shall be plainly seene by that which followeth in this History. For hereafter I will set downe *Xavers* actes more at large then hitherto I haue done. Because those things which I haue already spoken of, are, although not doubtful, yet a litle obscure, because for the most part they want the cleere testimony of letters. But henceforward I will speake of such things, which were left written partly by himselfe, and partly by those, who through long and familiar conuersation with him in *India*, did not only obserue them whilst he liued, but had also particular knowledge of them after his death.



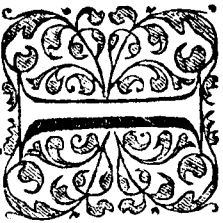
OF THE LIFE OF S. FRANCIS XAVIER.

THE II. BOOK E.

In what State be found India.

CHAP. I.

The description of *India*.



INDIA, being a place much spoken of by Poets, and Historiographers, is a Country of *Asia*, almost twice as long, as broad, somewhat like in proportion to a mans tongue. Towards the North it butteth vpon the Mount *Caucasus*; in the West it is inuironed with the River *Indus*, from whence it taketh

its name; as the East in like manner, is with the riuers *Ganges*; and from the temperate Zone it stretcheth itself out, euen vnto the Southern Ocean. The fortaid riuers issuing from the mountaines of *Synthia*, and deviding

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uiding themselves into two mayne Torrents, the further they runne, the broader they leaue the land betweene them; and hauing run almost a thousand miles (that is, very neere halfe the length of *India*) they fall finally into the sea. Betwixt the mouths of these riuers (where *India* is broadest) it hath 800. miles, or there about in breadth. From thence by little & little it groweth narrower, vntill it commeth vnto the Promontory of *Comorinum*, where in forme of a wedge it shooreth out a mighty way towards *Asia*.

India, in the inward partes of the land, is inhabited by Pagans of the same Country. Towards the coast which lyeth vpon the riuers *Indus*, they haue for the most part Kings of their own nation; but towards *Ganges* they be *Saracens*. For the *Saracens* hauing now long since gotten thither out of *Arabia* & *Persia*, by little and litle, partly by policy, and partly by force haue brought many of the *Indians* vnder their subiection. The *Portugheles* also hauing free passage thither by sea, and by occasion of their often going to those Countries, vnknowne to others, haue in each Coast therof taken the possession of many Townes of good note, for which cause they are very famous throughout *India*, & the whole East. The sea coast of *India*, which for a great part lyeth vnder the Torrid Zone, is continually almost so beaten vpon with the sunne, that it remaineth euen parched & withered vp all the yeare long. Yet the heat is so tempered by seasonable raynes and Eastern windes, that it is inhabited without any great incommodity; although in summer (which they haue twice a yeare, by reason the sunne passeth yearly

yearly the Equinoctial line twice) all things are burnt vp with the forsayd scorching heates.

The Country is fertile, especially of Rize which they vse instead of wheat: next to Rize, they haue a certayne Palme-tree, whereof they gather not only greene, and dry fruite, but also (which may seem incredible) furniseth them with wine, vineger, and oyle; yea and besides this, with matter likewise for houses, ships, ropes, and bookes; Nature in this manner making one tree a storehouse almost of all things. They haue also abundance of fish and cattle, & very great store of Pearles, which lying inclosed in shell-fishes, the inhabitants search after with great diligence in the holes of rockes. And this is the greatest cause why ancient writers speake so much of the wealth of *India*, since Rior hath set a price vpon the Sea's excrements.

The Native people of the Country being blacke of complexion, couer themselves from the nauell to the knee with fine linnen, leauing all the rest of their body naked. They are ordinarily of a ferule, and deceitfull nature: yet in so rich a country the people are most commonly poore, their riches being ordinarily engroffed in a few mens hands, by reason of their Kings, & Princes tyranny ouer them. Yet want doth not with-hould them from excellen in their attire: For all, both men and women, haue commonly gold, or copper jewells hanging at their eares, which by art they drawe downe to their shoulders, as a thing they much glory in. Most of them also weare for an ornament bracelets vpon their armes, so effeminate they are

are become in their attire. Many other things besides are recounted of their customes; which I should not worth the speaking of, with further hindrance to this history.

The head City of *India* is *Goa*, situate in an I. Goa the chief Land of the same name, almost right against the *Persian* City of City of gulfes, distant from the mouth of the river *Indus* some *India*, 300. miles, or thereabout: This City being fortified by art and nature (for the Iland wherein it standeth is diuided from the continent by a strait arme of the sea) for the multitude and fayrenesse of buildings, for traffic, wealth, and number of Citizens, and inhabitants, may not vnworthily be compared with the chiefe Cities of *Europe*. And therefore both the Archbishop, & the Viceroy of *India* haue therein their seates, and is very much frequented by the *Portugalses*: There be very certayne proofes, not only of *S. Thomas* the Apostles being in *India*, but also that he watered the same with his bloud, bringing very many therein to the fayth of Christ: but their posterity liuing mixt with *Ethiopes* and *Sarcens*, are now by little and little fallen into abominable superstitions, so as for a very long tyme (excepting a few villages, the inhabitants whereof take their name from *S. Thomas*) there was almost no signe of Christianity left in *India*, but only a bare report thereof, vntill the *Portugalses* obtaining *Goa*, and other Townes of *India*, deliuered the *Indians* from the seruitude of the *Sarcens*: & other Tyrants, and restored them agayne to the light of the Gospell. For by liuing amongst them they gayned the inhabitants to become members of Christ.

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At

At this tyme *John Albuquerque* of the Order of *S. Francis*, a man famous both for his learning and religious fervour, was Bishop of *Goa* (having likewise authority over all *India*, by reason that there was never a Bishop therein but only himselfe.) He with a few others of his owne Order, although he laboured more for the Christian cause, then from so small a number could haue byn expected, yet through want of Priests, could not do so much good, as necessity required.

There were then no religious men in all *India*, but the *Franciscans*, who were so employed in assisting the *Portugheles*, that they had no time to attend to the *Ethnickes*. Of these, *Friar James Borban* was most eminent, both for his learning, vertue, and zeale of promoting the Christian faith. For he having converted Religion and baptized certayne *Indian* children, after he had intrusted them in the mysteres of the Christian faith, and taught them the *Portughele* language, he vied them as his interpreters in the conuersion of *Ethnickes*; which inuention had good success, answerable to the witty contriuing therof. He therefore assisted by pious and worthy persons, began to thinke vpon greater matters; and instituting a Seminary for the *Indians*, he employed himselfe wholly in teaching the Students therof. Wherefore albeyt the Bishop, and the *Franciscans* out of their singular piety, desired to spread the Christian faith over *India*, yet they being but few in number were not able to supply so many places. Therefore the superstitiō of the *Ethnickes* and *Saracens* bare great sway not only in other townes of the *Portugheles* but also in the City of *Goa* it selfe. For the Pagans & *Saracens*

Saracens being wealthy, and living euery where amongst the *Portugheles*, practiced their execrable rites publicly euen at noone day, the Governours of the Fortes winking therat, eyther because the forces of their new commaund were not as yet sufficiently established, or else because there was no body to counce them of their error, and bring them to the true worship of Christ.

Moreover, if any inferior *Ethnickes* chanced to become Christians, they were so tormented by the *Portugheles*, that they durst scarce professe themselves ferable Christians. For the *Ethnickes* and *Saracen* merchants, of the who dealt with the Kings wares, and customes, were Neophiles so rich euen in *Goa*, that through fauour, & power, they could do much both with the *Portugheles*, & the Christian Magistrates. So as the new Christians being oppressed, the conuersion of the *Ethnickes* grew very cold. The state of the *Portugheles* themselves was not much better. In many places there was very seldom a use of Sacraments, and of sermons almost none at all. Because in all *India* there were but two or three loose Preachers at the most, and not many more Priests. Wherefore most of the *Portughele* garrisons were made up of tymses for whole yeares together, without eyther sermon or Masse. And besides this, the beastly and wicked conuersion of the *Saracens* and *Ethnickes*, drew them on to much lewdnes. For none were more corrupted in their behaviour then they, nor more forcible to set sensual lust on fire; & each one giuing himselfe to vnclane pleasures, esteemed nothing lighter almost, than his owne viues honesty.

Wherefore the *Portugheſes*, although naturally they be inclined to temperance and frugality, yet giving themſelves amidſt ſo corrupt a nation, to overmuch banqueting, & to other things which follow thereof, kept commonly with them in their houſes, many harlots, which they had bought, as ſlaves. And having none to reprehend their vices, their luſt was grown to ſuch a height, that they counted it a point of honour, to live lewdly, & eſteemed no gaine vniſt or diſgracefull; ſo much had courtouſneſſe, fortified by bad cuſtome, changed all things. It was ordinary amongſt them to paſſe diuers yeares, without eyther Confefſion or Communion; and if any did confeſſe more then once in a yeare, they were commonly held for hypocrites. In ſo much that if any one would per chance, out of remorſe of conſcience, go oftener to confeſſion, he muſt do it privately to avoid the note & ſpeech of others, like *Nicodemus* who came to Chriſt by night. Moreouer the *Portugheſes* wines, and harlots being native of that Country, although they were Chriſtians, yet through ignorance of the myſteries of the Chriſtian fayth, were entangled with the ſuperſtition of the Pagans and *Saracens*. And their children were like their parents, or rather worſe. This was the ſtate of matters in *India* when *Xaverius* came thither; who being very ioyfull that he was at laſt (according to his hartes deſire) arrived there, & vnderſtanding of the foreſayd things, bent all his endeavours for the remedying of ſo many and great evils. And which is to be much admired, in ſo great fervour of ſpirit, he carried himſelfe no leſſe warily then diligently.

C H A P.

C H A P. 11.

Having gotten the good-will of the Biſhop, he becometh to labour in India.

HE was not ignorant that many Controuerſies and contentions, with no leſſe diſmage then ſcandall to the people, might eaſily ariſe betweene Biſhops, and other Eccleſiaſticall Paſtors, if each of them ſhould ſtand to defend the vetermoſt of their right, without yielding any thing at all therein. Firſt of all therefore thinking it good to cut of all occaſion of debate and ſtriſe, and

*That he might provide good things, not only before God, but alſo before all men, he reſolved by all means to gayne the good will & liking of the Biſhop. Calling therefore vpon God, and the Archangell Patron of India, as his cuſtome was, he goeth to the Biſhop, and having ſaluted him in an humble and moſt reuerend manner, he ſheweth that he was come into India ſent by Pope Paul the III. and *Johan III.* King of *Portugall* to conuert the *Ethnickes* to the Fayth of Chriſt, and to inſtruct the *Neophytes* (or yong beginners) and the *Portugheſes* in matters of Chriſtian piety. But being accuſtomed more to obey then to command, he had rather follow anothers mans iudgement then his owne: and for that his Grace being the chiefe Prelate, he deſired to be wholly at his command, & to attempt nothing, but what his Lordſhips aduice & good liking. Then he*

Hegocia to the Biſhop of *India*.

By great ing the Popes, and the Kings Letters, which testified humility him to be Legate Apostolical, he cast himselfe at the feet of the Bishops seate, giving vp all into his Lordships hands, and desiring to make no other vse of them, then he should thinke convenient.

Neuer, peradventure, was it more evidently seene how soone true Humility winneth mens affections. *Albuquerqueius* admiring to see so great humility, & modest behaviour in such a man, answered to his gentle submission with the like courtesy; for presently he taketh him vp in a friendly manner, & giueth him againe both the Patents and the Letters, telling him, that it would be very gratefull to him, that he, being Legate Apostolical, should vse the authority which was giuen him, according to the Popes and the Kings pleasure: neyther did he doubt but he would make such vse of it, as might make good the opinion which such worthy personages had conceyued of him. And from that time forward there was engendred betweene the Bishop, & *Xavierius* so great a loue and respect towards one another, that in most friendly manner they imparted to each other their most private counsailes. *Francis* therefore being glad that the Bishop would assist him in the aduancement of the Christian cause, began more cheerfully to employ all his forces in helping the sicke at *Goa*, as being the taske which he had undertaken.

Whetherfore out of hand taking vp his aboard in the Kings Hospitall, he neuer gaue ouer seruing them who were extreme sicke, with all the diligence he possibly could, sometimes speaking to them a part, sometimes exhorting

exhorting them all together, and sometimes admiring to them the Sacraments of penance and the holy Eucharist, vntill their change of behaviour gaue him hope of amendment in their liues. His chiefe labour was to help the, that were grievously sicke, vpon whom he attended very diligently, not only in the day, but also in the night, which made all to admire his singular charity, and more then fatherly loue towards them, who were meer strangers vnto him. For *Francis* his bed was commonly sayd to be at his feete who, was sicke in the Hospitall; choosing to lye by there all night that he might be presently ready to help if any occasion of suddaine death should chance to happen. And among all these employments he had no gerouly lesse care in the obseruance of holy pouerty, then in sicke, exercising actes of charity.

Xavierius had yet the same apparell which he brought vpon his backe out of *Portugall*, much like to that which the poorer sort of Priests vse to weare in *Portugall*. But fearing least his difference in apparel might auert the *Indians* affections from him, he resolued to cloath himselfe according to the custome of the Priests in those countries. Wherefore knowing that the Society of Iesvs hath no particular and proper habit, but such as the Priests where they liue are wont to weare, out of the familiarity which he had with the steward of the Hospitall, he friendly increateth him to get him an ordinary Caslocke such as the poore Priests of that Country were wont to weare. But he not attending so much to what was requested him, as what he thought convenient, hauing regard of *Francis* his dignity and

authority, bringeth him an habit of Water-chamlet; and this liberality of his he secondeth with a more liberal speech, telling him that the Priests do there use such kind of habits, by reason of the extreme heates of *India*, and that although it were Chamlet, yet it was a playne and homely weare amongst them. But *Xaverus* not liking such curious apprell, You may quoth he, then if you please giue this Chamlet habit to some of the Priests you speake of; as for me, one of course black linnen, if you thinke good, will be sufficient, for it is meet for him who hath vowed poverty, to haue such an habit, as may be a token & signe thereof.

The Steward being ouercome with the verity of a coate this answered, caused presently an habit to be made of black for him of course hempe linnen downe to the ankles, without such a one as he desired. *Francis* euer after wore this habit, according to the fashion of those country Priests, girdle or without either girdle or cloake, choosing rather to abate of his apparel, then any whit of his poverty. And in this, his moderation was not more apparent then his constancy. For the same kind of habit he vied alwayes afterwards in *India*, which practise of his, bare such authority amongst others of the Society, that according to his example, they kept the same kind of habit a great while. But now adayes they vse both girdle and cloakes, as the *Portugheles* do accustomed; which fashion many of the Priests in *India* do also follow. Afterwards the Master of the Hospitall perceiving *Francis* his shoes to be worn out and broken, & the vpper-leather, and soales to be cloynterly fowen together,

ther, brought him a new prayre. But he being euery where like vnto himselfe, could by no meanes be intreated to change his old shoes for new, saying that his owne would still serue him well enough, so immouenable he was in his obseruance of Poverty.

Xaverius was then about 45. yeares old, which age most commonly excelleth more in granity of iudgment, then strength of body. Yet he being of a courageous spirit, strucke not at any labour. For although at that time his principall care was to helpe the sick, yet he was no way wanting to them that were in health when any necessity either spirituall are corporall occurred. After he had done his endeaours with all diligence about the sick, in the morning he was ready to heare the Confessions of them that came vnto him, for which cause he was also oftimes sent for by the principall men of the City. And such a multitude desired to confesse vnto him, that his diligence though it were extraordinary, was not for al that able to satisfy the tenth part of them. In the afternoone his custome was commonly to visit those that were in prison, and soners to relieue them with almes which himselfe begged with almes; where also teaching them how to make a good Confession, he by that means heard many of their wholl life past. This example also of *Xaverius* was not without force with others. For the new Viceroy tooke this course once euery weeke, both in a louing manner to visit the sick, & to comfort them that were in prison, by examining and dispatching their causes; which custome he continued as long as he stayed in *India*.

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Upon Sundayes also *Xaverius* assisted the leapers (who have an Hospitall in the suburbes) serving the as well in other things, as in hearing their Confessors and ministring vnto them the holy Sacrament of the Aulter; wherein he so wisely behaued himselfe, that there was not one of the who did not receiue the holy Sacraments at his hands. When he thought he had sufficiently holpen the sick, he went into a Church of our B. Lady hard by the Hospitall to make them also who were in health partakers of his labours. There on Sundayes & holy dayes in the fore-noone he preached to the Portugheles, in the after-noon he very diligently explicated to the people of that country the chiefe principles of our beliefe, wherunto resorted more to heare him then the Church wherein he taught was able to contein. Then he reconciled & made friends such as were at discord and debate among themselues. And

in his priuate conferences he omitted no meanes that his pri- might be good for the Citrizens spirituall profit. Ha- uarecon- uing wonne the Portugheles by his affability of speech he admonished the in a frindly manner of their vices: and as for other lewd persons he deterred them from their wickednesse, by laying the feare of death & the terrour of hell fire before their eyes, whome as soone as he perceived to be any thing moued, then he endeauoured sometimes by inreaties, sometimes by perswasion to drawe them to make a good confession for satisfaction of their finnes & amendment of their liues: The frustra- tion of his wherupon, as it is well knowne, many were so mo- sermons. ued and encouraged, that after they had made their cofessions, they began a new life, putting away their Concupines.

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Concupines, & making restitution of what they had unlawfully gotten.

CH A P. III.

He very dexterously causeth those who kept Concupines, either to marry them, or to put them away: and instructeth children, and ignorant persons in the Cathedrisme.

H T he found farre greater difficulty and trouble among them concerning their Concupines, then about other mens goods. For at that time the Portugheles of *Goa*, were through want of wines of their owne nation, greatly intangled with the loue of women-strangers, wherof many were of the country of *Sion*, or *Pegu*, & some others of *Iaponia*, and *China*, since these do farre excell the *Indian* women both in beauty of body and comelines of person. Wherefore the Portugheles declining to marry with them, kept them as their Concupines. *Xaverius* thinking with himself that he ought to apply some remedy to this great euill, began to dispute with al the endeauours he could vse. And first he went about to winne the by all courteous meanes; then as he met them in the Streets, he would merily request them to inuite a poore Priest to their ordinary fare, which they willingly accepted of.

He now sitting at table, would before, or at their repast, intreat his host to cause his children to be called: whereupon the little children comming presently at their fathers call, *Francis* would take them vp in his armes, & hug them in his bosome, thanking God who had giuen the Father such children for the hope of his family, & withall would pray God to grant the a good & holy life. Then would he desire that their mother might be called (a thing which in another would haue bin temerity, but his Sanctity easily excused it:) when she was come he would speake sweetly vnto her, and commend her beauty to his host, thereby to draw him to take her to his wife, saying, that doubtlesse she was of an excellent disposition and louely countenance, so that she might well be accounted a Portughefe, that the children which he had by her were certainly worthy of a Portughefe to their father. Why therefore did not he marry her? What wife could he haue better? And he should do well to provide with al speed for his

He cau- feth som
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childrens credit, and the womans honesty.

Which wholl some counsaill of his proued not vnto marry profitable. For by his words and authority, without cubines, great difficulty he perswaded many of them to marry & others their Concubines being himselfe witness therof. But if to put a by chance he lighted vpon any one who had, by some ill fauoured *Indian*-woman, children like vnto her

felfe, ther is conceiuing great indignation therat he would cry out: Good God! what a monster haue we here? Do you keep a *Diuell* in your howse? Can you keep company with this vgly beast? Can you haue children by her? Follow my counsaill, driue this monster,

this

this prodigious creature presently out of your howse, He would & seeke you a wife worthy of your selfe: so as putting the away his concubine, he married a wife. Moreouer he would not by any meane (as much as lay in him) suffer the Portugheles to marry black, or tawny Mores, if fauoured but such as were faire and well-fauoured, to the end they might abstaine from adultery, and each one content himselfe with his owne wife.

In this meane time he left not off to instruct, and drawe all men to the loue of piety, and of a Christian life: which labour of his was not in vaine. For this heavenly kind of discipline did so worke in the Citizens, and in habitants behauiours, that *God* seemed to be quite changed, from what it had bin a litle before: so as by reason of these his pious exercises in the day, and continuall prayer in the night, he became to be of great credit and esteeme both with the Portughefes and the Indians. But being a man truly vertuous he valued this their esteeme which was had of him, not as an incitement to pride, but as a spurre to further vertue. For he thrusting more after the saluation of soules then his owne prayse, was alwayes thinking of some new wayes, how to helpe them, for the performãce wherof there was nothing which he would not do. And amongst the rest he had one inuention which in such a man as he, gaue an admirable example of Christian simplicity, & was also more profitable in effect, then fayre to the new.

He being a man of graue yeares and authority, went vp & downe the high wayes, & streetes with a litle bell in his hand (so far was he from thinking any

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thing

He calling disgracefull to him, that might be gratefull to Ieshu Chriſt-God, and profitable for mans ſalutations) to call the children and ſervants together to Chriſtian doctrine, ſervants at the corners of ſtreets and Croſſe wayes, ſometymes together ſtirring vp the inhabitants to piety with theſe, or ſuch little bell like wordes: *Faithfull Chriſtians, for the love which you have to Chriſt, ſend your Children and ſervants to the Chriſtian doctrine*; which new inuention made infinite of children, ſlaves, and others to runne flocking vnto him from all places; all whome himſelfe marching before, he would leade into our B. Ladies Church, ſinging aloud the Catechiſme vnto them, and teaching them the ſame, thereby to cauſe them more willingly to come to heare him, and lo more eaſily to remember what was taught them in the manner of ſinging: both which proved afterwards to be ſo. And herein he vſed no leſſe prudence then diſſigence. For knowing very well, that his labour would then be profitably employed, if thoſe things which ought to be learned, were well vnderſtood, all that he ſung he would explicate briefly and clearly, according to the capacity of his auditors.

To the ruder ſort, and to ſlaves he would purpoſely ſpeake after a rude and homely manner, that their knowledge of owne faſhion of ſpeech might keep them more attentive, and make deeper impreſſion in their mynds: which end auour of his was neyther fruitleſſe, nor in

vayne. For from hence aroſe that ſo worthy a cuſtome of Care of teaching, and learning the Chriſtian doctrine, which is at this day practiſed in *India*. And becauſe men reaped more fruit by it, then was expected, the Biſhop

Biſhop cauſed the ſame to be practiſed by others in the other Church: ſo as aduancing himſelf in this new piety, choſe of the Society following *Francis* his inſtitution, others ſtirred vp therunto partly by the Biſhops command, and partly by the example of the Society, it came at laſt, to be a cuſtome, throughout all *India*, to the great advancement of the Chriſtian cauſe. For this practice ſo ſped it ſelfe abroad both in *Sea* and other places, that euery where, in the ſchools, high wayes, ſtreets, howſes, ſeldes, and ſhippes, there were, in ſteed of vaine & idle ſonges, ſung and heard the principles of Chriſtian faith, with great delight wherupon it grew to a cuſtome, that children who could ſcarſe ſpeake, did ſtrive to ſing moſt of thoſe verſes by hart. And in this exerciſe *Xaverius* gaue no leſſe noble prooffe of his temperance and moderation then of his induſtrious labour. For of all that was giuen him vnder the title of Almes, he reſerued nothing to himſelfe, but gaue all to the ſicke, and poore, in the moſt private manner he could, to the end humane praye might not deprive him of any reward in the ſight of God.

Moreouer he deſtred from his hart not only vaine glory, but alſo all honours, wherein few are found firme and conſtant. For when they vſed to giue him that honour which was due to his vertue, he would not only in his wordes & countenance, but alſo by the

geſture and carriage of his whole body, ſhew a diſlike not only of the honour, but alſo of thoſe who gaue it him, deeming it an vnworthy thing for a Chriſtia, who ſhould alwayes haue in mind the reproaches of Chriſt

his mayster, to take delight in honours. Let therefore those who hunt after titles of honors, hearken what I am heere to say. *Xaverius* being a true contemner of all worldly things, and especially of himselfe, did no lesse despite popular applause and honour, then others commonly seeke after it: So as now all might see, that nothing could happen more heany, or crossely vnto him, then to see his actions prayd, or himselfe honoured. But as honour followeth them most of all that fly from it, this his flying from honour, 'as ordinarily it hapneth, made him more honoured and admired. All were stroken with admiration that a Priest of singular learning and verue, comming as a stranger out of another world, should do so many and such excellent things, for no reward at all, no not so much as for praye or glory.

Therefore as before it had hapned in *Portugall*, so he is also now it fell out in *India*, that he began to be commonly called an *Apostle*, but indeed with no small griefe of mynd vnto him: yet the rude multitude preyed through their constancy or rather pertinacy therein; For that tytle of *Apostle* was so fetled vpon him, that he could by no meanes shake it of; & from him was it afterwards deriued also to his other Companions: but they assuming a new Name, whereof we will presently speake, caused that Tittle, too glorious and vniht for them, to be at last forgotten.

CHAP.

CHAP. III.

He procureth a Colledge at Goa, for the Society.

HERE TAINE deuout men of *Goa* hauing through the perswasion of *Fr. James Barban* the Franciscan contracted a league amongst themselves, for the increate of the Christian faith, as we haue before declared, had begun a Seminary there of *Indians*, a few months before *Xaverius* arriuall. And hauing found by experience the great want therof, they agreed that it was best to haue many children and youthes of most of the countries of *India* to be instructed in the rites of the Christian faith, & to be brought vp in learning, who might be sent afterward each one to his owne country, wherof some might be made Priests, others interpreters. This their pious determination by common consent they bring vnto *Ferdinand Rodrigues* the Kings Treasurer, (who at that tyme, in the absence of *Steuens Gama* the Viceroy of *India*, was Gouvernour of *Goa*) desiring his aduise, & assistance therin. Wherupon by his authority a Seminary was instituted at *Goa*, and children of most of the Prouinces of *India* (especially those of the *Canaries*, to whome *Goa* it selfe appertaineth,) of *Cingala*, *Malauara*, *Cellano*, *Bengala*, *Pegu*, *Malaca*, *China* and the *Abissines*: placed therein, & instructed in the

precepts

precepts of the Christian faith, who might afterwards become Priests or Interpreters; and if any of them should not prove fit for either of both, they should notwithstanding be there maintained until they had learned some trade. And for the better managing of the temporal state of this Seminary, it was thought convenient, that there should be certain Procurators chosen by the said Company: but for the education & bringing up of the children, it was to be committed to the *Franciscans*.

These things being thus disposed, the Kings *Treasurer* in name of the viceroy of *India*, and of the King of *Portugal* assigned to this Seminary of *Goa* out of the publick treasury a stipend of 800. crownes, which had belonged to the Pagan Priests, God by his diuine providence turning, in this manner, the Diuels treasure to his owne seruice. This pension being afterward doubled by the Treasurer, was confirmed by the Viceroy, and the Kings authority. They began also to build houses for that end with a Church thereunto adjoining. And because the said Seminary was founded for the propagation of the Christian faith, it was intituled *A sancta Fide*, of the Holy Faith; the reuenewes, and almes whereof were such, that an hundred schollers might well be maintained therewith, but as yet there were not aboute threescore. *Friar James Borban* who was the first beginner, was Rector thereof. But it seemes this Seminary was ordayned by God for a Colledge of the Society of Iesus, as *Borban* himselfe, after he began to be acquainted with them, more then once foretould, being very glad that it so fell out. Having therefore

therefore taken an exact view of *Xaverius* eminent manner of life, and greatly approving his industry in the bringing up of children, he of his owne accord offered him the gouernment of the Seminary: But he ha. Here refusing resolved to trauaile all *India* ouer, to preach the feth the Ghospell of Christ, would not take vpon him that gouernment of burden. *Borban* was very earnest with him, laying be the Sem fore his eyes what an important busines it was, and nary. shewing what great fruit might entue therof, since it being a Seminary of Priests, and Interpreters, a supply might be continually raised therout, for the helpe of Ethnike nations, a matter of the greatest moment that could be deuised for the aduancement of Religion.

But when he perceived that he could not preuaile, he began both by himselfe, & by *Sofa* the new Viceroy to deale with *Xaverius*, that in case he neither could, nor would take vpon him the charge & Gouernment, yet that he would at least comit the same to some one of his Companions. Now *Francis* euery day expected *F. Paul* and *F. Mansilla* from *Mozambique*, & others also out of *Portugall*. And therefore considering with himselfe of what vse such a Colledge might proue, at last he accepted of the offer, & made *F. Paul Camertes* Rector therof in his place; and with the good liking both of the Viceroy and *Borban*, he sent to *Rome* for some others of the Society, to be maisters to the foresaid schollers.

Afterwards the reuenewes being by the Kings liberality increased, when they thought of enlarging their house to receiue more schollers, *Sofa* the Viceroy furthered them therein, both with his authority & bounty.

bounty. Whereupon both a new Church, and other buildings were begunne, and in short tyme finished, principally by his help and assistance. The Church was dedicated to *S. Paul*, whence also the Colledge was called *S. Pauls Colledge*. And from this time forward the Fathers were called by the Name of the *Society*. For when afterwards that Colledge (excepting the Seminary of the *Indians*) was by the King of *Portugall* giuen to the Society of Iesus, for the instituting of such as were appointed for *India*, and the East, the Fathers tooke their Name from the place.

It is now enlarged by the Kings liberality, and furnished with buildings, being indeed a worthy monument of the King of *Portugall* his bounty, and a most ample Seminary of Preachers and Priests for the help of *India* and the East; the Seminary at *Cornimbia* being by his Maiesties order turned into that of *Goa*. For besides many Students of the *Indian* Nation, who liue in separate houses, there be to the number of an hundred of the Society, wherof some are there receiued, and others sent thither out of *Portugall*, to be brought vp in learning and vertue, vntill they be able to helpe the *Indians*, and the people of those Eastern partes by their preaching and example. This place the diuine Providence ordained first of all for the Society in *India*, before their Name was so much as heard of in those parts, and it is the mother and head Seate of many other Colledges which were afterward founded in the East. But now to come againe to the order of our History, which hath bin by vs a little interrupted, through the fit occasion we had

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had to speake of this Colledge which *Xauierius* procured at *Goa*) this Seminary, as we haue sayd, being assigned to the Society, God gaue vnto *Xauierius* a new and fertile haruest in *India* to manure.

CHAP. V.

He goeth to help the Neophytes, or new Christians of Comorin.

WHOMER had *Xauierius* restored Christian discipline at *Goa* which was fallen to decay but presently with great care he began to think vpon the inhabitants of the Promōry of *Comorin*, & the Coast of *Piscaria*, who had bin lately conuerted to the Christian faith, but were left without Priests. This Countrey of *Piscaria* consisting

Piscaria.

more of villages then townes, is inhabited by Fishermen (whom they call *Parand's*) & aboundeth greatly with Pearles, from the fishing wherof it is commonly called *Piscaria*. But the habitantes not knowing their owne Countrey Treasures, employ themselves wholly in fishing of pearles for the Saracēs. In this coast there is a Town of no smal note called *Tinacburinum*, wherein, vpon a very sleight accident, was rayed a deadly warre, and imminent destruction to that nation, and was also the occasion of their receyuing the Christian faith. A *Saracen* wrangling with a *Paranda* (as by nature they are passionate and apt to offer disgrace) pulled contumeliously a ring out of the *Paranda's* care,

which

which he had hanging therat, as that country fashion is, and withall tore out the hole in the flesh, which with them is the greatest disgrace that can be imagined. Whereupon the *Parana*, to revenge the iniury, killed the Saracen.

But (as in hoare blood there often follow murders and massacres, whereof there is no end unless peace be made) the quarrel wch first began by wrangling of two persons vpon so slight occasion, through desire of reuenge, did afterwards breed a deadly war throughout the whole nation. For the *Parana's*, having had many of their side slayne, for one Saracen whome they had killed, resolved to wash away that disgrace with their enemies blood; & privately gathering great troopes out of all the villages, make a suddain assault vpon the Saracens, & massacred a great number of the. The Saracés againe being mad with rage raised al their forces against the *Parana's*, resolving to destroy and utterly extinguish the whole nation. Whereupon they presently made ready as great a Navy as they could, and with great summes of mony corrupt and stirre vp the *Parana* Kings, against their owne subiects; persuading themselues, that thus enuironing their enemies both by sea and land, they might more easly destroy them.

The *Parana's*, now, when they saw themselues thus beset, enuironed by their enemies, and betrayed by their owne Kings, not knowing what to do in this case, they beganne to thinke of forraigne ayde, so to help themselues in this extremity. There chanced at the same tyme to be present among them a Christian

Knight

Knight (called *Iohn de Cruz*) a man of good account in his own Country, a *Malabar* by birth, yet more relembling a Portuguese then his owne Nation; who for his valour having byn made a Christian Knight by the King of *Portugall*, had brought at that very tyme certayne horses for a present to the Kings of the *Parana's*. The chiefe therefore of the *Parana's* by reason of their former familiarity go vnto him, & lay open the whole matter before him, asking his counsaile, and aduise what they should do? *Cruz* being a man both grave and pious, and hoping this feare of theirs might be an occasion to bring in the Gospell of Christ among them, so as at once, they might be set free from the misery, both of their warre, and their superstition, told them his opinion was, that in this extremity of danger, they were to fly to extreme remedies: and seeing, contrary to all iustice and equity, they were betrayed by their owne Kings, and hardly charged on all sides by their enemies forces, they should implore ayde of the Almighty King of Heaue, & of the Portuguese their friends, who were his deuored and religious seruants; that so, protected by the Portuguese and the diuine assistance, they might not only defend themselues, but also triumph over their enemies. For if they would yield themselues subiect to the Christian Religion, & to the Portuguese, they certainly would fight with all their forces for them, both in regard of religion, and because they were now become their subiects, and would also by the help of God, carry the whole businesse with as good successe, as valour. And having conquered, & overthrowne the Saracens, the

deadly

deadly enemies of Christians, they might also perhaps, give up the fishing of pearles (as taken from the Saracens by right of warre) vnto the *Paraua's*, in respect they were become Christians, as a pledge of their Religion.

To this counsaile they gaue willing care. And the *Paraua's* were neyther deceuyed by the Knight, nor the Knight by them: for all things came to passe as he had foretold. Now, when the feare of their enemies, & the authority of that vertuous knight had driuen them to enter league with the Portughefes, presently their chiefe Magistrates (whome they call *Pintagazines*) dispatched an Embassage of certayne principall men among them, to the Portughefes at *Cocinum*: to whome they gaue in charge, that as soon as they came thither, with the first occasion, they should become Christians; & then, putting the *Paraua's* vnder the protection of the Portughefes, they should demand succour of them against the imminent fury of the Saracens, and withall, Priests to instruct, and make the rest Christians.

Cocinum is a goodly Citie belonging to the Portughefes, situated on the sea betweene the Promontory of *Comorinum* and *Goa*, the chiefe of all *India* both for extent and worth, next vnto *Goa*. As soone therfore as the *Paraua's* Embassadors arrived at *Cocinum*, after almost two hundred myles journey, they very fortunately find there present *Mihael Vafans* the Suffragan, or Bishops Vicar-generall, a man very zealous for the propagation of Religion: who courteously receiving them, led them to the Governour, and commended them and their busines no lesse feriously then effectually.

feactually vnto him. The Governour hauing in a friendly manner heard the *Paraua's* embassage, he both shewed them all courtesy for the present, and promised them also to deale their matter with the Viceroy of *India*. And what he layd, he performed in a more example manner after that the Embassadors had desired to be baptized. The Viceroy being certified of the whole businesse by the Governour of *Cocinum*, as he was a man of extraordinary zeale, was very glad of that occasion, and commaunded forthwith that ayde should be lent to the *Paraua's*. In the meane tyme the *Paraua's* morines Embassadors being all baptized, were called *de Cruz* are baptized (of the Croffe) for *Iohn de Cruz* his sake, who had giuen them that counsaile. And so great is the reward which good counsaile deserueth, that the other chiefe men also of that nation did afterwards take the same name.

The Governour therfore by command from the Viceroy prepareth out of hand a strong navy, hastneth to the coast of *Piscaria*: ioyneth battayle with the enemy; where the matter seemed to surpasse all humane forces. For the *Saracens* were ouerthrowen at the first onset, and entirely conquered by one battaile. Then the *Paraua's* being deliuered from all feare of warre, the Governour turned his care to procure the saluation of their soules: and sending thither Priests, there were baptized to the number of .0000. Now the Portughefes returning Conquerours, were not content with the protection & safegard of their subjects, but gaue them moreouer (as *Cruz* had foretold) the fishing of pearles, for congratulation of their becoming

ming Christians . Whereby the case was now so altered, that the Saracens might not fish, without the *Pirani's* gaue them leaue. Thus, God drawing good out of euill, by the tearing of one care, was an occasion of the saluation of a whole Nation .

But humane frailty was not answerable to the will and ordinance of God. For the Priests (I spake of) when they had baptized a great number of the *Co-Parau's*, being dismayed through the intemperatnesse of the ayre, and want of victualls, returned home againe. And so those poore new Christians, who per chance had not byn conuerted to the fayth of Christ so much for the loue of true Religion , as for the feare of daunger they were lately in, being left destitute of Pastours and wholly ignorant , fell againe into their old superstitions and customs. *Xauerris* being certified hereof by *Michael Vasquez* the Suffagan, his mynd was possessed with various affections; for as he much reioyced at so great an aduancement of the Christian cause, so was he extremely grieved for their succourlesse estate; yet was he againe comforted through firme hope , that himselfe might be able shortly to help & comforte. For now the Ethnicks and Neophytes that were about the City of *Goa* , and who at that tyme vsed his help, were very well provided through the endeaours of *F. Borban* & others, and therefore he much desired to succour these, who were left destitute of all assistance .

Whereupon forthwith heresolued to go to *Piscaria*, to fish for the soules of the fisher-men themselves which were farre more precious then their pearles. And

And presently he goeth to the Bishop, as his custome was, to whome he declareth what determination he had made, but withall leaueth the whole matter to his discretion . Who approving of what he had determined, wished him a happy iorney, & withal courteously dismissed him . At whose departure the teares which stood in *Albuquerque's* eyes shewed evidently how much he loued *Xauerris* for his humility. The *Francis* hauing gotten the Bishops approbation , goeth to *Sosa* the Viceroy , and opening the matter vnto him, earnestly requesteth his furtherance for the accomplishment thereof, if he thought it fitting. The viceroy the tooke God to winnesse , that he was very sorry for his departure , but for as much as he doubted not but that his going would be for the *Parau's* soules good , the grief which his absence would cause, would be thereby made more tolerable; and withall commaunded him to be The Viscountfully & freely provided of whatsoever his iorney eeroyes should require. *Xauerris* thanked him for his so great respect courtesly, telling him that he wanted nothing but only conueniency of transporting thither; for seeing it was dangerous to go by land, in respect of the many enemies, he intreated with all speed to go by sea. *Sosa* presently granteth his request, giueth him a shippe, and also comãdereth his officers to furnish him of all things necessary .

But *Xauerris* was still like himselfe, in resolutely and constantly refusing al commodities, ether for his of power sustenance, or iorney. So as when the officers offered yea euen thrust vpon him necessary provisions, he thanked them kindly, and returned them all back

agayne . But when they pressed him earnestly, and would haue no deniall, he condescended somwhat to their importunites (with no lesse commendations for his courtely in yielding, then for his parsimony in taking) and accepted of a Lacker of leather, & a payre of bootes to defend him from the heate of the sunne, which in those places, being neere to the Equinodtiall line, he knew to be exceeding great. These things being known, his friends began euery one to bring him other necessaries for his iourney, but he courteously returned all backe agayne, because as he sayd , they wererather hindrances then helps vnto him. And so he departed, together with the Governor of the Coast of *Piscaria*, who went thither also in the month of October, of this present yeare 1543.

CHAP. VI.

The labourers in the Promontory of Comorinum.

The Comorine Promontory.

THE Promontory of *Comorinum* being almost of equall distance from the Rivers *Indus* and *Ganges*, stretcheth forth to the Equinodtiall line 400. miles almost from the City of *Goa*. Hence *India* bending it selfe elbow-wisefrom the same place, & the coast of *Piscaria* lying betweenthe East and the West, runneth out almost 200. myles towards *Ganges*. The whole country is as poore in victuals, as it is rich in pearles. For the inhabitants

bitars line vpon rice, milke, fish, & some flesh, but they want bread, wine, fruites, and such like things ; and commonly there is among them no vse of Phisitians, or medecins . The people (according to the capacity of Barbarians) are of reasonable temperate and quiet dispositions, but very rude. There is not any country in *India* more scorched with the sunne then this . For when the sunne beareth vpon the plainefields, there is such an intollerable heate that it burneth vp all things like a fire. Yet, all this great inreperatenes both of the ayre & place, together with the like want of victuals and phisick, *Xaverius* with an vndaunted courage vnderwent of his owne accord , thirsting more after foules, then others did after pearles .

Now some, who hauing passed a few labours, and incommodities, and may perhaps, please and sooth vp themselves, as though they had suffered all the inconueniences that could be, for Christs sake, shall do well to obserue what we shall heerafter set downe of *Xaverius*: extreme and infinite labours, vnspeakable miseries, and want of all things in the Promontory of *Comorinum*. For we may be very much ashamed of our selues, if we compare our labours with his toys in this new vineyard of Christ. This long and vncooth Tract was inhabited by fishermen, who dwelt partly in Villages, and partly in Townes to the number of thirty, whereof twenty belonged to the Christians, in which, besides the forsayd 20000. newly christned, who were yet to be instructed in the precepts of their fayth, there were very many others, both yong and old, to be baptized. He was also often

bitants

tymes to combat both with the heat of the sunne, and with the sand, which in that parching shore did not only sinke vnder him, but sorely scorched his feere as he trauallyd. But he discouraged at nothing, went through with that so hard an enter prise with as great a fortitude as he had vnder taken it. For he alone, as if he had had the courage & forces of many Priests, nothing regarding the heate of the sun, imploied himself continually in trauesing the villages and townes of that Coast, going oftentimes euen barefoot through those scorching lands (after his bootes were worne out) and daily baptizing of infants, children, and others whome he found willing to become Christians; inuenticing many strange meanes to hinder them from sacrificing vnto Idols, in ioyning men and women together with the lawfull bands of marriage, catechizing euery one according to their capacity, and making friends those who were at variance, being almost consumed and burnt vp with intollerable heat and sweat, without any compassion of himselfe, or care of his owne body.

His vsuall custome was to sleepe vpon the bare ground, to lue vpon a little Rice, according to the Hedref-country fashion, & that but ill dressed also by himselfe among so many great employments. Sometimes also although very seldom, he vsed a little fish with his Rice, or a little sower milke which the Neophytes or new Christians of themselves brought vnto him. Besides this, he encountered with many great difficulties, which the want of things necessary, and the incommodity of those places could not but cause in him, being

ing a stranger: yet aboue all other difficulties the want of language did most trouble him. For when he questioned the inhabitants of matters belonging to Religion, they answered they were Christians, but being wholly ignorant of the Portuguese language, they had not learned the instructions and precepts of the Christian sayth. *Xauierius* had brought with him two schoolers rance; from the Colledge of *Goa*, who were of ripe yeares, & skillfull both in the Portuguese, & the *Malaurian* tongue which those country people vsed. But finding by experience that to instruct children & ignorant people by an interpreter, to be a thing both very tedious, and of small profit, he choose rather to learne himselfe their language, then to vse interpreters; so great desire he had of their conuersion.

Therefore he caused his sayd Interpreters to turne the principles of the Christian doctrine into the *Maldariar* tongue. Then he (although he were now grown into good yeares) becoming agayne, as it were, a child for Christ, getting the same by hart, went vp & downe the streetes with a little bell in his hand calling the children and people together, in some convenient place, and there taught them those principles he had learned in their owne language. His seruour in teaching made the people learne with more alacrity. And in the space of a month the childre which before were rude and knew nothing, had gotten almost by hart all what he had taught they; so that *Francis* neither repented himselfe of his labour in teaching them, nor they of their diligence in learning. Nay they were so set vpon learning, that they neuer ceased to sollicit him to

give them set prayers one after another to learne by hart, & heerin they would so presse him, that he could scarce haue leasure to recite his diuine office in quiet, they neuer making an end of begging of him, vnill he had performed their desire.

He vseth *Xauerris* therefore as soone as he perceived all things children to succede well in these first beginnings, nor contenting himselfe with the good of a few, be thought how he might help a greater number. And to the end his instruction might the more dilate it selfe, he caused the rensand children by litle and litle to teach their parents, kins-folkes, seruants, and neighbours those things, which they themselves had learned of him. So as these children, of schoolers becoming in a short time maisters, were no small furtherance to the Christian caule. Yet *Xauerris* although he vset these helpes, did not for all that take any lesse paynes himselfe. For vpon fundaises before a great company, of children, men, and women beginning with the Creed, he briefly explicated vnto them the twelue articles of the Christian fayth & the ten Commandements, some at one time, some at another. He was heard attentuely and diligently, with the astonishment not only of the Christians, but also of the Ethnicks, who came in great troopes to heare him, admiring that the Christian Law, was so agreeable and conformable to Reason.

But *Xauerris* well knowing, that to explicate diuine matters as they ought, the diuine assistance was more necessary then humane industry, before euery article of the Creed and ech Commandement he caused the people to recite certayne vericles made for the

the purpose, wherein Christ, and the B. Virgin Mary were piouly innoked, to assist them particularly both to beleue, and practise those things with they heard taught. Somerymes also he would tell them confidently, that if they could obrayne those things of God, which they desired of him, concerning the obseruance of the Christian Fayth, and his diuine Law, they would after wards receiue more good, and abundant benefits from heauen, then yet they durst in their hearts presume to wish for. He instructed the *Neophytes* and the *Catechumens* altogether with, whome indeed he rooke more paynes and labour, because they were in more danger of perdition. But the number was so great of such as became Christians (for oftentimes he baptizeth whole villages in one day) that euen his hands whole & armes were so weary with baptizing, that he could baptize not possibly list them vp. And oftentimes also he was so spent with repeating such things vnto them as appertayned to the Christian mysteries, that both his voice and forces fayled him.

Yet for all this his noble vertue and courage fought for no releasement of his labour, but rather how he might gaine new matter of merit: so that you would haue thought his body could not be tyred out, nor his courage ouercome by any labour whatsoever. He fought out daily many infants heare and there, and baptized them: yet his chiefe endeaour was to instruct the litle children, knowing very well that the bringing vp of tender youth was a matter of great importance, as forseeing that they being instructed in their infancy, might be more profitable to the advancement

cement of the Christian fayth, then their parents; whereof he had many evident tokens. For he had observed, that these Neophyte-children being very apt to learne their Christian doctrine, were greatly desirous to teach the same vnto others; and that they did so desett the worshipping of Idols, and all kind of superstition, that if their parents did offend therein, they would not only reprehend them themselues, but presently tel *Francis* of it. And to this forwardnes of the children, his helping hand was not wanting. For if at any tyme they could him of any such thing, he would presently take the children by the hand, & go with them to the house, where that heynous offence was committed, and as though an alarm had byn given to battaile, he would set vpon the place where the Idols were, and together with the children rush vpon them, breake them to pices, spit and tread vpon the, & lastly vtterly destroy them, making in this manner the worshipp of the Deull, a laughing-stock to children.

CHAP.

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CHAP. VII.

Having wrought many miracles by himselfe, and the new Christians, he is for his extraordinary Humility, commonly called the Holy Father.

AFTER he had sufficiently instructed in the Carechisme, the places which first occurred to him, going to the Towne of *Tu-murimum*, he lodged by the way in an obscure village of Echinckes, who contemning their neighbours examples would not heare of the Christian faith. Whereupon *Francis* vrging them with the authority of all the coast of *Piscaria*, they all together answered, that they could not do it, by reason of their Kings auerision; which was not so indeed, but a pretense only to set a glosse vpon their obstinate Superstition. In which case *Xaverius* being vncertaine what to do: God out of his providence gaue him an admirable occasion of bringing his detignes about. There was a certaine woman of good worth, who had now bin very dangerously in traualle of Child-birth pisme three whole dayes; & her life was desperate. Her husband & kinsfolkes were also weary with praying to red from their deafe Gods for her safe deliuey, & all in vaine. the which *Francis* vnderstanding, & putting his trust in God, went thither in all hast with an Interpreter

and gaue them some hope of help. Forthwith, hauing gotten the consent of the family, he began to deale with her, that being there was no hope of her recovery, she would prouide for her soule, and withall he began briefly to explicate vnto her the chief points of the Christian fayth. Wherewith she being touched from heauen, and giuing credit thereto, *Xauerris* demaunded, whether she would be a Christian? Very willingly, quoth she. Then *Francis* reading ouer her the Gospel, baptized her, being euen ready to dye. A wonderfull thing. The baptisme cauled her for easy a deliuary, that presently she brough forth her child without any paine or difficulty. For which prosperous euent he being exceedingly glad, presently baptizeth the infant newly borne, and then all the other of the house, who were both astonished at the miracle, and not a little replenished with ioy.

This fact being so admirable, and wrought in presence of so many witnesses, was instantly diuulged: wherupon *Xauerris* iudging it a fit occasiō to vrge the people whilist they were thus amazed, began to be insat with the chiefe men of the Village, that they should not doubt to embrace that Religion, wherof they had lately seene so euident a testimony. But they would him first, they would not do it without their Kings licence; yet afterwards, hauing obtayned the fame of his Lieutenant, they were almost all baptized, together with many whole families, so as that Village presently became Christian.

From thence *Francis* going to *Punicall* (a Town of great reפור) was there louingly received by the Neophytes where

where presently hauing, according to his custome, baptized many infants, he began to instruct the people & the childre in the Catechisme. There was at the same time in that Towne a great mortality, and sickness among the people, so as very many came daily vnto him from all places, requesting him to visit their houses, & say some prayers ouer the sicke. And many also who had none (so sollicite for them, being extremely sick, crept vnto him as well as they could for the same cause. *Xauerris* being moued as well out of his owne compassionate nature, as by that pittiful spectacle, had a scruple to deny those poore soules to iust requests, fearing lest if he should be slacke therein, the Christian Religion might receiue some detriment thereby. Therefore he spent much time, and tooke great paines, in visiting the sicke, & reading the holy Gospell ouer the sick: & not in vayne. For it is well knowne, that very many sick possessed in that sea coast were by him cured, & many possessed persons deliuered. And it is certainly reported that he thererestored three dead men to life, besides a yong maide of *Cangoxima*, of whome I will speake in her proper place.

Punicall, as we said, is a towne of good note in the coast of *Comorinum*. In this towne there dyed a certaine yong man of a good family, who being by his friends brought to *Francis*, and layd at his feete with great lamentation, the good Father tooke him by the hand, and commanded him in the name of Christ to arise; He sup- wherupon he presently rose vp aliue. This act *Xauerris* presseth out of his true humility, suppressed as much as possibly he could, by dissembling the matter, but all in vaine.

vaine. For there wanted not witnesses thereof, nor men to spread it abroad, although it were a matter of great moment whereof they were to be the authors. And this miracle was after ward confirmed by another the like.

In the fame towne a Christian woman went to *Francis*, and with teares bewailing her misfortune of being left desolate, most humbly besought him, that he would be pleased to go to her little sonne who had bin lately drowned in a well. He bad the woman be of good courage, for her child was not dead, and presently goeth along with her, as she desired. As soone as he came to the house he fell downe vpon his knees, and hauing prayed a while he made the signe of the crosse vpon the dead body; wherevpon the child presently start vp from the beere whereon he lay, not only alive, but also sound, and in perfect health. At which miraculous accident the Christians who stood about were all astonished, and cryed out for ioy. But *Xaverius* earnestly intreated them by all meanes possible so make no words thereof, & so secretly retyred himselfe from thence. They people could not overcome themselves as he requested, to keep silent so miraculous an euent; and besides that, *Xaverius* his dissembling the matter, made his sanctity the more to appeare.

Moreover (to speake nothing of others.) *Tahn Tianga* a Portuguese, a deuout and graue man, & very familiar with *Xaverius*, being demanded iuridically by the Bishop of *Goa* his Vicar, after the Fathers death, *Francis* refused, that himselfe was present at *Puwall* when *Francis* rayed to life a certaine boy, and also a little girl. And *Witchall* testified, that he had vnderstood

by

by many, that *Xaverius* had restored another to life in a village called *Bembari*; whereof himselfe had sometimes asked *Xaverius*, & although, out of humility, he seemed so suppress the matter, yet he might easily perceave it was true, which he went about to conceale. And all this, is very sufficiently testified, vnder the deposition and seale of the Viceroy of *India*, by the King of Portugals command.

Now, whilst *Xaverius* thus labourereth about the sick, and the dead, there wanted not other many and dayly employments, to instruct children, conuert the Ethnicks, baptize those that were conuerted, bury the dead, and satisfy those who asked his aduice. But the cumberfomnes of the sick, by reason of their great number, and the bruit which was now spread abroad of those that were cured, did so greatly increase daily, that it was not possible for one to satisfy all. Moreover, as many times it hapneth, there arose contentions among the people, whilst euery one did strue to get *Francis* first to their house. Therefore to condescend to their iust demands without any breach of peace, he found out an inuention, which was as profitable as necessary, to lend in his place certaine Christian childer, fit for that purpose. These children by *Xaverius* reth the appointment going about to the houses, first called to gather those of the family and their neighbours, then hauing recited the Creed all together, they exhorted the sick to haue an assured hope and confidence in God by whose help they were to recouer their health; & allast when they had stirred vp all that were present to deuotion, then they added certaine pious and godly prayers.

This

This invention of his was not in wayne. For what by the fayth of the children, & of the standers by and the sicke, and of *Francis* Author thereof, it caused in the diseased health both of body and soule. In so much that very many Neophytes were thereby confirmed in their beliefe, & many Ethnicks brought to the faith of Christ: the force whereof they had experienced by the recovery of their health. But if any of the said children could get *Xaverius* Beades, he thought himselfe highly honoured, for that infallibly they cured all the sick who were touched therewith; wherfore, as jewels famous for the wonders wrought by the, every one did strive to get them; so as being carried about continually to the sicke, they seldome brought them backe to *Francis*, serving rather to worke miracles the to pray vpon. And by the meanes of these children he did not only help those who were sicke, but afflicted also possessed, and obsest persons.

There was one, who being possessed, was wonderfully tormented by the Deuill, to whome *Francis* being requested to go, but could not by reason of other employments, sent in his place certayne Children He deli- (who afflicted him in teaching the Christian doctrine) uereth a with a crosse, and tould them what they should do. possessed. The children went to the posselt man, and, as *Xaverius* had instructed them, gaue him the crosse to kisse, by the children and they themselues recited certayne prayers which they knew by hart. Whereupon presently, to the astonishment of all that were present the posselt man was deliuered, not so much by the fayth, and sanctity of the children, as of *Francis* himselfe. The re- port

report heereof being spread far and neere with great applause to *Xaverius*, his fame became more remarkable by his humility. For these miracles which he wrought by diuine power, by sending children vp & downe, he would not acknowledge as done by himselfe, but ascribed them to the faith of the children, & of the sick persons: so as endeavouring by all means to debate himselfe, and to hide his owne vertue, he made the splendour of his sanctity the more apparent. Wherfore shining, as he did, not only with that eminency of vertue, but also with Christian humility, he was now commonly called the *Holy Father*. Thus hidden Vertue becometh more glorious.

CHAP. VIII.

He substituteth Deputies in his place to teach the Christian doctrine, and procureth for them a certaine stipend of the King of Portugall.

HIS approved fidelity and industry of the neophytes in curing diseases made *Xaverius* desirous to make the his fellow-labourers children in instructing the people. Wherfore making to teach choice of such as were no lesse diligent then vertuous, he sent them abroad, bidding them teach the Catholisme to the rude and ignorant in houses, wayes, and streetes, in manner as he had instructed the. When

he saw this course which he had invented, was able to go on by it selfe, he with the children went to another Village, intending in the same manner to instruct the rest of the townes. All which when he had once gone over, neuer thinking of rest, but as it were dallying with his labours, he againe returned to the first village, there to amend what he should find amisse; and in the same manner went over all the rest which before he had visited.

In the meane time also, thinking it necessary to establish the Christian faith, not only for the present but also for the time to come, he left in every towne & village a Copy of the Christian doctrine, willing those that could write, to copy it out, and the rest to learne it by hart, and to repeat it over every day. He ordain'd also in all the foresaid villages, that vpon all holydayes, the Neophytes should assemble themselves into one place, and there all together sing the Christian doctrine. And that these things might be well and duly obserued, thinking it expedient to leaue some in his place, he appointed in euery Towne and Village, one to haue a care of matters concerning Christian religion, whom in their language they called the *Canacable*. And that this order which was so necessary, might neuer cease, or decay, he procur'd of the Viceroy of *India* an yearly stipend for the *Canacables*. The reason of this was, that in tyme of necessity there might alwayes be some to baptize the infants newly borne when they should be in any danger of death, and to supply in other things that which could not be well differred, and withall to assist the Neophytes, when

when *Francis* was farre of, and could not so speedily come vnto them. So as, in every place he appointed one or two who excelled the rest in the vnderstanding of the Christian doctrine; graue carriage, feruour of piety, and integrity of life, teaching them the manner and forme of bapisme, and giuing them in charge, that if at any tyme necessary should require, they should with all speed baptize little infants; and if any matter of importtance befell, chanced to happen, they should presently certify him thereof.

These, every one in his Village, for want of Priests, being as it were the Curats or Pastours, had the care of the Church, and twice every day they taught the Catechisme both in Latin, and in their owne country language: in the morning to the men, and in the afternoon to the women. They also, as the Christian custome is, denounced the Banes of Matrimony, making enquiry what impediments there might be to hinder any from lawfull marriage; but their principal charge was to baptize little infants, who through weakenes might be in danger of death. And when *Xaverius* made his visit in the sayd Villages, these his subfitures presently deliuered vp vnto him the number of childre which were borne that yeare, of those who kept concubines in their houses, and of such as had any enmity or discord amongst themselves, that thereby he might with all speed apply remedy thereto. And by this means he knew, & compos'd all difficulties every where; so that making very little stay any where he might passe on to other places.

To these *Canacables* at *Xaverius* request were assigned

400 crownes yearly, out of the publicke Treasury, by the viceroy of *India*, and afterward confirmed by the King of *Portugal*. This said money was accustomed to be payd to *Queene Catharin of Portugal*, to buy her shoes, and *Pantoffes*. Wherefore *Francis* wrote vnto her maiesty very pleasantly and piously, that she could haue no fitter shoes or *Pantoffes*, to climbe to heauen then the Christian children of the *Piscarian* coast: and their instructions. Wherefore he humbly intreated her to bestow her shoes and *Pantoffes*, as a Tribute, vnto their teachers and instructors, thereby to make her selfe a ladder to heauen, for she might be glad of such an occasion, then the which she could not perhaps haue wishd a better. The *Queene*, as a woman of notable piety, approued of his request, and very willingly, and freely assigned the same to the *Cananaples*, and maisters of the *Neophytes*. And thus, by *Xaverius* meanes, by the *Queens* liberality, & the Kings authority, this order was instituted and establihed, with no lesse merit of the benefactors, then profit to the Christian cause.

The liberality & piety of the *Queene* of *Portugall*.

CHAP. IX.

He conuinceth the Brachmans, and conuerteth some of them.

IN this meane while, *Francis* had no small ado with the *Brachmans*. These *Brachmans* descending frō the race of Kings & Priests, are

are amongst all the nations of *India* the chiefe, both for Nobility and *Wisdom*. They worship one God (whome they call *Parabram*) the beginning of all things, and perfect in enery respect, as being Creatour of heauen & earth. But together with this truth they mingle innumerable fables to deceiue the common people. They say, he hath three sonnes, who gouern the world, and yet haue all the same nature, and dunnity. This forsooth, is signified by the girdle the *Brachmans* themselves weare, at the end wherof there be three little cords hanging from one knot: hauing in this manner, either through the malice of men, or craft of the diuel corrupted the mystery of the *B. Trinity*, which was anciently receiued among them. They haue also goodly Temples dedicated to these Gods, with three Towers, which being separated at the basis, by little & little do ioyne altogether in the toppes. They haue their images drawn out in diuers shapes, which in times past they rooke vpon them, which they call *Pagodis*.

The *Brachmans*, whome among the *Indians* are indeed famous for their learning and abstinence, are in the *Promontory* of *Comorin* most notorious for their ignorance, and lewdnes. For not enduring the poverty which that part of *India* sustayneth, they conuert their naturall lewdnes with abominable deceit, and whilst themselves in private, sit at their banquets with solempne musick of tabers and pipes, they perswade the simple people that their Gods are a feasting; and withall demaund of them, in their Gods name, whatsoever they want for the maintenance of themselves and their families, denouncing the vengeance

gence of the Gods against them, vlesse they presently performe what they be commaunded.

Xaverius therefore conuincing them openly of deceipt, began to accuse them to the people, and to manifest their false dealing: which occasion caused the saluation of many, who giuing ouer Idolatry became Christians. And the *Brachmans* being astonished as well at his great learning, as at the miracles wrought by him, turning their hate into reuerence, endeauoured to gaine his fauour and friendship, both by gifts, & all other meanes they could deuise. But his loue of poverry was not ouercome by any such fauours, and though he reiected their gifts, to keep his owne Liberty free, yet notwithstanding he consued good correspondence, and friendship with them. And as he went his circuit about the townes of the Christians, oftentimes he lodged in their abiding places (which are also called *Pagods*, as their Gods are) hoping that some of them might be conuerted, with the saluation of many soules.

Pagods.

Vpon a tyme he came to a certaine Pagod, where Francis were assembled almost two hundred *Brachmans*, whose conference had vnderstood of his coming thither. Having saluted one another, and many wordes passed to and fro, *Francis* demanded of them in full assembly, what their Gods commaunded those to do, who were to come into heauen to them? After long strife amongst them who should giue the answer, it fell at last, by common consent, to the lot of an ancient man of 80. yeares of age, the eldest amongst them; who craftily shifting off the Question, asked *Xaverius* agayne, what

what the Christians God commaunded them to do? But he perceyuing the old mans euasion, tould him he would not speake a word of any Christian affairs, vntill he had answered his question, as good reason he should. Then the old man being driuen to it by necessity, with open manifestation of his ignorance, sayd: That their Gods commaunded them two things: The one was, that they should not kill any Cow, because with kine the Gods were worshipped: The other was, that they should bestow liberall gifts vpon the *Brachmans*, the chiefe Priests & Ministers of the sayd Gods.

Then *Xaverius*, moued at the ignorance and impudency both of the man, and the thing, presently rose vp, and intreated them, that they would also now heare him. And with a lowd voicereciting the Creed and the ten Commandements, he briefly explicateth the same in their counny language: and then he declared the ioyes of the blessed in heauen, and the torments of the damned in hell: and finally who they were that should go to the one, and other place. As soone as they heard this, on a suddain they all rose vp, and every one embracing him, wonderfully extolled the Christian Religion, containing such agreeable mysteries and precepts as those were: such is the force of truth, euen with peruerse minds, if flight from heauen shine vpon them. Then they asked him many other things very ridiculous, and such as we who by Gods goodnes vnderstand the Truth, do abhorre to heare; to wit, whether the Soule of man dyeth together with the body, as other liuing creatures do? What should

be

be the cause, why we seeme in our sleepe to be with our friends, although they be far off? Is it not because our soule, the body being asleep, leaueth its mansion, and flyeth abroad? Whether God be white or black? For they themselves being blackish by nature, out of the esteeme they beare to their owne colour, thinke that God is black, and do oftentimes befoune their Idols with oile in such manner, that they be not only black, but euen vgly also, and horrible to behould, in so much that you would thinke you saw the Diuels themselves, and not their images.

Xauerus: when these questions were asked him, knowing well how to accommodate his speech to his Auditours, answered not so learnedly, as suitably to their capacities, so that not one of all the company durst open his mouth to contradict him. But when he pressed them to embrace the Christian Religion, which they saw so manifestly proued vnto them, they answered, that indeed they were afraid of what the people would say, and that they should want meanes to liue, if they should change their course of life. And so these wretches making more account of what the people would say, then of their owne saluation, continued the light which began to shine vpon them, & remained obdurate in their darknes.

Now although, as we sayd, the *Brachmans* carry away the bell for wiledome among the *Indians*: yet there was only one found among them all, worthy of that name, a Schoole-man of a famous Academy of *India*, who out of the familiarity which he had with *Xauerus*, declared to him certaine mysteries of that

Academy

Academy, which held: that there was one God maker of the world, who reigning in heauen ought to be worshipped of mortal men: that euery eight day (which we call Sunday) ought to be kept holy: & that a time would come when all should professe one Religion. Moreover he desired to know the mysteries of the Christian faith, which at length *Francis* declared vnto him, and withall spake these wholesome words of our Saviour, *Marc. 16. Qui creditur et baptizatus fuerit, saluus erit*, He that belieueth & is baptized shall be saved. The *Brachman* noted downe in a litle booke these words with their explanation, and intrreated *Xauerus* to baptize him vpon certayne conditions. But *Xauerus* reiecting his conditions being neither iust nor honest, thought it good to differre his request for a tyme, & so dismissed him; bidding him to publish that mystery of one God to the people, hoping that he would indeed become a perfect Christian, & be occasion of no small advancement to the Christian cause. But yet there was another yong

Brachman who gaue not only greater hopes, but also proued better indeed. He being of an excellent wit & behaviour, was instructed, and baptized by *Francis*, & by his appointment vnderooke to teach children their Catechisme; Christ thus choosing to himselfe the *Catechismers* of his doctrine, out of the *Diuels* schoole.

At this time now, God would shew manifestly how pleasing *Xauerus* labours were vnto him. He went vpon some occasions to an Ethnick noble-man, who being a barbarous & vnciuill fellow, contemning the vertuous and holy man, shut him out of his house, in a rude & disgracefull manner; & scoffing at him, said: by God,

V

Serue

Serve me in the same sort, if ever I come to the Christians Church. This injury offered to *Francis* being published abroad by those who were present, no body had lesse feeling of it, then he to whom it was done. It seemed doublelesse, both to the *Portugheles*, and the Neophytes an unworthy fact, as deserting indeed to be revenged by God himselfe. Therefore he who taketh vengeance vpon injuries done vnto his seruants, sent speedly a due punishment vpon that contumelious man.

A few dayes after, the same Noble man being vnarmed, chanced to meet with his armed enemies not far from the Christians Church: wherefore being not able to resist he thought to defend himself by running away. Now as he fled, they followed him close with their deadly weapons, & were euen come to the Christians Church, wherein that wretch (not thinking of the contumelious words which formerly he had vtred against *Xaverius*) thought to saue himselfe. But the Neophytes comming forth in hast at the clamour and tumult which they heard, so stopped vp the entrance to the Church, and, as it ordinarily hapneth, the last came so hard pressing vpon the first, that he could not possibly haue way to enter, so to saue himselfe. They seeing this, & knowing the man, cryed out that God the reuenger of *Xaverius* his injury had by diuine iudgment debarred him of the refuge he desired. And so he who before had contumeliously shut *Xaverius* out of doores, being pursued by his enemies; and endeavouring to saue his life by flying to the Christians Church, was himselfe shut out: God permitting him to be serued in the like manner, as he serued *Xaverius*.

CHAP.

CHAP. X.

Living in the coast of Piscaria with great ioy, and fruit of his labours, he comforteth the Neophytes, who were much afflicted.

BUT, it is incredible to thinke, what abundance of diuine consolation *Xaverius* found in these extreme labours of his. Himselfe signified it in a letter which he wrote to the Society at Rome. To which they shall do well to hearken, who preferring earthly commodities before diuine, thinke that the life of holy persons is without all comfort & delight, as though there were no place for pleasure, where riches & delicacies do not abound. In a clause therfore of his epistle inuiting others of the Society to the same labours, he writeth thus: *So great is the abundance of the heavenly ioyes, which God bestoweth vpon them, who labour in this vineyard, for the conversion of the Indians to Christ, that if there be any ioy in this life, I thinke it only to be heere.* Neither did he anouch this without a true ground, and of what he had not experienced in himselfe. For being oftentimes in the midst of those labours, ouerwhelmed with heavenly consolations, he hath bin secretly heard to breake forth into these words: *I beseech thee, O Lord, do not ouerwhelme me with such abundance of ioyes in this life so or if it please thee*

V 2

his humility therein being almost as admirable, as the miracles themselves.

Xaverius having now dispatched the business for which he came, and taking *Francis Mansilla* for his companion, returned againe into the coast of *Piscaria* upon the 24. of March the next yeare following, & seeth himself to his old exercises of Charity. He had now besides *Mansilla* 3. assistants, *John Lujan* a Spanish Priest, & two other Priests also of that country, who at *Xaverius*'s request wet thither for the same cause, partly first from *Cocinum*. Having made these men partners of his charge, he neuer ceased going about, baptizing infants, & exhorting others to do the same. His labour was as much, if not more, then before, and his difficulties greater. For being a stranger, & wholly ignorant of the *Malaurian* language (in so much besides the Cathedric he scarce knew one word thereof) yet liued he, and conversed amongst the *Malaurian* Neophytes without an interpreter; which thing did not withstanding rather stirre vp, then hinder his endeavours. To baptize infants he had no need of an interpreter; & the poore and wretched people did of themselves open vnto him their miseries in such sort; that he might easily vnderstand them. He also by his study, and endeavours came to be his owne interpreter: for albeyt he were vnskillfull in the country tongue, yet made he good shift to preach vnto the people, expreffing oftentimes by his countenance and gesture, what he could not do in words.

But to keep an order and *decorum* in all things, he called them not al together, but caused the men & the

women

women to come by turnes, every other day to the Cathedricke. His chiefe care was to baptize infants and instruct children; because he knew certainly, that such as dyed before they lost their innocency, being baptized, were made partakers of the kingdom of heauen, the which many that were of riperyears lost, by returning agayne to their former bad life. And he did not only himself employ his chiefest endeavours in helping that tender age, but also gaue most diligent charge to *F. Mansilla* his companion to do the same. Moreouer as occasion & place required, he helped the Neophytes, not only spiritually but corporally also. Vpon the East of the coast of *Piscaria* there lieth bordering a wild & savage kind of people, whome they call *Badages*. These gathering together a great army, either out of hatred to Religion, or through desire of pillage, had invaded the borders of the Christians, of *Cocorinum*, spoyling & wasting all before them. The Christians being affrighted at this suddain incursion abandoning their villages, had gotten ouer a little arme of the sea, and there hid themselves amongst the rocks, a fit place for such a purpose; where abiding in the open ayre and the sunne (the heate whereof, as we sayd, is most extreme in those partes,) they were miserably burnt vp, and brought to such want of necessity meanes to liue vpon, that some dyed for meere hunger. This fearefull newes did not only moue *Xaverius* to pety towards them, but also stirred vp his carefull endeavours to afford new succour, in this new accident. He therefore presently bringeth vnto these poore fowles, twenty small vessels loaden with

provision.

He reache them bread of bap- zing in- fants. The Ba- dages a savage nation. The ca- lanity of the Co- morin- sians. Francis cour- tise to re- lieue the neo- phytes in their mi- nistry.

provision. And withall writeth to the *Pantagarines*, & magistrates of the Coast therabout, to make a colledgiō among the richer sort, for the reliefe of their miseries. So as he provided for them, not only for the present, but also for the time to come. But as soone as that storme was ouerpast, by retirement of the enemy, gathering together his dispersed sheep, he omitted nothing belonging to the duty of a good Pastour. He rayled vp those that were cast downe, and comforted them that were afflicted, both by cōpassionate words, & all other sweet means. But, behould a new tempest aryseth, so much the heāvier, by how much longer it endured. They who were officers in the Coast of *Piscaria* being couetous and intemperate men, began after a proud and auaricious manner to dominier ouer the neophytes. Whereupon *Xaverius* being no lesse moved at the vnworthinesse of the fact then it deserted, first opposed himselfe stoutly against their coustnesse; & at last, when he saw he was not able to withstand them himselfe, he thought to request the viceroy of *India* (remaining then at *Cocinum*) to ayde him, and for that purpose resolved to go vnto him. But new occasions occurring, hindered both his determination, and iorney which new he had begun.

CHAP.

CHAP. XI.

He converteth the Kingdome of Trauancoris to the Christian Faith, and descendeth the Neophytes from the Barbarians.

RA VIN G now spent in the Coast of *Piscaria* halfe a yeare in the forsaide labours; and by his endeaours and diligent care so greatly profited therein, that finding at his coming thither but twenty, both villages and townes in al, & chose very rude; he left now to his companions thirty, all of them well instructed & ordered. Wherefore composing all things as well as he could, he leaueth the charge of the Neophytes to *Fa. Mansilla*, taking his iorney towards *Cocinum* through the coast of *Trauancoris* which lyeth next to *Piscaria*.

Trauancoris is a sea coast, on that side of *India* where *The coast of Goa* standeth, bending towards the West, and lyeth betweene the Promotory of *Comorinum* & the Towne *Cocin*.

Colanum, almost 30. miles from *Cocinum*, and is said to be in length about 80. miles. There were in that Coast, of sea villages to the number of 30. inhabited partly by Ethnicke fisher-men whome they call *Machads*, and partly by Saracens. *Francis* therefore, what for want of shipping, and to try their dispositions had a desire to passe through their Countrey to *Cocinum*.

He wanted not friends who endeavored to dissuade him from that journey, shewing him that the *Machos's* & *Sarracens* hated him extremely, taking it very ill that the *Parana's* their neighbours were become Christians. Yet for all this he being driven on more by God, the rage of his mind.

Hisnotra-ble cou- rage of mind. Yet for all this he being driven on more by God, the rage of his mind. Hisnotra-ble cou- rage of mind. Yet for all this he being driven on more by God, the rage of his mind. Hisnotra-ble cou- rage of mind. Yet for all this he being driven on more by God, the rage of his mind.

First therefore having gotten friendship with their King, and working vpon the Barbarians hearts as well with hope as with feare, sometimes propounding to them the amity of the Portugheles, & the againe denouncing against them threats from heauen, he without any great difficulty brought them to imbrace the faith of Christ; especially when, being wonne by off- faces of Christian Charity, they had obtayned leave by an Edict from their King, to change their Religions. Wherefore *Xaverius* rejoicing at this so fortunate successe employed himselfe incessantly in going about from towne to towne, to baptize & instruct the people in

in the mysteries of the Christian faith. What an infinite number were by his meanes made Christians, may be coniectured by this, that he baptized at one time above ten thousand. His manner of instructing and baptizing was this. When he came to any village to baptize, calling all the men, women, and children together into one place, after he had taught them, that there was one God, the Father, the Sonne, & the holy Ghost, he commanded them every one to make vpon themselves thrice the signe of the Crosse in honour of the most B. Trinity, according as he had before instructed them. Then putting on a Surplise, with a cleare voice he pronounced the mysteries, & precepts of the Christian Religion, & explicated the same briefly (as well as he could) in their own language. And when baptized they seemed to be sufficiently instructed, he bad them aske God pardon publicly for the finnes of their life past, and demanded whether they did really and truly believe all and every point of the Christian Religion? The they, by putting their armes a crosse gaue a signe that they did believe, and so he baptized them, putting downe every ones name in writing, as his custom was.

When all were baptized, *Xaverius* caused the Temples of the Gods to be presently throwne downe, and throw- their Idols to be broken in pieces. One could not haue beheld a more gratefull or pleasant spectacle, then to see them now trample those Idols vnder their feete, which a litle before they had with so great reuerence adored. Which great iniury the Diuel certainly would not haue left vrenuenged, if *Francis* had not had as

great courage to withstand the danger, as to offer him that affront. For he stirred up the *Badages* agayne (of whom we spake before) who are no lesse cruel enemies to Christian Religion, then brutish & savage by nature, against the flock of Christ, which as yet was but young and tender. Wherefore a mighty army of these barbarians made a suddaine incursion vpon the borders of *Tranacorin*, & began to spoile the villages of the Christians. The inhabitants making a dolefull Anumult outcry, together with the lamentation of women amongst and children, being all in vproue, betooke them-
Tranacorin selves to flight, yet with little hope to escape, being round beset by their enemies.

Xaverius (for it happened he was then present) being stirred up by the tumult, wrought a memorable act. For, wholly forgetting himselfe, by reason of the eminent danger he saw before his eyes, he flew in amongst them, like a Lion, and with an vndaunted courage, both of spirit and countenance, rebuketh these barbarous people, who were wonderfully amazed to behold his courage and boldnes, since being flaves to the Deuill and forgetfull of their owne freedom and saluation, they came so violently to offend others. Then as a good Pastour he putteth himselfe into the forme of the Christians, either to rule his flocke by authority, or if he could not do that, to

dy together with them. But the *Badages*, although most barbarous & cruel, could not indure thole fiery flames which seemed to shine forth of *Francis* his countenance and face, and so for feare, and reuerence to his person, they spared the rest. Yet all this while he

was

was not free from danger of death. For the Ethnickes out of hatred to Christian Religion, lay oftentimes in waite for him, whom notwithstanding he defeated partly by his prudence, and partly by diuine assistance, as then it happened.

Vpon a tyme some of them seeking after him to kill him, he ranne into a wood, where climbing vp of God into a tree he sat there all night, and so escaped their he escape hands, being sheltered more by Gods assistance, then by the tree, or night. And his enemies plots against

him were so frequent, that some of the Neophytes who were most pious and faithfull vnto him, kept all wayes of their owne accord, watch in the night before his lodging, to defend him. Notwithstanding the continuall treacheries of these barbarous people, he omitted neyther his nightly prayer, which scarcely permitted him two houres rest, nor ceased from his dayly iourneys of the day, euē in the heat of the sunnes; for that going about the Townes, he went barefoore, in a ragged coate, and with an ordinary Hat on his head. Yet this carelesnes of his corporall habit did no way obscure the sanctity of his soule, but made it more eminent. He was now commonly called the *Great Father*, and the King of *Tranacorin* commanded by publicke Edict throughout his whole kingdom, that all should obey the *Great Father*, no otherwile then himselfe.

The Christians had not at that tyme any Church in that Coast, wherefore he was constrained to lay masse either vnder some tree, or some sayle of a shippe. But now, it is reported, there be built about twenty

X 3

Churches

He is called great Father.

The mul Churches and Chappels in that Country. And when situde of he was to preach, for want of a pulpit, he would sit those some commodious tree, speake vnto the multitude, who followed which was sometimes infinite. For when he went him whe out into the fieldes to preach, there followed him many times five or six thousand persons. His care also

was not lesse in augmenting the flocke of Christ, then in maintaining what he had gotten. That the Neophytes might also, after his departure, retaine what they had learned, vpon his going away, he did not only leaue a copy of the Christian doctrine in every Towne, but also taught them the manner how to exercise it euery morning and euening, and for that end appointed a Moderator ouer them. Yet all this time he restrained from too much dealing with those who dwelt vp higher in the hart of the country, knowing very well that the sea coast, where the Portuguese commaunded, were farre more fit to receiue and maintaine the Christian faith, then the vpland Country of *India*, where the *Barbians*, deadly enemies to our Religion, had the possession. He therefore trauailed *India* not all ouer that country lying by the sea side, going from fit to fit village to village, euery where baptizing & instructing as many as he could in the Christian faith: so as now almost all the townes of the *Machos* & *Parana*'s had, by Francis his meanes, put themselves vnder the sweet yoke of Christ; when the report thereof coming to the bordering Ilands, set on fire the *Maharians* a neighbouring people, to emulate their piety.

CHAP.

CHAP. XII.

Neophytes layne for Religion, become an ornament to the Christian Faith.

N*Anaria* is a little Iland, lying ouer against the coast of *Piscaria*, distant from the continent an 150. miles. There was therein a village called *Patimus*, at that tyme of little note, but now greatly enobled by the death of many Martyrs. The inhabitants of this place had a great desire to receiue the Christian Religion, whereof they had heard many notable things reported, as well of *Xaverius*, as of the *Comorines*. Wherefore they earnestly inuited *Francis* to come thither and baptize them. But he being employed about other most important affaires concerning Religion, and not able to go himselfe, sent a certayne Priest in his place to instruct them in the Catholisme, and to baptize them. Whereupon followed a great storme of persecution, which notwithstanding proued very profitable vnto them. For the King of *Sasambatana*, vnder whose dominion that Iland is, out of a Barbarous cruelty, being also incensed with the hatred he bare vnto Christians, was so enraged, that sending thither an army of men, what by fyre & sword destroyed, and wasted the whole Towne. There are sayd to haue byn layne at that tyme for Religion more then 600. persons. Thus, that vast solitude, brought forth fresh and fragrant flowers of Martyrs, for

For heauens ornament. Since which tyme, that place hath reyned the name of the Towne of *Matrys*.

About the same tyme, it fell out fortunately, that the sayd King of *Isanapatana* his owne brother, and heire to the same kingdom, fearing his brothers fury had fled to the Viceroy of *India*, promising that if he could by the Portugheles forces be restored to his Fathers-kingdome, he with his nobles and greatest part thereof of his subiects would become Christians. The Viceroy greatly desirous as well to aduance Religion, as to reuenge the slaughtre of the Innocents, was much inclined agaynt the Tyrant. Whereupon he presently fendeth a very strong Navy to *Nagapatana* (which is a sea Towne situated in the continent, ouer agaynst the Iland of *Manaria*, about 200. miles from the Promontory of *Comorinum*) and withal commandeth them to make warre vpon the King of *Isanapatana*, and eyther to put him to death, or else to handle him in such manner as *Xauierius* should iudge expedient, and to restore the Kingdom to his brother.

In the meane tyme whilest *Xauierius* remayned at *Matrys*, there was brought thither ioyfull newes, of many Ethnikes in the most remote Kingdom of *Macassar* conuerted to the Fayth of Christ. This *Macassar* is a great Iland, about a 1000. miles beyond *India* and the Riuer *Ganges*, and distant from the *Moluccas* towards the east about 130. In this Kingdom three Noble and principall men, besids many others of the people, were lately conuerted to the Christian fayth, and bapitized by a Portughele Merchant called *Amomy Payna*: God in that manner bringing in thither his

Ghospell

Ghospel euen by the meanes of good & vertuous merchants. They had therefore sent certayne men to the City of *Malaca*, to request of the Portugheles there, some Priestes who might better instruct them in the Christian Religion; for that which the merchant had commanded them, was only this: that since they had liued like brute beasts, now hauing by baptisme receaued the fayth of Christ, they should endeaunour heereafter to liue likemen, and withall to serue one God with purity and sanctity of life. The Gouvernour of *Malaca* approuing their demands, granted them certayne Priestes. And although *Francis* made no doubt but they would worthily behaue themselves for the aduancement of Christian Religion; yet had he also a great desire to be partaker of that labour, thinking that in so large a Kingdom there would be great occasion of worke, and need of many industrious labourers, to plant and cultivate the holy Ghospell.

At the very same tyme almost, there came newes also from the Iland of *Ceilanus*, which at the first seemed heavy and sad, but afterwards proued ioyfull.

The eldest sonne of the King of that Iland being moued by conference with the Portugheles (for they endeaunoured to bring in the Gospel, as well as merchandise into *India*) had together with many others resolved to become a Christian. As soone as the barbarous more are King his Father had notice thereof, all-mad with rage and fury, commanded his sonne, with others of his confayle (to the number of 600. as was reported) to be publicely slaughtred. But the enemy of Baptisme, bapitized them in their owne blood: and whilest he

Y endea-

endeavour'd to depreſſe Chriſtian Religion, he exalted it.

For at the very ſame tyme, the Inhabitants ſaw a great Croſſe of Fire in the ayre; and in the place where the ſayd laughter was committed, the ground opening, made a great and plaine ſigne of the Croſſe, which remaineth vnto this day, although the Ethnikes haue endeavour'd oftentimes to ſtoppe it vp, by caſting earth into it. So as many of the inhabitants, and amongſt the reſt the Kings younger ſonne, together with his Couſin-german, & ſome of the Kings guard, moved by theſe prodigious ſignes intended to become Chriſtians. *Xaverius* being glad of this newes, albeyt he had already reſolv'd to go vnto the *Macazarians*; yet he judg'd it not expedient to preferre this buſines before the other with which he was then in hand. In the yeare therefore 1545. in the month of Aprill, taking *Fa. Manilla* for his companion, he embarked at *Cochinum* with intention to go to the Iland of *Ceilanus*, to try the diſpoſition of the Inhabitants, and from thence with the firſt occaſion to paſſe ouer to *Nagapatana*, where the Navy was ſaid to be ready prepared for the ſoſayd expedition.

CHAP.

CHAP. XIII.

Being transported into the Iland of Ceilanus, he reſtoreth the maiſter of the ſhippe from a bad life.

Ceilanus is an Iland right over agaynſt the coaſt of *Piſcaria*, of great note both for pearls and other merchandize, but eſpecially for the abundance of *Cinnamon* which it beareth. It is extended in length an 150. miles, and in breadth 40. or thereabout. Vpon the firtheſt point thereof buteth the Iland of *Manaria* where the Neophytes, as we ſayd, were ſlayne by the King of *Iaſanaputana*. *Ceilanus* is indeed inhabited by the *Malanarians*, whom they call *Cingales*, but by reaſon of trafficke it is much frequented by the Portugaſe Merchants. The Portugheſes haue therein a ſayre Towne, and by the ſhore are to be ſeene certaine Chappells built by them in tymes paſt for the exerciſe of Chriſtian Religion. *Xaverius* being thither arrived, there hapned a memorable accident.

The Governour of the ſhip, being moved by the familiarity which he had gotten with *Francis*, had vpon the way, freely opened his mind vnto him, and told him, how for a long tyme he had byn giuen to a certayne notorious ſinne, from which he could not be abſolued by the Prielt. But *Xaverius* being a expert Phyſician of the ſoule, laying before his eyes the

They I-land Ceilanus.

clemency, and mercy of Almighty God, that pacifeth all malice (which was an ordinary custome in him, thereby to draw men to Confession) made the businesse light and easy; and promised him withall, that as soone as they were arrived (for then there was neyther tyme nor meanes) he would vnto those heauy bands of his. Hauing thus agreed betwene themselves of the businesse, the mayster of the ship as soone as he came to *Ceilanus*, as though he had byn certaine of his saluation, cast of all thought of making his confession; & began to find excuses, and withall to auoid the sight and company of *Francis*, that he might not be challenged by him of his promise. But *Xauierius*, or rather Gods Prouidence (*Which*, as holy *Iob* sayth, *maketh the wise in their crafty plots*) deceived the mayster, with all his sleights. For on a suddaine, and vnawares he findeth *Francis* walking by the shore syde, with his eyes fixed towards heauen, as his custome was; and now because he could not auoyd meeting with him, hauing byn already espyed, & that he might not shew himselfe light or vnconstant, he resolved to set a good face vpon the matter, and by some sleight to delude the others carefulnesse.

He therefore first saluted him, and of his owne accord, asketh him; How long it would be, before he would heare his Confession? As soone as he had spoken these words, faltring as it were in his speech, and shewing himselfe much troubled in mind, *Xauierius* found presently by his countenance, and trembling of body that he had a great horrour of that which he required: yet did he not let slip the occasion offered him what-foeuer

foeuer it were. Therefore, to free him from that vaine Prudence feare, merrily and sweetly, as he was wont, Good Iesu, quoth he, will you go then to confession? I will in taking horrour most willingly heare you, & if you please, euen heere in Confession, as we walk vpon this shore. Whereupon the other being fesson, overcome not so much by the irksomnes of his soule finnes, as by *Francis* his exceeding mildnes, but indeed by Gods diuine impulse, resolved to make a confession of his whole life. *Xauierius* seeing him to begin with feare and bashfulness, hearkened carefully vnto him first, as they walked vpon the shore: But afterwards when he perceived him to go on with more courage and freedome, taking him gently by the hand, helde him into a chappell neere by. The other out of renuerence to the holy place, began to kneele downe, as the custome is, thereby to make an end of the Confession which he had begun. But *Francis* perceauing he had some difficultie therein, forbad him to kneele for the present; and to induce him to confesse the more willingly he spread a mat vpon a banke, that they might there sit more commodiously. They had not late long when God so touched his hart, that rising vp on a suddain, he fell downe at the Fathers feete, and with abundance of reares and sighes layd open all the sins of his whole lyfe. And hauing thus waded out of the puddle of sinne, & disburdened his soule of all filth, he began with great feeling to frequent the holy Sacrament of Confession (of the fruit and wholefemnesse whereof he had now gotten a taste) and seriously to provide for the saluation of his soule.

In the meane tyme *Xauierius* hauing insinuated himselfe

himselfe into the *Ceilanians* friendship, got access to the Kings sonne, whome he found perplexed, as well by his brothers example, as by those prodigious signes whereof welspake before, & privately baptizd him, together with his Cousin-German; whereupon he resolved to fly, together with some chiefe men of the Kingdome, to the Viceroy of *India*, and to craue his ayde agaynst the savage cruelty of his Father, who had already imbrued his hands in the innocent blood of his brother & kindmen, & now thirsted after his also. *Xaverius* was likewise by him informed, that most of the *Ceilanians* being moued by those miraculous signes of the Croffe in the ayre, and vpon the ground, did already much incline to the Christian fayth, but that their good desires were hindred, through feare of the Tyrant his Father.

Francis being very glad of this newes, sendeth presently letters to *Fa. Paul*, who remayned at *Goa*, willing him to send two of the Fathers, who were every day expected from Portugall, to *Ceilans*, with those noblemen, who were to be restored to their Kingdome, to haue a care of the Christian cause in that Island. And sending backe *Fa. Mansilla* immediatly into the Promontory of *Comorinum*, he himselfe croffeth ouer to *Nagapatana*, for the occasion which we haue already mentioned. But all that preparation, & *Francis* his expectation, when it seemed now to be vpon the point of royning battayle and obtaining victory, vpon a suddaine falleth to nothing. For at the same time a ship of the K. of *Portugall* (which being fraught with rich merchandize was bound back agayne from the

the Kingdome of *Pegu* into *India*) being by force of tempest driuen into *Iasnapatana*, was presently set vpon by that barbarous King. Wherefore the Viceroy employing his seruice for the Kings affayres, surceased from battaile, vntil the Kings goods were recovered. And so by making this delay, the warre, as many tymes it happeneth, was by differing, broken cleane off. Yet God afterwards gaue to *Xaverius* what he desired. For not long after that Tyrant being disconsented by many ouerthrowes which *Constantine* the Viceroy of *India* gaue him, the Land of *Manaria* was taken from him, & all the inhabitants became Christians. Thus the death of a few for Christ his sake, was the cause of liberty and saluation to many. *Francis* therefore not to loole the labour which he had taken in that iourney, and also seruing himselfe of the wynd, which though contrary for his returne, lay yet right for his going forward, resolved to make vse of that occasion.

CHAP. XIV.

He visiteth the Sepulcher of S. Thomas the Apostle.

THE Church of *S. Thomas* the Apostle was not distant from this place about 150 miles which was very famous both in regard of his sacred reliques, and of the great resort of *Indians*, who came to visit it from remote places. He therefore determined to go thither in the guise of a

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poore Pilgrime, that hauing done his deuotion to the Apostle, he might go on forward to *Malaca*, & from thence (vntesse God should other wise dispose) to *Mazaria*, whither he had byn called by most ioyfull tidings . For he had larely vnderstood that the Inhabitants of those places were greatly disposed to receaue the Christian Religion, and that nothing hindred the conuersion, and baptizing of many , but want of Priests .

About the latter end therfore of Lent, he put to sea from *Nagapatana*, with a better wind then good speed . He had now sayled about 40. miles when a contrary tempest constrained the ship to remaine 7. daies in a certayne haven which they chanced vpon by the without way . There *Xauerius* minding more the pilgrimage eating a which he had vnder taken, then humane imbecillity, left behind him a worthy example of abstinence. For al that time (as he that had the care of him testified afterwards vpon his oach) he passed without taking any sustenance at all, as though, being indeed inflamed with a desire to visit the holy Apostle, he had byn fed with heavenly food. Afterwards when the mariners hoised sayle to be gone, he asked of the Maister, whether the ship were found & strong inough? He replied that it was an old, & weake ship . Then, quoth he, we must needs backe agayne to *Nagapatana*, for we shall haue a cruell storme. Although little credit was giuen to this prophesy, yet it proued most true . But the Maister of the ship being deceaued by the weather & the sea, went neuertheless forward: and behould vpon the suddain a terrible tempest rising, droue the ship

back

backe againe to *Nagapatana* (as he had fortould them) and not without great danger. Then the mariners & passengers tooke notice of what he had sayd, and held it for a prophesy . And although *Francis* being thus beaten backe with a contrary wind, could not arriue where he intended, yet still he perseuered constantly in his purpose, and came thither at last on foote, with greater labour, and more merit.

There is a towne belonging to the Portugheles called *Melipora*, rich, and much frequented, situate in the sea coast of *India*, almost in equall distance (if you consider the turnings of the sea) about two hundred leagues from the Promontory of *Comorinum* & the riuier *Ganges*, built perhaps of the ruines of the auncient, and famous City of *Calamina*. In this Towne there is a Church of *Saint Thomas* the Apostle, where the inhabitants, and other *Indians* say, he was buried; wherof euen to this day there be extant many remarkable signes. There is also to be seene the place where the Apostle is sayd to haue byn martyred, & a Chappell wherin he sayd masse. Which chappell the Portugheles out of deuotion haue adorned, and made thereof a sumptuous Church, giuing the Towne the name of *S. Thomas*. In this Chappell not long since, as they digged very deep to lay the fondation of the new Church, there was, as they say, the body of the Apostle found, with the sword wherewith he was martyred, and a litle vessell full of bloudy earth, which was agayne with reuerence layd in the same place . Nether is the constant report hereof wayne or doubtfull. This auncient opinion which both they of that Coun-

try

The body of S. Thomas

try and Strangers haue of the Body and Martyrdome of the Apostle *S. Thomas*, is by God confirmed by an yearely and perpetuall miracle. For they haue a stone sprinkled with the bloud of the Apostle, which remaineth the prints, as it were, of fresh bloud, and three dayes before the feast day of *S. Thomas* (on which day they say he was martyred) whilſt Maſſe is ſayd there, the ſayd ſtone, being naturally white, by little & little waxeth red, and ſweateth as though dropes of bloud diſtilled from it on all ſides; and at laſt when Maſſe is ended, it returneth agayne to the former colour. For which reſpect the Apoſtles Sepulcher is had in great veneration, as wel of the Ethnickes as the Chriſtians. For that there come vnto this place from all parts, a great cōcourſe of Pilgrimes euen Ethnickes themſelues, who beare great eſteeme to the Martyrdome & Sepulcher of the ſayd Apoſtle.

Hither therefore *Xaverius*, out of deuotion to *S. Thomas* the Patron of *India*, came in the guiſe and habit of a Pilgrime, thereby both to honour the Apoſtles Sepulcher, and to aſſiſt the bordering neighbours in matters concerning their ſaluation. He found in that towne, beſides many inhabitants about 100. families of Portugheſes, who had there ſetled themſelues, and their meanes. *Xaverius* therefore, preſently vpon his arrivall to this place, viſited no leſſe religiously then affectionately the Apoſtle of the Indians; admiring his ſingular glory, whoſe vertue he emulated, as farre as a mortall man was able. And firſt he earnestly be-fought God, that ſince he being a poore wretch was called from heauen to imitate, though neuer ſo weakely,

to great an Apoſtle in conuerting of the *Indians* to the faith of Chriſt, he would inſpire him with ſome of his Apoſtolicall vertues. Thē he inſtantly requeſted *S. Thomas*, for the care and patronage which he had ouer the *Indians*, that through his interceſſion, he might neither want courage to vndergoe the dāgers, nor forces to endure the labours in trauiſing ouer, & manuring *India*, & other barbarous Countreys: and that neither his owne, nor others finnes might be any hindrance of his following the Mowers ſteppes, as *Ruth* the *Mohibiteſe* did, in gathering vp the gleanings of that our Lords field, and (to his poore ability) re-poſſing the ſame in Chriſts ſacred granary.

When he had ſatiſfied his deuotion to the Apoſtle he lodged with the Biſhops Vicar (which he was accuſtomed to do, where there was no publicke Hoſpital for the ſicke, nor place of abode for Religious mē) who was much edified with the great reſpect he ſaw him beare to Eccleſiaſtical perſons, & with his natural affability of ſpeech & true ſimplicity. So as making himſelfe wholly knowne vnto the Prelate, by laying open his hart before him, he eaſily wonne his fauour and good will. This manner of courteſy, as I ſayd before, *Xaverius* vſed, not ſo much to gayne friends, as to A man- help thoſe whome he iudged worthy of friendſhip. to gayne For when he had once found out their diſpoſitions, he & help would by little and little draw them to what ſo euer was friends. requiſite, both for their owne ſaluation, and the diuine ſeruiſe. This good Prelate therefore of *Methapora* re- quired *Xaverius* courteſy by returning him the like, & embracing him as a worthy perſon, whome he vſed
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thence

thence forwards with much affection and respect, especially after he perceived in him most evident marks of sanctity. For by the conference which he had with *Xaverius*, and by hearing his Confessions, he playnly found (as he afterwards testified ypon his oath, which testimony we have now in our hands, juridically signed) that he had kept vnspotted the flower of Virginal Chastity, wherewith he was borne.

He remained in the Vicars house three or foure months, to the great profit both of the townes men, and himselfe. For he drew many out of the snck of grievous sinnes: & many dishonestlovers, whom he could not well separate, he ioyned together in wedlock. He reconciled also to friendship, such as before were at deadly hatred one with another. He freed many who had bin long entangled with heinous offences and abominations. Yet for all this, whilst he so much profited others, he neglected not his owne, giving himselfe very much to contemplation of heavenly things, especially in the night, when he was free from other employments. And it hapned very often, that when he was sought for by his copanions, he was found praying in some corner of the Apostles Church. For being at that time doubtfull what to do, and very vn certaine whether he should go forward to the *Macazarians*, or returne back into *India*, he consulted with God in the holy Apostles Church; so as there spending almost whole nights in cōtinuall watching with great fervour of spirit, he craued the intercession, one while of the most B. Virgin mother of God, and another while of *S. Thomas*, & other Saints.

And

And at last being replenished with incredible ioy from heaven, he perceived it to be Gods will that he should go forward to the *Macazarians*, not so much to instruct them (as afterwards he understood) as to help some others, who were in the way, unknowne to him, and standing more in need of his assistance. Wherefore being very desirous to performe the will of God, he began to cast about for some opportunity to passe over to *Malaca* as soone as might be, intending to make vse of a Saracen, or Ethincke ship, if no *Portughe* could be gotten; nay, he said morouer that he had such confidence in God, that if no ship of burthen could be had, and there were but any little boat to go to *Malaca*, he would make no doubt, by Gods helpe, to passe well over therin: such a firme and constant resolution he had, presently to performe what he had by Gods assistance undertaken.

CHAP. XV.

Being beaten by Diuels, he notwithstanding spends a whole night in Prayer.

ATHILEST he thus remained, as we have said, in the Vicars house, there hapned one thing very worthy to be noted in that kind. This howe ioyned close to the Apostles Church, into which was made a little dore, for the vicar to enter priuately. Now *Xaverius* had a custome, when he perceived the vicar to be alleepe (for he lay

also

also in his chamber) to steale secretly, and without noise, from of his bed, and to creepe along with great warines into the Apostles Church: yet did he not wholly deceave the vicar, who often awaking on a suddain perceived him to be absent. Wherefore he first dissembled the matter, but afterwards, out of the friendly confidence which was betwene them, adused him not to go into the Church in the night time, nor to hazard himselfe by going that way which was knowne to be haunted with bad spirits, for he might perhaps meeete with them in their vgly shapes, when he least thought of them. At this *Xaverius* smiled, thinking he had laid it to make him afraid, and so putting the Prelate off with a jest, stoole notwithstanding the next night priuately into the Church when he perceived him to be fast asleepe.

At this deuotion of Francis the enemies of mankind, were mad with rage and hatred, intending to driue him by terror from that cuttome: & so at midnight as he was praying before the Altar of our B. Lady, they furiously set vpon him on a suddaine, filling the Church with horrible roarings, confused cries, and hydeous noyses. But finding him nothing afraid, and whistling at these their threats, they fal vpon him altogether, and beate him most cruelly with scourges, exercising their malice vpon him, both in railings, & blows. Amidst all these their violent strokes he hauing more care how to remaine constant, then how to defend his owne backe, called vpon the mother of God who beheld this combat; and so with vndaunted courage deluded at last the Diuels vaine assaults, and continued

nued on his prayer, not only without feare, but also with greater constancy. So as by this his manly & invincible perseverance (a most deadly weapon against all diuellish incurioss) he easily droue away these troublesome & outragious spirits. And most certaine it is that he by this victory, so brake their forces, that they neuer after ward durst attempt any thing in that kind against him.

There lay a certaine yong man in a chamber adjoining to the Church, who being waked out of his sleepe with that noise, heard *Xaverius* crying out (as the Devils tormented him) and oftentimes calling vpon the B. Virgin for help. And he obserued, that he very often repeated these words: *Helpe me, O Lady. Will not thou helpe me, O Lady?* This yong man recounted what he had heard vnto the Vicar, & others of the house; wherat, as often it hapneth, they all fell into a laughing. He is ter; and the tale was telled on ouer all the house vntill it was knowne to Francis; who the next day, finding him selfe very sore with those cruell stypes, & desiring to rise was not able to get out of his bed, & so lay there three dayes, all wearyed & tyred out, feigning himselfe His paine to be sicke, so thereby to hyde what had hapned. The violence in car hearing this came to visit him, & asked him whether he were sicke? *Xaverius* answered that he was. suffering from scoffes

Then demanding what his sickness was; he answered those of wholly from the purpose, turning his speach another the house way. The Vicar knowing well the matter indeed, began to iest with him, and repeated the same words, which he had vttered whilft the Diuels beate him, *Helpe me O Lady. Will not thou helpe me, O Lady?* Francis when

when he perceived that all was knowne, began to blush indeed; but yet with a smiling countenance, was no lesse courageous in enduring the speeches of men, then the blowes of the Devils.

As soone as he was recovered knowing very wel that the Devils terrour is greater then his forces, and that like a cowardly Curre he barked fiercely at those who giue backe, but runneth straight away when one resisteth, heresoluech, like a Conquerour, voluntarily to returne agayne to his old place of combat, with more alacrity then before. Trusting therefore in Gods assistance, who especially restraineth the Devils forces, he went oftentimes most courageously & alone, euen in the dead night, to pray in the same Church, and place; & did so contemne those hellish offers & their deuises, as well shewed that nothing is more shameful and weake then the Devils, if one haue the courage to contemne them. For being thus stoutly vanquished, and perceiuing their open assaults had ill successe, they vsed other deceitfull tricks, & endeauoured at least to distract him in his prayer, if they could not breake it of.

Whilest therefore he was at his praier in the Church at midnight, as his custome was, they in hatred against him, come together in troupes, & make a horrible noise, & in a scolding manner imitating the Clergy men, sing as it were Martins in the Quire, thereby at least to distract him whome they could not otherwise fright. But how litle they profited heerin did euidently appere. For *Xaverius* not regarding who they were, nor what they sung, thought they had byn the

Church

Church men comming to sing their martins. The next day therefore he demanded of the Vicar, who those Clergy men were who last night sung their Martins with the doores shut? He at first wondering what Clergy men, and what martins he meant, perceiued afterwards that they were Diuels, and scoffers of Clergy men. Which thing after *Francis* his death he often declared to many.

CHAPTER. XVI.

He delivereth a possessed person: and taketh John Durus for his companion.

IN the meane tyme *Xaverius*, that he might not leaue *Melipora* without some monument of his labours taken therein, he employed himselfe, as his custome was, to help the people of riper yeares both by priuate & publicke exhortations, and to instruct children in their Catechisme. Neyther was there matter wanting for him to worke vpon. In which kind this accident happened worthy of memory. There was a Citizen of great wealth who was possessed, and most miserably vexed by the Diuell. To whome *Francis* being called for ayde, he sent in his place one of the children that helped him in teaching the Catechisme with a Crucifixe, who reading the holy Ghospell ouer the possessed man, as the Father had instructed him to do, cast our immediately the infernall monster, who was the

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more

more enraged, because he was driven out by a child, &c that a Neophyte.

There is also recounted another thing in a different kind, yet perhaps no lesse admirable then the former. There was a certayne yong man, a merchant called *John Durus*, who came to *Francis* to confession, and hearing him discourse of divine matters, found there were certaine other merchandize farre richer then those with which he trafficked, and of which he neuer heard before. Wherefore giuing ouer his former trading, and desirous to become a merchant of more precious wares, intreateth *Francis* to receiue him for his cōpanion. He at first refused him absolutely (because he admitted perhaps he saw in him a secret inconstancy, & *Durus* in intractable disposition) yet at last, by much intreaty he obtained his desire; and so feeling his affaires, began to distribute his goods among the poore. But in executing of this his good purpose, he was more forward, then constant. For whilst he was busied about selling of his wares, he was vehemently sollicitated by the common Enemy of mankind, who did so worke him vpon that hauing set his had to the plough, on a suddaine he began to looke backe, and sought againe most greedily after those things which a little before he had contemned. Being thus wholly changed in mind, he packed vp his merchandize in the most priuat manner he could, and conueied them into a ship intending to be gone. But although he deceived others, yet he could not deceiue *Francis*, the which he most of all sought to do.

Now hauing gotten al things together which he thought

thought requisite, as he was about to take shipping, *Xaverius* vpon a suddaine causerh him to be called vnto him. He the more to dissemble the matter, made shew of ready Obedience, and came vnto him presently. *Francis* taking him asyde, with great sorrow and grieffe in his countenance sayd: Thou hast sinned *Durus*, thou hast sinned. At which words he being stricken to the hart, stood like one distracted and amazed, wondering with himselfe how *Xaverius* came to know that which no mortal creature but himself could haue suspected. Then being filled with shame, and teares, his conscience also accusing him, he cryed, I haue sinned Father, I haue sinned. Then *Francis* againe with a ioyfull countenance replied: Confession therefore Child, Confession is requisite. Whereupō *Durus* hauing his hart sofined by *Xaverius* words, and by the dew of diuine grace, taking againe courage, and some repite to examine himself, maketh his cōfession. Which remedy he found no lesse expedient then wholesome.

For by the benefit of that holy Sacrament he was not only pardoned his offence, but also constantly resolved to his former good resolution. Wherefore without delay, faithfully distributing his goods amongst the poore, he constantly adhered to *Xaverius*, as before he had promised, fortifying this his resolution with the remembrance of his former lightnes and inconstancy.

At the same time also came vnto *Xaverius* a new, though small supply of Companions. For that *F. Anthony Criminalis* of *Parma*, & *F. Iohn Beira* of *Galliacoe*, of the Society of *Iesus*, being sent out of *Portugall*, were very fitly arrived in *India*: of whose coming *Xaverius*

being certified by letters, greatly rejoyed (as being the first supply which had come vnto him out of Europe) determining to let them presently a worke, by reason of so great want of Priests. And he himself, that his labours might not be restrained within the bounds of *India*, intended with the first occasion of shipping, to visit the furthest parts of the East.

CHAP. XVII.

He reformeth the bad liues of the people of Malaca.

HE departed from *Melipora* the City of *S. Thomas*, towards *Malaca* by sea in the yeare of our Lord 1545. The cause of this his journey was, that hauing now holpen the Portuguese, who dwelt in that City, he might passe on to instruct the *Macazariis* in the precepts of the Christian faith. *Malaca* is a country compassed almost round with the sea, beyond *India* and the riuer *Ganges*, called in times past (as some thinke) the *Golden Chersonesus*. For being ioyned to the continent by a small part of land stretching out into the sea, runneth forth in length towards the Iland of *Somatra* (formerly named *Taprobana*) famous for Gold mines.

In this Country right ouer against *Somatra* standeth the city of *Malaca* belonging to the Portuguese, a place very rich, and of great note, from whence that country hath its name, distant from the city of *Cocincina* nere

nere 600. leagues. It lyeth almost vnder the Equinoctiall Line, yet by reason of the frequent showres of raine which fall commonly every day, there is as it were almost a perpetuall spring, which doth greatly allay the heates. For they haue alwayes two summers and as many harvests, both of corne & fruit. But the Country is more pleasant and fertile then wholesome, for that the fruitfulness of the place, and the vanholnes of the ayre proceed from the same causes. And besides this, they haue another inconuenience which doth more encumber them, to wit, the Saracens, and Ethnickes who border vpon them. None of these difficulties did any wayes affright *Xaverius* to go on with his resolution. Nay rather the latter set him forward to help them with more seruour, seeing them indangered by reason of their bad neighbours.

As soone as he arrived at *Malaca*, he goeth to the Governour of the City, and certifieth him of his determination of passing to *Macazaria*. Whereupon he againe told *Xaverius*, how he had lately sent thither a stronge band of Portuguese, together with a Priest of eminent vertue to assist and guard the Christians, if any commotion should by chance, be raysed there against the. And therefore he wiltheth him if he thought good, to abide a while at *Malaca*, vntill the ship were returned, and should bring newes how matters went in *Macazaria*. *Francis* followed the Governours counsaile, and in the meane time taking no rest himselfe, began to employ his endeavours for the spirituall good of the Portuguese. The *Macazarians* were at this time wholly corrupted with the bad customes of their bordering

dering neighbours, living indeed more like to *Sarcens* and *Ethnicks*, then to *Christians*. For that through their owne carelesnesse rather then want of *Priests*, al good order by little & little was fallen to decay; and their behaviours also growing daily worse, they began to runne headlong vnto ruine. For hauing now lost all memory either of saluation or honesty, they for the most part thought, that they might do whatsoeuer seemed pleasing or profitable to their sensuality: So forcible is the contagion of bad company, to infect others with the same vice.

Francis therefore perceiuing them to be so extremely corrupted, that now they had neither any feeling of their finnes, nor could endure any remedy to be applied thereto, setteyth vpon their lost soules, after a strange, and artificiall manner. First, as his cure was, he insinuateth himselfe sweetly into their familiarity, winketh at their finnes, and hideth his desire of curing them. Then hauing wonne them by custome & friendly visage, he by liide and liide prepareth the way to cure their inueterate diseases; somtymes laying before them their heinous finnes and offences, by propounding vnto them Gods diuine lawes; at other tymes striking into them a terrour of Gods fearefull iudgements, by vrging of the variable casualities of mans life. And at last hauing disposed their minds, he fettereth his hand to worke; he curtreth off avarice, taketh away the occasions of lust, mollifyeth and healeth their sore & wounded consciences (whereof then they began to haue some feeling) with the sweet oyle of Gods mercies, The fruite which he reaped

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ped therby well shewed that his labours were not imployed in wayne. For it is certainly knowne, that by his meanes many made restitution of goods vnlawfully gOTTEN; many put away their Concubines, and those that made difficulty to put them away, were persuaded to marry them: a great number also cleared their guilty consciences by frequenting the holy Sacrament of Confession, and were brought to leade a good and vertuous life.

Neyther did *Xavierius* profit the people more by the sweetnesses of his priuate discourse, then by the gravity of his publicke Exhortations. Vpon Sundayes he preached in the great Church with no lesse fruite, then applause of his Auditors. And to moue the more, and better to imprint wholesome feare in their minds he with great seruour of spirit foretold what heauen phycy, threatened agaynst that Citty. It was obserued by many, that he was wont oftentimes, when in his sermons he reprehended with greatest vehemency, the loole and wicked liues of the *Malacensians*, to beseech God to turne from them the wrath which hung ouer their heads from heauen, and the punishments which a litle after fell vpon them. For the yeare following *Malaca* was greatly afflicted by a strange siege of the *Sarcens* of *Iana*, who also wasted the country round about. And besides the calamity into which that cruel warre had brought them, there followed a contagious pestilence, which spreading it selfe throughout the whole Citty, caused a great mortality both of the *Citizens* and strangers, in so much as the same became half desolate, whilst God reuenging the former finnes

this ship, you may also venture your life therein. But if any tempest, or other accident happen; beware you do not cast your goods over board, but haue a firme confidence that God will send you help, which will free both you and your goods from danger. The euent afterward shewed him to be no false prophet. For the ship in the midst of her course being driven by a violent tempest was cast vpon the sands. Now the mariners being affrighted at the suddayne danger went about the lighten the ship of her burden, by casting ouer board her loading; when as the merchant remembering what *Xauertius* had commanded him, forbad them so to do in any case, telling them what the holy man had fore told, and withall promising them, by that which he had sayd, that God would assuredly succour them. Which presently proued true. For the sea comming vpon a suddayne ouer those sands, the ship was straght afloat, and so escaping that danger arriued safely at the hauen, by Gods & *Xauertius* assistance. The newes hereof being afterwards brought to *Malaca*, it is wonderful to say, how much it increased his credit, and esteeme of sanctity.

In the meane space *Francis* did not only omit any thing of his former old exercises of Christian Charity, but also inuented new. For after the sunne was set, he going vpon and downe the City with a litle Bell, by some graue sentence or speech admonished the people to call vpon Gods diuine clemency, for the soules Purgatory and which were tormented in Purgatory, and for them men in deadly sinne. Which new inuention being no lesse profitable for the liuing then for the dead, did

did not a litle set on fire the *Malacensians* hearts. These labours of his, whereby he restored the Christian discipline wholly decayed in the City of *Malaca*, were much increased, by no small employment, which he tooke in translating, with the help of an Interpreter, the Christian doctrine into that language, which the *Macazarrians* did also vnderstand, to whome he greatly desired to go, moued thereto by the often good tydings which came from thence. For that about the same time newes was brought, that the people of that country were greatly inclined to receive the seed of the Christian Faith, because there were no Temples of Idols amongst them, nor Idolatrous Priests to draw the to the worship of false Gods: They only adored the Sunne when it rose, and belids that, they had no other God at all.

Nothing now seemed longer to *Xauertius* then that day, when as hauing turned the Catechisme into their language, and vnderstood the state of the Iland, he might go to instruct them: yet in the meane tyme he furnished himselfe with contemplation of diuine things, but specially with heauenly prouision, for the vndertaking of so great a charge. For after he had spent whole dayes in offices of charity, he would in the night defraud himselfe of his sleepe, and sit vpon watching in prayer and meditation, that so he might come vnto the *Macazarrians* wholly inflamed with heauenly fyre, and burning loue, both to God and men. He had now spent some moneths at *Malaca*, yet there came no newes of the ship which he expected to returne. Wherefore with the Governours good leave he

refused to go to *Macassar*, hastning to instruct that nation in the Christian fayth.

CH A P. XVIII.

In Amboynum he giveth many signes of his propheticall spirit, and charity.

AS soone as he found opportunity of passage whither he intended, he put to sea at *Malaca*, having *Durra* aforesaid for his companion, upon the 10. day of Ianuay in the yeare of our Lord 1546. & having had a prosperous navigation he arrived at last at his desired haven, but not without many inconveniences. For the master of the ship calling about, to come to the Iland of *Amboynum*, and now thinking he had gone past the Haven, was exceedingly troubled, being out of hope to get to his intended place, because the wind was ful against him. But *Francis* bad him be of good courage, for the ship was not yet past the place as he imagined, and that the next day in the morning he should arrive safe at the port which he desired. And so it fell out, although they had very ill weather. At break of day the next morning they were in sight of the Haven. But the wind was all that while so boysterous and great, that it seemed vnpossible by any means to cast anchor, therby to seeke *Auerius* a land, which was the only cause of their comming to that Iland.

As soone therfore as they were come to the mouth,

or entrance of the Haven, upon a suddaine that blustering wind, as though it obeyed *Xaverius*, ceased in such sort, that the ship came very commodiously into the haven. But now behould, a second danger euen *Xaverius*, in the very Haven it selfe. *Xaverius* with a few others had gotten into a litle boate to row to land, when as on a suddayne they fell upon two Pyratieal ships. The Portugheses who were in the boate with *Francis* made away with al speed, therby to avoyd meeting with the Pyrats. And so putting suddainly into the mayne for feare, they were carryed a great way from land. But now, having avoyded the danger, & making towards the land agayne, they were put into a new feare, least they might perchance meeete with the same Pyrates againe. *Francis* therfore forrelling what would happen, bad them be of good comfort, & row without feare to shore, for by Gods goodnesse they should come safe to land. And the event proued true as he had prophesied. When *Xaverius* was landed, he was very courteously receuyed by the inhabitants, being all before sufficiently recommended vnto them by fame of his sanctity.

Amboynum is about some 80. miles in compasse, and is an Iland of speciall note vnder the Portugheses dominion, much frequented both by merchants, and the people of that country. It is distant from *Malaca* about 500. miles. There were then in this Iland, besides the garrison of Portugheses, seauen other rownes of Christians, without any one Priest among them all, for he, who only had bin there, was lately dead. *Francis* therfore going about to those desolate townes

baptized many infants and children . His manner of going was this: Having a boy carrying a crosse before him, he himselfe asked at eury dore, if they had any sick, any children to baptize, or any dead to bury? If he found any sick, lifting vp his eyes, and hands to heauen, he recited ouer them the Creed, & the Gospel. And oftentimes with one and the same labour he cured the sick both body, and soule. He also solemnly buried them that were dead, saying first the vsuall funeral prayers, & afterwards masse for their soules; so that a question might be made, whether he more assisted the liuing, or the dead. But whilst he sought to deserue well of men, God out of his prouidence gaue him a very speciall subiect to worke vpon .

About the same time *Ferdinand Soza* Capitaine ouer certaine Spaniards, comming from *New Spaine*, (which is a Country in the other world, not further distant from *Amboynum* then from Spaine) and going to the *Molucca's*, arrived with his whole navy at *Amboynum*. There were many ships, a very great number of mariners & souldiers, an incredible multitude of sick, besides a cruell pestilence that had taken away many Spaniards : whereupon it manifestly appeared that God out of his singular bounty, had sent *Xaverius* before to be ready to assist & help them. For presently his inflamed charity began to set vpon the violence of that pestiferous disease, assisting some by seruing the, and reconcyling others by the Sacrament of Confession . One while he comforted the sick, another while he assisted such as lay at the point of death, and buried those that died with funerals obsequies. Thus he being

He relieueth the calamity of the Spanish navy.

but

but one man, performed the office of many.

But his greatest labour of al was, to procure of those that had means, things necessary for the poore and sicke, and to seeke about with vnspcakable labour & paynes medicines for their diseases, whereof in that place there was great scarcity . Therefore hauing offered to *Xaverius* hearing, presently by diuine instinct, What quoth he, doth *Arausius* thinke that he shall long inioy those things which he hath? He is surely deceived; Go tell him from me, that he need not be so sparing of his wares which death will shortly take from him, & that he himselfe will dye ere it be long, in this very Island, and that his goods will fall to the share of the poore: therefore if he be wife, let him largely bestow what he hath vpon the sicke poore people, for Gods sake, and make his benefit of that which may help him after he is dead . The euent was answerable to what he foretould. For not long after *Arausius* dyed in the same Island, leaving no heyre behind him, & his goods were distributed amongst the poore, according as the custome is there, when one dyeth without heires: and *Arausius* being stricken with the terrour of death which was declared to him to be at hand, became

more

more wary of his owne carriage, and more liberal also of his drugs to the poore.

He spent three monthes (for so long the Spanissh navy remayned at *Amboginum*) in serving the sicke, to their exceeding great good, both of body and soule. Yet *Xaverius* his diligent endeavours were no lesse profitable to the whole, then to the sicke. For he never gaue oer to drawe out the corruption of their minds both by the medicines of the Sacraments, and by private and publike exhortations. Which labour of his was not in vayne. For he reaped indeed plentifull fruite of peace, from thole warlike people: many private grudges were taken away, many were reduced to see their owne errours, & to betake themselves to a vertuous life. Amongst whome *Cosmas Turrianus* (who came in the Spanissh Navy) being moued by *Francis* his eminent sanctity, reloued to embrace his course of life, & to enter into the Society. Then *Francis* hauing had good successe concerning the affayres of the Christian fayth at *Amboginum*, after the navy was departed, going to *Macassar*, tooke the Land of *Ternate* in his way, lying about 200. miles from *Amboginum*.

OF



OF THE LIFE OF S. FRANCIS XAVIER.

THE III. BOOK E.

*He reformeth the Inhabitants corrupted
behaviour, in the Moluca's.*

CHAP. I.

MOLUCA is a Country divided into many small Ilands (which they call the *Molucas*) very famous by reason of the fertility, and traffique of spices especially Cloves, distãt from *Malaca* 1100. miles or thereabout. It is full of Country townes, inhabited partly by *Ethnicks* and partly by *Sarcens*; the fertility of the soile being such, that it doth not only keepe at home those that be there borne, from seeking commodities else where,

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where, but inuirteth also Strangers vnto it. The *Molucas's* are very many in number, most of them little in extent, and the greatest thereof is but small: for there is none aboute 18. miles in compasse. They lye vnder the Equinoctiall line, and runne out from the north into the south, diuided from one another almost three score miles. There are amongst them other Ilands of lesser extent: but almost all the *Molucas's* be subiect to one Saracen King, who is tributary to the King of Portugall. *Ternate*, which without comparison is the fayrest of all these Ilands, hath in it a City of the same name, subiect to the Portughees, which City is inhabited chiefly by them, and other Christians of that country.

When *Xauierius* therefore was come thither, he lodged in the suburbs, at a Church of our B. Lady, called the *Bayes*. There, hauing inuoked that mighty Protectresse of the place, his most assured Patronesse, he beganne presently to employ himselfe in his accustomed workes of Charity. The people of *Ternate* had now openly let loose their raynes, so much beyond those of *Malaca*, so wickednes, by how much further they were distant from *India*. For that through dayly commercement, and conuersation with the Ethnicks and Saracens, they were growen so stupid and blind, euen in matters of ordinary humanity, that in making their bargaines concerning traffique, they esteemed nothing vnlawfull, or vnjust, whersoever there seemed any hope of gayne. This City therefore, being almost past recovery, *Xauierius* fetterth vpon for cure, with the same art which he had formerly done

done at *Malaca*. For hauing gotten the Inhabitants good will, partly by winking at their manners, and partly by the sweetness of his conuersation, he began calling by litle and litle to discouer their sores, and to apply wicked remedies thereunto. Wherein his singular prudence manifestedly shewed it selfe. For if he found any one intangled in the snares of dishonest loue, if he were a person of authority and esteeme, he vsed most commonly to deale with him in this sort.

First, he would discourse after a sweete familiar manner, & if he did not inuite him to his house, he would gently offer himselfe to be his guest. Sitting at table he would discourse pleasantly, thereby to open a way for good and wholesome counsaile. Then as soone as he had gotten to be inward and familiar with him, he would begin to speake of the foulness of sin, and so by litle and litle come to the leachfulness of carnall concupiscence, & the inconueniences which ensue thereon; to which he would often also adde threats and vengeance from heauen. At last when he perceived him to be moued, he would take him, in a gentle manner by the hand, and induce him to make his confession. And so in time without much difficulty he eyther made him put away his Concubine, or else to take her in lawfull wedlocke. It is well knowne that in this kind he brought many to marry their Concubines, that the lawfulness of wedlocke might extinguish the flames of dishon. Abuse.

The like course he tooke to draw from the thomney which they had gotten by vsury or deceit; the summe wherof was such, that the *Sodality*, called of

Merry there erected, being but meanly founded, became thereby rich & wealthy. This was not a little furthered by his often exhorting and instructing of the ignorant people and children. Whereby the behaviour of the City was amended, vniust Contracts dissolved, and the childrens eares and tongues so filled with the Catechisme, that al places round about founded with the pleasant tunes of the Christian doctrine.

But the chiefe thing which moued the *Ternatiens* was a certayne Prophecy that *Francis* vttered. He being now at *Ternate* so far off from *Ambonyum*, saw by diuine reuelation *Iohn Arasius* the merchant a dying, as he had foretould it would shortly happen. Therefore saying masse before a great assembly, when after the Offerory he turned about, as the custome is, to the people, saying *Orate fratres*, Pray for (quoth he) & commend to God the soule of *Iohn Arasius* who is now dead at *Ambonyum*; yesterday I said masse for him and so do now againe to day. Wherat they that were present were stroken into an amazement, looking one vpon another, and asking how he could come to know that; seeing *Ambonyum* was about 200. miles from that place, and it was known that no man had come from thence at that time. Then their admiration being turned into expectation of what would be the event therof, they who had bin present, noted downe his words, and the time; and a few dayes after there cometh a ship from *Ambonyum*, and bringeth newes of *Arasius* his death. Whereupon comparing the things and times together, they found all to be iust as *Francis* had foretould. Then they made no doubt but

XAVIERIA

Xaverius assuredly knew the same by diuine reuelation: and therefore euery one did reuerence him, as a Prophet.

Now *Xaverius* began to prepare himselfe for *Maccaria*, which was distant from that place only two dayes iorney. But it seemes it was not Gods holy will that he should help them, who were already sufficiently provided for. At the same time he was informed by persons of credit, that in *Maurica* (commonly called the Country of the *Mauri*) there were very many Christians, who through want of Priests were brought into extreme danger of their saluation. Therefore iudging it best to assist those who stood most in need, leauing of his iourney to the *Maccarians* who wanted not other helpees, he setleth himselfe, and his whole endeauours thereunto.

CHAPTER. II.

He resoluethe to helpe the Inhabitants of Maurica, euen vwith the hazard of his life.

THE Country of *Maurica* lieth distant from *Ternate* well neere 200. miles. The land is rough and craggy, and exceeding barren of all things. As for corne and wine the inhabitants know not what they meane. They haue neither Cattle nor sheepe, only a few swine, which serue them rather to wonder at, then to eate. There is

much want of fresh water, but ryce inough, & a great multitude of wild Bores. There be trees of an huge biggenesse, from whence they get their bread & wine, such as it is. Other trees also they haue, of whose barke being finely combed, spun, and wouen after their fashion, they commonly make themselves garments. The people are altogether barbarous, & without any humanity; for they haue no signe at all of learning among them. But in cruelty they surpass all other nations; and so farre are their Natures made fierce by custome from sparing of Strangers, as they vse to murder and poysonen one another, after a most barbarous manner. There was but one Priest among them who had care of their soules, and him they had also killed: so as they had bin long without a pastour.

The Country for the most part is often shaken with terrible earthquakees, casting forth fyre & ashes beate[n] vpon with huge waves of the raging sea; so as the country would thinke that God did punish the heeby for their abominable finnes. Wherefore, their manifold feares kept all Strangers from coming vnto them. But Francis armed with an vndaunted courage against all Zeale of dangers, omitting (as we haue sayd) his iorney to soules.

Macazaria, which was the cause of his comming thither, resolued with himself, to free them from eternal perdition, although it were with euident hazard of his owne life. Whereof writing to his friends in Portugal, he sayth, that to help these wretches with his owne manifest danger, he was encouraged by those words of our Saviour: *Qui voluerit animam suam saluam*

Mat. 10. facere, perdet eam; qui autem perdidit propter me, inueniet eam.

He that will saue his life, shall loose it, and he that shall loose it for me, shall find it. Which sentence, he said, seemeth very easy and playne, in speculation, but not in practice, vnlesse God himselfe interpret it interiorly in our soule.

Neuer did his singular courage, and confidence in God shew it selfe more then now. For when newes was brought to *Ambonyum* that *Xaverius* meant to go to *Maurica*, the inhabitants were stroken into admiration, as well at his vndaunted courage, as also with commiseration, by reason of the great dangers he was to vndergo. And when they vnderstood, that he was vpon the point to depart, they presently flocke vnto him, & tell him that, that place is rather a receptacle of wild beasts, then of men: That most of the Inhabitants haue their hands imbrued in the bloud of their Wines, Children, Parents, and Priests. Therefore by Gods manifest wrath they are continually scourged with all kind of plagues, both from the land, sea, and heauen it selfe; and for this cause Strangers are much more to be kept farre from their fury. They moreover declare vnto him, that euery moment almost, he was to be in euident danger of his life amongst those people, who make but a pastime & iest of murdering, & poysoning one another, & thirst after nothing more then humane bloud. What prudence therefore could it be, to preferre such dangerous places, before those that were quiet? What reason had he, being a stranger to trust his life in their hands, who, as all wel knew, tooke no other delight, but in killing, and murdering one another?

They go about to terrify him fro his resolution of going to that barbarous nation.

Whilest his friends stood bearing these things into his head, the dangers which they objected touched no man lesse, then himself who was to vndergo them. But then they began with teares to intreate him, not to make so little esteeme of his owne life; and seeming withall displeas'd they add lamentations to their intreaties, saying: what Portuguese is there in the world yea what Sanger or Barbarian who knoweth *Xaverius*, will endure, that the instruction of a base Country should be bought with the hazard of his life? Who can now hope, that the chiefe stay of the East, which ought to be perpetual, will continue long, if so willingly he put his life into manifold danger, forgetting that he draweth with him the soules of so many nations into the same ruine? He should remember how the saluation of all *India*, & innumerable other Countries dependeth on his life. If he, out of incredible fortitude, and courage of mind, contemned all dangers, yet at lest he should not draw with him, the soules of so many people, into hazard. The desire of the common good, should ouerway the particular; especially seeing it is manifest, that it was not worth the labour to instruct so sauge a Nation, which had byn forsaken by their Priests, not so much for feare of danger, as out of despayre to do any good among them.

Wherefore they belought him for Christ Iesus sake, the redeemer of mankind, that he would not, out of an vncerrayne hope to saue a few, cast both his owne life, and the saluation of innumerable nations into certaine danger, but would, as well becomed his prudence and vertue, preferue himselfe for the Ea-

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 Herne Church, or at least referue himselfe for dangers answerable to the greatnes of his mind.

This piety of friends was more gratefull, then pleasant unto *Xaverius*. Embracing therfore each of the in a friendly manner, & bedewed with ech others teares, he replied almost to this effect: *Quid facitis fratres, & affligentes cor meum &c.* What do you, weeping *Act. 21.*
 and afflicting my hart? I acknowledge your fidelity

and good will, and thanke you, because you haue omitted no signe of loue towards me. But none of these dangers moue me, considering what God commaun-
 deth. Let God provide for these things, who vndoubtedly is the author of this determination; vnder the wings of whose protection I feare nothing at all. For to whome may I better commit my person and life then to him, who hath the disposing of the liues of all mortalls? A man that must once dye, ought not to feare death, which layeth hould on euery one, though they feare neuer so much. But a good death (which is the entrance to immortality) is to be desired. And if I dye, God certainly will not dye, who hath both a farre greater desire of the saluation of Nations, then I haue; & can also easily send labourers into his vineyard. Neither is the fruite little which shall be reaped in *Mauricia*: for that is not to be esteemed little, where there is occasion of great merit. I for my part, if there be nothing else to hinder me, refuse no perill or danger for their saluation; which being in hazard, I am of duty bound to provide for. *Ut fuerit voluntas in celo, sic Machab. 1.*
 fiat: what is iudged fitting in heauen, let that be done.

Then they, out of the vehemency of their loue,

D d
 passing

passing from intricacies to plaine force, wonne the keeper of the Castle, nor to permit him to haue any ship to saile thence. The keeper therfore endeavouring although in vaine, to draw *Francis* first that enterprize as well by alledging the same dangers, as by the terrour also of present death, when at last he saw he could not preuaile with him, tould him hartly, that he would suffer no ship to carry him thence. To whome *Xaverius* replied, that he feared neither dangers, nor death he canot where the honour of God & saluation of soules was to get a ship be sought, and that he seemed none for his enemies, but those that hindered Gods diuine seruice. He was certainly determined and resolu'd to follow God who called him into *Maurica*, neither was it want of shipping which should stay him; for if he could not get a ship, he would assuredly rely vpon God, and swimme ouer.

When therfore his friends perceived him to be cure of Gods assistance, and to remayne immoueable in his determination, not inuenting what more to do, they came all weeping vnto him, & brought him all kind of preseruatiues agaynst poyson. But *Francis* fearing least by concealing, through anxiety of mind, some vaine imaginations of dangers, he might cast vpon himselfe too much sollicitude and care, and out of hope of humane helpe diminish his confidence in Gods prouidence, gaue them thanks for their good will, and withall tould them, that those things would be rather a burden then any help vnto him. And therfore intreated them that they would not leade him with so much diffidence in God. But if they desired to

haue

haue him preferred from all plagues and poisons, they should daily pray to God for him. For that was the most infallible, and most present remeedy which could be found. And so taking leaue of his friends, he prepared himselfe for his journey, with all alacrity.

Whilst he was thus vpon the point to depart, and venture vpon so great danger, there came good newes out of *India*, which added more flames to his zealous confidence: which was, that more of the Society of Iesvs were come from Portugal to *Goa*, five of them Priests, to wit *Francis Perez*, *Alphonfus Cyprian*, *Henry Henriquez*, *Francis Henry*, and *Nornius Ribera*: the others who had not yet taken holy orders, were *Baltazar Nornius*, *Adam Francis*, *Nicolas Nornius*, and *Emanuel Morales*. *Xaverius* therfore hauing vnderstood of their arriuall before his departure from *Ambonyram*, being very glad that such assistance was come to happily, appointed to euery one of them their employment, & presently dispatched letters to *Goa* to thole of the Society, wherein he gaue order that *Francis Perez* should remaine in *Goa* to reach the scholars there, and that *Cyprian* and *Henry* should go to *Comorinum* for the help of the Neophytes in that place: and the two Fathers who were already in *Comorinum*, with the rest of the nuns, he ordeined to repayre vnto the *Melaca's*, intending with this smal supply to visit all those Islands, & assist euery one as farre as he was able. Then with Gods speciall fauour he began his journey towards *Maurica*, taking ship at *Terrate* in the Month of May 1546. whither he soone after safely arriued.

C H A P. III.

He bringeth the savage people of America to civil behaviour, and instructeth them in the Christian Faith.



AFRICA (as we have bin informed) is divided into two Prouinces: the one is situated in the Continent, and is called *Mauritia*, the other consisteth of two Ilands which they call *Mauritides*. Of these two Ilands one

of them is horrible to behold, by reason of certayne burning rockes, out of which there oftentimes burst forth mighty stones of fyre, as bigge as trees, and with such a noyle and violence, as no peece of Ordinance, though neuer so great, sendeth forth its bullets with a greater report: and sometimes also where the stone breaketh out in that vehemency aforesaid, there is cast forth from the same place such an huge quantity of ashes, that both men and women labouring a great way off in the fieldes, are so belmered, & euen couered with the same, that you would thinke them rather Devils then men. Many wild Bores also are stifled & ouerwhelmed therewith in the woods: yea and fishes found euery where cast vp dead, vpon the shore.

The same Iland, that no inconuenience may be wanting, is so skaken with almost perpetuall earthquakes, that they who sayling by chance in the sea

meere vnto it, are oftentimes greatly affrighted, thinking they be cast vpon some rocke that lyeth in their way. Moreouer the winds being at continuall warres with one another, within the hollow caues of the earth, make such a dismall noyse, & strike such an incredible horrour into the eares, that one would thinke he heard the roaring of hel it self: vpon which occasion *Francis* was often wont to put them in mynd of the paines of hell fire, wherein Idolaters and bad Christians are tormented for a eternity. There inhabit these places also, a kind of people called *Tauri*, who are without any knowledge of Christianity, extremely wild and sauage, and delight only in murder. And when they haue no strangers to slaughter, they turne their fury vpon their owne wiues and children, and oftentimes do make no small haucke amongst the Christians. There be also some among them who account mans flesh for dainties, especially when they sauge are killed in battaile.

O eternall God! how strongly is he guarded who trusteth in his diuine assistance, and is protected by him! How secure is one in the midst of the greatest dangers where God standeth for him! Nothing fury is to be feared, nothing to be doubted when God as the Guide leadeth the way. Among these people then, more truly sauaige then brute bestes, did *Xaverius* through help of the Highest, remaine for the space of three monethes, beyond all mens expectation, with more profit to the inhabitants, then danger to himselfe. For in this time he brought those sauaige people to milder dispositions, and reclaimed them to that ci-

will carriage, which becommeth Christians. They were at that time wholly ignorant, all alike, in matters of Christianity, retaining only the mere Name of Christians.

Francis therefore presently went about to all the Christian villages, being neere thirty in number, baptizing infants, instructing the elder sort, hindring Heterisacriſices to Idols, and helping the neophytes in their faith the miſeries both ſpiritual and corporall. In his publick barba- and private exhortations, he terrified that barbarous people with threatenings both from heauen & earth, the re- ſhewing them, that they were not far from Hell, as preſen- they might well ſee by the fire and aſhes which were tion of oftentimes caſt vp, and vomited forth in ſuch abundance, that manylewd and wicked men among them were throwne downe headlong, & deuoured therein. The ſame alſo was ſignified by thoſe huge earthquakes, wherwith the ground being ready to open threated to ſwallow vp ſuch as for their detestable wickednes were hateful in the ſight of almighty God. Therefore they ſhould by all means beware, that they fell not headlong into thoſe euerlaſting flames, wherof they had a continual representation before their eyes.

By theſe kind of exhortations, and other precepts *Chriſtiã* of Chriſtian doctrine he wonderfully qualified their diſciplin- ſavage natures: ſo as within a ſhort ſpace all that Native quali- tion, then the which (as we ſayd) there had bin none ſerbar- worſe, or more inhumane vntill that day, began from barous nature. that tyme to be not only mild and tractable, but willing to be inſtructed alſo in the myſteries of our faith; ſuch force hath Chriſtian diſcipline to drawe men to humanity. Here

Here in this place the vndaunted courage of *Francis* his mind manifeſtly ſhewed it ſelfe. It hapned that as he was in the Church at Maſſe, vpon the feaſt of *S. Michael* the Archangell, before a great number of the inhabitants, the whole Iland was vpon a ſuddaine ſo ſhaken with an earthquake, that the Altar it ſelfe ſeemed ready to be ouerturned. Wherupon moſt of the people ranne away, each one whither their feare carried them; but *Xauierus* either as though he perceived nothing, or rather contemning the feare, went the time on conſtantly with his Maſſe, ſaying the cauſe thereof to be, that *S. Michael* the Archangell did then with earthquakes many torments throw downe all the Devils of that couñtry into Hel who withſtood Gods diuine honour: ſo as he had more ado with men, then with the devils themſelues. For there wanted not ſome Idolaters both obſtinate and potent who went about by threats & feates to hinder the going forward of the Goſpel. But in vayne. For *Xauierus* inuincible vertue and courage vpheld by diuine aide, ouercame all things.

In a few monthes therfore he ranne ouer all the Chriſtian Villages, inſtructed an innumerable multitude of the inhabitants in the Chriſtian precepts, & brought many to embrace the faith of Chriſt. How much fruit he heaped together may be hereby gathered, in that, it is ſaid, he made in one towne called *Tolumã*, 25000. Chriſtians. And ſurely his labour was not leſſe then the fruit. For running to and fro ſo troubleſome a country, he ſuffered almoſt all the diſcommodities which could be imagined, as penury & want, heate, hunger, thirſt, wearytomneſſe, and dangers.

gers. But as commonly the pleasure is proportionable to the paine, so according to the multitude of his troubles he had coſortes to recreate his ſoule, which how great they were, may be coniectured, by the claufe of a letter of his, to ſome of the ſame Society, where hauing ſpoken of the barrennes of thoſe parts, & of the want of all things: *Theſe things, ſaith he, I haue for this Paſ. 94. end layd open vnto you, that you may know what abundance of heavenly ioyes there be in theſe places. For ſuch labours & dangers vnder taken wholly and willingly for Gods ſake, are eſorts treaſuries filled with diuine, and unſpeakable conſolations: in la. & ſo that theſe Ilands may ſeeme moſt conuenient, and apt to make one looſe his eyes, by ſhedding abundance of moſt ſweet teares. I for my part do not remember, that euer I was ouerfloved with ſo many, ſo great, and ſo continuall conſortes of mind, in ſuch ſort, as they wholly take from me all feeling of labours and miſeries.* So Francis. Who out of his endeauouring to bring this ſauage Nation to lead a Chriſtian life, reaped no leſſe fruit and comfort, then labour and merit.

C H A P. IIII.

He laboureth the ſecond tyme, amongſt the Ternatians.

DINERS sermons **ET VRNIN** G back from *Maurice* to the *Molucca*: he came againe to *Ternate*, where being moſt ioyfully receaued by the *Ternatians*, he ſhurth vpon the ſtoutfull to the purſuite

purſuite of verue, and confirmeth thoſe that were waivering. But the ordinary courſe he kept was this. Vpon holy dayes he preached twice a day, in the morning to the Portugheſes, in the after-noonne to the people of that Countrey: exhorting the one to liue a good and vertuous life, and inſtructing the other in the myſteries of the Chriſtian faith, and auerting them from worſhipping of Idols. Beſides this, euery day both before & after noone, he heard the Confessions as well of men, as of women. Vpon euery Weſday and Fryday he made an exhortation a part to the wriues of the Portugheſes (who for the moſt part were of that country borne) explicating the articles of the Creed, of the ten Commandments, and of the Sacraments of Confession and Communion. It was then the tyme of Lent: wherefore very many of them did piously & religiously ſolemnize the Feaſt of Eaſter, by receauing the ſacred Eucharift, from which they had vntill that time abſtained.

But now *Xaverius* hauing bin long abroad, was by the domeſticall care of the Society at *Goa*, called home againe. Therfore he determined with all ſpeed to paſſe ouer to *Ambonyum*, there to expect paſſage backe into *India*. But the Governour of the Caſtle of *Ternate*, the Sodalitie of *Mercy*, and the other Portugheſes by their earneſt intreaty, inforced him to ſtay yet a while at *Ternate*, although it were not much againſt his will, becauſe he did not repent himſelf of the paines he tooke amongſt the. In the meane time *Francis* had a great deſire to try what good he could do vpon the barbarous King of *Molucca*, who being tributary to

the King of Portugall, was in Religion a Saracen, not so much by profession as in life. For he was not held from becoming a Christian through any denouon to Mahomet, but through his owne exorbitant and licentious lust. For besides whole troupes of Concubines, he had 100. wives dwelling with him in his Court.

This King therefore being moued as well by *Xaverius* courtesy, as by his sanctity of life, vled him with all honourable respect, notwithstanding that his Nobility openly repined thereat; and he much desired his friendship, giuing some hope that he would one day become a Christian; as when he sayd, that the Saracens and the Christians adore one God, and a time would come when they should both professe one Religion. But although he seemed to take delight in *Xaverius* his company and discourse, yet his immoderate sensuality of life kept him backe from being a Christian. This thing only could at last be got of him, that he promised, one of his children (wherof he had very many) should be baptized, vpon this condition, that afterwards being a Christian, he might be made King of the Iland of *Maurica*. *Xaverius* therefore, although the matter was not yet ripe, being glad of that hope, did so keep friendship with the King, that he laboured neuertheless in instructing the Country people. For trying the disposition of the Ethnickes, he found them to be farre lesse auerted from Christ, then from *Mahomet*, although they were by the Saracens compelled to the mahometicall superstitions; and that the Saracens themselves, being also ignorant

of

of their owne profession, were not found obstinate therein. Supposing therefore that it would be ealy to conuert them both, if there were an house of the Society erected in *Molucca*, he reloued by all meanes to do likewise his best therein, and at last by helpe of the King of Portugall, who was a very great aduãcer of the Christian cause, he fully accomplished the same.

In the meane time his chiefe care was to instruct the Portugheles and the neophytes: which labour indeed proved not vnprofitable. For within the space of six months all his paines were recopened with a most plentifull harvest of the *Ternatians*. And he so applyed A Colledge of the townes-men with godly Exhortations, frequenting of Sacraments, & other holy exercises, that in all the mens iudgement they seemed to be another people, *Molucca*; then they had formerly byn: and it is well known, that the Christian Inhabitants thereof, of an infinite number of Concubines which they kept, had put the all away, except only two. Neither was there any thing which did the people more good, then the opinion of his sanctity; a very forcible argument to persuade, especially when it is confirmed by signes from God. For as he was once in the middelt of a Sermon vpon a Iuddain he desired his Auditors to say deuoutly a *Pater* and *Aue*, for *James Aquinas* Admirall of the Portughele Navy, who was then a dying at *Ambony*, which was afterwards found to be true by assured testimonies. This thing then much increased the peoples esteeme of *Francis* for the present, and afterwards their desire to keep him.

Having remayned there now six months, he prepared

pared for his departure with intention to visit Ambonians which they bare vnto him, the whole City came flocking to depart, they brake forth into such a weeping, and crying out, calling him, with their confused voyces, *Maister, Guardian, & Father*, that euen pity made him, as though he had forgotten his iourney, remayne awhile embracing eueny one of them, for that his bowells were greatly moued towards this his flock: and so hauing at last embraced and comforted them all with most sweet words, he with much ado rooke his leaue, where at they bitterly wept, and lamented.

CHAP. V.

He fortelleth, and is Authour of a notable Victory, which the Portugheles obtained against the Barbarians.

THE *TERNATIANS* being thus glad to see the Towne *Tolam* rescued from newly planted there by *Francis*; most of the inhabitants whereof, eyther through feare of one *Gelidol*, a forraigne Tyrant, or else to curry fauour with him, had renouled

ted both from the King of Portugall, and the Christians faith; & ouerthrowing the Church, had in derision brooken the Croffes and images of Saints; seizing also violently vpon the goods of the other faythfull & pious Christians. At this fact of theirs *Xauierius* being much afflicted, left the same to God, who would iudge his owne cause: but the iniury done agaynst Heaven & Earth, armed them both with reuenge against the Authours therof. And first God layd his heauy vengeance vpon them: for their soile which in former tymes had bin most fertile, became wholly barraine; their corne also in their barnes consumed away by an accursed putrefaction; their waters of wholesome use became a suddayne became bitter, and infectious, so as many of the people were taken away by famine and pestilence.

And as they were thus scourged with direfull wrath from heauen, the Portugheles also came vpon their backs with a terrible warre. For the Governour of the *Moluccas* (*Francis* promising him that the warre should haue good successe) sent presently a Navy agaynst those perfidious Rebels, together with a choice band of Portughele souldiars. The chiefe Commander of the Navy being encouraged by what *Xauierius* had foretold, & through confidence in Gods diuine assistance, vnderooke the warre with great alacrity & diligence: notwithstanding he thought it not amisse before he ioyned battayle, to send Messengers vnto them, and offer them pardon, if they would re- clayme from their rebellion, and so saue their liues. But after they had sent backe their proud answer, the

the Portugheſes ſet on fire with reuenge, march on towards the enemy.

There was a Caſtle ſituated vpon an high place no leſſe fortified by art then nature, whereto alſo were added other deceitfull ſtratagems of the enemy. For they being not ignorant of the war which the Portugueſes were to make vpon them, had about the wals thereof for a good copalle, ſtroken into the ground, certaine ſharpe ſtakes armed with foure pointed nayles, on which the Portugheſes might be forced to runne if they attempted to approach the Caſtle. Theſe engines of theirs to defend theſelues, would not only haue defeated the Portugheſes comming theron, but haue alſo brought great annoyance vnto the, if *Francis* his prayers had not taken away the preſent danger, & opened the doors giue entrance which was ſhut vp agaynſt them. The Portugheſes were not yet landed, when it appeared how meruallous God himſelf did fight for them. The Sunna about the tyme of midday being ouercast with a ſuddain cloud, made the day as darke as the night, wheras in the toppes of a mountayne hard by, there brake forth with horrible crackes & roaring, a filthy loathſome fire, which continued three daies & three nights. Wherevpon an huge great quantity of aſhes, & ſtones, the like wherof was neuer ſene before, being caſt vp out of the earth, did not only couer the forſaid ſtakes, but alſo made the ground leuell with the toppes of the Caſtle.

And behould whilſt the Barbarians were aſtoniſhed at this vnexpected accident, there happened another thing which ſtrooke a greater terrour into the

For

For at the very ſame time a wonderfull ſtrang earthquake ouerthrew an infinite number of houſes in the City. Now when the *Talanes* had endured theſe miſeries, for ſome daies, the Portugheſes came vpon the with al their forces. But yet it cannot be properly called a battaille: for moſt of the enemies were either oppreſſed with the falling of the houſes, or elle were fled for feare; and the heapes of ſtones which were caſt out of the Earth, carried them vp eaſily to ſcale the wals of the Caſtles. And thus the Fort, Towne, and whole Country were ſubdued without any battaille at all; and peace granted them who were conquered vpon certaine conditions, wherof the chiefe were, that they ſhould againe build vp the Church which they had ouerthrowne, reſtore the goods taken from the Chriſtian people, & finally embrace againe the Chriſtian religion, which they had once before receaued.

The Barbarians ſaw certainly, that this memorable victory was obtained more by diuine then humane force. But the Portugheſes did abſolutely attribute the miraculous burning of the mountaine, & the ſuddain heaping together of the aſhes & ſtones to *Francis* his merits, who like another *Moyſes* had obtained diuine aſſiſtance for them, whilſt they fought againſt the enemies of God; who, as he had fauoured the warre, ſo had he alſo afforded ſpeciall ayde therunto.

He againe visiteth Amboynum, and laboureth still amongst them.

A pro-
phacy.

RA VIN G in this time well increased, and sedled Christian religion in *Termae*, he layled backe to *Amboynum*, with intention to retorne thence into *India*, after his long absence frō those parts. & to visit the Society, wherof was he superiour, & which was now much increased by the arrival of new supplies from Europe. Now whilest the passengers were in the midst of their way discouraging merrily amongst themselves, *Francis* on a suddain stepping forth from the company whererein he was, with great vehemency and griefe of mynd cryed out: Good Iesu, what is this? they kill the man. Whereupon the rest being amazed at the suddaynes of the thing, ranne to *Xaverius*, and asked him what the matter was? Then he, being come againe to himselfe, dissembling the matter answered, that it was nothing, and so late downe agayne amongst them in a familiar manner, behaving himselfe as though he had neither done, nor sayd any thing more then ordinary. But that which he cōcealed, within a litle while was asfer openly knowne. For as soone as they arrived at *Amboynum*, they found a Portuguese who had byn slayne by certayne theeves, at the very instant when they heard *Xaverius* cry out in the ship.

There were in the Haven at *Amboynum* foure
Por-

The Life of S. Francis Xaver. [Cap. 6. 217]

Portughele shippes of burthen. *Francis* therefore still burning with charity, considered seriously how he might best help both the inhabitants and strāgers, vntill he could get passage into *India*. And so eyther out of loue of poverty, or else because he would be nere the port, he maketh for himselfe and his companion a litle cottage of straw vpon the Sea shore, & heerunto adioyneth a lile chappell of the same workeman-ship, therein to heare Confessions, and administer the Sacrament of the holy Eucharist to the marriners and souldiers, giuing himselfe wholly to such employments. Many also he made friends who were at deadly hatred amongst themselves, but specially he helped & serued the sicke, both corporally and spiritually. Amongst whome he found one who lay very sicke of a vehement feuer, whome he neuer left vntill he gaue vp the ghost, which he did euen in *Francis* his armes; who gaue great thanks, and prayse to God for his coming backe at that tyme to *Amboynum* for the sauing of that poore soule, although he should gayne nothing else thereby. Then making his circuit with great diligence ouer all the Christian villages, he baptized infants, & instructed the rude & ignorant in the Christian precepts, with fruit answerable to his labour. He moreouer employed himselfe incessantly in preaching to draw the people from vices, and incite them to vertue, and good life. And how much beloued he was of all, his departure well shewed. Vpon the 20. day after his arrivall thither, to prevent the lamentation of the people at his departure which he foresaw would happen, he made al things ready to take shipping pri-

ately

The Am-
boyns
loue to
Francis.

nately at midnight. But it was hard to deceive lovers, for they perceiving what he intended, came running in the night to the haven, where vpon a suddayne was heard great crying out of men, women, children & seruants, bewailing and lamenting their forlone & desolate state, & making their moane, that such a man should in such a fort be taken from the *Xauierius* being moued at these their lamentations and mourning in the night tyme, with teares in his eyes cōforced them with all sweet words, and imbraced them one after another, who could hardly be pulled from him, they flitting as close to him as his owne bowels. At last after much ado, intreating a certayne Priest to employ euery day two houres in teaching the Catechisme, he tooke his leaue, commending seriously to their diligence the exercyse of the Christian doctrine.

The time and tyde now vrged him to depart, & many Portuguese ships being there ready, *Xauierius* was inuited into the *Admirall*, wherein were many of his friends and wellwillers. But he, although he were earnestly and oftentimes requested, constantly refused the same. And when the master of the ship asked him, why he would refuse so kind an offer; he knowing, doubletse by diuine reuelation, what would happen, answered, that he was afraid lest some mischance might befall vnto that ship in the way, and that God might punish them for some secret sinne of theirs. His feare was not without ground. For the same ship being soone after by a cruell tempest driuen vpon a rock, was in eminent danger to haue byn cast away: but yet was for that tyme miraculously deliuered (by the prayers

prayers perhaps of *Xauierius*) & held on her course, vntill meeting with another croffe tempest, & being by the violence thereof driuen vpon a vast quick-land, stucke therein so fast, that not only the ship, but all the passengers in her, were accounted for lost; when as notwithstanding Gods Goodnes, which changeth the course of things, supplied againe with help proportionably to the danger: for by force of the raging sea she was at last driuen through the quick-land, & so escaped without much harme. But *Xauierius* who had prefiged the incommodities which would befall others, hauing himselfe a prosperous navigation, came safe without any stay, to the place he intended, & arrived at *Malacca* in the yeare of our Lord 1547.

CHAP. VII.

He instructeth the Malacensians with all the care he could: and by diuine reuelation be vnderstandeth a Vision which happened to Durus his Companion.

AV E R I V S therefore after long absence comming againe to visit the *Malacensians* his ancient friends, he is by them very lovingly entertained. But according to his old custome, refusing to remaine with his friends, he taketh vp his lodging in the hospitall of the sick. At the same time there were three others of the Society newly arrived at *Malacca*, wherof two were Priests, *Iohn*

Beira, and *Iohn Ribera*, whom he embracing with incredible joy of mynd, retayned with him for a while. Then, after some good space of repose, he instructed them of the manners, and behaviour of the people of the *Moluccas*, and sent them thither to manure and cultivate the vineyard which he had therelately planted. In the meane time he failed not himselfe to carech to further the Christian cause, by seruing the sick, preaching to the people, composing of quarrels among the phises, fouldars, hearing Confessions, & carechizing children, seruants, and ignorant people: especially he oftentimes instructed the Neophites in the Euangeticall history of the comming of our Lord & Saviour Iesus Christ, that fo the knowledge of so great a mystery might put out of their minds, the wayne and idle fables of their Gods.

Amongst other things, not forgetting his ancient custom no lesse pious then profitable, he tooke order that in the euening the people by their prayers might remember to assist the soules in purgatory, & such as were in mortall sin. For the City of *Malacca* at *Xam-rins* request, had appointed a certayne mā, who carrying a lantern in one hand, & a litle bell in the other, should go about the streets when it grew darkein the euening, & by ringing the bell, and calling vpon the people in a dolefull tune made of purpose, stirre vpon their minds to the sayd deuotion. Which thing, as it stirred vp the vertuous to their duty, so it stroke a terrour of Gods indignatiō & wrath into the wicked. This practise being begun by *Francis* at *Malacca*, was soone spread ouer all the Cities and townes of *India*, the

the *Moluccas*, & the utmost East, and is still euen vnto this day, there in vse, to the great good both of the liuing and the dead.

About the same tyme *Xam-rins* gaue a notable example both of Euangeticall pouerly, and austerly. *Iohn Durus* his Companion (as we sayd before) thinking he was bound to prouide for *Francis* his necessities, had without his knowledge received of the Portugueses some mony more freely then discreetly, vnder the colour of Almes. Which whē *Xam-rins* vnderstood (as he was no lesse sharp in reprehending then punisher diligent in obseruing holy pouerly) he presently banished him for a time into an Island nere by, lying rightly agaynst the hauens of *Malacca*, which had in former times byn well stored with inhabitants, but was now left desolate. *Durus* therefore liuing there, saw vpon a time in a certayne Church (whether awake or asleep is vncertayne) the mother of God sitting at the high Altar vpon a cushion, vnder a Canopy richly adorned: with her he saw the child Iesus, who endaucoured to allure *Durus*, being much ashamed of his fault, by sweet meanes to come vnto his mother. She at first, as though she had byn angry, turned from him, & put him away: then, when after he had humbly intreated, and beseeched her to pardon him, she at last receyued him; and admonishing him of certayne faults, He by she leste him suddaynly, and together with her child Iesus mounted vp to heauen.

This vision was altogether secret, no mortall man knowing thereof but *Durus* himselfe, nor had he spoken thereof to any. Being therefore after a while

called backe to *Malaca*, and making his confession to *Xaverius* as his custome was, he sayd nothing of the vision. But *Francis* knowing it by diuine reuelation, asketh him, what that was which happened to him lately in a Church of the Iland where he was? To me (quoth he?) I remember nothing. The Father gently wrged him to tell, but *Durris* refused, & vtrely denied to haue seene any thing: & being in this māner oftentimes asked (so obstinate he was to haue concealed the matter) forgetfull both of obedience & Religion, he still answered from the purpose. Then *Francis*, whē he saw that he had to do with one of so obdurate a nature, began himself to recount euery thing in particular, as if he had byn present. Whereat *Durris* stood like one amazed, and being filled with an holy feare, declareth all the matter in order as it hapned; and so at last the good Father received him agayne into his friendship. But this truth being wrunge out of *Durris* by diuine reuelation, made him more obsecrant heereafter vnto *Xaverius*, & easier in yelding to the truth. Who after *Francis*, his death declared all this vpon his oath, with a notable testimony of his incomparable sanctity.

CHAP.

CHAP. VIII.

At Malaca he procureth a Navy to be set forth agaynst the Accenians, enemies of Christianity.

AFTER this, there hapned another accident which made *Xaverius* name much spoken of in *Malaca*. The thing certainly is very remarkable, by reason of diuers prophesies which hapned in the passage thereof, and therefore must be recounted at large, lest the breuity of the narration, should diminish the truth and euidency of the matter. From the Iland of *Somatra*, which (as we haue said) is situated right ouer agaynst *Malaca*, a strong navy of the King of the *Accenians* arrived there in the dead of the night. The Barbarians had in charge, some to inuade the Castle, & others to set fyre on the Portuguese shippes which lay in the haven. Therefore so soon: as they were landed, and with all speed, they set vp ladders to the Castle to haue surprized the same at vnawares. But they deceyued not the Portuguese. For the garrison being instantly rayled by the watch, armed themselves, and with inuincible courage beat backe the enemy.

But now the businesse of their ships in the Haven succeeded not so fortunately. For the Barbarians fell fiercely vpon the same at vnawares, and in the darke of the night, set on fire their principall shippes.

Shippes, striking therewithall such a terrour into the Portughele mariners that they stood wholly amazed, like men without sense, not knowing what aduise, or course to take to help themselves. In the meane space the Barbarians being out of danger, stood looking on, and reioicing to see the Christians Nauy on a flaming fire. And so at last with a most clamorous shout, and outcry they departed, infusing ouer the Portugheles, and Christians, as though they had gotten a notable victory.

The Barbarians not content with this, hauing in their returne, met with certayne Christian fisher-men vpon the sea, they manifested vpon them a most infercruelty. For after they had cut of their noses, eares, & heeles, they sent them to the Governour of *Malacca*, with a letter written with their bloud, wherein most proudly, and insolently they prouoked him to battle. When the fisher-men had giuen this letter to the Governour, he caused it to be publickly read before the Souldiers, who were no lesse moued at the infercruelty of their enemies, then at the miserable brutishnes of their friends, who were thus mangled & disfigured by their wounds, and euery one had his hart full of pity, and indignation.

Whilst they were in this perplexity and trouble of mind, *Xaverius* by chance commeth newly from saying masse in the Church of the Hospital, in the suburbs where he lodged, according to his former custom. And euery one might see, that the Barbarous *Americans* had done this, out of their natural hatred to Christian Religion, and in contempt of the Portugheles,

tugheles. The Governour therefore named *Simon Meco*, asked *Francis* his aduise, what he iudged fit to be done vpon such an affront offered? He, by diuine instinct (as afterwards appeared) told him, that he thought it best to send out some shippes presently after the enemy, who was yet in fight, & by setting vpon them of their owne accord, to quit themselves of this disgrace, to the end the Barbarians might be taught by their owne harme, to abstaene from doing injury to others. And this he thought best to be done rather, because he saw that this publicke disgrace was not offered so much to the Portugheles, and their King, as to Christ himselfe, & to all Christians; and that by no means it was to be indured, that the Portugheles, Christians so renowned for their fortitude, should be now accounted cowards, and made a laughing-stock to their enemies. For who seeth not, quoth he, that Christianity will be ouerthrowne, if barbarous people be suffered, not only to hate it, but also to vse it contemptibly? Wherefore he willed them to take courage worthy of Christian souldiers, and with alacrity pursue the barbarous enemy, with all hope & confidence; for although they were inferior to them in forces, yet their cause was better, and had also God to fight for them, whose cause they mantayned. For certainly he would not faile to assist them, whilst they behaued them selues manfully in that pious conflict, and that through his fauourable conduct they should remayne victors.

Xaverius counsell was approved of all that were present, but they wanted shippes to put the same in execution.

execution: for there were but only leauen left which had escaped burning, and these also much impayred through tempestuous weather at sea, & stood in need of reparation before they could be set forth for such an enterprize. Besides, they were not only out of order, but wanted tacking and other furniture necessary. As the Governour therefore was telling him the want of shippes: I esteeme it, quoth he, a matter of much importance, to be forward in the vndertaking of this great Busines, in which not only the Kings, but God Almightyes Maiety is interrested. And seeing in this fearefull enterprize you are amazed, not knowing what to resolve vpon, I desire with your good leaue, I may haue the charge of preparing the Navy. Then turning to the soldiars: Brethren, quoth he, God certainly stādeth for vs, in whose name I warne you all before hand, that you suffer neither feare, nor any thing else whatsoeuer, to diuert you from hauing a part in this glorious action, to which he vndoubtedly calleth you. Behould heere I offer my selfe to go along with you to this noble and Christian combat, and to be your fellow, and companion in what danger soeuer may happen; that we may reuenge our selues vpon these Barbarians, Enemies of most our Vertuous King, and Aduersaries of the Crosse of Christ.

These words so inflamed the soldiars hearts, that al of them, being as it were suddainly inspired by God stroue to giue in their names to fight in so religious a warre, nothing doubting but it would haue a prosperous issue, hauing *Xaverius* for the author, and further

therer therof. And the Governour being glad to seee such consent of the Captains & soldiars left al things to *Francis* discretion, who with no lesse prudence then courage managed a busines w^{ch} to all mens iudg^{mt} seemed most full of difficulty, as was to prepare a navy to presently vpon the losse of so many shippes, for that the Armoury was wholly empty, & small help could be expected from the publicke treasury. *Xaverius* therefore out of all the maisters of the shippes makerh choice of seauen, excelling the rest both in esteeme & wealth. He calleth them euery one by their names, and intermingling gentle words with imbracements earnestly requesteth them, that they would both for the honour of their King, of Christ our common Lord, and of the Christian Name vndertake this busines, how laboursome or chargeable soeuer it seemed, & that they would with al speed cause seauen of those shippes that lay in the haven to be speedily repayred, and they should infallibly be repayed shortly all their expences with an 100. fould.

The ship-maisters were by these words so set on fire, that euery one struing who should make most hast, the navy within foure dayes stood ready in the Port, well appointed of all things. One *Francis Saa* a kinsman of *Mello* the Governour was made Generall therof, to whome there were also assigned 180. Portugheise soldiars. *Xaverius* was to go with them, but that the *Malacensians*, out of their great affection to him, hindered it. For they came flocking to the Governour, and what by lamenting their fatherlesse & desolate state, what by protesting vnto him that they

By seauē richmaisters of shippes he set forth a Navy:

would abandon the City, if *Francis* their only comfort and vphoulder should depart, they got at last both the Governour of the City, and Generall of the fleet to intreat him (being himselfe doubtful what to do in this affaire, since the people were of such different affections) to remaine at *Malaca*.

Xaverius therefore calling together the Captaines given to and souldiars into the Church, and making to them a soldiers comfortable exhortation, bad them be of good courage, and he for his part, because he could not accompany them in person, would be present with them with his best wishes and prayers: and that they should so dispose themselves both in mynd and affection, to esteeme nothing more precious vnto them, then to dye for Christ the sonne of God, who dyed vpon the Crosse for their sakes: That they should haue before their eyes that amiable and deuout spectacle of their Saviour, and imprinting it in their hearts, should most courageously take vpon them the battaile, and enter into combat with the Barbarians. Moreover, in the middle of the battaile, they should cal vpon God imploring his diuine assistance, and confidently hope that he will be ready to helpe those who fight for him.

Having said this, he began to heare their Confessions, and when he had reconcyled them, and armed them with the holy Eucharist, he animateth the againe to set forward against the Enemy, vnder Gods conduct, not doubting of the victory. They all by diuine instinct, of their owne accord, in presence of God, & struing at it were who should do best, make

a solemn

The Life of S. Francis Xavier. [Cap. 9. 229] The Port
a solemn protestation, that if occasion required it, these
they would spend their liues for Christ in that quar- rughese
rell. In respect wherof, and for that they had thus co- called by
secrated themselves to Christ, they were by *Xaverius* the Ar-
called, *The Army of Iesus Christ*, a Title very honou- my of
rable. And thus full of good hope and courage, they Iesus-
were by the Citizens accompanied to the Navy. Christ.

CHAP. IX.

*Having lost their Admirall, he foretelleth
the comming of twoo other ships vnto
them, Esfirreth vp the slowfull vcho
drew backe, to fight courageously.*

BUT now, when they were all ready, and prepared for this warre, there fell out a disastrous accident, to the end that *Francis* his vertue and sanctity might the better appeare, which did not a little hinder the businessse. The ships were now addeat with their sayles & banners all displayed, and their Ordinance playing in a triumphant manner, and the shore thicke beset with the people of *Malaca* desiring to see them depart; when behould on a suddaine the Admirall, in view of the whole City, in the very hauen (by what chance no man knoweth) is sunke, and ouerwhelmed in the sea, together with the losse of all that was in her, except the mariners & souldiars. Which accident was held

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by all for a prodigious token of something else to follow. Whereupon the Citizens fell a murmuring, that it was certainly a manifest preface of Gods wrath hanging over the Portugheſe heads, if the Fleete ſhould hold on her courſe againſt the enemy. Morouer they caſt forth bitter words againſt the Governour of the City, and Generall of the Fleete, as though they had bin the authors of that diſaſtrous warre: neither did ſome ſpare *Xaverius* himſelfe, ſaying; Who could euer haue thought that the flower and ſtrength of the Portugheſe garrion ſhould be thus ſent away to their certain deſtruction, ſeing that their enemies farre exceed them, not only in number, but alſo in ſtrength of ſhipping and ſouldiars. Behould how God, hauing ſet before our eyes the danger both of the General, and whole Fleete, there wanteth nothing but plaine words to tell vs, that this expedition is not pleaſing to him.

Whereupon *Mello* being notable to endure this extreme grudging, and exorbitant complaynts of the people, ſendeth preſently a meſſenger vnto *Xaverius* to increate him he would pleaſe to come vnto him with all ſpeed. He finding *Franziſ* at Maſſe in the Hofpital Church, would haue inſtantly deliuered his meſſage vnto him. But being ſlayed by a ſigne which He by re *Xaverius* made, he expected vntill Maſſe was ended. Then *Franziſ*, before he had ſpoken one word, Go, quoth he, and tell the Governour that I will preſently come to him, but byd him be of good courage, becauſe God fauourably aſſiſteth his ſeruants, at their inſtant when it is required. This he ſayd to ſhew that he knew

knew by reuelation all the buſineſſe.

Franziſ then following the meſſenger, ſindeth them all in feare & tumult. But he ſhewing cheerfulneſſe & confidence in his countenance: What is the matter thee? He is Omnipotent, whole fatherly prouidence proteſteth vs. Hauing ſayd this, he imbraceth the Capitaines & ſouldiars each one in particular, & partly by increary, partly by aduſe, he ſill exhorreth them to go forward in ſo glorious a ſeruice nor did he omit to put them in mind of the promiſe which they had lately made to Chriſt, ſo to ſtirre them vp to the performance of their duty: wherat they were all ſo filled with ioy, eſpecially to ſee ſo great alacrity in *Xaverius*, that they ſeemed rather to behould hope it ſelfe, then cauſe therof. The ſouldiers being thus incited, hee turnes himſelfe againe to *Mello*, ſhewing him their ferour and zeale in the buſineſſe.

This was very grateful vnto the Governour who much fauoured *Franziſ* his deſignement. But yet that nothing might be ſaſily attempted, it was thought good to call the principall of the City to a counſaile & haue their opinions & conſent herin. Their voyces were ſoone giuen (who would belieue it) concerning the Barabarians, the euents of this warre, euery one iudging that expedition to be temerarious. For what diſcretion were it (quoth they) to venter ſix ſhipps agaynſt a navy of 60. and leſſe then 200. Portugheſe ſouldiars againſt 5000. fighting Barbarians? But now on the contrary part all the Capitaines and chiefe of the ſouldiars, who were to vndergo the danger, cryed out, that by all

The Por all meanes, that pious warre was instantly to be fought, & that it were better for them to dye bravely in the combat, if it should so fall out, then to violate the promise they had made to the King of Heauen. And heerein they were so resolute, that without more ado they renewed their solemne oath to go vnto that warre, and if need were, to spend their liues for the faith of Christ.

Whereupon the others being all broken into amazement, *Francis* ryseth vp joyfully, and hauing commended the noble courage both of the Captaines and the souldiers, did often inculcate this vnto them; that they should be sure to put al the hope of the victory in God, for whom it was not hard to saue by many, or by few; neither were there wanting euident signes of Gods diuine assistance, whereby they might certainly belieue he stood with them. And for one shippe which they had lost, there should that very day come vnto them, two more for their comfort. Which prophecy proued true. For that a litle before sunne-set they espyed two Portuguese ships sayling by *Malacca*. These were priuate vessells belonging to one *James Sarias* a famous merchãt of those parts, who to auoid paying custome at *Malaca*, kept on his course directly for the *Moluccas*. But yet at *Xauerus* inciteary, he put in at *Malaca*, and moreouer offered himself to accompany the rest in that warre. Then were they all by this accident, filled with a new ioy, & confidence.

CHAP.

CHAP. X.

The Portuguese, by Xauerus sollicitation obtayne a great victory against the Barbarians.

THE Capaynes therefore and souldiers of this Navy much reioycing, vpon the 23 of Nouember in the yeare 1547. hoysed vp sayle, whilst every one wished them a fortunate voyage. They were only eight great ships in number, and not about 230. souldiers. Vpon the fourth day after their setting to sea, hauing had a prosperous wind, they arrived at the Promontory of *Cambilannum*, where they were commanded by *Simon Mello* the Governour, to seeke after the enemies fleet. Wherefore *Sai* the Admirall vning all diligence that might be in searching for them, could not find to what coast they had retired; so as being wholly frustrate of their hope, they were constrained to returne homewards agayne. Whilst, full of sadness, they began to make backe for *Malacca*, behold vpon a suddayne there arose a cruell tempest, which enforced them to lye many the dayes at ancker. And though this tempest hindered their returne, yet was it a meanes to obtayne the victory that diuine Providence disposing of incommunities themselves, to serue some times for good effects. Their victuals now growing short, so loone as the violence

violence of the contrary wind was allayed, they sailed to the next towne of the Ethnicks, being their friends, to furnish themselves with new provision: which when they had done, and hearing nothing of the Enemy, they held on their course homewards towards *Malaca*; yet they were not so much out of care, as out of hope to find the enemy. But having gone a little thence, they met by chance a fisher-man, who told them, that the *Acenians* Heere, having spoiled the Country round about, lay not far off in a river, called *Perlen*, intending to intercept the Portuguese Navy, which (as was reported) was shortly expected from *Bengala*, to come vnto *Malaca*, hoping to make prey of the same, and to massacre all the Christians therein.

The Admiral hearing this unexpected newes, much reioiceth, & to shew how glad he was put on straight a rich suite of apparel. And moreover bestowed vpon the souldiers all things most liberally to feast & make merry withall, and commandeth them all to be boundfully treated, and the Ordinance to be all discharged in token of his excellencie; so that one would haue thought that there had byn rather a victory already gotten, then a battaile at hand: which though peradventure was imprudently done, yet by the diuine

Gods providence it was to good effect. In the meane tyme ce turnes the spies which he had sent privately vp into the river that to good purpose, tooke some of the Enemies prisoners, by whome they vnderstood, that the *Barbarians* hauing heard the artillery of the Portuguese play, had put their ships in order for battaile, & were com-

ming

ming downe apace towards the sea, thinking that the booty of the Portuguese from *Bengala* which they expected, was now at hand.

The river *Perlen* being very large within the banks, becometh almost like a sea where it breaketh into the mayne. For though the channell be deep, yet

The River Perlen.

runneth it neuer the lower by reason of the breadth, but glideth along violently like a torrent, not yielding any foard to passe ouer. *Sax* the Generall therefore making vse of the Promotory, which runneth out by the banke of the river, within the winding thereof, where the streame hath least force, speedily putteth his fleet in order to fight. The earnestly exhorting all the Portuguese Captaines and souldiers, to call to mind that day, when they had freely, before the Altar of our Lord, vowed to spend their liues for his Religion and honour, and vpon which occasion they were intruded the *Army of Iesus Christ*, encouraged them, & willed them to imagine they saw *Xauierius*, the Authour of that pious warre, praying for their safety and victory. He put them also in mind, not to forget what the good Father had charged them to do; to wit, that behouling Christ the sonne of God crucified for them, they should (neglecting their owne liues) courageously vndertake the combat for his glory. That they should remember how they had twice bound themselves by oath to Christ the King of Kings, and twice of their owne accord vowed their liues for his sake. That certainly they, who were to fight that religious battaile for God, should not want his diuine assistance. And that *Xauierius* Prophecy, promising them an in-

The Portuguese Admire.

Fallible victory, would proue true. The soldiers being with these words set on fire, cried out all together, that they were prepared to réder their lues for Christ our Lord, for whose sake they had more then once vowed the fame. And remembering *Xaverius* charge, they expected his assistance, and promise in the battaile.

The pre- In the meane tyme, the enemies Navy being set in paration battayle array, came downe the riuier with the streame, and the bankes and shores on both sydes founded forth with horrible showtings, & confused noise of drummes. The first Squadron was led by the Admiral of the Barbarians flecte, guarded on each syde with foure Turkish galleys. Then followed six other Galleyes, with nine ranks of ships, and all abundantly appointed not only with great ordinañce, but also with plenty of small shot. The admiral therefore of the Portuguesees, as soone as the first rancke of the enemy was discovered, maketh towards them presently at vna-wares with three ships, commanding the rest to follow as they were ordered for the battaile. Whereupon the Barbarians, whether for want of skill, or rather by Gods ordinance, laying on headlong with fury, discharged all their great shot agaynst the Portuguesees before they could so much as reach them, so as the bullets fell all into the water, without doing any harme. But the Portuguesee guner shooting a very great bullet out of the greatest Ordinance, stroke the Admirall of the *Acemians* so flat, that presently he sunke & drowned her. Which was not only a prelage of a future victory but rather the conclusion of the combat it selfe. For

A Sea battayle. The

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the Turkish Gallies staying their course, left off the fight, and began to help the Captaine, & other principall men swimming to saue themselves; which caused both their owne, and the flectes whole ouerthrow. For the Turkes had placed their galleys ouerthwart the riuier, & so had také vp a good part of the same, to receiue in those that could swim vnto them, not once one other thinking of the danger themselves were in, God had another so belotred them. The six other Gallies which followed the first Squadron, comming downe with the streame, ranne vpon the former that lay athwart, and all the rest of the nine ranks which came after, fell against those which went before, & became so intangled one with another, & so dashed together, each one struing to get free from his fellow by force, that one would haue thought there had byn a battayle among themselves.

The Portuguesees perceiuing manifestly that Gods hand was in this businesse, sayled not to follow the victory which was thus offered them from heauen. set vpon Wherefore presently calling out aloud vpon the Barbarians vernaige name of *IESVS*, they began to grapple with their enemyes, and on euery side to play vpon them without with their ordinañce, lying there so entangled & hindered any hurt one by another that they were not able to flyr. Thrice did they send out with all the violence they could, the shot of all their great ordinañce vpon their ships, & no one shot was made in vayne, nor was the Enemy able to resist, or make any vse at all of their owne artillery, being so thrust vp together; and this without any losse to the Portuguesees that assaulted them. Now with- in

in a little while they had sunk nine of the Enemies ships, & bartered many more to pieces, with no small slaughter of the barbarians. Whereupon the rest were put into so great a feare, that most of them, as well rowers as souldiers throwing away their weapons desperately cast themselves into the swift streame, thinking save their lives by swimming: but it vayne. For being carried away with the violence of the water, they were all swallowed vp by the swift windings of the streame, not so much as one remaining alive to carry newes of so great an overthrow.

The Portugheses hauing obtayned so noble a victory without so much as any drop of bloud shed on their side, after they had giuen harry thanks to God, whose present assistance they had found in this battle, began to gather vp the spoyles of their enemies, where the prey was not inferiour to their glory. For they seized vpon the whole Navy, and rooke all the ships except those ten which were sunk. They also rooke about 300. pieces of artillery, besides the great abundance of armour, and all other pillage. And they vnderstood by some of those whome they had before taken prisoners, that there dyed in that conflict to the nūber of 4000. barbarians. Among whome weremany nobles of the King of *Aceimans* Army, beids many Turkes & Ianizaries that had ioyned themselves vnder the fight to him.

The report of this notable victory was presently bruited all ouer that country, whereupon the King of *Perlen*, who through feare of the *Aceimans* had fled into places of more security, being animated by this

ouer-

ouerthrow of his Enemies, began to take courage; and on the suddain setting vpon a certaine garrison of the *Aceimans* which stood neere to the riuer *Perlen*, slew the guard thereof, destroyed it, and made pillage of all that he found therein. The memory of which benefit, although receyued from those that thought The not of it, wrought so much with that Barbarous King of *Perlen* that he presently came vnto the Generall of the Portugheses, and with great submission, and many humble thanks acknowledged him for the restorer of his owne liberty, & in recompence thereof, of his owne accord, offereth himselfe Tributary to the King of Portugall. This was added to the victory, which was gotten by King of *Francis* sollicitatio. This done, *Saa* the Generall of the Portughele fleet chose out from all the enemies nagalls, vnto 25. ships to carry along with him to *Malaca*, setting all the rest on fire as being eyther bartered or otherwise not fit for seruice, & so returneth joyfully laden no lesse with pillage, then with glory.

CH A P. XI.

Xaucerius foretelleth to the Malaccensians the obtaining of the forsayd victory, whereof he had byn the sollicitour.

AFTERTHISE these things were doing which was the space of six weekes, *Francis* shewed in vincible constancy in praying to God for the victory. He did not only by himselfe in

pri-

private craue the fauourable assistance of the diuine Goodnes, but did publikely also incite the people to do the same. For twice euery weeke, to wit, vpon Sunday, and Friday, he preached to the people at *Malaca*: and his ordinary custome was at the end of his Sermon, to intreate his audience to say with him one *Pater* and *Aue* for the good successe of the Portuguese fleet, agaynst the Barbarians. The people at first did willingly as he requested them, for the space of 15. or 20. dayes, as long as there was hope of the victory. But when, all that tyme, there came no newes of the fleet, many of the Citizens suspecting that their men were ouerthrowne, gaue ouer, and left of that pious practice.

The Malacensis This sollicitude of the *Malacensis* was increased by a rumour which the *Saracens* their neighbour's, grieu'd had diuulged abroad, without any ground, that the Portuguese were ouerthrowne in battayle, and put newes of all to the sword by the *Scenians*. That which was the Portuguese knowne to be true, made this false rumour to seeme credible. For it was certayne that the enemies were stout warlike men, and their forces farre beyond the Portuguese. The whole City therefore began to be very heauy and afflicted: The matrones with abundance of teares, bewayled the death of their husbands their children, and kinsfolkes, & withall their owne desolate and forelorne state. The Governour himselfe of the City, because he was esteemed to be Authour of this misfortune, durst not come abroad, or appeare in sight of the people.

In this meane time *Francis*, according to his custome
prea-

preaching to the people, endeauored to take frō them that wayne feare & griefe. Someymes he inuicighed against certaine men who had gone about by witchcraft, and forcery to know what was become of the fleet, earnestly reprehending their superstition. At other times he sharply rebuked the Citizēs for their forgetfulness of Gods providence, and the ouermuch sollicitude for themselves: Then againe, he rayfed thē vp to hope. Finally he most earnestly intreated them all, to continue their prayers vnto God for the obtaining of the victory, although he knew full well, that thereby he incurred the ill will of many, who murmured, that the prayers which he required of them, ought rather to be said for the soules of those that were dead & aaine, then for the victory of the living. But within a litle after *Francis* his prophecy came to be of credit.

The day was now at hand, which was to be made famous by that memorable victory. *Francis* therefore vpon the very same day (which then hapned to be Sunday) made a sermon in the Church to the people, and it was at the same houre when the Portuguese foretold fleet was preparing for the fight. Being therefore lesse to conclude his Sermon, vpon the suddaine he turned both himselfe, & his speech vnto the Crucifix, & by the diuine inskind, with great motion of body, breaking forth into a prophely, he began by circūcūting the two Nauiēs, to the admiration and astonishment of his auditors. Then with an inflamed looke & countenance, and abundance of teares gushing out at his

A Prophecy.

eyes, he cryed out aloud; O Jesu, God of my hart, I thankly I beseech thee by the last torments of thy life, that thou wouldst not leave them whom thou hast redeemed with thy precious blood. Having uttered these, and other such like words: which feare and confidence then suggested vnto him, and growing weak & faint with the violent agitation of his body, he leaned a while with his head vpon the Pulpit. Then by and by, as if he had awaked out of some extasy lifting vp his head he cryes out on a suddayne with a cheerfull & ioyfull countenance thus: O yee Malacensians cast off all sadnes & reioyce; for now at last our fleet hath overthrowne the enemy in battayle without any bloudshed on our part, hauing lost but three men only; so litle hath so noble a victory cost vs. And in a most triumphant manner will they presently returne home, laden with spoyles and pillage of the enemy, together with many shippes which they haue taken from them; & forthwith (he appointed a certayne day) wil they be safe with vs. Come on therfore, and in thanksgyuing to God the Author of the victory, let vs say together once *Pater* and *Aue* for the same, and repeat it agayne for those few of ours that be slayne in the battayle.

Vpon this prediction of Francis the whole audience recited the prayers which he had requested, and in signe of approbation what he sayd became ioyfull, feeling the great cheerfulness of the worthy mans countenance who had thus rayted them: out of so heauy a sadnes. Hauing thus cheered vp the men with this hope, the same day in like manner he made a confatory

factory sermō in another Church to the women a part & forould the very day, when certaine rydings should be brought of the victory and safety of their husbands and friends. The euent wherof hapned in euery thing as he had spoken. For within two or three dayes after, there came a messenger with the newes of the victory. And presently after the messenger, followed the Conquerours themselves with an exceeding great booty, and no small number of shippes which they had taken from the Enemy. Infinite therefore, was the ioy which on a suddaine surprized the Malacensians when so farre beyond all expectation they saw eight shippes to bring home 25. captiue.

As soone therefore as this victorious Navy was arrived, the whole City (their late great feare being now turned into excellēt ioy) went out to see, and congratulate the same. And Francis himselfe to whom a great part of that noble victory and triumph was due, goeth amongst the first; and as soone as the Generall was landed he imbraceth him, and the other principall Captaines of the Navy congratulating the for their fortunate successe. Then, in the heat of this general ioy and congratulation, when they inquired more exactly after the time of the victory, they found that not only the very day, but the battayle also did iumpe aright with that which Francis had foretould. Which was so much the more to be admired, because the place where the battaille was fought, was distant from Malaca about 200. miles. From that time, Francis was highly esteemed throughout all Malaca, no lesse for the guilt of prophecy, then for sanctity of life. The fame

fame whereof having spread it selfe throughout the East, moued some to come from the furthest parts of the world, to see him.

CH A P. X I I.

A Iaponian is by conference with Xavierius, converted to the faith of Christ.

AFTER he had spent foure monethes or thereabout in helping the City of *Malaca*, hauing new gotten commodity of shipping, & being ready to returne into *India*, there came from *Iaponia* vnto *Malaca*, a certayne *Iaponian* called *Anger*, a man of good account in his owne Country, and of a singular wit. The cause of his coming was, to seeke a remedy for cure of the wounds of his soule, caused by the intemperate heat of his youthfull bloud. For hauing committed a heinous murder in *Iaponia*, & being narrowly sought for to punishment, was forced, partly by the remorse of conscience, and partly by his enemies who pursued his life, to fly for sanctuary vnto a Conuēt of the *Bonzoizies* (who amongst the *Iaponians* are accounted a kind Priestsof Religious men) to seeke thereby as well the quiet of his conscience, as a refuge for his safety. But this his hope fayled him in both; which was finally the cause of his saluation. For when he found no comfort nor yet safety amongst the *Bonzoizies*, he began to be awerted from them, & to seeke for remedy elsewhere.

It happened fitly, that certayne Portuguese merchants had arrived in *Iaponia* for traffique; amongst whome *Alphonfus Valius* who was before acquainted with him, vnderstanding the matter, for old acquaintance sake offered him freely all the help he could afford him, if he would put himselfe out of danger, by escaping away privately. He againe with hartly thanks could him, that he would make vse of his liberality: whereupon *Valius* forecating with himself, that his owne ship was for the dispatch of his buisines to make there some longer stay, commendeth him very effectually by his letters to *Ferdinand Alvarez* a speciall friend of his, being then ready to depart, out of another hauen, for *Tandia*. And these letters of commendations he giueth to *Anger* himselfe, who going to debuēt them in the night, mistooke the merchant by reason there were two of the same Surname, and giueth them to one *George Alvarez* a maister of another shippe: which mistake notwithstanding proued well for him. For *George Alvarez* thinking that this occasion of gayning a *Iaponians* friendship, was not to be neglected, dissembled the mistake, & in very courteous manner enterrayned him, and carryed him along with him to *Malaca*, intending to present him to *Xaverius* his great friend there.

This *Alvarez* being a pious man, out of desire he had to winne *Angers* affection, and also the better to dispose him for the Christian fayth, recounted to him oftentimes by the way many things of *Xaverius* eminent sanctity, and worthy deeds, & of the infirmitie of the Christians. *Anger* therefore desiring, much to

beacquainted both with *Xaverius*, and his manner of life which he heard so highly commended, came to *Malaca* greatly longing to see, and heare him, whom by *Alvarez* report he admired as a diuine man. Yet a certaine delay which happened much troubled him at first, as commonly it falleth out, but afterward inslamed his desire the more. *Anger* arrived at *Malaca* some monthes before *Francis* his returne from *Molucca*, and vnderstanding that he was absent, being disappointed of what he came for, resolued to retourn backe againe into *Iaponia*, being much grieued that he had taken so long a iorney in vaine. For *Malucca* is distant frō *Iaponia* about 800. leagues, lying in the mid-way, almost betweene *India*, and *Iaponia*.

Taking therefore shipping at *Malaca*, after almost three months sayle, he was cast vpon the confines of *China*, some 500. leagues from *Malaca*. There he stayed a while intending to passe thence into *Iaponia*, distant from that place a most 800. miles. Departing therefore from *China* within six or seauen dayes he was come within sight of *Iaponia*, when vpon a suddain, a contrary wind, together with a cruell tempest hindered his going forward, & tossing him vp & downe for the space of foure dayes, draue him againe into the same heauen in *China*, where he had taken shipping. Whilst he remaineth there vncertaine & doubtful what to do, not without the infallible providence of God, he meeteth with *Alphonus Vasin*, the same man, who had bin the cause of his departure out of *Iaponia*. And by his persuasion, in the yeare 1548. he resourneth againe to *Malaca*, whither *Xaverius* was

Gods
Providence.

now

now come. At his very first landing he fortunately lighteth vpon *George Alvarez* that brought him first out of *Iaponia*, who being exceeding glad for his returne, bringeth him presently to *Xaverius*, and told him what he was, & what his business required. Then *Francis* as it were prelagging, that he would be a meanes to open a way into *Iaponia*, embraced him louingly, & shewed manfully both by his words & countenance, the great comfort he tooke for his comming thither. *Anger* being nor ignorant of the Portuguese language, began to conferre with *Xaverius* about his business without an Interpreter; whom he instructed with such diligence in the mysteries and precepts of the Christian faith, that he freed him from all ferpulous anxiety of mind, and planted in his soule the seed of a vertuous and happy life: whereof *Anger* gaue alwayes good testimony, that by *Xaverius* meanes he had reaped most abundant fruit both of his life, and trausile. And withall he affirmed, that the whole course of his iorney, was certainly disposed of by God that he might at last embrace that with greater desire which he had so long sought to learne; which manifested it selfe within a short space. For being continually present at the explication of the Catechisme, and noting downe in a little booke the articles of the Creed, he so much profited in short time, that he recited the whole by hart, in the midst of the people, although he were a man of grown yeares: & moreouer asked many questions, and made many objections, with notable prudence, then sharpnesse of wit.

The *Iaponians* in their manner of writing differ much

much from other nations : for beginning their lines about in the paper, they write directly downward. *The Iapo* Which *Francis* perceyning in *Angers* booke, & wondering at the strangeness thereof, demaunded of *Francis* him, why they did not write according to our manner of writing him, why they did not write according to our manner of *Europe*? Nay, quoth he, why doe not you rather write as we do, who follow the dictamen of nature which teacheth vs so to do. For as in a man the head is highest, and the feete lowest, so he should also in writing, bring his lines from above directly downward. *Xaverius* therefore obseruing both by *Angers* words and actions, that he was of a notable wit, answered him agayne, whether the *Iaponians* would receyue *Ghospell*, if it were brought vnto them? They will not, quoth he, belieue presently whatsoeuer is told them, but will examen both the religion it selfe and the life of those that preach it. And if by their doctrine they can satisfy their demands, and do confirme also what they say by their ownelines, then no doubt (being a Nation which is lead most by reason) when they see and approue the same, they that be of yeares of discretion, will easily become Christians.

Xaverius being greatly incouraged by these words of his, & stirred vp also by the relation of some merchants who recounted wonderfull things of the good disposition of that nation, made a resolution to preache the *Gospell* vnto them. Vpon the eight day after *Anger* came to *Malaca*, *Francis* (being him selfe to visit the neophytes of *Comorinum* by the way) sent him before to *Goa* with the forsaide *George Aluarez*, to remaine in the Colledge there, & to be better instructed in

in the mysteries and precepts of the Christian faith. Before *Xaverius* departed he was intreated by the City of *Malaca* to send thither two of the Society, who might performe the same charitable offices in his absence; which he could not deny them. And in the meane tyme he gaue order to a certaine vertuous Priest of that Country, that he should supply his place, by instructing the Neophytes in the forenoone.

CHAR. XIII.

Having escaped a tempest at sea, he prescribed precepts to those of the Society of Comorinum.

BEING to depart thence for *Comorinum*, he intreated the Maister of the ship that went to *Goa*, to transport into *India* certain children (which he had brought from *Molucca*) to be brought vp, and instructed in the Colledge there. And as he was deliuering them in to his charge, vpon a suddain, by diuine inspiration, he could them thrice, he was afraid least that shippe should meete with some mischance by the way. Neither were his words herein frustrate. For as the ship was passing along by the Iland of *Celbanum*, she fell vpon the quicksands, & stuck so fast as that there was now no hope to escape, when as the passengers all togather calling vpon the B. *Virginia Mary* for ayde, she is by the di-

A preface.
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nine

nine goodnes on a suddaine deliuered out of danger, and arriueth safe at *Cocinum*.

The ship likewise wherein *Xaverius* layled, had as hard a iorney, but better fortune. For three dayes she was tossed with a most terrible tēpest, in such sort that the mariners hauing throwne all the goods and merchandize ouer board, expected enery moment to be cast away themselues. But *Francis* being not once moued at that which maketh others afraid, continued quietly to implore the help of all the celestiall citizens one after another and most earnestly to call vpon the King and Queene of heauen. And being secured by such potent intercessours, he found (as himselfe declared) far more ioy in that tēpest, then he did afterward when he had escaped the danger. For when all were in that extreme feare, & danger of their liues, he received such abundance of diuine consolation, that when others wept for sorrow, he ouerflowed with reares of ioy: and most earnestly besought God, that, although he should free him from that tempest, yet if he were his diuine will, he was ready most willingly to endure the like or greater, so that he might thereby adde any increase to his glory. You would haue thought there had bin a combat between *Xaverius* patience, and the diuine liberality, he desiring most bitter sufferances for Gods sake, and God agayne regaling him with most abundant comforts.

He was no sooner arriued in *India*, but presently he began carefully to go about, to all the villages of the Christians in *Comorin*, who being as it were the first fruits of his labours, were most deere vnto him.

He

He found there some of the Society, more then at his departure he had left. Wherefore making haft to *Goa*, he committed all things to their prudence and trust; yet for the experience which he had of that nation, he left vnto them diuers instructions & documents: wherof these were the chiefe. 1. That they should go frō dore to dore & enquire for infants newly borne to baptize them, least in so tender an age eyther through neglect of their Parents or want of Priests they might be in danger to loose their saluatiō. 2. That they should gather little children together, and instruct them withall diligence in the mysteries & precepts of the Christian faith; because to instruct them in their youth & tender yeares, was a matter of very great importance for the leading of a good and vertuous life afterward. 3. That they should vpon Sundayes and Holydayes cause all the people to come together to the Church, to pray and heare the word of God, wherof they should warne the magistrates beforehand that they might therein giue others exāple of piety and deuotion. And reprehending of publike vices, they should thereby terrify their auditors from the like, laying before the the paynes & tormētis both of this, & the next life. 4. They should furthermore inquire who were at strife & debate amongst themselues, & should call them together into the Church & there make them friends, the men vpon Sundayes, and the women on Saturdayes. And if therein any case of greater difficulty did occurre, they should referre it to the Captayne of the Portugheles. 5. That the almes which should be giuen for the reliefe of the

poore,

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poore, should be so distributed amongst the needy, as that nothing thereof should remaine lying by them. 6. They should often visit the sicke, and say the Gospel over them for help and comfort of their Soules, as the custome is. 7. That they should assist those that lay a dying, and bury the dead. 8. That they should giue charge vnto the men & women a part, that euery one giue vp the number of their sicke vnto them; declaring also that they whose names were not giuen vp, if they happened to dye should be excluded from Christian burrall. 9. That they should haue no discourse with the Portugheles, but of holy & pious matters, to the end that vayne talke might not, as often tymes it hapneth, take vp the place of their prettily functions. 10. That they should vse the Captayne of the Portugheles with all friendship and courtesy, & keep good correspondence and amity with him, whatsoeuer offence should happē. And the same also they should do, as much as might be possible, with the other Portugheles, and should draw them by all meanes to frequent the Sacraments of Confession, and the holy Eucharist. 11. That they should to their vtmost, further the Priests of that country in matters of piety, and induce them to confesse often, and daily say Masse. 12. That they should take great heed of reporting or writing any thing to any man, which might diminish the esteeme of the party, vntlesse it were to such an one who might (if need required) be a meanes to remedy the same. 13. That he only should be acquainted with the vices of the Priests, who was able to cure them. 14. That they should neyther speake ill of the Neophi-

tes

res to the Portugheles, nor of the Portugheles to the Neophytes, but should commend them both to each other, to the end that one might be desirous to imitate the vertue of the other. 15. That they should neuer leaue to on any place assigned them, although they were sent for other, by any Prince or Noble man whatsoever, vntlesse they had first licence granted them by the Father who was Superiour of that Prouince; and in such cases being mindfull of holy Obedience should referre the matter wholly vnto him. 16. Lastly, that they should endea-our by all meanes possible to gaine the affection of to be all, because therein nothing is more forcible to win gouern-ments minds euery way, then loue; & therefore should draw them as it were with the cords of *Adam*; and should neuer punish any one, but with the aduise of the Gouernour of the Country of *Comorinum*. These were the documents of *Xaverius*: by which we may see not only what he desired of his companions, but what himselfe did also practice, seeing that like a most excellent Maister, he drew his patternes from his owne actions.

C H A P. XIII.

Returning vnto Goa, he fastidiously matters in India.



RA VIN G giuen these forsaide documents vnto the Fathers in *Comorin*, he ordaineth *F. Antony Criminalis* of *Parma* Superiour of the rest in that Coast, (who was afterwards

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wards

wards the first of the Society, that suffred Martyr-
 dome in *India*) and about the end of February in the
 yeare 1548. he sayleth thence to *Cocinum*; where hauing
 gotten a little leasure, he writeth to *Portugall* and *Rome*,
 desiring to haue many more of the Society sent thither,
 & among others inuirteth *Simon Rodriguez*, his ancient
 colleague who had then the care of the Seminary at
Coimbra, to come & assist in the vineyard of the East.
 He aduised the King of *Portugall* also, to be
 mindfull of his charge, and to provide for the Garri-
 sons of *Portugheses* in *India* good preachers, out of a-
 ny Religious Orders; and to giue strict command vn-
 to his Governours and Officers in *India*, to help what
 possibly they were able, towards the aduancement of
 the King Christian Religion; & especially to protect & cherish
 the Neophytes, since certainly there was no better way
 then that to augment the Christian fayth. Moreouer
 he humbly requested his Majesty would be pleased to
 take cōpassion of his own subiects, & in diuers places
 to affigne habitation, and allowance for the bringing
 vp of orphanes, both of the *Portugheses*, and of that
 country people. From *Cocinum*, *Xauerius* went by sea
 to *Crangnora*, which is a towne belonging to the *Por-
 tugheses*, some 15. miles from *Cocinum*, and from
 thence he came to *Goa*, in the beginning of March.

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 the Col-
 ledge at
Goa.

There were at that tyme many of the Society in the
 Colledge of *Goa*, to wit, Father *Paul Camertes* who had
 care of the Schollers; Father *Francis Perez* their may-
 ster; Father *Nicolas Lancelot* Rector of the Colledge,
 which cōsisted partly of those who came lately out of
Portugall, and partly of others that were receiued in
India

India: who, for the most part hauing neuer known *Xa-
 uerius*, but only by report, did much desire now to see
 him. *Francis* therefore returning home from these farre
 Countreys, was as a common Father, receiued with
 incredible loue, & ioy of all the Society; he comming
 likewise in happy tyme for the comfort, & spirituall
 good of *Cosmas Turrianus*, who (as we said before) ha-
 uing in the Isle of *Ambonyum* beheld with admiration
Xauerius rare sanctity, had desired to enter into the So-
 ciety: and going thence to *Goa*, had now retyred him-
 selfe into the Colledge there, that by means of the
 spirituall Exerctse, he might learne of God what
 course of life was best for him to vndertake. But whe
 at the end of those Exerctses his mind was much per-
 plexed with cares, and being vncertaine what to re-
 solue vpon, suddainly at the sight of *Francis*, as at the
 influence of some fortunate Starre, his soule enjoyed
 great repose, and so without further delay he entred
 into the Society.

Now did the fruite of that Seminary begin to ap-
 peare. For besides the Priests and Interpreters who
 had bin sent thence with no little profit into the coast
 of *Comorinum*, many Schollers who were well grown
 in learning & discipline were sent abroad in missions
 to the villages neere about, fro whence they brought
 many *Ethnikes* to *Goa* to be baptized. Whereat *Xauerius*
 much reioycing, esteemed it a thing of great impor-
 tance, to be very exact, in the training vp of schollers,
 from whome so much spirituall profit might arise. As
 he was thus buisied, he was giue to vnderstand that *John
 de Castro* the viceroy of *India* was som what auerted fro
 the

*Cosmas
 Turrianus*
 freed fro
 perplexi-
 ty.

The frui-
 re of the
 Semina-
 ry of *Goa*

He reco- the Society through the speeches of some maleuolent
 ciles the persons. Whereupon he resolved to go vnto him vpon
 Viceroy the first occasion, and to giue him satisfaction. But
 to the So there happened in the meane time an accident worthy
 ciety. to be recounted, which manifested his inflamed zeale
 in meditation.

There was one *Andrew* an *Indian* borne, who was

After- a Scholler in the Colledge of *God*, and for that tyme
 noones companion also vnto *Xaverius*, whole custome ordi-
 narily was to spend some tyme after dinner in medi-
 tation. tating vpon heavenly things. He gaue therefore char-
 ge vnto *Andrew* to admonth him as soone as the cloc-
 ke had stroken two, for that he was to go vnto the
 Viceroy about a busines of importance. *Andrew* did as
 he was charged, and at the tyme appointed com-
 meth to *Xaverius* chamber, where finding him sitting
 with his contenance all inflamed, his eyes open, and
 rapt in such sort, as he seemed to be abstracted from
 his senses, called him oftentimes, but all in vayne;
 and when he could not awake him eyther by calling,
 or making a noyse with his feete, or knocking at the
 dore, he pulled him at last by the clothes, wherewith
 In medi- he awaked. In the meane tyme the clocke had stro-
 ration of ken foure. Wherefore *Xaverius* being a monished
 diuine matters went presently to the Viceroyes lodging: but the same
 he is ab- feeling and seruour of spirit made him that he could
 fracted from his not tell whither he went; so as wandring vp and
 sences. downe the Citie, he spent the rest of the day in medi-
 tation. And when then night came on, being admoni-
 shed thereof by his companion, he returned to himselfe
 agayne, and perceyuing to haue lost his way, turning
 to

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 to his companion he sayd: Will, we well deale with
 the Viceroy another day, for this day God hath taken
 vp for himselfe. The next day therefore, he went vnto
 the Viceroy, & gaue him satisfaction.

CHAP. XV.

*He reclaimeth vnto Portuguese from a
 lewd, vnto an honest life.*

AFTER this, finding that an old friend of
 his, was vnmearfully carried away with
 dishonest loue towards his owne maides,
 he went to him of set purpose about noone
 and comming iust as he was going to dinner, inuites
 himself to be his guest, & to dine with him. He straight
 perceyued *Xaverius* would proue vngratefull to his
 tast; but hauing not the face to refuse him, cour-
 tesly bad him welcome, colouring his troubled
 mind, with a feigned obseruance towards him, and by
 shewing outwardly a cheerful contenance. Dinner be-
 ing ready they sat downe together, and the faire
 maydes his concubines wayted at the table. The man
 was much ashamed, because none of his other seruants
 were at home, and such a number of maydes might
 bring him into suspicion of incontinency. Now ther-
 fore when *Xaverius*, dissembling as though he had ob-
 serued no such thing, spake nothing thereof at the ta-
 ble, his Host, being taken in so open a fact, was afraid
 that after dinner he would haue reprehended him. But

To dif- *Xaverius* thanking him for his courtesy, and bidding
femble farewell both to him and the maydes, went his way.

another This difsembling the matter was of more force,
finnes in towards the curing of his friends disease then his re-
tyme co- prehension would haue byn. His Host being freed of
nient this feare, and hauing passed ouer so great and mani-
doth felt a disgrace, & dishonour, without any reprehensi-
more on; began afterwards more confidently to go vnto
good then to *Francis*, and to inuite him freely to his house, yea of-
reprehed them, tentymes to bring byn home to be his guest. *Xaverius*

on the other side vsing him very courteously, and all-
wayes saluting him kindly, asked ofentymes how
those sisters of his did, without any further speach at
all, thinking it inough to haue thus left a sting in his
conscience by this his interrogation. Neyther was it
in wayne. For within a few dayes after, his Host co-
meth to *S. Pauls* Church, & calling for *Xaverius* casteth
himselfe prostrate at his feete: Father, quoth he, I am
here ready to do what you command, for indeed that
silence of yours hath stroke my soule with such cla-
mours, that being tossed vp and downe day and night
it can take no rest. Wherefore I shall be most glad, if
you will dispose of all that is mine, to Gods glory, &
the saluation of my soule. *Francis* seeing him thus stro-
ken by God, persuadeth him to make first a good con-
fession of his finnes, then to put away his Concubins
by bestowing them in honest marriage, and lastly to
betake himselfe to a good and vertuous life.

Neyther did *Xaverius* assitt these only who were
his friends and acquaintance, but strangers also whose
saluatiō seemed to be euen desperate. There was a cer-
taine

raine Portuguese Sea-fouldiar, who despayring of his
saluation, had not bin at Confession for the space of
18. yeare, and was now ready to imbarke himselfe
for the sea to go with the Navy to *Mecca*, when as *Francis*
by chance had notice of him. Wherefore thirsting after
his saluation, he presently getteth into the same ship,
and accompanyeth him in that navigation. Then
by speaking friendly vnto him, by sitting by him
when he was at play, & by vsing all courtesy towards
him, he so wonne his affection, that of himselfe he
greatly reuerenced him, & much desired his company.

Wherupon *Francis* thinking it now a very good time
to put that in execution which he had resolved, fet-
teth vpon him vnawares. And falling with him into
a familiar speach of the danger of a Soldiars life, began
to aske him in a friendly manner, how he was pro-
uided for death, which this mortality could not ef-
cape, & was hastned on also by a fouldiars life & con-
ditio; how long it was since he was last at Confession
by which Gods wrath agaynst sinne, the reuenger of
Iniquity, is appeased. At which words he fetching a
deepe sigh sayd, That he had now continued many
yeares in the filth of sinne without going to Confes-
sion; but it was rather another mans fault then his.
For before the setting forth of the last flecte, he reso-
lued to disburthen his conscience of the many and
henyous finnes which he had committed; and hauing
confessed them to the Vicar, he refused to giue him
abolucion, so as he had now no hope of saluation.

Then *Francis*, a singular Physitian for the curing
of forlorne soules, telleth him, that he wondred the

Vicar was so leuere, if he had confessed his finnes as he ought to do. Then he biddeth him be of good comfort, promising that he would willingly heare him, & absolue him, aduising him to call to mynd all his sins from his childehood, as farre forth as he could remember them, prescribing him also an ealy and commodious method how to do it; which he, being now rayned vp againe to hope, did willingly, and diligently practise for many dayes togeather. And when he was thus prepared, the opportunity also of a place wast ready at hand; which was, that by the way the whole fleet was intited to make some stay at a towne as they passed. When therefore many went a land, *Francis* also with his souldiar went with them. And there in a place remote from any company, he beganne to heare his Confession, who shewed himself truly penitēt by his often sighes & teares, which many times interrupted his Confession. When he had ended, *Francis* absolueh him, inioining him to say for his penance once *Pater* and *Aue*, and for the rest himselfe promised to satisfy his diuine Maiesty. Whereupon *Xaverius* leaving the souldiar, withdrew into the next wood, and there stripping himselfe naked, beate and scourged his backe extremely, with a whippe full of most sharpe prickes, and whereof he made no end, or measure.

In the meane time the Souldiar hauing said his penance, and following the Fathers footestepes, came into the wood, and by the sound of the lasses, came right vnto the place where *Francis* was a disciplining himselfe. As soone as he saw that horrible whip, & his backe all torne, and begored with bloud, at the first he
flood

flood still in amazement. Then with teares gushing forth of his eyes, he leapeth vnto him, and casteth himselfe at *Xaverius* feete, nor would he rise vntill he left off tormenting himselfe for anothers finnes. Neither did this inuentiō of *Xaverius* proue vnprofitable. For this strange sight did so moue the souldiars hart, already mollified by Confession, to the desire of penance, that he afterwards by voluntary mortification walked away the spaces of his former life, and satisfied for his offences by good workes. And *Xaverius* hauing thus compassed his desire, and finding presēt commodity of shipping, returneth backe againe to *Goa*.

CHAP. XVI.

Hauing distributed diuers Provinces to others of the Society, himselfe determineth to go into Iaponia.

AVING feded all busineses of the Col- He pres- ledge at *Goa*, & that there was at the same pareth in time a new supply of the Society come out many of Portugall, he began to deuide & distribute houses, bute them into diuers Missions. Wherefore he sent *Mis-* for the *colas* Lancellor to the towne of *Coulamun*, *Alphonfus* Cy. Society, *prian* to *Melapora* the towne of *S. Thomas*, *Francis Perez* to *Malaca*, *Alphonfus à Castro* to *Molucca*, *Melchior Con-* *salues* to *Bacatinum*, and lastly *Gaspas* of *Arrois* to *Or-* *mas* a Citty of speciall trade and fame, situated in the

the mouth of the *Perſian* gulfe. *Xaverius* had indeed reſolved to haue gone himſelf to *Ormus*, to ſuppreſſe the heynous vices which he vnderſtood the ſincke of Superſtition had nourished in that place. But his journey into *Laponia* changed this his determination, by ſending thither the forſaid *Gaſpar*, a man of ſingular vertue & ſanctity of life, and moſt like to himſelfe.

It was alwayes *Xaverius* praſe, neuer (almoſt) to command any of the Society to go where himſelfe had not bin before. For he ordinarily firſt made tryall of the place, to the end he might giue both documents ſuitable thereunto, and alſo faithfully diſcharge his promiſe made to the King of Portugall, of extending the bounds of the Chriſtian faith. And whitherſoeuer he ſent any of the Fathers to preach the Goſpell, he alwayes aſſigned them a companion, and aſſiſtant of the Society, giuing them (beſides particular inſtructions) certain generall documents, the ſumme whereof was: That before all things, they ſhould attend vnto themſelues, & preferre nothing before the pure and religious honour of God, and the ſaluation and perfection of their owne ſoules. For being endued with theſe ornaments, they would not only ſecurely & eaſily help others in matters of ſaluatiō, but would alſo cheerfully and willingly apply themſelues to any thing how humble or abiect a ſoeuer, without the which the government of Chriſtian affayres could not well ſtand.

Now when he had ſent ſome of the Society into almoſt all the countries of the Eaſt, to manure and cultivate the tender plants of our Lords vineyard, he began

began to thinke vpon greater matters. About this time *Anger* the *Laponian* (who as we ſayd before, had the *Laponian* bin by *Xaverius* ſent to *Goa*) being ſufficiently inſtruced in the myſteries of the Chriſtian faith, was baptizd by the Biſhop, together with two of his ſeruautes, & would needs be called (by the Name of the Colledge of *Goa*) *Paul of the Holy Faith*; of ſuch force was the memory of that place, and the benefit which he had receiued therein. By him *Xaverius* vnderſtood (which had bin alſo related vnto him by the Portugheſes, who had byn there) that there were in *Laponia* many Ilands, exceeding full of inhabitants of excellent good wits, & lay from *Goa* about 1300. leagues: and moreover that the *Laponies* were addicted to the knowledge of diuine, and humane things. *Xaverius* therefore hauing had ſome tryall of the *Laponians* diſpoſitions in this man, and his ſeruautes, began to be taken with ſuch a deſire of inſtructing ſo vnderſtanding a People, that he determined, without delay to make a voyage thither.

Fiſt therefore he taketh order for the ſufficient inſtructing of thoſe three *Laponians* who were with him, both in the Portugheſe language, and other literature, that they might ſerue him for Interpreters. Then hauing ſpent a ſummer and winter in domeſticall affaires at *Goa*, like a good and diligent Paſſour by the way viſteth the *Comorinſan* and *Piſcurian* Coaſt the way with all his flocke of Chriſtians in thoſe parts. There he is informed, that *Henry*, one of the Society, liued half diſcontented in the next country of *Tramancoris*, ſian Neophytes. for that he ſeemed to looſe his labour amongſt the Neo-phytes

phyes of that place, who by reason of the persecution rayed by their new King, a deadly Enemy to Christians, fell oftentimes into Idolatry. *Xaverius* therefore com- by consolatory letters, full of fatherly affection, bad he com- by good courage, telling him withall, that some of him be of good courage, then he imagined. For al- the Soci- his profit was far greater, then he imagined. For al- though he should do nothing else, yet certainly there was no small number of infants, and children saved for being by him baptized, who otherwaies by vntim- ly death had byn euerslastingly lost. For put the case (quoth he) that there were but few of the elder sort saved, yet there is no doubt to be made of their salvation, who dyed in that innocency which they received in baptisme. And therefore he should beware least through the suggestion of the Deuil he might be drawne to go into some other Country, where he should not reape so good an harvest of soules. But now for those who laboured seriously in the vineyard of our *Lord*, *Francis* did not only comfort them himselfe, but sometimes also procured *Ignatius* to do the like, by his letters from *Rome*, fearing least their alacrity being oppressed by continual troubles and miseries, might be overcharged by the labours which they tooke. And so, hauing in a certaine letter of his much praised *Henry Henriquez* a man of singular vertue, and exemplar life, who tooke great paines in the same Promonory, he commended him to *Ignatius*, desyring he would be pleased to write vnto him a letter consolatory.

Hauing thus settled matters in *Comorinum*, he returneth againe to *Goa*, to prouide for his *Laponian* voyage. Whereupon presently he went into the kingdom of

of *Cambaya*, to treat about certayne assayres for the *Moluccas*, with the Viceroy, who at that tyme was employed in the war of *Cambaya*. By the way he came to *Bazain*, which is a towne belonging to the Portuguese, situated almost in the midway betweene *Goad* and the riuier *Indus*. And going thence without any stay into *Cambaya* he was very courteously entertained by the Viceroy, with whome hauing ended his business, he returned presently agayne to *Goa*; where hauing made *Jatony Gomez* Rectour of the Colledge, and appointed *Paul Camertes* to supply his owne place, he preparerth himselfe with all speed for his journey into *Laponia*.

It was no sooner bruided abroad, that *Francis* was to go into *Laponia*, but presently many of his friends came vnto him in all hast, to terrify him from so dangerous a resolution, laying before his eyes the many and great dangers of so long and vnknowne a voyage by sea, for that he was to go vnto the furthest end of the world, *Laponia* lying from *Goa* about 1300 leagues, and the way vnto it being but newly found out, was not as yet sufficiently knowne, for the anointing of rocks and quicklands. Moreouer they declared vnto him the horrible stormes and tempests of that sea, in respect wherof, the fury and rage of the rest of the Ocean, was but a sport, especially in the tyme of Autumn, when as those seas are tossed with a most boisterous wind (called by the Inhabitants *Typhon*) and with such a fury and violence, as none can imagine but those who haue seen and proued it; by which also the greatest, and strongest ships being often loo-
Mm fened

fened in their ioyntes, being not able to endure such violent waues, become so broken and shattered, that eyther swallowed vp in the billowes, or els dashed agaynst, therockes do miserably perishe. And the very name of the forsayd Wind, or rather Fury, striketh such an horrour into the passengers, that eue the most skillfull, and hardyest Pilots, and Marriners esteeme this voyage into *Iaponia* to be no lesse dangerous then toylsome, so farre doth the violent raging of that sea passe all their art, and skill.

Moreouer, they tell him, that there be in diuers places many quicksands in the way, very hard to be discovered, wherein their shippes, eyther by not being acquainted with the crack, or else by drift of tempest do sticke fast to their certayne destruction. Againe, all those seas for the most part are much pestered with most cruell pyrates. For besides the *Acenians*, who being deadly enemies to the Portuguese, make continuall depredations in the gulfes of *Malaca* with great fleets; there keepe also, about the Coast of *China*, many nauies of most bloudy and desperate pyrates, vsing no mercy to whomsoever they take. They should also in those places meeete with other nauies of the King of *China*, which being appointed to pursue the pyrates, kept no more quarter with strangers then with the pyrats themselves: in so much that one cannot tell whether it be more dangerous to meet with the pyrates themselves, or with those that pursue the: so that it was certaynely esteemed no bad fortune, if but enery third shippe came safe into *Iaponia*.

These, and such lyke things, though they were indeed

indeed matters of no light moment, yet were they by his friends greatly exagerrated, who for that they proceeded from very graue persons, and skillfull of such affaires, hoped they might auert *Xaverius* mynd from that enterprize. But all in vaine: nor could they once moue his noble courage, which contemned euen death, and vpheld it selfe with firme confidence in the diuine providence. Whereupon they flying to their last refuge, began with teares most earnestly to intreat and beseech him, that he would not with certayne danger of his life, thinke of going to those countries, which Nature had so locked vp from the sight of mortall me: and that hauing already suffered miſeryes inough, he would now at length make an end of conuerting obscure Nations, and haue compassion, if not of his owne, yet, of the common good.

But *Francis* thanking them for their fidelity, and good will, tould them, that by Gods holy help & assistance he feared none of these things; and wondered they should thinke, that whither themselves had gone for gayne of trade and merchandize, he durst not venture to go for the glory of God, and saluation of soules. I haue assuredly (quoth he) such certayne signes to Iapone and pledges of the diuine providence, that I thinke it would be a great sinne in me to feare any daunger, though neuer so certayne and manifest. For, by Gods speciall goodnes, I haue passed infinite trades of the Ocean, and haue compassed round the Promontory of *Good hope*, and haue at last arrived safe hither to this other world. I haue escaped the fury of the *Traancorians*, the treacheres of the *Balagers*, and the encounter

» unter of Pyrates. Moreouer I haue trayled ouer all
 » *Malaca*, & the golden *Chersonesus*, the Ilands of *Molucca*,
 » standing almost in the yremost partes of the world.
 » Without any harme haue I gone to *Mauroica*, and in-
 » structed and made ciuill that barbarous & sauage na-
 » tion, giuen wholly to spoyle, robberies, and murders.
 » And hauing now had all these assurances and argu-
 » ments of the diuine prouidence, do you thinke that I
 » can eyther distrust of Gods fatherly assistance, or giue
 » ouer to amplify his glory, to which I haue wholly de-
 » dicated & vowed my self? Ought I to draw back for
 » feare of any danger whatsoeuer? I will certainly
 » for no occasion be wanting in what I haue vndersta-
 » ken. Whersoener I shall be, I will remember that I am
 » expofed to the view of the whole world, and do stand
 » in the sight of God, and all the Court of heauen. Nei-
 » ther was it my determination, when I passed ouer the
 » sea, to preach the Gospell only in *India*, and other
 » places adioyning, but also in the furthest parts of the
 » East. I will tell you truly, I am ashamed that I haue
 » not yet brought Christian Religion into those coun-
 » tries, whither our merchants haue long since brought
 » their wayne, and petty commodities. I will therefore
 » with Gods grace, lay open at last a way into those co-
 » untries for the Gospell, which Nature hath so farre
 » separated from our world: & to spend my life (if need
 » require) in these imployments, I account it not only an
 » honour, but also a great blessing.

His friends being overcome by this his incredible
 constancy, and stroken into an amazement at his vn-
 daunted courage, desired wholly from their suite, and
 praying

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 praying for his happy iourney they left him to his in-
 tended voyage, not without great sorrow for his de-
 parture, and carefull sollicitude for his safety, in re-
 gard of the many dangers he was to vndergo.

CHAPTER XVII.

*At Malacabe doth many things occur-
 thy of memory.*



XAVERIVS at his departure from *Goa*,
 left behind him in writing certayne pro-
 fitable precepts vnto Father *Paul* that had
 byn lately Redour of the Colledge of *Goa*,

whome now in his absence he ordayned to supply his
 place. The summe whereof was: That being mynd-
 full rather of Christian humility, then of the place &
 authority he had, he should carry a fatherly govern-
 ment towards the rest of his companions, and should
 very carefully provide for them in all their discom-
 odities, & difficultyes, and once a yeare to write vnto
 him into *Laponia* of all things belonging to the Society,
 & of those that were thereof vnder his care & govern-
 ment. Now when all the other Fathers desired to fol-
 low him into *Laponia*, he comforted them with pater-
 nall words, by putting them in hope, that hauing
 opened a way into that Country, he might call them
 all thither: and in the meane tyme he would carry
 them along with him in his hart, and mynd.

Hauing therefore setled all things in order & pro-
 vided

His Compa- nions in- nued for his journey, in the yeare of our Lord 1548: and month of Aprill he imbarkech at Goa, together with *Paul of the holy Faith the Iaponce, Cosmas Turrianus* and *John Ferdinand*, and a few others of the Society.

He was carryed in a goodly ship, pointed and barbed with iron, the Captayne whereof was one *James Noronia*. By his courteous behaiour he began to gayne both the Captaynes and the other passengers affectiōs hoping thereby to make way for the cure of their foules. Wherefore he would looke on whilst others plaid at Chesse, perfwade those to play who seemed shamefast, and would many tymes also intermingle their game with witty and pleasant speeches. But *Noronia* the Captayne, who was not yet familiarly acquainted with him, although he liked well of his courteous behaiour, yet in words he impeached the fame of his sanctity. For in discourse with his familiar friends, he would often cast forth certayne inconsiderate speeches; as that *Francis* seemed to be but as other men are, and that his sanctity was not answerable to the report therof. But within a while the splendour of his hidden vertue brake forth, and shewed it selfe. For when they were inforced to go a land to take in fresh water, *Xaverius* with certayne others went a land also; and whilst they prouided water, or else, as it often happened, recreated themselues by taking comfort and solace of the land, he withdrew himselfe into a desert, and solitary place neere by, there to conferre alone in prayer with almighty God.

Now the ship hauing receyued in those that went for water, was ready to hoysen vp sayle, when as *Noronia*

Noronia perceived that *Xaverius* was wanting: Wherefore he presently sendeth out some to call him speedily to the shippe. They looking & calling him a great while by the shore side but all in vayne, find him at length in his private place at his prayers, wholly abstracted from his senses. Then the report thereof being spread through out all the Navy, it caused such admiration from his both in *Noronia* and the rest, that turning their rash senses, iudgment into reuerence towards him, they greatly honoured his singular sanctity, and courteous humanity. This occasiō much furthered towards the curing of their soules, and restraining their vices.

Francis then arriuing, by the way, at *Cerinum*, wēt He lodged presently as his custome was, to lodge with the *Franciscans*, who was very friendly enterayned by them: Whither the chiefe of the City presently came to in- can- treat of him, that some of the Society might be sent thither, to instruct as well the youth, as the whole City in vertue, & other discipline; promising him a fit place, and all things necessary for those that should be sent. *Xaverius* being loath to reiect so iust and pious a request, leaueith the disposing of the whole businesse vnto *Peter Congalvus* the Bishops Vicar, making haſt himselfe towards *Iaponia*, whither all his thoughts were now wholly bent. Afterwards hauing had for the space of more then 60. dayes a prosperous nauigation, vpon the last of May he arriueth at *Malaca*, and lodgeth with his owne Society, to their incredible ioy and consolation. At the same tyme *Alphonſus à Castro* of the same Society (who was afterwards slayne in *Malaca* by the Saracens, for defence Chri-

rian Religion) sung there the first High Masse with all solemnity , to the exceeding comfort of the Neophytes, who were greatly delighted to behold those new ceremonies . And for the greater Celebrity thereof, *Xaverius* made thereat a Sermon.

The Vicar At the same tyme also the Vicar of *Malaca*, *Xaverius* ancient friend , lay very sicke of a Fever , no lesse dangerous then vehement ; and his trouble of mind increased his corporall infirmity . As soone therefore as he understood of *Francis* his arrivall, being much as he was diftemper'd (as it hapneth) through the violence of his sicknesse, he calleth for his apprell, to goe & salure his dearest friend. But as he was pulling on his flocks he fell into a sowne, and suncke downe in the armes of those that were about him . *Francis* therfore being certified therof, cometh presently vnto him, & findeth him fallen into a frenzy, and in some depayre both of mynd and body. Whereupon he voweth to say certayne Masses for this his friends safety . And his vow was very acceptable vnto God : for instantly he recovereth his senses agayne, confesseth his finnes, & dyeth piously, and with great edification.

Now whilest *Xaverius* expecteth commodity of shipping into *Laponia*, he employeth himselfe with no lesse labour & profit amongst the citizens of *Malaca*, the he had done vpon the Vicar. For he deliuered out of the Diuels iawes many lewd and desperate men, who were extremely bewitched with harlots allurements. Amogst whome (that by one, a learning may be made of the rest) there was a cetayne Merchant, who kept at home with him seauen maydes to the shew, but indeed

deed were all Harlots . Which thing *Xaverius* understanding, first dissembled the matter, expecting a convenient time. Afterwards meeting this miserable man vpon an Holy day (imitating therein our Saviour Christ who bad himselfe to supper with *Zacharias* the Publican) could him in a friendly manner, that he would dine with him that day, if it were not inconvenient . The merchant, for feare his maydes might be discovered, was at first extremely troubled, and thought on all the meanes he could deuise how to excuse the matter . But at last, moued through shame least he might seeme vnwilling to receiue such a guest into his house, he shewed himselfe to be content . And so framing both his countenance and speech to a courteous willingness, carryeth *Xaverius* home to dinner, and causeth good chere to be made. They sate downe, and his fayre mayds wayred at the table. The merchant was indeed halfe ashamed, that he had no men to wait, & that the mayds were constrain'd to serue; remaying also with an anxious & sollicitous mind, what the good Father might thinke thereof. Which when *Francis* perceived iudging it prudence to free the man both of shame and feare, said nothing of what he intended. Whereupon presently, as though he had interpreted al things in the best sense, he began to commend the meate, and the maydes also who had dressed the same, and made the sauces to it, asking them their names, and country, & how long they had byn Christians .

The Merchant when he saw in him this mildnes and simplicity, who (as he thought) suspected no-

thing by seeing ſo many handſome maydes without any men, began to take ſome courage ; but when at laſt there was not ſo much as a word ſpoken that day about that matter, fearing now no reprehēſiō, he of his owne accord inuitheth offence *Xaverius* to ſupper. *Francis* therefore obſerving this cunning of his, diſſembled all vntill he came to be thoroughly acquainted with the man, and hauing found out his inclination & which of thoſe Concubines he loued beſt; when he ſaw a fit tyme for the purpoſe, in a friendly manner as his cuſtome was : Why, quoth he, haue you ſo many maydes, ſeeing you haue no men ? If you will follow my counſaile, you ſhall do well to put away one or two of them . And when, condeſcending to *Francis* his gentle inſtance, he had put away one *Xaverius* being by him inuited another day to ſupper, by commending what he had done, drew him, without any great difficulty, to put away another . In the meane tyme he ceaſed not privately to viſe all the induſtrious meanes he could deuife to rid away his deereſt miniō, that ſo hauing weakened his loue to her, he might the more eaſily batter the chiefe hould, in which his Incontinency dominated . Some dayes after therfore, being agayne inuited to ſupper, he withdraueth from him the third, and afterwards the fourth, and by little & little all the ſeauen one after another : and finally bringeth the merchant himſelfe, being now moued thereto by diuine power, to cleaſe his ſoule of his finnes by Confeſſion, and to prouide honeſt places for the forſayd women ; viſing heerein no leſſe diſcretion in curing a diſeaſe of many kinds, then in wholly taking

king away the cauſes, and occasions thereof.

The lame courſe he rooke alſo not only in the City, but likewiſe in the ſhip with men, who had no government ouer their tongue . For if at any tyme he heard any one caſt forth hate or contumelious words, he diſſembled for the preſent, making no ſhew of being diſpleaſed thereat ; neyther would he ſtraightwayes reprehend the ſame, but expect alwayes a fit tyme & occaſion to admoniſh the offenders, leaſt his admonition might thereby, as offence it hapneth, rather increaſe the ſores of feſtered wounds, then cure them . He being therefore a Phiſtitan very ſkillful in curing of ſuch euils, to the end that his patients might quietly abide the applying of his remedy, he would firſt gently inſinuate himſelfe into his friendſhip who was to be thus cured, then would he take him a ſide, and all alone reprehend him in ſo ſweet a manner, as a friend once tould, him that he wondered how ſuch mild words proceeded frō his mouth . And by this meanes he ſo brought the matter about, that the offenders not only acknowledged their fault, but did ſincerely amend it .

CHAP. XVIII.

Being carryed in a Pirats barke, he arriveth at last in Iaponia, in despite both of the Pilot, and the Devil.



NILEST he was thus employed at Malaca in the exercises of Christian charity, the tyme approached for his departure towards Iaponia. Whereupon, eyther through want of a greater Portuguese ship, or else to provide for the more security of his Neophytes who were to accompany him, he ventured to go with a Barbarian Pyrate, so secure he esteemed all things with those who rely wholly vpon God: For he was afraid lest the three Iaponian Neophytes, who went along with him in that journey, might be much scandalized at the Portuguesees, if they should perceiue them, being Christians, to offend in any thing. Wherefore meeting with an Ethnicke Pirate of China, who was not without cause surnamed the Robber, he agreed with him, that passing by China, he should carry him, and his companions drectely into Iaponia. And taking pledges for security (yet trusting more vpon the diuine assistance, then vpon the fidelity of that Barbarian) he aduentured himself and his company in a little Barke, which they call in their language *Lancus*. He departed from Malaca in the month of Iune,

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vpon the Natiuity of S. Iohn Baptist, and had a reasonable prosperous, and commodious navigation, although his Pilot were neyther indutritious, nor saythfull towards him. For he (as Ethnickes make no great conscience of their promise) hauing on a suddain changed his mind, was not willing to go into Iaponia; and therefore to triffe away the time, he stayd at euery Island he met withall, without any reason or occasion. *Xaverius* the fore being sollicitous about his iorney, when he saw him of set purpose, by making delayes, loofe the tyme which was most convenient for them, began to be afraid lest the summer once past, he might be constrained to stay all winter in some Hauen of China. Whereupon he earnestly expostulated with the mayster of the ship, put him in mynd of his pledges, and lastly besought and intreated him, that he would not breake his promise made vnto the Portuguesees. But when he could nothing preayle with the Pyrate, although he was much greued in mynd, yet he suppressed the same, casting all vpon the diuine Providence, which he had alwayes found to be fauourable vnto him: notwithstanding, the detestable Superstition of the Pilot and mariners did mooue him much crable more, then their perfidiousnes had done. For they had sacrificed in the ship an Idol to which they very often offered excrucible sacrifices. They also ofentymes by casting lots asked aduise of the Devil, and specially whether they should haue a prosperous iourney if they layled into Iaponia. *Xaverius* was indeed much inenfed heerat, & could in no case brooke that they should thinke his voyage into Iaponia wch he vnderooke for

The perfidiousness of Ethnickes.

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gods sake should depend upon the Devils lot & pleasure; yet relying wholly upon the divine Goodnes, he concerned whatsoeuer the Deuill could act agaynst him and so by Gods all-ruling disposition they direct their courte towards *Laponia*. By the way there happened two things worthy of note.

The first was, that *Emanuel* a *Chinese* one of *Xaverius* company, being in a tempest cast downe by the extreme tossing of the ship, fell headlong into the pumpe which was by chance open; and the fall was not without great danger of his life, for that he fell into the pumpe is both very high, and behides flucke fast in the pumpe with his head downward. Euery one therefore thinking him to be dead, he was at last with much adoe drawn out, and a litle after by Gods help, and *Francis* his prayers came to life agayne. In the fall he received a wound in his head, but the feare therof was more then the daunger, for within a few daies he was perfectly cured.

Not long after this there hapned another chance with the like danger, but different in the effect. Whilst *Emanuel* was in dressing his wound by the surge, the ship being suddaynly tossed, cast the *Pylots* daughter ouer board ir to the sea, and being driuen on with a violent wind, & a cruel tempest that immediatly arole, there was found no meanes possible to saue her crying daughter out for help. And so in sight of her Father, and the rest is drownd. of the mariners the vnfortunate mayde is swallowed vp by the raging billowes. Upon this mischance there ariseth a doleful cry, intermingled with a certain howling out, and lamentation of the Barbarians, which

continued

continued all that day, and the next night. Now the Deuill who had bin long since spitefully bent against *Xaverius*, thinking that he could not haue a siter occasion to wreake his malice upon him, vied many deceiptfull stratagemes against him in this busines. For when they *Indels* damanded of the *Idoll* the reason why the *Pilots* daughter was drowned; it was answered, that if *Emanuel* the Christian had dyed in the pumpe, the maid should not haue bin cast away in the sea. *Francis* presently perceived that by this answer, he & his company were aymed at, to make them odious both to the *Pilot* and the mariners: and withall found himselfe to be oftentimes much tempted intemourly by that horrible beast. But calling upon the diuine assistance, he did not only defeat all the plots of this most cruell Enemy, but freed himselfe also from the imminent dangers, in which he was amongst those *Ethnickes*.

There was nothing which more cooled the malignity of the Deuill, and the mariners agaynst him, then against his courageous mynd. Neyther did this combat the repasse without some fruite vnto *Francis*. For by his rouers owne peril he experienced what horrible terrours the deuill Diuelli *Atrike*th into others, when he is permitted, & findeth opportunity. Concerning which matter there is extant a notable Epistle of *Xaverius* to the *Society* at *Goa*, the contents whereof are: That there is no surer way to defeat the vayne affrights of the Deuill, then by wholly distrusting in our selues, & putting our confidence in God, with a courageous and vndaunted hart, to contemne the feeble assaults, and threats of that

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that Monster; and by depending vpon the diuine assistance, to keep our selues, with all the courage we can, from being astrayd. For in such a case, and at such a tyme nothing ought more to be feared, then diffidence and distrust in God: seeing it is manifest, that our Enemy cannot, with all his forces, dovs any hurt, vnlesse God permit him.

Xauerus hauing thus ouercome the Diuell, had now a new combat to fight with men. When they were arriued at *Cantonium* a haven Towne of *China*, the Pilot and mariners consulted againe with the Idoll by lottes, & receiuing no comfortable answer from the Diuell concerning their navigation into *Iaponia*, cast anchor, & resolued to keep their winter there. Which *Xauerus* perceyuing, cast about to help himselfe. And first he humbly besought the Pylor, to stand to his promises; then when intreatyes could do no good, falling from requestes vnto threats, he layd before him the losse of his pledges, and the displeasure of the Gouernor of *Malaca*, & the Portugeses, to whome he had giuen his word: so as, at last the Pilot being somewhat moued with what was objected agaynst him, he weighed anchor, and began to sayle forward. But this constancy in him was no more then his fidelity. For a little while after the perfidious Ethnick fell agayne into his former humour of wintering in those coasts. Which perfidiousnesse of his, would infallibly haue hindered *Xauerus*'s iourney, had not the diuine Providence turned the Pilots course another way.

The ship now sayled amaine with a prosperous gale towards *Cincem* a haven towne of *China*, where the Pylor

Pylor intended to harbour all the winter, for that the summer was now almost at an end, when as vpon the suddaine they meete with a Pinnace which telleth the that the port of *Cincem* was much pestered with Pirates. The Pylor being greatly affrighted with this newes, called his wits together, and began to thinke what was best to be done. To go backe agayne to *Cantonium* he could not, because the wind was full agaynst him, and with all lay very right for *Iaponia*. Wherefore making his benefit of necessity, he resolued to follow the wind. And so in despite both of the Pilot, Mariners, & the Diuell himselfe the ship was constrained to hold on her course into *Iaponia*: whither at last he arriued vpon the very day of the Assumption of our B. Lady, more by the fauour of God, and his Holy Mother, then of the wind or weather. Now when as they could not well reach to other Hauens as they desired, they arriued with their ship at *Cangaxima*, a Citty in the Kingdom of *Saxuma*, and the very Country of *Paul of the Holy Faith*. There *Francis* together with his companions, is very courteously entertrayned both by *Paul's* friends, & the rest of the inhabitants, yea euen of the Magistrates themselues: whose arriuall being diuulged among the people, every one, as it often hapneth, ran with admiration to behold the new Priests that were come from *Portugall*.

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OF THE LIFE OF S. FRANCIS XAVIER.

THE III. BOOK E.

He inquireth of the Manners, and Religions of the Laponians.

CHAPTER. I.

A description of the Laponians.

LAPONIA is a Country of the utmost East, and bordereth vpon the furthest part of *Asia*. It consisteth altogether of Ilandes, diuided by Strait and narrow armes of the sea. Concerning the extent and bygnes thereof (as much as can be obserued by a Portuguese skillfull in such matters, who hath lately measured the same) we haue for certayne, that it is extended in length about 900. miles, and in forme not much vnlike to *Italy*, except that *Italy* ioyneth to the Continent

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 Continent, & is almost equall vnto it in greatnes. On the North, it lyeth towards the furthest part of *Sybia*, which we call *Tartary*; on the west it bendeth towards *China*, and on the East, it is opposite to *Asia Spaine*, being distant from thence lesse then 500. miles. From *Gaur* it is well neere 200. leagues. It conteynes sixty six Kingdomes; and which is very strange, the whole Nation vseth but one language, & that not hard to be learned. But all *Laponia* (by reason of three Ilands bigger then the rest) is diuided into three partes, which taking their names from the greater Ilands, haue many of the lesser belonging vnto them.

That part which of all the rest is the greatest without comparison, and furthest distant from *India*, is properly called *Lapon*, from whence the rest of the country taketh its name. This Iland is in length 750. miles, but the breadeth is various, yet for the most part it is about 180. miles ouer. There be in it 53. Kingdomes; which certainly can be of no greater extent: For euen to Lords, & Princes of seuerall Cittyes they giue the Title of King, of whome, many abound in wealth, especially those who haue the Dominion ouer many Kingdomes. Heerein is situated *Meaco* which was anciently the head Citty of all *Laponia*, but now of many Kingdomes only.

The next vnto *Lapon* in greatnes and wealth is *Xi*. The Iland *mus*, which is sayd to be 150. miles in length, and in *Ximus*, breadeth 70. This lying neere of all the other vnto *China*, and lesse distant from *India*, is diuided into nine Kingdomes, whereof *Saxama* is one, and where, as we sayd before, *Xamirius* first arrived.

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The third Iland lying betwene both these, is called *Xicus*, or *Xicoans*; little more, then halfe as great as *Ximus*, and conveyeth only foure Kingdomes. This whole country being altogether vnknown to former ages, was discovered by the Portugeses, who being by tempest of weather driuen thither, began by meanes of traffique, to haue correspondence with them, some ten yeares before *Xamerius* came thither. The Country is very cold, vnpleasant to the eye, & in many places mountainous and barrayne, yet for the most part chāpion, enterlaced with many fayre riuers, & by nature fertile, although they do not till the ground by reason of their continuall warres; soas it is more fit for vines & oliues, if it were therewith platted: for want whereof there be very few vineyards, and no oliues at all, and yieldeth rather Rice, then Corne. Neyther do there want mines of gold, but skill to make it: yet chiefly it excelleth in silver mines, for which cause it is called *Argentina*. Norwithstanding, for that the Inhabitants are debarred from traffique with the *Chineses*, in tymes past it wanted many things which now the Portugeses haue by their commercement lately supplied, not without great profit to the selues. And although there be frequent Hauens in the whole Country, yet the Iland *Ximus*, both because it hath more store of Port Townes, and lyeth most commodious for the shippes that come from *India*, is most of all frequented by the Portugese merchants.

There was at that tyme one King who ruled ouer all *Iaponia*, called by the inhabitants *Dagym*; whose raygne, because Kingly Maiesty was now

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worne out amongst the Nobles, began to depend upon their pleasures. The people of *Iaponia*, compared with the *Indians*, are white of complexion, people by nature most warlike, and in vertue and vprightnesse doe farre exceed all other Nations which haue byn found out of late. *Xamerius* therefore making his abode at *Cangexima* (which is the principall City of *Saxima*) before he would aduenture to set vpon the *Iaponians* soules, thought best to seek out first all kind of wayes & meanes how to do it, & chiefly to inquire of their manners & religions. And hauing diligently founded them all out, he found the matter for the most part thus to stand: to wit, that the whole Nation was of a very tractable disposition, and for the most part cannot endure any double dealing. They haue no great store of gold, riches, or wealth; and therefore (as most commonly where there is least money, there also is least seeking after it) their study is least about such kind of things. Neyther do they account any thing more dishonourable, then to increase their wealth & substance by traffique, or any other art. So as their manner of life is vpheld by the direction of pouerty, yet in such sort, that they hyde the same with a neat and handome adorning of their bodies.

They stand very much vpon their dignity and reputation, so that you would thinke them therein most perfectly to resemble the auncient Romans. They do all for the most part, euen children, place their greatest delight in marriall affayres, nor do they ordinarily, take content in any thing else. Norwithstanding (which is incredible to be spoken or heard) although

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they be of such courageous spirits, and so much given to bearing of armes, yet they absteyne from all quarrels amog themselves, reserving the vse of their weapons for tyme of warre agaynst their enemies. For the *Laponians* haue such gouernement ouer themselves and their passions, that they seeme therein to be of the sect of *Stoicks*. And to see a *Iaponeſe* brawling, chafing, or wrangling one with another, is amongst their passions, them accounted a monstrous thing. Wherefore the better to avoid all occasion of contentions, they neuer deale about any businesse of importance or cōtrouersy by themselves, but by a third person. And thus they obserue, not only with strangers, but also with their friends, and those of the same household with them; whereby they conserue quiet of mynd in themselves, and peace with others.

They take very great delight in hunting, in so much that they eate no flesh which is not gotten by that meanes. They can no more endure mutton, swines-flesh, beefe, or veale, then we can dogges, or horses-flesh. They absteyne from milke and cheefe as we do from raw bloud. They keep hennes and geese, not so much to eate, as for their recreation & pleasure. They do therefore seldome eate flesh, which when they doe, is alwayes Venison. They feed for the most part on fish, fruite, herbes, and rice: and by the meanes of their temperate dyet they are very sound and healthfull, living ordinarily vntill they be very old, vnlesse they meete by chance with some violent or vntimely death. At least, we may learne by this their liuing so well vpon a little, that *Nature is content*

With

With few things, although sensuality be neuer satisfied. Adulteries are with them most severely punished. They absteyne altogether from dyce-playing, and such like games, deeming that by those meanes, men become desirous of others goods. They are also so farre from theft and robbery, that they iudge nothing more vnworthy in a man: for which cause they condemn felons to the gallowes, the most disgracefull of all punishments amongst them.

They vse cleanlinesse in their dyet, neatnesse in their attyre, and most courteous civility in all their *potians* meetings, salutations, and conuersation: wherein civility, the men are not more exact, then the children; nor the Nobility, then the Country people. You would believe they were all trayned vp together to ciuill and courtly behaviour in the same Kings Court. But these gifts of nature are obscured by pride, a malady deeply rooted in this Nation. For they so contemne other nations in respect of themselves, that they are for the most part very arrogant and insolent in their carriage towards strangers. This one thing only excepted they want nothing, but the light of the Gospell, being of themselves a nation (if there be any in the world) borne, and in a manner framed to a civility. For euen the country people themselves are very ingenious, & desirous of learning; in so much, that as euery thing seemeth most conformable to reason, so they do most willingly embrace it. They are very attentiuē to discourses, especially of God, and diuine matters. They are moreouer commonly very good schollers, & therefore so much the more apt to receiue Christian discipline.

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Now when *Xaverius* had vnderstood thele and many other things (which for breuities sake I omit) of the disposition & manners of the *Laponians*: making also iniquity after their Priests, & Religions, he found things standing almost in this manner; to wit, that they account those things most of all their Gods, by whose meanes they receiue help. Some therefore do worship the Sunne, others the Moone, and others other Gods. There be also among them certayne Men held for Gods, which they had from the *Chineses*:

Bonzies Amongst whome are *Xacas*, and *Amidas*. But these *Taponian* is no greater villanny, or impurity, then among their Priests (whome they call *Bonzies*,) so that you may easily know whose Ministers they be. For hauing brought in that heynous sinne (which is not heere to be named) of preposterous lust, they haue cast such a thicke mist before the *Laponians* eyes, that being not able to discern such impurities, they commonly account that most detestable crime of al other, to be no sinne at all. Whereupon (both their kings, and subjects being alike infected with that abominable sinne, and running on headlong therin, as it were to armes) their Cities euer since, vndoubtedly through Gods wrathfull indignation, being continually in tumultes and vprore, they are perpetually engaged in ciuill warres amongst themselves; whereby at last they may, by Gods goodnes, open their eyes to fly from such abominations. And in the meane tyme, that sinne may not want matter to worke on, the Nobility for the most part, commit their children, like sheepe to wolues, for their Education to the *Bonzies*. There be diuers

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Convents of them both men and women, called *Bonzies*, & *Bonzieses*, and they haue also distinct habits, as amongst our Religious men of *Europe*, the Devil therein playing the ape with the Church of Christ. But although the *Bonzies* be not without good ground, esteemed to be giuen all alike to that beastly impurity, yet they are so cloaked, either with the respect of their Priesthood, or else by the great opinion which is had of their abstinence, that they are for all that, held in very great esteeme, both with the Nobility and common people: because it is bruited abroad with more glory then truth, that they abstaine wholly from flesh, fish, and wine, and liue only vpon hearbes, & ryce, & eate but once a day.

CHAP. II.

At Cangoxima he converteth many to the Christian faith.

HANCI S hauing taken exact notice of these things, & iudging it fit (as the state of such busines then required) that he ought first of all to prescribe vnto himself a more strict manner of lyfe, liued indeed more sparingly, and hardly then the *Bonzies* were reported to do; which was most certainly true, seeing that he found in those places not only want of things necessary, but euen a quite different kind of dyet from that he was accustomed vnto; so as meere hunger and ne-

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cessity did constrain him to change, as it were, his vsuall manner of dyet, and euen his very tast also. For he kept himselfe aliue with ryce instead of bread, and for the most part, with fruit and hearbes instead of meate, & this dressed after the *Laponian* fashion. Which new kind of frugality he most willingly embraced, for the vehement desire he had of gayning soules to God, like one, *Whose meate and drinke was to do the Will of him that sent him.* And he was alwayes wont to say, that he was much behoulding to *Laponia*, because that euen then, when he was by the inhabitants inuited to a Feast, he found none of those daynties, wherewith mortall men, being often deceived, sought more to please their Sensuality, then to satisfy Nature, euen to the ouerthrow rather of their forces, then to the strengthing therof: so as that vsuall dyet, and the manner of dressing it, held him to greater temperance therein. Yea for all this, he was of no lesse ability of body then before. For he had his health no where better then in *Laponia*; by which it is euident, that a spare dyet doth not diminish, but increate ones health, and forces.

But now he had much more to do, in acquainting his tongue with their language, then his palate with their dyet. For although the *Laponian* language be not of its owne nature very hard, yet haue the *Laponians* by their endeaours brought it to be exceeding difficile to learne. There is not any language more copious then theirs. For to expresse diuers conceits of things in a different manner it hath wöderful store of words, all signifying the same thing; and in vsing thereof, it hath

hath a certayne kind of Elegancy, and as it were, a smacke proper to that country. They do not without great consideration, vse any word which first occurreth, but, as some are more elegant, some of a lower strayne, so do they keep a proportion with the matter, and persons to whome they are applyed. Nay, which is very stränge, they speake far otherwise, then they write. The men vse one kind of language, and the women another: and the letters which they send one to another, are written with one kind of character, and their Bookes with another. By which copiousnes, and variety both of speaking and writing, much labour and tyme is required to learne their language. And no man of ciuility must be ignorant in this kind. For if he do sware any thing from their manner of speach, they will laugh at him, as at an ignorant and rusticall fellow; no otherwise then we are accustomed to do, when in speaking of latin, any one should make an odious tarring, in choice caeres, by harsh and barbarous words.

Francis therefore thinking that it now stood him vpon, to learne their language how soeuer; when he had cauted *Paul* the *Laponian* to set downe the chiefe heads of the Christian doctrine in writing, he met with many rubs. For *Paul* being a man without learning, was no whit a better interpreter then a Mayster. And although his endeaours were about his forces, yet he effected lesse then the matter required. For he interpreted those points so ill, that there was no connexion in his speach. And he also wrote so badly, that the *Laponians*, who were euen learned, could hardly

read his writing without laughing. But *Xaverius* being of an undaunted courage, which always stried agaynst difficulties, & making small account of mens laughing at him when their salutation was in hand, went perseverantly still on in the businesse. Wherefore dealing in the best in manner he could with the people, he by the sanctity of his lyfe, and diuine favour of spirit, wrought so efficaciously with the, that he did more good by himselfe, then eyther by *Paul*, or any other Interpreter. For at the novelty of the things, and of the doctrine he taught, the inhabitants came flocking about him by whole troupes, partly out of desire to see strangers wholly different from them, both in habit and behaviour; and partly also, to know what Religion they had brought out of the other world. But because for want of perfect language, they could not well explicate their owne meaning, nor yet relouue those who asked them questions, some scoffed at them, others mocked at their strange habit and behaviour, & others pityed them being strangers, deeming that such men comming out of another world as farreas *Japonia*, to bring thither a new Religion, ought neyther to be fooles, nor to bring with them matters of small moment: so as by this variety of iudgement many were moued with a desire to know the new Religion they had brought, and receyued much profit thereby.

In the meane tyme *Paul* the *Japonian* hauing fetled his affayres, began to be admired by his Countrymen, because hauing trauallyd ouer *India*, he recounted to them many strange things, & neuer heard of amongst them.

them. Going therefore to salute the Prince of *Saxawra* who remayned 15. miles from *Cangaxima*, he is by him courteously entertained. After mutual gratulations, the Prince asked him many questions concerning matters in *India*, & of the Portuguese wealth and manners. *Paul* hauing well satisfied him by his relation, of what he asked, raket forth a curious table which he brought out of *India*, wherein was painted the Image of the B. Virgin Mary with the child *Jesus* sitting in his mothers lappe. And after he had told the Prince diuers things of the Christians Religion, he shewed him this picture, who forthwith benedeth downe his knees in veneration thereof, & comendeth all that were present to do the like. But further then this veneration of the Picture, the Prince went not: yet his mother being in loue therewith, greatly desired to haue a patterne of it, but there was no painter found who could performe what the pious woman desired. She had also afterwards a great desire to know the Christian Religion, & demanded to haue the principall points thereof set downe in the *Japannian* language. *Paul* did so indeed, but some after shee desired from her good purpose.

Wherefore seeing his endeauours to haue no effect *Paul* the he returneth agayne to *Cangaxima*, and employeth *Japannian* himselfe with farre better success at home, then he had done abroad. For the deuout and laborious man, propounding as well moued by *Xaverius* example, as of his owne accord, set himselfe feruently to worke amongst *Christians* his owne family and kindred, neuer leaving to teach fayth, and exhort them, day nor night, sometimes by one

alone, sometimes altogether, until he had drawn many of them to the Christian faith: so as within a short space his wife, daughter, and many of his kindred both men and women, were instructed in the Catechisme, and baptized, the people no wayes missing what they had resolved upon, and done.

But *Xaverius* understanding for certaine, that the peoples affections depended wholly upon the authority of the *Bonzies*, and that if he could but once weaken the same he should find all things easy; thought it expedient first of all, to bend all his forces against their esteeme and credit amongst the people, as against the maine fort of superstition. Wherefore meeting upon a very fit occasion with the chiefe man of the *Bonzies* (whome they call *Ninxix*, & who farre excelleth the rest not only in yeares and dignity, but also in the opinion of learning) he by his courteous behaviour insinuateth himselfe into his familiarity. Then falling from one discourse to another, by little & little he began to buckle with him about matters of Religion.

And not in vaine. For he found him presently, not to stand constantly to what he said, as well concerning the immortality of the soule, as in other points, but to stagger in his opinions, when he was pressed with the truth; so as he had no great difficulty in overcoming, and pressing downe the poore man. Yet the *Bonzies* taking great content either in *Xaverius*'s prudence or els in the weakness of his conversation, held him in great esteeme. Now the rest of the *Bonzies* following their *Ninxix*'s example, desired also to converse with *Xaverius*, rather for ostentations sake, then for any good

good will they bare vnto him. There was nothing which they more admired in him, then the greatnesse of his mind, who for Religions sake only, had by a long and dangerous navigation come from Portugall through the vast Ocean, to thole vnto most partes of the world. They also with exceeding admiration and delight gaue care to him, whilst he declared vnto them, that there was an euertlasting Blessednes in Heauen, layd vp for those who serue Christ with deuotion, & fancy of life.

Now the *Bonzies* being partly wonne by *Xaverius*'s courtesy, and partly conuenced by his erudition, the businesse seemed to be in a good forwardnesse. But because he could not deale with the people without an Interpreter, his endeavors were indeed much hindered through want of language. Wherefore being sollicitous how to procure the saluation of so many perishing soules, he with all speed learneth the principles of the *Laponian* tongue, whereof he had before gotten a taste. Then that he might deale the more freely with the people, he maketh means for access vnto the King: wherein *Paul* the *Laponian* stood him in great steed. For he easily drew the King of *Saxima*, who much desired to haue friendship and commercement with the Portugheles, to shew particular countenance vnto *Francis* and his companions, who were of great authority with the Portugheles. *Francis* therefore being admitted to the King, and finding him well disposed, brought him without any great difficulty, to giue free leave vnto his subjects, to receiue the Christian Religion. This liberty was no sooner graunted, but presently

lently two of the *Bowzies*, and many other *Laponians* vinted themselves to the fayth of Christ; and within a few monthes space aboue an hundred Citizens became Christians with the good liking of their friends and kinsfolkes: All whome *Xaverius* instructed with a greater care & industry, for that he had as yet no skill of the *Laponian* characters, which (as we sayd before) are more difficile to learne, then the wordes themselves. Wherefore hauing the chiefe points of the Christian fayth turned into the *Laponian* language, but yet written in our European characters, he taught the to the Neophytes, reading them out of the writing it self. He also sent diuers Neophytes into *India*, there to be brought vp in learning in the Colledge of *Goa*, that being afterwards furnished both with knowledge, & Christian behaviour, they might be more able to bring both admiration, and assistance to their Country men.

CHAPTER. III.

He rayseth a dead Mayd to lyfe: and cureth another of the Leprosy.

¶ F T E R this, there happened a strange Event, which augmented both the Hoode of Christ at *Campoxtima*, and made *Francis* his name more famous also. There was in *Campoxtima* an honest and substantiall Critizen, yet no friend to Christian religion. He had a litle daughter

ter whome he loued most deerly, who by vntimely death was suddainly taken away. Whereupon falling out of wits with griefe, he sayd, and did many things vnbecoming a man of his ranke. Amongst others, there came vnto him certaine Neophytes of his kindred & friends, to condole with him, & to celebrate the funerals of his daughter; who being greatly moued with the wofull case of their kinsman, aduise him with all speed to go vnto *Xaverius*, who was a holy man newly come out of another world, and implore his ayde; for certainly he would restore his daughter to life. There was no great difficulty to perswade the afflicted Father thereto. Wherefore being set on with the desire of his daughters life, he runneth to *Xaverius* bedewed all with teares, and declareth the matter vnto him, humbly beseeching his help, who hauing lost his child, was now left all alone. *Francis* pitying his case, presently besaketh himselfe to prayer, together with *Iohn Fernandez* his companion. And after a while he riseth vp cheerfully, & comforteth the man, willing him to be of good courage, and telling him withall, that his daughter was aliue. Vpon which words the Barbarian began to be in choller, who had but euen now left her certainly dead. Wherefore either thinking himself to be accounted a lyar, or else that *Francis* disdayned to come vnto his house, he departed in a chafe. As he was in the way homeward, one of his family meeteth him, and bringeth him tydings that the mayd was aliue, and in good health. Whereupon the man, feeling his sorrow in an instant turned into ioy, hasteth home with great desire to see his daughter whome

he so dearly loued. When he entred into his house & beheld her alive and in health, he could hardly believe his owne eyes; and with teares trickling downe for joy, asked her by what meanes she was restored againe to life? As soone, quoth she, asd was dead, there flood ready at hand certaine cruel executioners, who snatching me vp, went to cast me headlong into an horrible pit of fire, but vpon the suddain there appeared two other singular men, by whose meanes I was deliuered out of those executioners hands, & restored to life againe. At this relation of the maid, the father flood a while astonishd through admiration. Then perceiuing, manifestly, that it was done by *Xauius* help he leaith his daughter to him to giue him thanks. As soone as she saw *Francis* & his companion, she flood at first amazed, then turning to her father, she cryeth out: Behould, Father, these be the two men that rescued me from Hell. Then he with the mayd falling downe at *Xauius* feete, with abundance of teares gaue him humble thanks: who presently taking them vp with ioy of hart, willerth them to giue thanks to Christ the sonne of God, and Author of mans salvation.

Neither was this great miracle done in vaine. For this one mayds restoring to life, caused the saluation of many others. And the Father, daughter, and all the rest of that family presently became Christians. Others also were, by this example, moued to implore *Xauius* ayde, & desired to receaue the faith of Christ. Amongst whome there was a certaine Leaper, boine of good parentage, who had sent one to *Francis*, requesting

requesting him to come & cure him. But he receiving the message excuseth himselfe in a courteous manner, by reason of his so many other employments; yet sendeth one of his companions to him, with instructions what to do. When he came thither, he saluterth the sick man very louingly, & asketh him three, times as *Xauius* had appointed, whether he would become a Christian? And giuing a signe that he would, the other presently maketh vpon him the signe of the Holy Crosse. A wonderful thing. He had no sooner done, but the Crosse instantly wiped cleane away the leproly. Whereupon the man was instructed in the Christian faith, & a little after baptized. These things being done in the view of the whole City of *Cangoxima*, were fraught carried into *India*, and related to *Francis* his companions there, not only by *Vincens Perreira* Portugese merchant and *Xauius* familiar friend, a man worthy of all credit although in a matter of such importance; but by many others also.

CHAP. IIII.

Here receaue the names of the Martyrdom of Fa. Antony Criminalis.

NOW whilst *Xauius* was reioycing at the happy successe of Christian affayres in *Iaponia*, there came vnto him letters out of *India* that did somewhat afflae him, by which

which he understood of the death of *Fa. Antony Criminalis*. This man, as we said before, was by *Francis* made superiour in the Promontory of *Comorinum*, & having for the space of foure yeares, with great fruit of his labours, managed the affaires of Christian Religion in that Coast, in the yeare 1549. a little before *Xaverius* entered into *Labonia*, obtained the crowne of Martyrdome, a reward due to his paynes. For when a great band of the *Badages*, inflamed with hatred against Christian Religion, had from the bordering kingdom of *Bisnaga*, broken into the coast of *Comorinum*, spoiling & destroying all before them, the Christians, in such a fearefull tumult, presently forooke their villages, and houses, and began to fly to the Portuguese shippes, which at that time lay there at anker.

Antony therefore being in a great throng of women and children, and troubled with many cares, encouraged those who were afraid to make hast away, and withall afforded his help and assistance to others that were weak, and could not fly so fast. In the meantime the enemy approached, & he fearing least some of the Neophytes being intercepted by the Barbarians might through payne of torments, be drawne from the faith of Christ, resolved like a good Pastour there to spend his life for his sheep, if need required. The Portuguese invited, and intreated him to come into their shippes to avoid the present danger; but he wholly forgetting himselfe, provided more for the safety of those that were with him, then his owne, by riding out of the way those, especially women & children, who by reason of their weakenesse, were most in danger

danger. Now whilst he freed others from the cruelty of the Barbarians, being himselfe stopped from recovering the shippes, for that the enemy had gotten betwene him & the shore, he fell into their hands. Then all burning with the love of God, and having his company fixed rather upon Eternity, then upon this *tony* mortal life, kneeling downe upon the ground, and lifting vp his hands to heauen, offereth himselfe to death with incredible courage and constancy. Nor was the Barbarians cruelty, lesse then his valour. For being thrust through the body with three lances, he fell downe dead. And it is reported, that when they were stripping him, as he lay thus grievously wounded, he helped those cruel robbers to draw off his owne clothes, that he might not seeme to hold his apparell faster then his life.

This newes, which could not otherwise choole, caused in *Xaverius* diuers affections. For as it grieved him, that he was deprived of so notable a subject; so was he greatly ioyed for the Fathers good fortune, in receiving the reward of his labours, by so noble a Crowne. So as honouring the memorable death of this holy man both with teares, and prayles, he began to hope firmly, that the sterility of that field, being now watered with the blood of this Martyr, would daily yield more plerity of fruite. Neyther was his hope herein frustrate. For since that tyme the Ghospell hath no where yielded a more plentiful harvest, then in the coast of *Comorinum*, so abundant hath byn the increafe of Neophytes in that coast, no lesse eminent in piety, than in sweetnesse of manners.

CHAP. V.

The course of Christian affayres being hindered at Cangoxima, he goeth to preach the Ghospell at Firandum, & Amanagucium.



RANCISHaving the like occasion in the city of Cangoxima, met with a farre different condition. For when he, thirsting after Martyrdome, had weakened & beaten downe the authority of the *Bonzies*, and that the forward spring of neophites begā to make now a glorious shew; behold upon the suddaine a tempest was rayled by the *Bonzies*, which brought great calamity to the Christian caule, and which was more heavy to *Xaverius*, then euen death it selfe. Many were now by

feeling the truth, were drawn to embrace the fayth of Christ, when as the *Bonzies* (which thing *Franzies* had long forseene) hindered the course of the Ghospell. For when they perceived, that by bringing in, and increate of Christian Religion, the respect both to their Gods, and their owne authority came to be set at naught, they began in good earnest to be all on fire with rage & anger. And so thrust forward as well with madnes, as by the Deuill himselfe, they come in great troopes to their king, telling him very resolutely, and plainly: That he should looke very wari-

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ly what he did, and should provide both for his owne safety and of the common good, whilest it was in his power. If he did permit his subiects to enterayne strange Religions, their Countrey Gods would certainly become a mocking stocke every where: and if they were once incented, what could he expect els, but that Cangoxima, and his whole kingdom would within a while be vterly ouerthrowne? Did not he see, that the Christian Religion was wholly repugnāt to that of *Laponia*? & how it lost every day so much, as the Christian Religion gayned? Neyther could he be ignorant that where strange ceremonies should be preferred before those of their owne cōuntry, there would be caused extreme sorrow to the country Gods? And certainly it was a lesse fault for the people to offend therein, than for the King to winke at others offences. The slower that Heauen was in punishing, the more enraged would the wrath thereof be when it came. For no doubt but the first founders of the *Laponian* Religion, would be reuenged of Cangoxima for so great a disgrace, and that both he & his kingdom would be vterly destroyed for the impiety of a few. Wherefore if he had any respect, or reuerence of his Country ceremonies, or Gods, it were wisdome to looke eyther for their fauour, or stand in feare of their anger.

The King being broken with this speech of the *Bonzies*, & being also out of hope of commercement with the Portuguese, published presently an Edict or Proclamation, prohibiting vnder payne of imprisonment & death, that all men should keep their Country Religion, & that hereafter none should become Christians.

Christians. But *Xaverius* hoping every day, that times might grow better & calmer, tooke great care in looking to his young flocke. And all the rest of his tyme which he did not employ therein, he was accustomed to bestow vpon God, with whom he conuersed more then with men, esteeming such diuine conferences to be, not only an encouragement to vertue, but a comfort also in the time of persecution and labour. He therfore being a stranger in a Barbarous Citty, and which was wholly bent against him, endured with wonderfull quiet of mind, many and grievous miseries, as well of hungar and cold, as of other extreme difficulties. But having passed a whole yeare in these labours & incommodities, when he perceived there was small, or no hope left for increase of the Gospel at *Cangaxima*, he resolved to depart from thence to some other place. Wherfore bidding farewell to his Neophytes, he left the protection of them to *Paul of the holy Faith*: & together with *Cosmas Trianus*, and *Iohn Fernandez*, raysed vp with new hopes, intended to passe into the kingdom of *Figua*, whither now the Portuguese had returned for traffique.

It is incredible to be spoken what abundance of teares the new Christians shed vpon *Francis* his departure from them, for al did beare him extraordinary affection, as well for many other respects, as chiefly for his singular sanctity of life. Wherfore weeping, & in lamentable manner, calling him *Maister*, *Guide*, and *Father*, they tooke at last their leaues, with infinite thanks for the great paynes he had taken, in shewing them the way to eternall saluation. There were well-neere

neere 800. Neophytes, so well instructed, that though they were within a few months after bereaued of *Paul* their maister, yet they persevered every one of them in the Christian faith seauen whole yeares, without any other guide, vntill some of the Society came thither againe.

The kingdom of *Figua* is in that land of *Iapona* The which, as we sayd, is called *Ximus*. In this Kingdome there is a towne called *Firandum*, about 100. miles from *Cangaxima*, whither here payed, and was courteously enter rayned by the Portuguese, and by their meanes also by the King himself; with whom remaining for some dayes, he brought well nigh an 100. of the Citizens, to the faith of Christ. And although he repented not himselfe of the paines which he had taken amongst the *Portugheles*, and those of *Firandum* (for he had in few dayes made more Christians in *Firandum*, then he had done in *Cangaxima* in many monthes) yet hauing greater matters in hand and committing the charge of the Neophytes to *Cosmas Trianus*, and taking *Iohn Fernandez* with him, he passeth ouer into the land of *Iapon*, intending to go to *Meaco*. But vnderstanding by those who were experienced in those parts, that *Amangucium*, a Towne of good note lay in his way, he presently goeth thither, to found out, and try the disposition and inclination of the King of that Country.

Amangucium is a very ample, and famous sea Towne, situated in that part of *Iapona*, which (as we said) is properly called *Iapon*. For there the King of that Country hath his Royall seare; who being

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very wealthy & potent, firueth for the Empire with the King of *Mexco*, who is accounted the greatest King of all the east. That towne of *Amanacuan*, according to the fashion of that country, is built of timber, coneyning in it to the number of 10000. families, and is distant from *Firandum* almost 300. miles. As soone therefore as *Xaverius* came thither, he found very many of the Nobility, and more of the vulgar sort, desirous to know the Christian Religion, whether they had long since heard many things by report. He therefore obserued this order, that twice euery day at the corners of streetes, and in croffe-ways before a great concourte of people he explicated the Ghospel of Christ out of a written paper, for he had not yet gotten the *Laponian* language perfectly; yet all did not with the like prosperous successe giue care vnto the word of God: many did indeed hearken very willingly thereto, but more contemned the same; some also laughed thereat in skornefull manner. In so much, that when *Xaverius* went along in the streetes, a great company of boyes, and baser people followed, and mocked him as though he had byn out of his wits, repeating also in a scoffing manner many words of the sacred myfteryes, and Christian lawes which he had read vnto him. All which things he bare patiently & joyfully, not considering so much the reproach, as the cause thereof: so as he did much more good by his patient suffering, then by words. For the wiser sort of his auditors, seeing playnly that he was no foole, admired at his singular patience, and quietnesse of mynd in the midst of such disgracefull reproaches and con-

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tumelious words, especially when they heard, that he was come out of *Europe* into *Laponia*, through such huge and vast seas, for no other end, but only out of zeale to teach them a new Religion.

At last, his strange vertue & sanctity of lyfe began to be held in great admiration and reuerence, and to manifest it selfe not only by words, but by deeds also. Whereupon many Noblemen desirous to know more particularly, what Religion that was which he had brought out of the other world, sent for him home to their houses, promising of their owne accord, that if he could yield good reasons of those ceremonies, which he had introduced amongst them, they would preferre them before those of their owne Country.

But this indeed was now a businesse, not consisting in the wil, or any indeauour of ours, but in the mercy of God. There were diuers others also who heard these things, but most of them attended thereto, more with their corporall eares, then with any interior desire they had to embrace them. *Xaverius*, hauing thus spent some dayes in the streetes, and in priuate houses not without fruit, was at last sent for by the King himselfe: who demanded of him his Country, and the cause of his comming into *Laponia*. He answered, that he was a Spaniard borne, and came thither to preach vnto them the law of God, out of the care, and zeale which he had of their saluation. For that none could be saved who did not acknowledge God the Creatour of this vniuersall World, and Iesus Christ his only Sonne the Sauiour of all Nations; and moreover keep his diuine lawes, and Precepts. Whereupon, being

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He pre-commanded by the King to declare what that law was, which he willingly obeyed, & began to recite the same out of the Gospel the booke which he had writtten. He was heard with great attention, and admiration, for the space of an hour or there about. But the barbarous King being better disposed to heare, then to performe those hea-venly things, was carelesse of what was sayd.

Xaverius then applying himselfe againe to his former function of preaching (as custome doth by little and little qualify the most vnruely dispositions) found the minds of the people more indifferently disposed, and began to reape more fruit of his labours. For that now very many gaue willing care to the admirable ring of passages of our Saviours life which he recounted. But when he came to relate his bitter torments, and most vnworthy death, they could not conreine themselves from weeping, the same seeming, euen to the Barbarians hearts, so greatly to deserue compassion. Thus Mercy it selfe opened the way vnto Religion, & some began already to be Christians. But *Francis* thinking it not worth his labour to remaine any longer in that City, determined to go vnto *Meaco*, with intention to demand of that King (who by reason of the amplitude of his Empire, is called the great King) permission to preach the Gospell. For he had vnderstood that

Meaco was the noblest and chiefest City of all *Lapon*, and very famous as wel for the greatnes therof, as for the fame of the Colledges (being also a prime Academy) & multitude of Conuents therein; in so much that at his first entrance into *Laponia* he was in the mind to haue gone directly thither. But God fauouring those

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of *Cangoxima*, the ship, as we said before, arrived thither first, where hopes of good successe for the Christian Cause, had longer deteyned him, then the fruit which he reaped thereby. Being resolu'd therefore to go vnto *Meaco*, he tooke with him for his companions *Iohn Fernandez* of the Society, and *Bernard* a Neophyte of *Laponia*, a sincere good man, & the first that became Christian at *Cangoxima*.

CH A P. VI.

Of the great paynes which he tooke in his iourney to Meaco.

THE City of *Meaco* standeth almost in the midst of the *Land*, as it were the Naul, of *Lapon*. It is distant from *Amanquicum*, which is situate in the first entrace of the *Land*, not about 150. miles, by a direct lync. But the way of passing thither is much longer, by reason of the montaynes, and the many turnings & windings about those narrow armes of the sea. Thither did *Xaverius* direct his iourney in the yeare 1550. and month of October, at what tyme the weather is very cold and bitter in *Lapon*. The way was then not only rough and craggy, but covered also with perpetuall snow, which the hard frosty winter had congealed together. Throughout the woods there hungedowne from the trees as it were certaine yficles, like beames of congealed Snow, and Ice, threatening death and destru-

destruction to all passengers who traunayled that way. Besides this, there was no small daunger in respect of the continuall ciuill warres, wherewith the whole Country was then exceedingly pestered; as also of the great number of theues wherewith those woods and wayes were ordinarily, yea daily haunted, and infested.

Notwithstanding all these, & many other vnpeacable miseries of the way, *Xaverius* hauing his mynd wholly fixed vpon the Diuine Prouidence, and Salvation of Soules, vnderooke with incredible toy, and iubilation of hart, that so long and daungerous a iorney, entering into the same, euen in the most vnseasonable tyme of the yeare. And that he might the more freely passe through so Barbarous a Countrey, and lauge a Nation; and withall to enioy the company, and commodity of a Guide in so tedious, and vncomfourt a iourney, he maketh himself a seruant, and becometh a Lacky to a certayne *Japonian* Gentleman of that Countrey, who by chance he met withall, traunayling a horsebacke vpon businesse to *Macao*; accounting it an honourable thinge to serue a Barbarian, or Infidell, euen in the basest office, for Christ his sake.

Francis therefore, running a foote by his Masters side, ouer and aboue the burden of his owne furniture for faying of Masse, and administering of other Sacraments, he carried at his backe his Maysters implements and baggage, who rode on horsebacke, and euen disdayned to carry his owne necessities himself, when he found commodity of another

to do it for him. Besides, the *Japonian* when he was to passe through any theeuish place, for feare of robbing, spurred on his horse, more like one that were running a race, then an ordinary traunayler by the way; and this without any compassion at all of his Lacky, whome he saw, was not able to follow him keeping on that pace, especially through such durtie, and vneuen way, and with so heauy a burden on his backe.

Therefore, for the most part, he was forced to traunayle barefoote, by reason of the many and of ten flowes and plashes of water he met withall, and other little brookes that he was to passe ouer. In so much that hauing his feete ofentymes greatly swollen with snow, and cold weather, he traunayled with exceeding great payne; being also, partly through running after his Master, and partly through the weight of both his burdens, that he carried at his backe, euen wholly spent, and tyred out. Besides being not able to take sure footing, by reason of the slippery of the yce, and roughnesse of the way, he receaued many a sore, and painefull fall.

All which intollerable difficulties he not only ouercame with great quiet of mynd, but had with withall his cogitations so firmly fixed vpon God, that euen at that very tyme he became wholly abstracted from his senses. For such was the force of his heavenly contemplation, and so greatly was he overcome with the sweetness thereof, that scarcely knowing what he did, he many tymes ran among the brambles and bushes, and strooke his feete agaynst the

the Stones euen till the bloud came out, without any feeling or payne at all. Now at night he was commonly in as bad a plight as in the day. For oftentimes being all wet, and euen wholly spent with cold and hunger, he came at night to his Inne, where there was no humane comfort to be had, nor any ease for these his miseries. Whereof this may be a sufficient prooffe, that during all that iorney, he eate nothing but only ryce (which himselfe also begged as he trauailed) with no lesse want of food then payne of body. Moreover the intolency of the Country people, to the his miseries which he suffred in the way, added sauce of the same nature. For the *Laponians* being of a proud and haughty spirit, & seeing him a stranger, contemptible, vnextpert in their complements and behaviour, & one that contemned himselfe, vsed him euen like a poore foole, or sorte: so as in townes and villages where he was to passe in boates, as also vpon the way, and in the Innes, he was the subiect for euery one to play vpon. But all this he bare, not only patiently, but cheerfully also, reioycing with the Apostle *robo* for *Christ his sake reputed a foole, & the outcast of all*. And hauing thus spent two whole months vpon the way, after innumerable miseries passed both by water and land, at last through the goodnes of God he arrived safe and found at *Meaco*.

Meaco is the royall City, and the greatest and most famous of all *Iaponia*. This City when it flourished (if we will believe what is reported therof) contained well neere two hundred thousand families; but hauing bin oftentimes destroyed by warres, pillage & fire

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fire it is now little more then halfe so great. The Circuit indeed of the walls, and the vastnes of the City do yet well shew to haue byn no lesse in forme times then that which hath byn sayd therof; but now when *Xaverius* came thither, it had only about one hundred thousand houses. There is in this City a very famous Academy, sue principall Colledges of Schollers, and innumerable Conuents of men, and women: so as there seemed to be offered to *Xaverius* abundant matter to worke vpon. But so secret are the iudgments of God, that his hope wholly vanished away, & came to nothing.

As soone therefore as he came to *Meaco*, he expected some dayes at the Court, wayting for opportunity to come vnto the Kings presence, and to aske his licence to preach the Gospell in his kingdome; is derided but in wayne. For his ignorance of the *Laponian* customes and behaviour, his vulgar, and worne-out apparel, and his Christian simplicity caused him to be derided, and wholly reiected by the Kings Guard. Finding therfore all passages vnto the King to be stopp'd in such sort, that he could not by any meanes get access vnto him; and vnderstanding that certayne Noblemen, who, by reason that the King of *Meaco's* Regall authority began to grow now out of date, had withdrawn themselves from his obedience, changing his determination, and leaving off all thought of obeyning the King Letters-Patents, began to try the *Meaco* themselues how they stood affected towards the Christian Religion. But finding the whole City in perplexity, and solicitous expectation, and

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fear of waeres which were then coming vpon them, heloff his tyme and labour in speaking to them, who had their eares, & mynds wholly bent another way.

Moreover, when he preached in the streets to the people that stood round about him (which had also hapned to him in other townes) the boyes, and baser sorte of people, threw old shoes, and stonnes also at his head to driue him away; so far was obstinate Superstition from opening her eares, or vnderstanding to admit of wholesome doctrine. But he went away, *reioicing that he had byn held worthy to suffer reproach for the name of I E S V S.* At last when he saw the City to be both disquieted in it selfe, & wholly auerted fro the Gholpel, it much grieved him that after so long & painfull a iourney, he was to depart without doing any good, hauing not so much as reaped one handfull out of so large & spacious a field. But leauing all to Gods diuine prouidence, he returneth agayne to *Amangucium*, comforting himselfe with this consideration, That it is a great honour, not only to do, but also to suffer for Christ.

CHAP.

CHAP. VII.

Hauing by Presents obtained the King of Amangucium his fauour, he conuerteth many to the Christian Faith.

RE TURNING therefore to *Amangucium* with almost as much trauell and misery, as he had gone from thence to *Meaco*, he determined presently to go vnto the King, & to deliuer him certaine letters, and presents from the Viceroy of *India*, and the Bishop of *Goa*, which he had left at *Firindum*. He intended to haue presented these gifts to the King of *Meaco*, who was sayd to be the greatest of all *Iaponia*: but when he perceived that he reigned now at other mens pleasures, and that his authority was not so great as his Name, and withall, that the King of *Amangucium* was very potent and wealthy, changing his determination, he thought it best to present them vnto him; deeming it not amisse to gaine his fauour by gifts, who was by his authority best able to helpe the Christian cause. So returning speedily to *Firandum*, he bethinkes himselfe of a new meanes to obtaine acceffe vnto the King, the which necessary had forced him vnto.

He had now learnt by experience, that the *Iapponians* (according to the common corruption of moralis) esteemed men by the outward shew, and orna-

ment of their body, & that any one in poore cloathes was scarce accounted a man amongst them: as if the worth of man consisted rather in his outward arraye, then in his vertuous disposition. Wherefore laying aside his old worne coate; he resolved to cloath himselfe in Court-like habit; and by the splendour of his ornaments, so to feed the eyes of such as were carried away, rather by the exterior shew of things, then by that which was truly good indeed, that afterwards he might bring them to conceive the light of Truth. As soone therefore as he came backe againe to *Ammacuzim*, putting himselfe into rich apparell, and with two or three seruants attending him, he went vnto the King. And the event declared his prudence herein. For being presently brought in to the King by his officers, he is by him receiued in a very friendly & courteous manner. Then making a short speech before hand, he deliuereth vnto the King, from the Viceroy of *India*, and Bishop of *Goa*, as pledges of their friendship, Letters, and certaine outlandish Presents, among which there was a Muscull Instrument, & a Watch, things very gratefull, and much esteemed in those places, not so much for the value, as for the rarity, and curiosity of the workmanship.

The King therefore being wonderfully glad for these letters & gifts which the Portuguese had sent him, presents againe *Xaverius* very bountifully with a great quantity of silver, & gold. But he remembering himselfe to be a Priest of God, & no merchant, giveth backe againe the things which were offered him, and withall earnestly requested the King, that he would

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by his Royall Edict giue him leaue to publish the diuine Law throughout his dominions, and his subiects to receive the same: for that nothing could be more gratefull to his and the Portuguese desire, then that. At which words the King being stroken with admiration at his temperance, who despised that which others sought after with so great dangers both by sea & land, made no difficulty to fauour his Religion whole vertue he admired. Whereupon without any further delay, he commandeth a Proclamation to be made throughout all the streets of the City, that it was his Royall pleasure, that the Christian Religion should be propounded to his subiects, and that whosoever would, might become Christians: And that none should either by deed or word offer any affront to the Portuguese Priests; neither should any of his subiects suffer any detriment, or disgrace for hauing forsaken his country. Religion. Besides this also, the better to enable *Xaverius* to performe that which was granted vnto him, he gaue him for his dwelling place a certaine Conuent of the *Boniziers*, which then was voyd.

This gayned both credit to *Xaverius*, and esteeme to his Religion. For many desirous to know the new Religion came flocking to heare him; nor was *Xaverius* wanting to giue them satisfaction, hauing now gotten some pretty skill in their language. Twice therefore euery day did he preach vnto the people, before a great assembly of the Citizens. After he had ended his sermon, he spent some tyme in conference with his auditors about that which he had propounded vnto them out of the pulpit, eyther by answering

to their questions, or else by questioning them. These disputes coming one upon the necke of another, held out most commonly till it was very late in the night, so that he had scarcely any leasure to provide for his corporal necessities. And in all this businesse nothing hindered him so much, as his vntperfectione in the *Japonian* language. For oftentimes when any vntproper word lounded harsh to their nice and delicate eares, they laughed at his ignorant pronunciation. And there wanted not some also, who did load him with questions, for no other end, but to fynd out something whereat to laugh.

But such was the spirit which he spake with all, such the sanctity of his lyfe and Religion, and so farre excelling the lyfe and doctrine of the *Bonzies*, that what he could not effect by words, he clearly demonstrated by deeds. Wherefore the *Japonians* being an ingenious nation, & much led by reason, saw now well inough that the things he spake, had very good sense & connexion, howloeuer he vttered them in bad language. Many therefore came vnto him out of the Couents both of *Bonzies* & *Bonzieses*; many also of the Nobility, but much greater was the nūber of the vulgar sort. The house was continually filled with people of all qualities, and many tymes it could not containe the multitude which came thither. The questions which were disputed to and fro, were so many & diuerse, that the foggy mist of error being dispersed, and the light of truth spreading abroad its glorious beames, many perceived by *Francis* his answers, how vaine & false their superstitions were, and that

the diuine Law was true and tolid: and this diligence of theirs to find out by examination the true Religion was seconded also on their part, with as great forwardnesse in receauing the same.

Some dayes therfore being spent in asking & answering Questions, many became Christians, wherein those who had bin formerly the chiete men, in ordinarily ouerhauing and contradicting *Xaverius* in his sermons and disputations, gaue the first example; God turning their spirit of contradiction into a mild & plyable disposition. And heerin, Patience, and not Learning only, carried away the chiefe prize. For as vertue at *Fernandez*, *Xaverius* companion, was preaching to the people in the publike street, a certaine *Japonian* passing by by chance, came to his sermon; who being an intoller rude fellow gathering his mouth full of spittle, casteth it forth, full into the preachers face, in sight of al the people: who bare that disgrace with such admirable patience, that he was not moued one whit therat, but only wept his face with a handkercher, and so went on with his sermon. Whereupon one of the Assembly was so moued by that example of Patience, that he verily belued men endowed with such vertue, could not teach any Religion but that which was holy. And so repaying to *Francis*, was instructed, and the first of all that was baptized.

Others afterwards followed his example. Amongst whom, one *Laurentius Lasko* conceived within his soule, such impressions of diuine light, that quite abandoning all earthly things, he consecrated himselfe wholly to Gods seruice, to the great good of *Japonia*.

For being by *Xaverius* received into the Society, he became afterwards a notable Preacher, and brought very many of his Country-men to the light of the Gospel. After this many of good note were received to the sacred fountaine of Baptisme, who being thereby bound to *Francis* in the highest degree, endeavoured so to gratify his love, that they could never satisfy themselves therein. When he therefore asked them about the *Laponians* Sectes, and Religions, they discovered all vnto him, and that with more freedom and forwardnesse, then they were demanded.

CHAP. VIII.

Having found out the Sects of the Laponians, he converteth many of them.

BY these men therefore, he got a farre more exact knowledge, then before he had done of the *Laponians* Religions, & Ceremonies.

The *Laponian* Sectes.

There were in all, amongst them, nine principall Sectes, as well of men as women, whereof it was free for every one to follow that Sect which best pleased him: Whence it came oftentimes to passe that there were in the same house almost as many different opinions, as there were severall persons, and all at strife amongst themselves, every one endeavouring to preferre their own sect before others. Amongst these Sects, there was not one which taught any thing concerning the world, or the soules Creation. And no manner

wayle, since they all together held, that they had no beginning. Yet they all agreed in this, that after this life there be two places, one for the damned, the other for the blessed. But what manner of abiding place the blessed have, or by whose power soules are thrust downe into Hell, there was no mention at all amongst them: only they spread abroad certayne old wives tales, of the Authours of their Religion, among whom one *Xacas* and *Amidas* were esteemed the principall Gods, who of their owne accord vnderwent with Gods most grievous, and very long paynes, to save the rest.

Of these Sectes, some of them conveyne 300. precepts, others five hundred; yet they all hold that there be five points only necessary to saluation, whereby is forbidden Murder, Eating of any living creature that is killed, Theft, Adultery & Lying, & the Drinking of Wine. These the *Bonzies*, & the *Bonzies* vnderooke to satisfy for the people, who being hindered through the cares & affayres of the City, could not obserue these lawes; but yet vpon this conditio, that they should allow them houses to dwell in, yearly revenues, & other maintenance; & withal (for tooke) should do them honour & reuerence. Whereupon the *Bonzies* wealthier sort of people, and the Nobility, that they might have freer leaue to sin, accepting of the conditio, gane then readily whatsoever they demanded, making no doubt but the *Bonzies* prayers would rescue them, euen out of hell itself. Besides this, the *Bonzies* begge almes of all men, but giue to none.

Now when *Xaverius* had found out these, & other such like things, turning the *Laponians* own practises as

weapons against themselves, he began in such sort to deale with the *Bonzies* before the people, as that by evident arguments and reasons, he oerthrew their counterfaite fictions. But especially he demonstrated vnto them, that none could, by the *Bonzies* prayers, be freed from the torments of Hell, seeing that it was certayne, they did not obserue those conditions themselves, which they had undertaken to obserue for others. For it was manifestly knowen, that they being now fallen frō their ancient discipline, yfed to drinke wine, to eate flesh priuately, and publicly to Lye, and commit Adultery. Whereupon the people, when they saw the *Bonzies* false dealing laid open before their face, began to be all-enraged, and to complayne, that they had by their treachery byn decemed, and robbed of their goods. The truth whereof the *Bonzies* themselves were drinen at last to confesse, saying; that vnlesse they had by their writs withheld themselves, they should infallibly haue perished with hunger. And so from this ryme forward, they not only suffred many losses, but foule disgraces also.

Then *Xauerius* vnderstanding by the relation of some *Laponians* his friends, & by their ancient writings of some Records, that *Xacas* and *Amidas* had liued full out of two thousand yeares, and that *Xacas* had byn borne eight thousand ymes, and much other such like fustie deseruing rather to be laughed at, then recounted; he presently with great instance set himselfe to canuase out these idle fables, shewing that they were not Gods, but diuellsish Monsters. Whereto when the *Bonzies* themselves, the Sorcerers, & other aduersaries of God

God (being vtterly vanquished) had nothing to say; the Christians were indeede very glad, and much confirmed in the fayth, and course which they had undertaken: And the Ethnickes that were present, perceiving their Maysters errors, began to stagger in their owne Religion, and by litle and litle retyred themselves to the standard of Christ.

The *Bonzies* againe, yrred *Francis* with the authority of the *Chineses*, from whome the *Laponians* fetcht their Religion: and therefore that the *Laponians* would certainly neuer change their Religion, and ceremonies, vnlesse the *Chineses* first changed theirs. Wherefore he should goe, and carry the Ghospell thither first, and bring the *Chineses* vnder the yoke of Christ; and when he had so done, then would *Laponia* also willingly imbrace the faith and Religion that he taught. But these sayings of the *Bonzies*, were litle or no hindrance at all to *Xauerius* endeaours, who went on neuer the slower with that which he had resolued vpon. The *Laponians*, who had neuer heard any thing at all of the Creation of the Sunne, Moone, Starrs, celestiall Globes, Land, Sea, Soules, & other things, did not, for the most part, acknowledge any author or maker of the world. When *Francis* therefore shewed them that God was the Creatour of all things, and especially of soules, they wondred very much that such a beginning of all things, had bin wholly hidden and vnknown, not only to the *Laponians*, but also to the *Chineses*, from whence they had their Religion. At last their admiration came to this, that looke how much they reuerenced *Xauerius* & the Christian Religion; so

much they detested the *Bonzies*, & the *Laponian* Setees.

By these disputations therfore *Xaverius* did so vex the whole generatiō of the *Bonzies*, that they who before his coming, were continually iarring amongst themselves about their owne Lawes, new leaving off that quarrell, there was no other speech among them, but of the law of God. And every day there came

The 7^a. position many, who asked of *Francis* diuers questions: as whether there were one beginning of good & bad things? And whether that, were good or bad, it self? When he replied, that there was but one beginning of all, and that good in the highest degree; they alleadged against him, the euill spirits, enemies of mankind, who were certainly knowne to be naught: If then God were good, why did he create such detestable creatures as they were? Then *Xaverius* answered, that God had created them all good, who by their owne fault were become bad, and therefore were tormented eternally in Hell. But then they vrged him, why did God permit men, whome he had created to serue him, to be deceyued by the Devils? And why had he not created their affections rather inclined to vertue, then prone to vice? To which *Francis* demonstrated, that man was free by nature, & had diuine helps at hand, both to combat and get the victory, if he would make vse therof: and withall shewed, that al mankind was framed to honest and vertuous carriage, but was by the sinne of their Parents, and their owne faults growne depraued. Then they fly from mans fault to Gods leuery, & aske him; Why he made that infernall prison of Hell, the greatest of all euils? And why would he

he neuer shew mercy to them that be condemned to eternal torments? *Xaverius* contrary wise declared vnto them, that such was the Maiesty of God, and so great his benefits bestowed vpon all men, and every one in particular, that there could be no torment found so great, which was not due to man for his abominable wickednes; who being a base worme of the earth, durst violate the infinite power of Almighty God: yet such againe was the diuine Mercy & Clemency, that he alwayes punished lesse, then was deserued.

These, & many other such things were heard with exceeding good liking, so as they were all easily satisfied. But that which troubled the most, was, that God seemed neither bountifull nor indifferēt, who hauing care of all other Countries besides *Iaporia*, had neuer declared himselfe to the *Iaponians*, before *Francis* his coming thither. Who likewise, had damned to the paynes of Hell, all those who had not worshipped the God they knew not; and had permitted also their ancestors, who neuer enjoyed that heavenly light, to be carried headlong thither? Concerning this point *Francis* made it cleare vnto the, that the diuine Law, which of all others is the most ancient, was imprinted in the hearts of men. For the *Iaponians* euen before they had their lawes from the *Chineses*, knew by the light of reason that it was an heynous offence to kill a man, to steale, forswear, and other things which were forbidden by the diuine law. Whereupon if any one had committed any of these crimes, he was tormented with the worme of conscience, which tooke as it were reuenge of that wickednesse. This (quoth he)

he) we may undoubtedly find to be true, in a solitary man, who although he should be brought up in the wilderness, without any learning or knowledge of humane law, would not for all that be ignorant of the divine law, concerning Man-Slaughter, Theft, Perjury, and other the like things. And if this were so, even amongst barbarous nations, what should we thinke of those, that were civill, and well trained up? Should not they therefore be justly punished, who did violate the divine law, which was ingrafted in them by nature? which if they had observed, they should infallibly have bin illuminated with light from heauen.

After he had satisfied them with this answer, they began by little and little to put themselves under the wholesome yoke of Christ. Whereupon within the compasse of two moneths, there were wel neere soo. citizens baptized, who bewailing the Fate of their children, parents, kindred, and Ancestours, demanded of *Xaverius*, whether there was yet any hope, or meanes to deliuer them out of euerlasting misery? But he with teares in his eyes affirming no, exhorted them, that they who had the diuine light & saluation now offered them, should be so much the more thankful to God for it, and should mitigate the feeling of others ruine, with the hope of their owne saluation: so that Patience might make that lighter, which they could not auoid.

Then turning themselves to other questions, they asked him of what figure the world was: what course the sunne and the starres held? from whence came the blazing Comets, the winds, lightning, and thunder? what

what force that was which powered forth snow, haile, and showres of raine? Of all which, when *Xaverius*, who was very skillfull in Astrology, & natural Philosophy, had fully declared to the cause, they being wholly ignorant before of all such things, stood wholly amazed therat, admiring both his wit, and learning, hauing neuer heard of the like. And when the report hereof was spread ouer all the City, it brought also such esteeme to the Christian Law, that it was much spoken of, not only in publick, but also at home in private houses. This thing also caused no lesse damage to the *Bonzies* families, then it did good to the Christian cause, by auerting the affections of many from their country Superstitios: so as some were of opinio, that many *Bonzies* forsaking their manner of discipline, & their corporall maintenance failing them, many of their Conuents would heereby fall to decay, to the great aduancement certainly of the Christian cause. And how much the *Bonzies* authority was weakened heereby, may euen appeare by this, in that there was neuer a one amongst them all, though neuer so zealous, who was not detained in his former course, rather out of necessity, then for any affection he bare vnto it.

There was in *Amanacurima* a certaine Noble man forrich & wealthy, as few in that kind outwent him. He, together with his wife, exceedingly fauoured both *Xaverius* and the Ghospell; but their too much forwardnesse in former times did much abridge them of their liberty afterward. For they had built many houses for the *Bonzies*, and endowed them with great reuene-

renewes, to the end that *Amidas*, to whom they bare special deuotion & reuerēce, might be propitious vnto them for the attayning of eternal blisse. Whereupon they stood earnestly vpon it, that they would neuer by changing their Religion vpō a suddain, loose *Amidas* his fauour, which they had now purchased with such expences, for so many yeares togather; & that if this were not, wch lay heavy vpon their cōsciences, they would be otherwise aduised: shewing herein a double folly, who hauing once rashly cōmitted an error, had rather still remaine plunged therein, then once to rayle themselves out. But that which they, out of a vaine respect of their ancient infirmitie, would not do, to follow the glorious faith of Christ, was zealously performed by many others, who were illuminated with the light of truth.

The *Bonzies* therefore, being not able to indure this ignominy, and dilgrace, began to be enraged agaynst the Christians, and in their Sermons to cast out many impious wordes agaynst God; also to belch forth many reproches agaynst *Xauerrius*, which suited better with themselves; and withall to denounce vnto the *Laponians* in a threatening manner, that as soone as *Laponia* had received the faith of Christ, it should be utterly destroyed. But these their reproachfull speeches caused more hatred to themselves, then cōtempt vnto *Xauerrius*. For the *Laponians* knowing for certaine that the *Bonzies* maledictions proceeded out of enuy and malice, begā not only to find fault therewith, but also to fauour the innocent, by turning their backbitings into *Xauerrius* prayle, and respect towards his person.

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In the meane time *Francis* making most diligent inquiry whether the *Laponians* had had in times past any knowledge of Christ, & his Ghospell, found both by their writings, and testimony of the *Laponians* themselves, that they had neuer so much as heard of the name of Christ before his coming: which thing (as ledge of good reason it should) gaue the spurre to *Xauerrius* feruent desire, who was of himselfe forward inough, in his Gospel preaching abroad the Ghospell, being exceeding ioyfull that he was come thither for the aduancement of Religion: & that the sound of the Gospel which had bin heard in the furthest parts of the Land, might also now be preached in the ymost Ilands thereof. Many therefore being thus brought into the fold of Christ, Christianity began greatly to flourish, when as there hapned an accident which caused much furtherāce & honour thereunto. There is at *Banda* in *Laponia*, an Academy of very great note, both for the fame & nobility therof, as being frequented by more then 4000. students. One of this Academy, a man of good esteeme, and renowned for his wiledome and learning, vpon a very memorable occasion, became a Christian.

There were in that Academy a kind of *Bonzies* who gaue themselves much to speculation, pondering what The Academy would become of the after this life, & other such like demy of things: wherof many through deep cōsideration, came at last to be of opinion, that there was no meanes in the *Laponians* Religion for the sauing of their soules. For thus they discoursed with themselves: That certainly there ought to be one beginning of all things, wherof in their Books & Records there was no mention at al,

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nor of the maker of this world. How therefore could they be faued who knew not their maker? But whilst others stood flaggering betwixt shame and feare, this man, of whome we speake, ouercomming the one & the other, through desire of his saluation, was made a Christian. He was indeed of the mynd to haue vntited himselfe to the *Bonzies*; but as soone as by *Francis* his discourse he came to know their errors, thinking that he ought certainly to worship him that made both him, and the whole world, and whome the Christian Religion propounded vnto them to adore, changing his mind, he put himselfe vnder the triumphant standard of Christ.


The *Japonian* it comforted the Neophytes. For when he for his learning, bare away the bell from the whole City where he dwelt, his authority gaue great aduantage to either part. Whereupon inciting others by his example to Baptisme, the Christian Common wealth began to be increased both in dignity and number. And this caused in the Neophytes such seruour of spirit, that euery one of them fell to dispute with the Ethnickes about matters of Religion: and when they had conuincd them, would lead them, as captiues to Baptisme, bringing in these their combats, and victories one with another. Whereat *Francis* took such content of mind, that it made him to haue no feeling of his labours.

Thus therefore was the Christian busines wonderfully increased at *Amanucium* (for within the compass of one yeare there were baptized to the number of 3000.) and their piety equalized the increase of the flocks.

flocks. For they who in former tymes had so often run ouer their beades, by imploring the Aunhours of their Sect; now turning superstition into true Religion, increased wonderfully that deuotion of theirs. For in saying the Beades of our Blessed Lady, at the end of euery *Aue Maria* (which is vially said vpon euery small Bead) they alwayes pronounced the wholesome names of *Iesus* and *Maria*, and withall endeaunoured, as *Laponians* much as they could, to frame themselves according to Beades. *Francis* his fashio, as being the only patrene they had to imitate. And so great was the progresse in piety which the *Amanucian* Neophytes made vnder *Xaverius* their Maister, that although, when he was called away by other Kings who importuned him, they were left almost wholly destitute both of maisters and teachers, for the space of 25. yeares, in the midst of Ethnickes: yet they held on most laudably the sayd Christian course which they had begun, being therein both guides, and maisters to themselves.

CHAP. IX:

Going to the King of Bungo, at his invitation, he is honourably receyued by the Portuguese.

 great was now *Xaverius* Name in *Laponia*, and so great was the opinion of his Sanctity, that it almost exceeded all humane power: wherefore the *Laponians* reuerenced

venenced him as a divine man. This fame of his Honours spreading it self farre & neere, had filled almost all *Japonia* with his renouwe, and worthy acts. Whilft therefore he was imployed, especially at *Amanquicum* about the occasions whereof we spake before, he receyueth from the King of *Bungo* very courteous, & respectful letters to this tenour: That whereas by relation of a certaine Portuguese ship that was lately arrived in his Dominions, he had vnderstood many things of his singular vertue; and being greatly desirous to impart an important businesse to his owne person, he would be pleased to repaire withal speed to *Bungo* &c. At the very same tyme also, one *Edward Gama* Governour of the Portuguese ships, had by his letters invited *Francis* to a port Towne of *Bungo*, distant 180. miles from *Amanquicum*. *Xaverius* therefore, concealing in each place new hopes of happy successe in his businesse, leauing *Cosmas Turrianus*, and *Iohn Fernandez* to looke vnto the Neophytes at *Amanquicum*, he prepared himselfe for this new iourney, and forthwith set forth forward on his way, with two or three Neophytes in his company.

He had now gone almost 175. miles on foote, when as *Gama* vnderstood that he was comming on his way, all wearied-out with traauailing a foot: wherefore he speedily sendeth out certaine Portuguese with hories to meete him; who hauing gone about a mile, met with *Francis*, and his Neophytes. These Neophytes were of noble Parentage in their owne country, and heertofore of great wealth; but hauing had all their goods taken from them by the King of *A-*

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manquicum, because they were become Christians, they went with *Xaverius* with intention to be brought vp at *Gua*. They rode vpon excellent hories with good furniture, for so *Xaverius* had commanded them. But he followed them on foote, loaden with his packe of Church-stuffe, so ardent was his loue to Humility, & the Crosse. This sight moued the Portuguesees no lesse to admiration, then compassion, that so worthy a man, should in such sort so debate, and tyre out himselfe. Presently therefore they offer him a horse, as also to take his packe to ease him: but he by no means could be drawne to mount a horse backe. Wherefore the Portuguesees, although *Xaverius* were very vnwilling, and forbad them so to do, went along with him on foote. This spectacle was most gratefull, & profitable vnto the Neophytes, who admired the civility and courtey of the Christians. Thus they came vnto the Port of *Bungo*, which is called of the inhabitants, by the name of the River, *Fingus*.

Bungo is a City wherin the King keepeth his Court, standing in that part & Iland of *Japonia*, which as we said, is called *Ximus*. The King of *Bungo* was but a yong man, yet far surpassing his age in grauity & wisdom. At that time he had only *Bungo* vnder his gouernment, being a King among the *Japonians* more famous for prudence, then wealth. None was more fauourable to the Portuguesees then he: For being greatly desirous of their friendship, he had long before sent letters with presents to the King of *Portugall*, and the Viceroy of *India*.

As soon as newes was brought to the Portuguese

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ships that *Xaverius* was arriv'd, the men came all out presently to meete him with great joy & gratulation, every one endeavouring to honour so holy a man; wherein they proceeded so farre, as to salute him one after another in a triumphant manner, with four volumes of shot, from out their great Ordinance, being 18. peeces in number. And the event declared afterwards that this was not done so much through the abundance of humane affection, as by the divine providence. For that the thundering out of so many great shot, founded to the *Japonians* eares, as though there had byn a battayle at sea. Whereupon the King, who remayned in the City not farre from the Port, was surprized with no small care, thinking that the Portuguese had byn at fight with Pirats. And therefore with all speed he sendeth a principall Gentleman to *Gama* the Governour, to demand of him what the matter was, that he might assist the Portuguese, if any occasion served.

Gama, after he had returned humble thanks to the King, told the Gentleman that all things were quiet and joyfull with the Portuguese; and for that *Francis Xaverius* an holy man, & much respected by the King of Portugall their maister, was there arriv'd, they had receyved him with that applause, and shew of good will, as was fitting his deserts. At this the Gentleman stood amazed, & would hardly believe that they had afforded such extraordinary honour to so poore

The *Bon-* a beggar, whom he thought of no credit, by reason
fame *Xa-* of his beggary, and benefice of a tyre: For the *Bon-*
scribes being afraid, that if *Francis* (who was very fa-
mous

mous for his sanctity of life) came once to *Bungo*, he might there also lessen their credit; as he had done at *Amangucium*, had defamed him after an unworthy manner, both with the King, and the people.

The Gentleman therefore stood still as one greatly astonish'd, without once moving, through admiration. But afterwards, when he saw *Xaverius* countenance shining out with worth, and sanctity in that old torne habit, he perceyved presently the *Bonzies* crafty dealing. Whereupon returning with all speed he relateth to the King both what the Portuguese had answered him, and what himselfe had also seene; and withall told him, they had made as great a triumph for *Xaverius* arrival, as if a ship had come into the port laden with silver; wherefore there could be no question, but al those things were false which the *Bonzies* (who were indeed fretted to the hart at his incomparable vertue) had broached abroad of him. For that his very countenance was so full of worth, that he was able to drawe the behoulders, to love and reverence him. The King greatly admiring heere; Good reason, quoth he, have the Portuguese then, to reverence and respect him.

CHAPTER. X.

He is conducted to the Kings Court, in great pompe, by the Portugheſes.

Resently vpon this relation, the King ſent a yong Gentleman a kinſman of his to *Xaverius* with letters, in a moſt friendly & reſpectfull manner, earnestly requeſting him, not to thinke it much to come vnto him the next day, pretending withall the great deſire he had to be acquainted with the Chriſtian Religion. The Princely youth therfore, cometh to the Portugheſes, hauing in his company 30. Noblemen, beſides his Tutor. Who as ſoone as he beheld *Francis*, although in poore attire, yet moſt venerable both in countenance and corporall preſence, and much honoured by the Portugheſes, was amazed. Wherevpon, after he had deliuered the Kings letters to him, looking vpon his Tutor; Certainly, quoth he, this Nation cannot but haue a moſt excellent God, whoſe ſecrets are wholly hidden from vs, ſeeing that his pleaſure was, that the Portugheſe ſhipps ſhould doe homage to ſo poore a man; giuing all to vnderſtand by that ſolemn triumph of theirs, what a gratefull iewel Poverty was in the fight of Heauen, which is commonly ſo baſely eſteemed, & contemned by mortall men. The next day *Gama* calling to counſaile the merchants, & the other Portugheſes, concluded with the generall conſent

The Life of S. Francis Xavier. [Cap. 10. 337]
conſent of all the reſt, that it would make much for the aduancement of the Chriſtian cauſe, if perhaps that firſt encounter of *Francis* with the Ethnick King did carry ſome ſhew of Maieſty, by ſetting the ſame out with all the preparation that might be; as well to prevent the *Benzies* ſlanders and culuminations; that there might be no hindrance to the current of the Goſpell; as alſo that *Xaverius* high eſteeme might be able to trample vnderfooote that authority, which a moſt proud generation had vſurped through falſhood and lying. For certayne it was, that how much he ſhould ſeeme to be eſteemed by the Portugheſes, ſo much the more alſo would the *Laponians* account of him.

But now, when all the reſt agreed to the Gouernours propoſition, *Francis* only, who could not endure to heare of ſuch honour, as holding faſt his Euangelicall ſimplicity, was of a contrary opinion: yet being conuincd not ſo much by reaſons, as by the vnumous conſent of the Portugheſes, he was forced at laſt to condeſcend vnto them. Wherevpon the Portugheſes putting on euery one the moſt coſtly apparel they had, ſet forward with *Xaverius* towards the Royall City, with ſuch ſolemn preparation; as is worthy to be obſerued. They were carried in ſmall boates, hauing their ſayles all of ſilke, bedecked & fet out with glittering banners. Beſides this, there went along with them Trumpets and Cornets, anſwering one the other by turnes, with notes declaring their feſtiuall ioy. At this vnuſuall ſpectacle the inhabitants flockt by troopes from all parts there about, in ſo much as the bankes vpon the riuer ſide where they

The Portugheſes prevent the *Bonzies* callinations.

He is a ſaint his will conducted with grea- at pope to the King of *Bungo*.

were to passe, were all so thronged with people who came to behold this solemnity, that the Kings Officers were constrained to keep backe the multitude, and to make place for the Portugheles landing. There was also one of the Nobility sent by the King, ready with a costly Litter wherein to carry *Xaverius*; but he very courteously giuing the King thanks for his honourable offer, would not accept thereof; and sending backe the Litter, came on foote to the Court with very many of the Nobility of *Iaponia* attending him.

Amongst all those that accompanied him, the Portughele rayne far surpassed the rest in brauery. They were 30. in number, all gorgeously attyred, hauing chaynes of gold about their neckes, and euery one his man following him in a rich Linery. *Francis* also (the Portugheles hauing forced him therunto) had set himselfe forth better in his apparrell then ordinary, intending afterwards to resume againe his old habit. For he had put on a very fayre gowne, ouer which he wore a fine linnen Surplisse, and about his necke there hung a Priests stole of green silke grogen down to his knees, with a fringe of gold, such as Priests did ordinarily vse to weare. *Gama* the Governour, as though he had bin his Steward, wē before him with a long wand in his hand: Then fūe of the choylest yongmen of the whole company followed *Francis*, attending as it were vpon his person; whereof one carryed his Breuiary in a litle bagge of silke, another his Veluet Pantoffes, another his Raffe made of a *Bengalian* Reed, which had a typpē of gold at the top, another

ther his Hat, and the last an Image of the Blessed Virgin mother of God, vnder a Canopy of crimson Damask. The rest of the Portugheles marched after, in a fouresquare ranke.

This was the Portugheles owne inuention, not so much approoued by *Xaverius*, as winked at, because he could not hinder it. They went in this pompe to the Courthrougħ nine of the principall Streets of the City, with such concourte of the inhabitants who flocked to see them, that the very houses were stucced, and euen covered with the people.

CH A P . XI .

*The King of Bungo vseth Francis with
honourable respect, although the Bon-
zies were against it.*

AFTER this, when *Francis* was come into the Pallace, he findeth at the entrance or vnter Court thereof, 600. Souldiars of the Guard, all well appointed; and by and by in a large Gallery he meeteth with many more of the Kings Attendance. Heere, those fūe Portughele yongmen, whereof we spake before, bowing downe their knees, offered to *Xaverius* with great reuerence that which euery one carryed; wherat the *Iaponesians* were so stroke with admiration, that presently they muttered out these, and the like words: Let the

Bonzies now be gone with a mischief, and neuer heerafter haue the face to appeare in the sight of men, idle companions as they were. For certainly this man is not such a one, as they haue described vnto vs and the King, but rather indeed one, as we may thinke, sent hither by God himselfe, to curbe the flanders of malicious tongues.

A Child From this Gallery there opened a fayre and (spacious) Hall full of Noblemen, where a Child of seauen yeeres of age (but of a rare wit, as might easily be perceaued) being led by a Venerable old man, meeteth with *Xaverius*, and salureth him according to the Country fashion, telling him, that his fortunate arrivall at the Court would be as deare, and pleasing to the King, as a seasonable showre of rayne, is to a thirsty field of corne in the summer tyme. Wherefore he willed him to enter with ioy, & to know that he was as welcome to the good, as odious to the bad. To whome, when *Francis* had courteously saluted, and kindly returned answer: O Father (quoth the Child agayne) happily are you, who are come out of another world into forrayne countries, desiring to carry hence no other merchandize but the ignominy of Poverty! O infinite goodness of the God, whome you serue! O hidden wisdom of his, who is comforted with the Warn & Poverty of his Priests! Behould our *Bonzies* do so abhorre the disgrace of Poverty, that conspiring all together, they auouch openly, that the way to heauen is stopped, and rampied vp agaynst poore people.

Heere *Francis* replied, that he was in good hope, that God, the most mercifull Lord of Heauen and Earth, would

would at last driue away the cloude of errors, which had blinded the *Bonzies* vnderstandings, and bestow vpon them the light of truth; and that they would also, when they saw that heauenly splendour once arise, forsake their peruerse and ignorant opinions.

Then the Child discourging a while vpon very weighty matters far beyond his age, brought *Francis* and the Portuguese into a further Hall, where the Noblemens sonnes sate all together. Who as soone as they saw *Xaverius* enter, rose vp presently euery one, making and bowing their heades thrice downe to the ground, uenience according to the Country fashion, make reuerence to *Xaverius* vnto him. Then two of them, made a speach in the name of all the rest, which I will heere set downe in briefe, whereby it may appeare what kind of eloquence the *Japponians* are delighted in. Thus therefore they are sayd to haue spoken. Your happy comming, Sacred Priest, will be as gratefull to the King, as the What smile of the sweetest infant is to the mother when she kind of giueth it the pappe to suck. And what wonder? seeing eloquence that the very walles, which heere you behold, reioy-
ce the *Japponians* as it were at your presence, command vs to celebrate your comming with great loue and affection: & this for the honour and glory of that God, of whome as the report goeth, you haue declared certayne strange things at *Aurangueim*.

After this, they passed into another spacious Gallery leading into an inward Hall, where *Richardson* the Kings Brother remayned with the chiefe of the Nobility. As soone as he saw *Francis*, he receiued him courteously with the rest, & after mutuall salutations

betweene each other, he could him, that the Court neuer saw a more joyfull day; and with good reason, since the King accounted himselfe more happy, by the arrival of so worthy a mā, then if he were Lord of the 33. Treasures of *China*: for so many there are sayd to be. At last *Xaverius* being brought by *Richardono* into the inmost Hall, which for richenesse of furniture surpass'd all the rest, he there findeth the King himselfe, who expected his coming. The fame of his worthy actes had long before this caused in the King *Francis* a great admiratiō, but now vpon his meeting he conceyued a much greater esteeme of him, so farre did *Francis* his presence surpass'e the imagination (how great soeuer it were) which the King had conceyued of him in his owne vnderstanding. For his maiestie-call and venerable aspect which Nature, and Age had now bestow'd vpon him, was also much graced by the splendour of his sanctity, which euen dazeld the eyes almost of all that beheld it.

The King therefore seeing *Xaverius*, came on a little towards him, and receyued him, both in a respectfull and courteous manner. And when *Francis* according to the custome was kneeling down, he presently forbād him, by lifting him vp by the hand. And forthwith making himselfe reuerence vnto *Xaverius*, by thrice inclining of his head as the cōtry fashion was, caused him to sit downe, on the same seate by him. After these salutations, & gratulations past on both sides, the King looking vpon *Richardono* his brother, and the other Noblemen, began with a lowd voyce that all might heare, to speake in this manner: O that

it were lawfull for vs to demand of God, the maker and Lord of Heauen and earth, his secret iudgments, and to aske what the cause hath byn, why he hath eather suffered vs to lye so long buried in such darknes, or else bestowed such light and wisdom vpon these men who come out of another world? For we all maniestly see, that whatsoeuer they say, although it be agaynst our Religion, is confirmed which such solid reasons, that we are not able to contradict it, if we will follow the light of reason, or vlesse we be wholly voyd of all vnderstanding. Contrariwise we see our *Bonzies* to keep a flammering, when they are to explicate any difficultes of our Religion, and to be so variable and inconstant, as neuer to stand fast to what they say; in so much that if they be now of one mynd and opinion, presently they wilbe of another. Whether it sufficiently appeareth, that their doctrine and Religion is nothing els but a rabble of confusion and vncertainties; so that one cannot with any discretion hazard therein the euerlasting saluation of his soule.

At this speach of the Kings, a certayne *Bonzy* nobly borne, called *Facindano*, being by chance present and finding himselfe touched to the quicke, rose vp & answered the King very boldly and freely: That the cause of Religion was not of that nature that it might be determined by him, who was ignorant of the doctrine therein contended; Wherefore if he Maiesty had any doubt in his mind, he had those present there who could easily resolue him. And euen he himselfe would undertake not only to ridde him of his scruple, but al-

The King of *Bungohis* testimony of the Christian sayth, *A Bonzies* arrogancy.

so to make whatsoeuer he doubted of, more cleare vnto him then the sunne that shines : whereby all might plainly see, that those things which the *Bonzies* taught were both true; and that they also well defended the flipp'd which was payd them for their learning. Then the King smiling: Goe to (quoth he) incomparable Doctour, declare at last the secreet and hidden myftrayes of your Religion, we will with silence giue care vnto you . *Faciandono* then, looking about him with great grauity : First, quoth he, it is impiety to call the *Bonzies* fancy into question; for all do know well inough that they lead a lyfe which is holy, gracious, and acceptable in the sight of Heauen it selfe. For they are men who do religiously obserue chastity, abstayne from fresh-fish, teach and instruct young youth, giue Bills of Exchange to those that lye a dying for the raking vp of money in heauen, and ryse in the night to pray for the finnes of the people. And besides this, they are great friends to the sunne, starres, and celestiall Gods, with whome they haue often discoules in the night tyme, and whome they do also many tymes imbrace, after a most sweete and louely manner.

The *Bonzies* hauing stuf his Preface with these & such like fooleries, anger so boyled in his proud and passionate hart, that he began, without feare or shame to inueigh intemperately agaynst the King himselfe. Whereupon he gaue a signe, twice or thrice to his brother, to cause the *Bonzies* to hould his peace. Who being commaunded so to do, and the King firmly fixing his eye vpon him, tould him, that indeed he

gathered by his manners a sufficient tryall of the *Bonzies* sanctity; and withall auerred, that he was so well edified, by the intemperancy & temerity of his tongue, that he durst sweare, Hell had more right to his person, then he to Heauen. Heerupon the *Bonzies* adiding intollerable pride to his former violent humour, cryed out aloud, That the tyme would come when *Faciandono* should be exalted so farre aboue all mortals that neyther the King of *Bungo*, nor any other should be able to aspire to his throne. The King at these his wordes began to be moued, yet withall laughed at his arrogancy, looking vpon *Xaverius*, who aduised his Maestty not to trouble himselfe, but to expect vntill the *Bonzies* fury were past. But the King commanded *Faciandono* to begone, and warned him withall, that henceforward when he spake of God, he should not be so vaine glorious before men : In the meane time, he wished him to keep hand ouer his passions, and come againe to himselfe before he returned to the Court. The *Bonzies* therefore, being set on fire with this disgrace in respect of the assembly of Nobles who were present cryeth out aloud; *Fyre from heauen consume the Kings; who dares do these things against the Prelates of the Gods;* and so in a fretting and chafing manner singeth vpo a suddain out of the Presence, leauing the King & Nobles greatly moued with indignation at his vnciuill behaviour.

The King then ready to sit downe to table, inuited *Xaverius* to dinner. But he alledging that he was not acquainted with the *Laponian* daynties, courteously refused: and withall making due reuerence to

The King in-
uited
Xaverius
to dinner

the King, beseecheth God, for whose sake he did him that honour, to bestow vpon him sufficient diuine light & grace, that he might serue him in this life with sanctity, and purity of hart, and in the next enjoy him for all eternity. At last the King, at *Francis* intreaty, giueth him leaue to depart, and withall earnestly requesth him that he would now and then visit him, and teach him the mysteries of the Christian faith. *Xaverius* promised he would. And then the King presently with a cheerfull and friendly countenance offereth him with his owne hands, a dish of meate which stood before him, desiring him to take it; who, to comply with the King, accepted of the same. Then the Governour with the rest of the Portugheles, who stood about *Xaverius*, fell downe vpon their knees all together, giuing the King humble thanks for the great honour he had done vnto the Father, & themselves, euē against the *Bonzies* wills.

CHAP. XII.

Xaverius instructeth the King and people in the misteries of the Christian faith, & curbeth the audacity of the BONZIES.

H *RACIS* remained 46. dayes in this royall City of *Buzgo*, employing himselfe with al possible diligence in the instruction of the Inhabitants. Yet his principall care

was

was to make deep impression of the mysteries, & obseruances of the Christian faith in the Kings mind. For which cause he became so inward with the King, that there was then no comming for any *Bonzy* to his presence. For that he beganne to be much ashamed of the foule enormities, which he had committed, through the doctrine of the *Bonzies*. Wherefore by *Xaverius* perswasion he first abandoned many vicious The habits in his owne person, rid his Pallace of all vn-King by lawfull loues and pleasures, and began liberally to relieue, & susteine the necessities of the poore, contrary to the doctrine which the *Bonzies* taught. Then meth turning his thoughts to the reformatiō of his people, both by little and litle he enacted many and seuerelawes against the murdering of infants (an vtuall practice in sects māthole places) and other haynous crimes, and enormities, which hauing byn brought in by the *Bonzies* were now growne to a custome. He reuerenced *Xaverius*, as one that came from Heauen, & sent vnto him by the fauour of celestiaall powers. Him only he admired, saying many tymes, that he saw in his face, as in a glasse, to his great confuson, all the haynous offences, wherewith, by the *Bonzies* incitemēt, he had defiled his own soule; so as he was now vpon the point to be made a Christian.

Yet *Francis* did not so imploy himselfe about the King, as that he neglected thereby the people. For being wholly vnmindfull of himselfe he pent to much of the day in preaching to them in the market-place, that the Portugheles could scarce get from him one houre after sun-set, to confer about pious matters,

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and

and another before day to heare their Confessions :
 Therefore when some of his familiar friends com-
 ming his playned, that he came home late; he earnestly reque-
 mared he sted them, that they would neuer at any tyme expect
 to the fa For him at dinner, nor in the day tyme euer thinke
 him aliae, for if they did otherwise, they would cause
 vnto him much trouble. For the dainties whereon he
 fed with chiefeft delight, were the good of soules :
 neyther did he esteeme any cheere better then the sal-
 nation of one only *Laponian*, by vnting him to the
 Hocke of Christ. And to this pious auarice of his, the
 diuine Prouidence was not a litle indulgent.

There came flocking to him an infinity of peo-
 ple, not of the vulgar sorte only, but also of the No-
 bility, and many of the *Bonzies* themselves : whereof
 one of a very Noble Family became Christia, with no
 small good vnto the Christian cause. He was called
Saguytmano, the chiefe of the *Bonzies*, a man of great
 note both for his learning, and Nobility of birth :
 who entering into disputation with *Xauerius*, & being
 ouercome by reasons, & inspired by the diuine good-
 nes, yielded himselfe captiue to the truth. Wherefore,
 not thinking vpon any thing els then the truth which
 was offered him from Heauen, he publicly in the
 middle of the market place, before an infinite assembly
 of people falleth downe vpon his knees, and lifting
 vp his hands and eyes to heauen, with teares falling
 from his cheekes, cryeth out with the lowdest voyce
 he could. Behold, O Iesu Christ, eternal Sonne of
 Almighty God, I yield, and dedicate my selfe wholly
 vnto thee. And what I haue conceived in my hart, I
 heere

heere freely professe with my mouth. Do not thou, I
 beseech, thee who of thyne own accord hast called me,
 repell me now, when I come vnto thee. Then with
 weeping eyes looking vpon the multitude who stood
 round about him he added. And yee, O Citizens, I
 intreat & beseech you, that you will both your selues
 pardon me, and desire also others to do the like, for my
 so often sating to sale those things vnto you for true,
 which now I vnderstand to be false.

This Confession of that famous *Bonzy* wonder-
 fully moued the affections of that Country people, & 500. *La-*
 was an example to many of embracing the Christian *ponians*
 Religion. For it is well known, that *Xauerius* him-
 selfe often affirmed to the Portugese, with whome in one
 he therelined, that if he would, he could haue bapti-
 zed more then 500. *Laponians* in one day. But (which
 was very rare in such seruour of spirit) he was more-
 prudent, then forward in the making vp of the mat-
 ter; and also very circumspect, that nothing might
 bedenerally, or in passion, which might giue aduan-
 tage to the *Bonzies* fury, being now ready to burst
 forth. For that, being mortall enemies to the Chri-
 stian cause, they were long since, incensed against
Xauerius and his friends, and had persuaded the peo-
 ple, that seeing they would needs cast away themsel-
 ues, they should damand of *Francis* a great summe of
 mony in recompence, for changing their Religion,
 that they might not perish for nothing. Which plot
 of the *Bonzies* had this drift, that the vulgar sort taking
 notice of *Xauerius* pouerty, might haue lesse esteeme
 of his sanctity : so great a disgrace was pouerty a-
 mongst

A crafty might the *Laponians*. Yet little or nothing did they prevail by this calumniation against the knowne & tried truth, but rather like water cast vpon hoat burning coales, it made *Xamarius* zeale flame out with greater force & vehemency. Whereupon the enraged *Bonzies* being put to the plunge, not knowing what to do, left nothing vnattempted, which might seeme for their purpose. But when they perceived their endeavours not to correspond to their desires, they resolved to try their very vttermost.

They had now oftentimes by entering into dispute with *Francis*, bynsofoyled, & euen driuen out of the field, that they durst not open their mouth before him. Therefore they falsly laundred him behind his backe, but in vayne. For that the threats which they had denounced, of the Heauens Wrath, against the people, were now accounted idle. Wherefore seeing their ancient authority, to be worne out in the estimation of the Citizens, turning their passion into fury, they began to waxe mad indeed. And first they heaped vpon *Xamarius* all the reproaches and maledictions they could deuise, calling him in scorne, *A foule stinking dogge; the most beggarly fellow alive; and a denouner of dead mens carcases*. Then they cast forth threatening words against him, and his company, that they would make them repent it, vlesse they presently desisted from their enterprife. At last their passion & fury went so farre, that they plotted to make a tumult in the market-place, and therein vpon a suddain, to kill both *Francis* and the Portuguese. Yet were not these things kept so secret, but that *Xamarius* and the

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Portughezes had notice thereof. But he accounted it the greatest fauour which God had bestowed vpon him, to be threatened by his enemies: taking heed withall that he might not vnadvisedly prouoke those who had no stay ouer their owne enraged passions. As for the Portuguese, they hauing the Kinges guard to secure them, contemned the vayne threats, and plotted of such mad-brayne fellows. Whereupon the *Bonzies* seeing violence would not serue the turne, they bent their designs another way.

CH A P. XIII.

In a disputation before the King, he overcommeth the most learned of the Bonzies.

HERE was a cerryne *Bonzy* called *Francis caradono*, the only esteemed man for learning among them, & who carried the bell a way from al the rest. For he had for thirty yeares togather, taught their profoundest & deepest sciences in the most famous Vniuersity of *Laponia*. He was at that time President of a Conuent of *Bonzies* some 40. miles distant. The *Bonzies* therefore of *Bungo* perswaded him, without much difficulty, to dispute with *Francis*, thinking it would be a great honour, if (as to him it seemed easy) he could in the presence of the King confute that strange Priest, who, as al knew, had already beaten downe the rest of the *Bonzies*. He halseth therefore with all speed to the Royall City, with

with

with six or seaven other famous Doctors in his company. It fell out very opportunely, that at the same time *Xaverius*, & the Portuguese were gone to Court to take their leave of the King, being the next day to depart. And whilst they were rendering his Majesty thanks, and requesting his passport for their journey, newes was suddenly brought unto the King, that *Firtondoro* was arrived with a company of choise *Bonzies*. The King (as might be noted by his countenance) was not very ioyfull at this newes, fearing lest *Xaverius*, & the truth might be beaten downe by his great learning. *Xaverius* therefore, seeing the King troubled, & doubtful what to resolve vpon, trusting in the goodnes of his Cause, humbly intreated his Majesty to let *Firtondoro*, that pillar of the *Bonzian* race, be brought in, knowing for certayne, that although learning could do much, yet Truth could do more. Whereupon, the King being at last content, the *Bonzy* was admitted.

After he had made due reuerence according to the vsuall custome, when the King demanded the cause of his comming to Court, he answered: That he came to see a strange Priest, who was sayd to be come out of another world, and to know what manner of man he was, and the newes he had brought thence. This he thundred out with such boldnesse and arrogancy, that one might easily descry what a most proud and diuellsk mayster he serued. And presently fixing his eyes vpon *Xaverius* (who courteously saluted him) and making an end of his ceremonious complements (whereof the *Bonzies* are very liberall) with a looke,

euen

euen about the *Bonzian* strayne, he demanded of him, if he knew him? and when *Xaverius* told him No, because he had neuer seene him before, he turned to his companions, and sayd: I perceiue, we shall haue no great difficulty with this fellow, who knowes not *Firtondoro*, by his lookes. Fixing then his eye vpon *Francis*: Dost thou, quoth he, remember what merchantizethou soldest me at *Finorama*? He told him he had nothing to answer to that, whereof he was wholly ignorant, for he had neuer byn eyther a Merchant, or seene *Finorama*, or spoken with him before that tyme; how therefore could it hang together, that he had sold him wares at *Finorama*? The *Bonzie* affirmed for certayne that it was so, and he could not choose but remember it, vlesse he were very forgetfull. *Xaverius* therefore requested him, that because his memory sayled him in that point, he would help him out therein. Then very confidently, and setting on it such a face as bewrayed his inward pride: Call thy selfe, quoth he, to remembrance with me: It is now 1500. yeares agoe since thou soldest to me at *Finoroma* an 100. balles of raw silkes, in the vtterance whereof I became a great gayner.

Hereupon *Xaverius* looking vpon him both grauely & pleasantly: And I pray, quoth he, how old are you? The *Bonzy* answered that he was one and fifty. Then quoth *Francis*, how can it be, that you haue become a merchant 1500. yeares ago, who before one and fifty were not borne? vlesse perchance you played the merchant before you were borne. And I vnderstand, quoth *Xaverius*, you all agree, that this Country of

Japonia began to be inhabited; not above 600. yeares since: how therefore doth this hold together, that you were a Merchant 1500. yeares ago at *Finnoranna*, which at that time was nothing but a meere wilderness and solitude? See then, quoth the *Bonzy*, how much better we know things past, then you do what is present. Thou shalt therefore know, (because hitherto thou hast bin ignorant of it) that neither the World, nor Mankind, hath either had any beginning, or shall have any end. And so, mens soules being immortal, go successively out of one body into another, both of men and women, according to the conjunction of the Moore, with the Sunne, and the *Farres*, who frame and fashion the Bodies render *Limmes*. Wherefore soules which have good memories (such as myne is) do easily remember all whatsoever they did in their life time, when they were vinit to other bodies, which is not so with forgetfull soules; as it seemeth yours is.

Xaverius having heard this foolery, & being very learned both in Philosophy and Divinity, found no difficulty, by solid arguments, to confute these Pythagoricall and Platonicall dreames. First therefore he sheweth, that the World was not from all eternity, but was made at a certayne tyme, seeing that it neither was of it selfe, nor could be equall or coeternall with the maker thereof. And that it was made, adorned with men, and other living creatures by God, the Parent and Authour of all things. When he had proued this by many arguments, it was easy for him to shew, that the soules of men, had also a beginning, and

and were not before the bodies, which they do informe; but being by God infused into bodies aptly organized for them, did make vse of the corporall senses, for the gaining of arts & sciences. For who is so blind that seeth not, that Soules would willingly, if they could choole, with losse & damage of so great a good, be creeping into new and mortall bodies? And that they would not, vnlesse it were by constraint, yield themselves prisoners to their bodies, to be partakers of all their miseries? Wherefore hath God, as euereason it selfe teacheth vs, who is a most iust Iudge, appointed for mortall men after this life, eyther eternall rewards, or torments, according to their desert; since we playnly see, this equity is not vsed amongst them whilset they liue in this world?

When *Francis* made thele things cleere and manifest, by euident arguments, most fit similitudes and examples, the King indeed & Noble men agreed vnto him, declaring by their fauourable acclamations, that what he sayd, was very coherent, and most comfortable to reason. But the *Bonzie*, although in the iudgement of all he had the foile giuen him, would not for all this, through the pride & obstinacy which was rooted in his hart, giue ouer, least he should seeme to grant his aduersary the victory, if he should acknowledge himselfe ouerthrowne. Going therefore from the Controuersy concerning the world and soules, he began to inueigh bitterly agaynst *Xaverius*, for that he feuerely censured preposterous iust to be a most heinous offence, notwithstanding it was cleere & euident, that the same was allowed by the lawes of *Japonia*,

ponia, which neuertheless punished murders, adulteries, and thefts most rigorously. To which *Xaverius* (after he had evidently demonstrated, that, that abominable kind of lust, was most repugnant both to nature, reason, propagation of mankind, and honest behaviour) answered, that it was no wonder the makers of the *Japonian* Lawes, being themselves blinded with the very same vice, saw not the foulness thereof; or if they did, yet would they not by any Law restrain the liberty thereof in others, which they would haue to be common to themselves. But grant it be so (quoth he) that no Law of the *Japonians* did forbid it, yet certayne it was, that the Law of Nature, engrauen in the hearts of men, and Reason it selfe (if it were not depraued by euill custome) did wholly forbid it. For prooue wherof, this is a most impregnable argument, that in these kind of enormities especially, the doers thereof seeke out darke holes, and corners, and vse all meanes that none may see, or know it. Besides this, if any one be known to be branded therewith, it is the very first thing that is cast in his teeth, when one intends to do him a disgrace, if he be once knowne to haue committed the same.

Heere now *Ficarondone's* obstinacy being in the pee. judgment of euery one conuincd, gaue way to the truth. Yet he, because reasons failed him, held on his combat with spitefull clamours, & that in a more forward then obstinate manner. In so much, that the violent courte into which this arrogant fellow did at last run, moued both the King and his Nobles, who began to cry all out vpon him, and that if he came to fight,

fight, he should get packing into the kingdom of *Amangucum*, which then was vp in armes, & there he should not want matter of combat; for that heere all peace and quietnes was desired; But if he came to dispute, he should abstaine from passion and obstinacy, and should imitate the forreyn Priest with whom he disputed, for that his temper & modesty in disputing ought to giue him example. At this the *Bonzy* (as he was naturally much inclined to chollar) being carried on by the intemperance of his tongue began to curle the King and his Nobles, as though he had bin mad, or drunke. Wherupon the King, incensed and tyrrd vp to indignation, commanded him presently to be thrust out of the Pallace, solemnely protesting withall, that were it not for reuerence to his Priesthood, he would haue commanded his necke to be broken.

CHAPTER. XIV.

*Francis his constancy withiſt the Bonzies
be vp in tumult.*

HIS so publick a disgrace (as they termed it) wherwith the Name of the *Bonzies* was for euer branded, droue them presently into a tumult, and vprore. Wherupon the dores of all the Temples in the Royall City were shut, and an Interdict put vpon the people, & Nobility; so as now the buisnesse was come vnto a com-

The motion amongst the vulgar, when as the King by his King of prudent dissembling the matter, did easily allay both *Buzgo* his the tumult of the one, and sedition of the other.

In this meane time, the Portugeses partly fearing the prore of the common people, and partly the *Bonziers* rage, had with-drawne themselves into the *Hauen*, countayling *Xaverius* also to giue way vnto the time, & quit himself of the present danger. But he alleadging, that the Cathecumens would be thereby left succourlesse and desolate, vnto the Portugeses being in great care and sollicitude least they should leaue so worthy a man, in the hands of Barbarians, thought it very expedient, that *Gama* himself should go backe into the City, to draw him thence, before any mishance hapned vnto him; and in the meane tyme, they would expect him in the Road, vntill he returned backe with *Xaverius*. *Gama* therefore halting to the City in a little boate, findeth *Francis* in a poore Cottage, instructing one of that Country, who was preparing himselfe for bapisme, and sheweth him the charge which the Portugeses had giuen him to fetch him away; sometimes alleadging reasons for the same, then againe intrreating him that he would auoyd the present forme of persecution, which was comming vpon him from the *Bonziers*. But *Xaverius* being endowd not only with an vn-daunted courage against dangers, but desirous also to encounter euen with death it selfe for Christ his sake: O how fortunate quoth he, would he be if any one of vs should chance to suffer that which you are so much afraid of! I for my part know well enough, that I am

not

not worthy of so great an honour: yet if the diuine bounty please to bestow such a fauour vpon me, although not deserting it, God forbid I should refuse it. Wherefore in that you aduise me so earnestly, to prouide for my selfe, by flying away, I thanke you, & acknowledge my selfe much oblig'd to you for your great loue: but I neither may, nor can in conscience do as you counsaile me. For what greater calamity can befall those, whome we haue lately begotten vnto Christ, then being forsaken by their Father to be exposed to the rage and fury of the *Bonziers*? And what can be more gratefull to the *Bonziers*, then for him to giue backe to their threats, who neuer shruncke at their arguments? and by disgracefully flying away, to loose the honour of the victory already gotten against them, and to leaue the spoyle behind vs? As for my selfe I will neuer, by Gods grace, suffer that my feare may be an encouragement to the wicked atrepts of Christ enemies. For we haue to deale with those who be terrified by our confidence, and confirmed in their presumption when they perceiue vs once to be afraid. Go too, therefore, since now you know what my absolute determination & resolution is, returne backe to your Companions, who expect you. I see well how much you are bound to assist them in their merchandize; but I know withall what obligation I haue to so bountifull and mercifull a God, who for my sake & other mens saluation, hath suffred death, yea the death of the Crosse.

This he spake with weeping eyes, and with such forcible words, and so inward a feeling, that *Gama*

not

not daring to reply one word to the contrary, like a man wholly amazed, returned backe vnto the Ships. When therefore he had related to the Portuguese, how all had passed betwene him and *Francis*, he could them plainly, that since he was bound by the means could them plainly, that since he was bound by the Portuguese agreement he had made with them to carry their merchanties chandize to *Canton*, an hauen towne of the *Chingees*, vndergo he would there leaue them his ship, to do with it as the dan. he would there leaue them his ship, to do with it as they pleased. But for himselfe he was absolutely and *Xauerius*, fully refused to come backe agayne to *Bamgo*, and eyther to defend *Xauerius*, or els to dye with him. This incomparable fidelity of the *Gouernour*, wrought very affectually in the pious mynds of the Portuguese. Whereupon, when they had all together commended his resolution, they also offer themselves to accompany him in so glorious an aduventure, striving withall who should be most forward therein; so as presently they returned backe agayne with their ships into the hauen, intending there expect the euent of the businesse. This newes greatly comforted both *Xauerius* and the *Cathecumens*, and withall tormented, and euen brake the *Bonzies* hearts, being a people very audacious where they see others fearefull; and very cowards, when they perceyue them resolute.

CHAP.

CHAP. XV.

Xauerius getteth a new victory ouer the Chiefe of the BONZIES.

THE *Bonzies* therefore, falling from open violence to priuate plotres, came together in great troupes to the King, making earnest suite vnto him, that he would command the disputation betwene *Ficarrandona* & *Francis*. The

The Countess concerning Religion which had byn broken of, to be ditious againe renewed. The King at first was no wayes inclined thereto, but yet vpon certaine conditions heard the disputation. To wit, that the busines might be carried without clamours, & falling into chollar; That for deciding of matters which might occurre in any cōtrouersy, there should be appointed certaine arbitratours, not any of the *Bonzies*, but of other indifferent & moderat men, whose office should be to iudge, what was grauted and confirmed on cyther part, and to see that the arguments were made according to the rule of reason; That the disputation ended, the laid arbitratours, and the other Auditours should giue their sentence of euery article of Religion disputed, and that which was confirmed by the greater part of voyces, should be held for certaine & ratified; And lastly that the *Bonzies* should neyther by themselves, nor others hinder any frō being Christians that desired the same.

These conditiōs were not so much approued, as accept-

ted off by the *Bonzies*, because they could not indeed refuse them. The next day therefore, commeth *Ficardono* to the Court with about 3000. other *Bonzies* in his company: so as one would have thought he had bin going into the field with an army. But the King out of his prudence, admitted only foure of al that number, alleging the danger of a tumult, and the disgrace also which might come therof vnto the *Bonzies*, for whome it could not be any credit, if it should be spread abroad, that 3000. *Bonzies* had disputed with one only forreine Priest. Neither were the Portuguese failing in their affections towards *Francis*. For being aduerted of this his new combat with the *Bonzies*, they came againe vnto the City in a brauer manner the before; in so much that the pompe they came in, and the singular reuerence which they vsed towards *Xauentis*, did greatly amaze the *Bonzies*.

When the company was assembled, the King first asketh of *Ficardono*, what reason he could allege, why a new Religion brought out of another world might not be diuulged in that Royall City? To whome the Bonzy, being now taught by the late disgrace he had suffered, to vse more temper, answered calmly; that the reason was easy to be giuen, because there was nothing more hurtfull then that, to their ancient Religion, to the Common-wealth, and to the whole order of the *Bonzies*, who both had, & alwayes did serue the Gods after a holy & pure manner: wherof there were extant most certayne approbations, and testimonies of the Kings of *Iaponia*; so that it were impiety in they *Iaponeses*, to seeke to saue their

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 foules by other means, then had byn vsed by their forefathers, & predeceffours for so many ages.

Then *Francis* being by the King willed to answer vnto this, desired that there might be some order, & method obserued in this disputation. Wherfore he requested the King, that seeing the *Bonzies* were come of their owne accord to oppugne him, he would be pleased to command *Ficardono* to declare in particular, whatsoeuer either he, or the other *Bonzies* misliked of that which he taught, that so he might answer vnto them all. And moreover he intreated, for the auoiding of contention, that that might be ratified, and held for good, which his Maiesty, with the greater part of the arbitrators, should agree vpon, touching matters in the present cōtroversy. The King granted *Francis* his request, and commanded that all matters should be so carryed. To which the *Bonzy* also agreed.

Then *Ficardono* demandes of him, why he, being a Priest of a strange Cōuntry, inueighd against the *Iaponian*s most sacred Gods? Because (quoth he) I iudge them vnworthy of so glorious, and diuine a Title; which the rule of right reason hath made proper only to him, who by nature is Eternall, and Immortal; and being the Author of all things, made both heauen and earth, wherof he is sole Lord and gouernour. For such is the infinite power & maiesty of God, that hardly can the wit of man, by imaginatio or thought cōprehend it. Wherfore these few things which heere we see with our eyes, the motions of the celestiall globes, and starres; the certaine and fixed

courtes of times; corne, fruit, and other things proclaime him to be the only true and proper God, who governeth & ruleth this world, which himself made. As for *Xaca*, *Amidas*, *Giron*, and others whome you hold for Gods, looke but into your owne Chronicles and Monuments, and you will find them to haue bin men, very rich, and potent indeed, but yet mortall as we are.

This answer was which *Xameries* gaue, caused in the Iudges a soft whispering among themselves, wherby they declared that it pleased them well. Wherupon when the *Bonzys* was ready to oppose him, the King bad him go to something else, for that was already iudged for good by the Arbitrators, whose sentence they were to stand vnto. He therfore demandeth of *The Bon-Francis*, Why he disallowed of the *Bonzies* bills of Exchange, wherby the dead were prouided of money in heauen, specially feeling by that meane they who departed out of this lyfe, became rich in heauen on a suddaine, who otherwise would haue remained poore and beggarly?

To this *Xameries* replied, that their riches who went to heauen, consisted not in the *Bonzies* Bills, but in the Merit of good workes. And those workes were good which proceeded from right reason, and true Religion, being without question gratefull, and acceptable to that Eternall God, who giveth rewards to euery one according to their merit. As for Religion there was none true & pure, but that of the Christians, whereby, sincerely and piously the true God is worshipped; the which is also called *Christian*, because

cause Christ the sonne of God deliuered it vnto men. For Christ, quoth he, being made Man for mans sake brought downe that excellent doctrine from heauen, who being also glorious in miracles, replenished the hearts of men with heauenly precepts; and lastly for mans saluation suffred death, walking away their sinnes with his owne blood. Who soeuer therefore being baptized according to the Christian rites, do truly & sincerely obserue the commandments of Christ in this mortal life, shall at last be admitted into heauen, to an euerlasting life, abounding with all happines.

Neither is the Christian Religion so niggard, and pinching as the *Bonzies* is, it shutting out neyther The *Bonzies* either out of niggardnesse, or superstitio will not afford them any entrance into blisse: wherby it people is easily seene, that the *Bonzies* course of life, ay meth and rather at their owne profit and commodity, then at truth of Religion; and that they respect their owne gaine more, then the honour of God, or saluation of soules. For seeing God, who is Lord of Heauen and earth, hath created women as well as men, poore as well as rich; he will without partiality, haue them also to be lauded and blessed, if they leade a good, and vertuous life.

Heree now the King, and the other arbitrators approved the discourse of *Francis* for very good, whereat the *Bonzies* were extremely grieved and ashamed, it galling them to the hart, to depart the field with the losse of the victory, by the iudgement both of

King and his Nobility. For with this, the disputation ended; notwithstanding that their obstinacy in defending what they had once sayd, was not yet overcome.

After this other *Bonzies*, gallant fellows both for learning and eloquence, that they might not seeme learning wholly vanquished, set againe a fresh vpon *Xaverius*. Newdific. As he was therefore speaking to the people, they beganne to presse him with very many, and different questions. This businesse lasted for aboute five dayes; all which time the King was neuer absent, either to benefit himselfe by the disputations, or else by his authority to defend *Francis*, of whome he had vnderaken the protection; hauing not the patience to see the *Bonzies*, with more obstinacy then truth, impugn his answers, which were very cleare, and according to reason: so as when the *Bonzies* ran crying out, and rushing togather in throngs vpon *Xaverius*, he caused them to be kept backe, telling them aloud, that if any one would try whether a Religion were according to reason, he should not himselfe be void of reason, as they all seemed to be. And with this, rising vp, he tooke *Francis* by the hand, and with his Nobles following him, led him to his lodging, which Kinglea death *Xaverius* was not indeede more gracefull and glorious for *Xaverius*, and the Christian Religion, then disgracefull & ignominious for the *Bonzies*, who vpon this their new ignominy heaped vp also new rage in their spitefull The *Bonzies* minds. Wherefore like men out of their wits with fury they rage. they fell openly a roaring out, and with lowd voices to with, that Thunder from heauen would consume the

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the King to alies, seeing he made lesse account of his Ancestours Religion, confirmed by authority of so many Kings, then of a strange, and infamous sect; & had a more sleight esteeme of the *Bonzies* authority, than of a stinking, roguish, and base fellow.

CHAP. XVI.

*He procureth the Kings of Amanguicum
and Bungo to favour Christianity.*

IN the meane time whilst *Francis* was glad to see matters fall thus out happily (God almighty seasoning his sweet meate with soure sauce) he commeth to vnderstand how variously things had bin carried at *Amanguicum* since his departure thence. *Cosmas Turinus* had al that while employed himself there with no lesse fortunate successe in refuting the *Bonzies*, then in instructing the Neophytes, when as a ciuill warre breaking forth vpon a suddain, disturbed all. For that a certaine potent Prince setting vpon his King at *Ua uares*, with a great army of souldiars, had driuen him out of his kingdom; who being not ignorant that his life was sought for, & that he might not fall alive into the hands of his enemy, being his owne subiect, had desperatly killed himselfe. Vpon this, the City became all in a tumult, and all things were turned vp side downe, whilst the souldiars without any restraint had

had practised their cruelty vpon all that stood in their way, without respect eyther of quality, age, or person, waiting also in a furious manner, euen the very houses themelues.

In the middelt of these so many slaughters and deuastations by fire, the malicious *Bonxies* intended to haue oppressed the Christians and their Intruders, if the diuine Providence had not with present ayde protected the. For presently vpon the newes of the Kings death, that dismal warresone was turned into a ioyfull peace, by means of the chiefe Nobility of the Kingdome, who conspiring all together, sent forth with Embassadors to *Ficardondo* the King of *Bungo* his Brother, to demaund him for their King. Wherefore *Xaerius* hoping for a fit opportunity to obayne the new Kings fauour, towards the Neophytes at *A-mangucium*, went straight vnto the King of *Bungo*, & requested him to commend vnto his brother, the Fathers of the Society, and the Christians that liued at *A-mangucium*.

The King did very carefully what *Francis* requested, and the new King of *A-mangucium* also made vnto him a liberrall promise of what he desired, which hereafterward faythfully performed. Moreouer the King of *Bungo*, that his deeds might adde force to his words, began presently himselfe to practise that in his owne Kingdome which he perswaded his Brother to do in his, by fauouring of the Neophytes, and appointing a certayne house for such of the Society as should come at any tyme to *Bungo*: Yet himselfe durst not embrace the Christian Fayth, which he so much

appro-

approved and fauoured, for fearing he might be thrust out of his Kingdome by sedition. Wherefore *Francis* hauing done his endeaour, although in vaine, to draw him to the fayth of Christ, when he saw that he lost but his labour therein, and that the buisnesse was not yet ripe, turneth his thoughts another way.

Now when *Xaerius* was to depart, the King with teares in his eyes, looking vpon the Portuguese that accompanied him; I do, quoth he, in all sincerity, much enuy you, in this your Companion, of whom at *Xaerius* being deprived, cannot refrain from teares; and the more, because I feare that this is the last tyme I shall euer see him. Then *Xaerius* giuing the King humble thanks for these tokens of his good will towards him, told him that he would certainly, if God spared his lyfe and gaue him leaue, returne vnto him agayne ere long; by which promise he put the King into some comfort. Then entering into speach with his Maiesty about the Christian Religion, he put him in mynd of those things which he thought most profitable for him, aduising him feriously to remember that he was a mortall man, and therefore should deeply consider with himselfe, how many foule crimes and offences would cry vengeance agaynst him after his death, vnlesse he purged himselfe therof whilst he liued: And that he should for certayne know, that who soeuer dyed out of the Christian fayth, was infallibly to be tormeted euerlastingly in Hel: but they who were Christians, and liued as they ought, should by the help & grace of Christ, enjoy euerlasting blisse in heauen. These words of *Francis*, so strooke the King

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vato

Francis
his ex-
hortatio

to the
King.

vnto the hart, that in the presence of them, he agayne brake forth into aboundance of teares.

Xaverius now humbly bidding his Maiesty farewell, departedh from him at last with much ado. Then comforting the Catechumens with hope of his speedy returne, or else to send one in his place, he departed also the City, full of hope and confidence, for that he left the King, & a good part of the people well affected to the Christian fayth. Besides, he had much confidence, that so great a Kings fauour might be à singular defence to the Christiana cause in those places. Neyther was he mistaken therein. For euer since the King of *Bungo* entred into a nity with the Portuguese, and tooke vpon him to protect the Christian Religion, he hath alwayes proceeded with very much fauour and friendship towards the; assigning also a cōmodious place for *Francis* his companions, that were after sent thither, and by his letters of Commendations, opening the way for them, to enter into the familiarity and fauour of his neigbour Kings. Besides this, he furthered also the propagation of the Ghospell, and King of fauoured those of the Society, in the greatest mutability of times that might be, with extraordinary benefit both to himselfe & all *Iaponia*. For by his meanes although an Ethnicke, Christianity came afterwards to be exceedingly increased. And he by the goodnesse of Christ, who rewarding in due time al these fauours of his did not only add foure other kingdomes to that which was left him by his Father, but was also made a Christian about the 30. yeare after *Francis* his death, as hauing no small reference vnto his merits. For that

the King when he was baptized, eyther out of respect which he bare vnto *Xaverius*, or for that he attributed that benefit vnto his merits, would needs be called

Francis.

This most prudent Kings example, was by many When of the Nobility, and some Princes also followed: yet the King he went beyond them all, no lesse in piety then in dignity. For God Almighty hath granted this our age tised he the fauour, as to see an Embassadour sent from him would to *Gregory* the XIII. supreme Pastour of his Church; be called when as certaine yong Noble men of the bloud Royal were solemnely sent to Rome, from the Christian Princes of *Iaponia*, to acknowledge the Bishop of *Rome* for the chiefe Prelate of Gods Church, and Father to all Nations: Who comming out of another world, & returning againe into their Country, were honoured greatly as they deserued, not only in *Rome*, but also throughout *Italy* and *Spayne*. For which way fouer they wet they became a most pleasant spectacle vnto all; the like wherof had neuer bin seene or heard in the memory of man. So as they were euer where received not only with great concourse, & admiratiō of the people, but with applause, congratulations, & other tokens of excellēt ioy; that euen the memory of *Xaverius*, who first of all brought the Ghospell into *Iaponia*, might also seeme heerein to triumph.

Yet was there one thing which did not a little trouble *Xaverius* mind, for that he had wrought so small good amongst the Nobility of *Iaponia* (whose authority euer beareth great way among the people) and that neuer a one of them had received his whole

some countayles. That which most hindered this business, was the great authority of the *Chineses*, from whom the *Japonians* had receaued their Religion; which the *Bonzies* of *Bungo*, and *Amanquium* commonly vsed for their staring hole, when they were ouerpresse'd by *Xauerius*, saying: If the Christian Religion were true, why did not the *Chineses* approue of it? Moreouer the King of *Bungo* his example was no small blocke in their way, who being very famous both for prudence and learning, seemed in his iudgment to disallow therof all that tyme, because he did not imbrace it. When *Francis* therefore saw that the *Japonians* could not be won to submit their vnderstanding to the true Faith, vlesse the superstitution of the *Chineses* were first ouerthrowne, he resolu'd to lay his battery to the principall Fort it selfe, with great hope and confidence, that if he could once draw the *Chineses* to the standart of Christ, the *Japonians* would easily follow their example.

OF



OF THE LIFE OF
S. FRANCIS XAVIER.

THE V. B O O K E.

Intending to passe into China, he determineth first to retorne into India.

CHAP. I.

THE Confinnes of *China*, are distant The description from *Iaponia*, where the sea is narrowest, not about 200. miles. This & man-kingdome in the continent is far the nest of the greatest & peaceablest of all the East. It is a Countrey inferior to none for

number of goodly, & wealthy Cities and Townes, replenished not only with store and plenty of people and all other things, but also with excellent wits, and liberrall sciences. It is ruled by one sole Monarch, whose

whole becke all do obey. And certayne it is, that there is not any Prince in the whole world, who hath eyther his subiects, or officers more at command, then he. The King himself attendeth rather to moderation in his gouernement, then Power, ruling wholly by the aduse of the Senate, & according to the lawes of the Kingdome. You would thinke it to be rather a Commonwealth then a Kingdome, so great a way doth counsaile and equity beare therein.

The people of the Country in fauour, are like to the *Iaponians*, white of complexion, and ingenious: but not so much giuen to warre. As for the *Banzais* the Priests of their Gods, they are of little or no reputation and esteeme amongst the, for that the opinion of their sanctity is long since worne out of date. There is almost no Nation more apt then they to receyue the Christian Religion, were it not that Luxury, and the craft of the Diuel did hinder the same. For by Sathans meanes, who is there, euen afraid of himselfe, the whole country is so kept, & as it were locked vp, that it affoordeth no entrance at all to Preachers of the Ghospell; it being enacted by the most ancient Lawes of the Realme, that all strangers whatsoeuer be excluded, excepting only the Embassadors of Princes. In so much, that it is a death for any one to come thither without command from the King.

Xauierius vnderstanding this, began to thinke how he might worke himselfe in amongst them. And it came to his mynd, to returne agayne into *India*, there to deale with the Viceroy, and Bishop of *Goa*, concerning the sending of an Embassage to the King

of the *China*, and so he going as companion to the Embassador, when he had gotten entrance, might bring in the Ghospell amongst the *Chineses*. And because so many People, and Prouinces were gouerned by the command of one King, it seemed as an euident token fro God, that the propagation of Religio there would be the more easy. Wherefore he was not out of hope but that (as it had in tymes past happened in the Roman Empire) Religion beginning with the King himselfe, who was head of the whole Country, it might be conueyed to all the rest of the Prouinces of *China*, as members of the same Kingdome.

He had now remayned two whol yeares in *Iaponia*, and had not only writted many to the flocke of Christ in the chiefe kingdomes therof, but procured places also of abode for those of the society, when as he began to thinke of returning into *India*. Besides the cause wherof we now spake, of procuring an Embassage to be sent into *China*, the sollicitude & care of his owne Society inuited him also home; not that he was so much troubled for the great distance of place from them, or for any longing desyre he had to see them, but that he deemed, he ought not so to employ himselfe in gaining of Ethinckes to Christ, as wholly to abandon the flocke & company which was committed to his charge, both by Christ, and *Ignatius*. For although he often vnderstood by letters from *India* whatsoeuer was done by those of the society there; yet he remembered well the Proverbe that sayth, The fore part of the head is better then the hinder; & that vigilant pastours ought to visit their flockes, with

their

their owne eyes, rather then with other mens. He therefore determined, having now bin long absent, to visit the Society in *India*, where he was Superiour, & to send some thence into *Japonia*; and after having settled all things there, and procured the forsaide Embassage, to go presently into *China*.

CH A P. 11.

Going into China, he recovereth, by his prayers, a Cocks-boate which was carryed away by the violence of a tempest.

BEING therefore invited to *China* by the opportunity of a Portughele ship, which was going thither, he, together with the King of *Bungo* his Embassadour, who w^{as} with presents to the Viceroy of *India*, imbarke in the moneth of Nouember, & yeare of our Lord 1551. He tooke with him out of *Japonia*, *Matthew* and *Bernard* two of that Country, whome he had there baptizd, intending afterwards to send them to *Rome*, that others might behold them, as a patterne of the *Japonian* Nation; and they likewise benefit themselves, by seeing the dignity & maiesty of the Church of Christ: that so, having byn eye witnesses of the glory, and riches of that Church, especially at *Rome*, they might, returning home agayne, cause the *Japonians* to conceive

ceyue a worthy esseeme of the Christian Religion, by relating vnto them what themselves had seene.

Departing therefore from *Japonia* with a prosperous wynd, they found this their navigation afterwards very various, & remarkable for miracles. The leaunth day, after they had put to sea, there arose vpon a suddaine a cruell tempest, which by mayne force & violence carryed away their ship into a sea wholly vnknowne to the mariners. And as they wandred vpon and downe amongst the billowes, without once knowing where they were, or whither they wet, they were so tossed with crosse-waues, that they were in imminent daunger to be cast away. For the sky was ouercast with such thicke and misty cloudes, that they were wholly deprived of the light of the sunne, & so remayned in darknes for the space of sūe whole dayes. At which tyme, not only *Francis* his sanctity, but also his care and sollicitude manifested it selfe. He incited the rest to assist the mariners in their offices, not more by words, then by his owne example. He was behind none in labouring, both night and day. He comforted the afflicted, and put them that were out of hart, in hope to escape. One would haue sayd he had byn the Caprayne, or rather Governour of the ship.

But when the wind was enraged with greater fury, and tossed the waues higher and higher, the Maister of the ship fearing (which after hapned indeed) that some suddain puffe of wind might violently rend away the Cocks-boate from the ship, caused it to be fast bound thereto with cable ropes. As they were now labouring

ring about it (being fiveene men in number, besides two Saracens) they were presently overcast with a mist as darke as pitch. And not long after, their cables burst asunder with the violence of the tempest, and the boate, with the men, was carryed away with such swiftnesse and vehemency, that almost in an instant it was out of all their sights. Whereupon the Mayfler lamenting their case, making accompt they were all but lost men, vntlesse the Cocke-boate could be recovered, directed his course that way, which he thought the boat was carryed. But the waues growing rougher & rougher, and the ship compassed round as it were with mountaynes of water, was vpon the suddayne driuen vnder the waues, ready to sinke. Whereupon *Xaverius* stirred vp by the clamours of the mariners and passengers who called vpon our B. Lady, commeth running out of the Mayflers cabin, where he was at his prayers, and there finding the passengers & mariners cast one vpon another on a heep, expecting nothing but their certayne casting away. He therefore not caring so much for himselfe, as for his companions, cryeth out: O Iesu Christ, God of my hart: I beseech thee by those fine wounds which the Loue of vs gaue thee vpon the Croffe, help these thy seruants, whome thou hast redeemed with thy precious blood. A wonderfull thing. The ship on a suddayne mounted vp about the waues, and got out of present daunger, euery one acknowledging Gods most liberal, and helping hand therein.

When they had thus escaped their owne perill, all their care was for their neighbours: and every one

who

who had kindred, or friends in the lost boate, began greatly to lament their misfortune. After they had thus a while bewayled their friends, they fall to pity themselves. For they were tossed vp and downe in an vnknowne sea, where neuertheless together with the Cock-boate, they had lost almost all hope of saving themselves. *Xaverius* therefore, seeing them all weeping, and halfe dead through feare, biddeth them take courage, and telleth them withall, that within three dayes the daughter would agayne come to her mother, signifying thereby that the Boate should returne agayne vnto the shippe. They generally gaue no great credit to the matter, yet they were not altogether out of hope. The next day in the morning as soon as it was light, *Francis* commeth forth amongst them with a cheerefull countenance, and saluting the turne to Mayster of the ship after a courteous manner, willeth the ship him to command one to clyme vp the Mast, to espy whether the Cocke boate were in sight or no. Whether upon an ancient and expert marriner, called *Peter*, answered in a gibing manner, that they should then recover their Cock-boate, when they had lost their ship. To whome *Francis* replied: why, *Peter*, thinkest thou any thing hard for God to do? I for my part am not out of hope, but that by the goodnesse of God, & our B. Lady of *Malaca* her help, to whome I haue vowed three Masses, the boate with those poore wretches in her, will shortly be safe with vs againe.

Then when he who had ascended the Mast sayd, that it could not yet be seene, *Francis* shut himselfe close vp in a Cabine, and there with teares spent a good

part of the day in prayer, and at last commeth out telling them good newes, that they should presently see the boat returne home againe: and forthwith intreateth the Maister to strike sayle, and to stay for the boate, for certainly all that were in her, especially the two Saracens, should by Gods and his B. Mothers help be saved. The maister of the ship refused his request, and the others cryed out vpon it, both because it was in vaine then to expect the boate, and also because they could not do it, without manifest perill of their ship. For euen still they thought they saw before their eyes the danger which they had so lately escaped. But the Maister, being at last wearied out with *Francis* intreaties, catcheth the small sayle which then was only vsed, to be let downe. Hauling thus stayed his course for a good space, and the boate not yet appearing, and the ship also seeming to be in some danger because the sea was still very rough and the wynd boisterous, he commandeth the sayle to be hoyed vp againe. But *Xaverius* still vrged him, and intreated the mariners to expect yet a while, confidently assuring them that the boat would come presently without any danger to their ship. But when the mariners, who were out of all hope, and moued also with the present danger they were in, would notwithstanding haue hoyed vp the sayle, the Father runneth vnto them, and laying his hand fast vpon the yard, befoUGHT them by the precious deatch, and woundes of our Saviour, that they would be pleased to expect yet a little longer. With much ado they obeyed; and he fet himselfe againe to pray.

In

In the meane time *Antony Dias* was at his request gone vp to the toppes of the Mast, who looking all about, could them he could yet see nothing; and therefore intreateth *Xaverius* to giue him leaue to come downe: but he, on the other side, withed him to stay there still a while. And as he prayed earnestly with his hands lifted vp to heaue, he biddeth the Maister and the rest to be of good courage. Now all this while the ship (being as it were warranted by *Francis* from any present danger) was tossed with mighty waues, and floated vp and downe the sea without any harme at all. And hauing in this manner expected almost three houres, and the matter held for desperate by some, behold vpon a suddaine *Dias* cryeth out that the boate was in sight, and comming towards them. Then they being all exceedingly comforted, began to giue thanks to God, and to *Francis Xavier*. As soone as the boate came within all their sights, presently they turne the ship crosse-wise to receiue her, and she, God certainly guiding her, cometh directly vpon the ship. As she approached neerer vnto them, the mariners, now leaping for ioy, went about, as the custome is, to cast out a rope vnto her: but *Xaverius* told them that there was no need so to do, for she could of her owne selfe come close to the ship side. And so it came to passe indeed; all the company being meth to astonished at the miracle. At last she came so right vnto the side, that the poore men might be comfortably taken vp. Besides this, although she were in the midst of the waues, yet remained she firme without any to hold her, vntill she was againe fast bound vnto the ship.

C c c 3

Besides

Besides this so evident a miracle, another strange & almost incredible thing is recounted by *Fernand Mendez Pinto*, a graue and vertuous Portuguese, who was companion vnto *Francis* in that voyage out of *Iaponia* into *China*, & partaker also of all these dangers, which was, That after the men were taken vp safe into the ship, & the mariners would haue thrust of the boate wa^{er} was now empty & fast tyed thereto, they all cried being in our vnto them that they should first help forth *Xauerius*, who was still in the boate. When the mariners replied that *Xauerius* was well & safe in the ship, & had neuer byn in the boate, they affirmed constantly one after another, that all the while they were tossed by the tempest, & driuen vp and downe in the sea, *Xauerius* was serene comforting them, & putting them in hope to escape euen vntil the boate came backe. Then they began to vnderstand, that *Francis* whilst he prayed for their deliuey appeared also vnto them (as it is recounted of *S. Nicolas* Bishop of *Myra*) by whose prayers it was manifest they had byn saued from shipwracke. This thing was much spoken of by all the passengers, and mariners. But *Xauerius* affirmed, that it was Gods handy-worke and not his, and willeth the Mayster of the ship, with all speed to make ready all his sayles, for that presently the tempest would cease, and they should haue faire weather. This proued also very true, for the mariners had scarce put in order their sayles, when vpon the suddaine, the forme wholly ceased, and the ship sayled on with a prosperous gale.

Now this regaying of the Cock-Boate, made also much for gayning of the two Saracens soules, who had

had byn in all the danger. For they being moued by so euident a miracle, were by *Xauerius* without great difficulty conuerted to the sayth of Christ; and being by him instructed and baptized, were, next to God, bound vnto him for the saluation both of their boddes and soules. The ship then hauing after wards a prosperous voyage, came safe to *Cincinno*, an haueu Towne of *China*, whither she was bound.

CHAP. III.

Hermaketh the Port of the Chineses, and his voyage to Malaca, very famous by his Prophecies.

AS loone as *Francis* was landed, he met very sely with *James Perera* his ancient & great friend, a man of note both for Nobility of birth and riches, who was shortly to returne into *India*. When they had saluted each other with great signes of ioy & affection, *Francis* acquainting him with his determination, of coming to speach with the King of *China*, asked his aduise therein. Whereupon he being a prudent man, and experienced in such matters, thought his best course would be to procure the Embassage which he spake of, and also presents from the Viceroy of *India* to the sayd King of *China*. And to second his aduise with his helping hand, he offered cordially for that purpose not only his owne endeauours, but his ship also, and all he had besides; so much did the loue of *Xauerius* toge-

together with advancement of Christian Religion in *Chinamou* him. And truly his deedes proued greater then his words: for he sent with *Xaverius* to *God*, a man of purpose to conduct him, & furnished him with 30. thousand Crownes for that voyage. *Francis* giuing him many thanks, prayed God to requite him, and promised also, that his King should do the like.

From thence he passed to *Machao* a very famous Mart Towne of the *Chineses*, where finding a yong mayd, who through pouerty and want had exposed her Chastity to be abused, he presently began to beg money to make her vp a dowry. He therefore going to one *Peter Yellius* an ancient acquaintance of his, and a wel monied merchāt, & finding him playing at chesse in another mans house, openeth the matter briefly vnto him, and withall increteth to borrow some gold of him, to be payd agayne an hundred for one in heauen. *Yellius* being somewhat troubled at *Xaverius* vnten. Reasonable comming vnto him, tould him that it was not at his owne house where his money was. *Francis* then no tyme to talke of such things, for that he was not at his owne house where his money was. *Francis* wrged agayne in a very frienly manner, saying, that to one who was to dye, no tyme was amisse to do good deedes in. At which words *Yellius* being moued, gaue him the key of his chest where his mony was (for *Xaverius* knew wel his house & where to find any thing) bidding him take as much as he would. *Francis* went and tooke out 300. crownes, and presently bringeth him backe the key, telling him withall how much he had taken. Then, quoth he, Father, you haue committed an error, and your modesty hath done mean

injury, hauing taken farre lesse then I intended you should. For by deliuering you my key, I meant you should haue taken the halfe that was in the chest (which I thinke are 30000. crownes of gold) & haue equally deuided it betweene vs; but alas, what a small summe haue you taken thence, for your selfe?

Francis admiring hereat, perceived that *Yellius* spake sincerely frō his hart, & that his words were not more complementall then true. Whereupon he replyed: Go forward *Yellius*, quoth he, All in this thy liberality, for thy noble & reall Hart testified by these effects, is grateful and acceptable to God; in whole name therefore I promise, that God shall neuer fayle thee, and that thou shalt also by reuelation from him, foreknow the last day of thy life. Wherein God neyther deceived *Francis*, nor he the merchant. From that tyme forward *Yellius* became quite another man, and was very much addicted to bounty and piety. Some yeares after, being forewarned from heauen of the tyme of his departure out of this lyfe, he began to cast vp his accompts, and to setle his household affayres, distributing a great part of his substance among the poore, and made himselfe ready for that last combat, now whilst he was strong and lusty.

When his last day was come, he went vnto the Church, & caused the Priest to sing a solemne masse of *Requiem* for *Peter Yellius*, at which himselfe was present, reckoning himselfe euen then for dead. Then going to enery one of his friends, he biddeth them farewell, for he was to take a long journey. When they asked him, whither he meant to go? To heauen, quoth

he, I trust. Whereupon they thought he had buristed being alwayes a merry and pleasant man. But he perished with many afeuerations that indeed he went to heauen. Then they thought verily he was distracted, or crazed in the braine, wherein they were absolutely confirmed when they heard it reported, that *Peter Velhis* hauing gotten a Masse sayd for his soule, had shut himself vp in his house, & there expected deaths coming. They therefore came vnto his house by rroupes, & endeauoured one after another to draw him from that melancholy cogitation. But he, carrying himselfe with a cheerfull countenance, shewed manifestly, that he had no grieffe of mynd, and withall very ioyfully openeth to his friends *Xauerius* his prediction, and the euent thereof. At last, when he had told them the whole matter, he increated that they would euen that very day, keep the funeralls of *Peter Velhis* who was presently to dye. It so fell out indeed: for being well stroken in yeares, he was presently taken away by suddayn death; and the very same day his friends accompanied his Corpes to Church, being greatly astonished and amazed, partly at his departure, and partly at *Xauerius* prediction.

In the meane tyme, as *Francis* was going to imbarke himselfe in *Peters* ship, turning vpon a suddayne to those that accompanied him, who were many in number: Let vs, quoth he, pray to God for the City of *Malacca*, which is pressed by the Enemy that besegeeth it, & if any one can asfoad any help to it in this distress, let them make hast, least they come to late when all is lost. This fearefull saying wrought much in them all, eyther

either by reason of the *Malacensians* dagger, or els for the miraculous prophecy it selfe: for *Malacca* was distant from thence 900. leagues, or thereabout. Through this speech of *Francis*, they all fell together to their prayers. Nor was it in vayne. For whilst the mariners were preparing for this their iourney, *James Perera* aforesaid, being much moued by what *Xauerius* had spoken made prouision both of armour and souldiars to assist the besieged. Whome when *Xauerius* perceyued to be in such care, through feare of danger wherein the *Malacensians* were: A way *Iames*, quoth he, with this feare and preparation for warre, and giue God thanks together with vs; For now *Malacca* is by the diuine Goodnes freed from the siege: whereby all might perceive that the *Malacensians* were succoured by the prayers which were lately made for them vnto God.

Now *Xauerius* imbarking in *Perris* his shippe, they arrived vpon the forth day after their departure fro *Iaponia*, at *Sinapura* a hauen Towne 120. miles distant from *Malacca*, and where they remayned some few dayes. From thence *Xauerius* least any thing might peraduenture hinder his iourney at *Malacca*, wrote letters to the Society there, aduertising them of his returne, & warning them to provide him with all speed of all things necessary for his voyage into *India*, for that he was in very great hast. The chiefe season for commodious passage into *India* was now a good while past, when they departed from *Sinapura* towards *Malacca*, intending from thence to passe into *India*. Wherefore *Perera* was very anxious, doubting that there was not at that tyme of the yeare any ship

A Pro-
phcy.
to be gotten at Malacca, to transport Francis vnto Goa.
Then *Xaverius*: James, quoth he, be not afraid, but
cast away this care: For *Anthony Perera* hath now
stayed for vs a good while, with a shippe ready for our
journey. The euent shewed presently after, that what
he said was true.

As soone therfore as they came to Malacca, they
find *Anthony*, who had now three dayes expected the
coming of *Xaverius* with a ship fraught, and ready
to set forth. And withall, they vnderstood that *Ma-
lacia* had byn lately straitly besieged by those of *Iana*, a
barbarous people that border vpon them; and that it
was freed from the siege, & danger, at the very same
time that *Francis* had foretold. As soone as it was re-
ported abroad that *Xaverius* was returned out of *Lapo-
nia* to *Malacca*, presently there came vnto him great
concourse of all sorts to congratulate with him for his
safe returne. For when he departed for *Iaponia* he had
received comitted himself to so long & dangerous a nauigatio
euen against their wils, to their great grieffe, and for-
row. But as soone as newes was brought that he was
& grate-
fully returned agayne at *Malacca*, the whole City
presently making a proceffion to the Church of the
Society, gaue there publike thankes to Almighty God,
demonstrating thereby the great affection which they
bare vnto him. Wherefore his safe returne, togather
with the good newes of the conuersions he had made
in *Iaponia*, brought abundance of ioy vnto the whole
City.

CHAP.

CHAP. IIII.

At Goa he cureth one that was ready to
dye: and taketh account of what the
Society had done, since his departure.



RANCIS having stayed at Malacca some
few dayes for the comfort of the Society
which there resided, imbarketh himselfe
in the shippe, which had now byn there a
good while ready, and with a prosperous gale arri-
ueh at *Cocinum*, where he is received with the gene-
rall ioy and gratulation of all the City. Now at the
very same time that *Francis* arrived at *Cocinum*, there
were shippes ready bound for Goa. Wherefore making
vse of the benefit which was at hand, he presently with
all speed maketh haft thither. As soone as he was lan-
ded, he went as his custome was to the hospitall of the
sicke before he would go to his owne houte of the So-
ciety. A frer he had in a sweet manner comforted the
sicke he went vnto the Colledge, being earnestly expe-
cted there by all his Society. Where after he had most
lovingly & tenderly saluted & embraced them all one the sicke
after another, that he might not seeme more courte-
ous vnto externes, then to those of his owne family,
he asketh whether there was any sicke in the house? To
whome it was answered, that there was only one.
Whereupon he goeth presently vnto him, before he
went

went to his owne chamber.

The Patient at that present lay in great extremity, and was watched day and night by some of the Society who had care of his soule. All things were now prepared for his buriall, yet the sickeman himselfe, although he was then euen ready to giue vp the ghost, was not out of all hope of life, saying oftentimes with a broken and dying voice, that if *Xaverius* would come before he were dead (for he was euenry day expected) he should certainly by his merits & prayers recover his health, although euen then despayred of. *Francis* failed not to answer to the sickemans hope, and assoone as he entered the chamber, he salureth him as he lay euen a dying, reciteth the Gospel ouer him, and deliuers him from death; so as being instantly ealed of his paynes, not long after perfectly recovered his health. One would haue thought that God had so disposed the matter, that both the sick man should expect the coming of *Xaverius*, and *Xaverius* make haft on his iorney to come to him.

After this, incredible ioy was conceyued not only by those of the Society, but also by the principall of the City for *Francis* his safe returne, who greatly longed to heare how matters went in *Laponia*. *Xaverius* found also in *Goa* that Christianity, & the Society had there much increased in his absence. For the Portugeses hauing bin very carefully instructed both by the *Franciscans*, *Dominicans*, and those also of the Society, after their vices were once rooted out, liued very ciuilly and piously, euen amidst the greatest liberty and affluence of all things. For although they were warlike and

and martiall men, yet they lead a life void, and free not only from quarrelling, wrangling, and iniuries, but euen from those pleasures also, which are lawfully granted vnto men; in so much that it was held for a monstrous thing for any one to keepe a Concubine: so farredid the force of heavenly mysteries restrain the liberty of Souldiars. For many times in the yeare, and as often also as they were to be sent vpon any seruice, they armed themselves with the Sacraments of Confession and Communion. One would haue thought they had bin rather religions men, then souldiars.

Fa. Paul Camertes also (*Francis* his Vicar) hauing instituted an Hospitall at *Goa* for the poore, did himselfe begge almes about the City for the maintenance thereof, with no lesse encouragement to pious people, then comfort to the poore themselves. Besides this, *Fa. Anthony Gomez* by the Viceroyes and Bishops command hauing bynsent to *Malauaria*, had instructed in the mysteries and precepts of the Christian faith, the King of *Tamoris*, (who had bin lately conuerted and baptized priuately by *Vincennius a Franciscan Friar*) and brought him at last (being much afraid of the speeches of men) to prefer religion before feare, professing himselfe a Christian publicly euen in the City of *Goa*. Where being intertayned by the Bishop and Viceroy with all honour and solemnity, he became an example to many Kings and Princes, and to his owne subjects also, to make the same tryall of the Christian Faith.

Those also of the Society, whome *Xaverius* had

had sent abroad into diners other places, had each of them wrought great fruit by labouring in our Lords vineyard. For in the Promontory of *Comorin*, which as we layd before, had byn manured by *Fa. Anthony Criminalis*, & watered with his dearest blood, was to be seene a most plentiful harvest of fowles, there being Promontory of numbered 400. thousand Christians. So that there may be a question whether his life, or death caused *Comorin* more increate to the Christian cause. But at *Ormus*, there are that most feyre and rich City (as we said) fasted in numbered that most feyre and rich City (as we said) fasted in 400000 the mouth of the *Persian* gulfe, *Gaspas Barzans* the low *Christiā* Country mā had most nobly carryed on the businesse. For that City, being the very sincke of *Ethinckes*, Saracens, and Lewes, had now publicly giuen full scope to all abuses, being growne euen degenerate, & wholly ignorant of their owne country customes and ceremonies. Wherefore *Gaspas* being sent thither by *Xaverius* order, had in a short space greatly corrected and reformed their corrupt & wicked manners; throwing himselfe a schollar not vnworthy of such a master; whose worthy acts being by others already recorded, I will only mention one in this place, whereby a coniecture may be made of the rest.

There was at *Ormus* a most ample and famous Temple dedicated to *Mahomet*, wherein he was serued by the Saracens with the greatest solemnity and deuotion that might be. *Gaspas* could not endure to see the honour due to Christ, giuen to that wicked Apostata from the Christian Religion. Wherefore inflamed with diuine zeale he performed a noble act, worthy of all memory. For leading with him a troupe of children

children with great crosses in their hands and singing aloud, he setreth vpon the Temple, in the open day time; and himselfe carrying also a Crosse, first of all runneth into the midst of the chaunting Saracens, and in the sight of those Barbarians, who stood amazed at the strang accident, planteth at leisure six great Crosses fast in the pavement of the Temple. One would haue thought the fury of that franticke people, to haue bin with-held by diuine power from doing any outrage vpon him, who was moued by God to performe that noble act. The which was afterward made more euidēt by the euent of the thing it selfe. For that the fight therof did so discourage and terrify the Saracēs that they forooke the Temple euer after, and ran away like men distracted, as the Devils are wont to do when the signe of the Crosse is made against them. *Gaspas* at first, by *Francis* his appointment, remayned in the hospitall. But afterwards when the City of *Ormus* had receaued euident triall both of his, & his companions vertue, they built a proper Houise and Church for the Society. Both which, the Society for certayne reasons, thinking good afterwards to leaue, yielded them vp freely to the *Dominicans* (who with much prayse & fruit laboured in that vineyard of our Sauour) for the respect they bare vnto that most holy Family.

With no lesse labour did *Fa. Cyprian* line in *Melapoor* the Towne of *S. Thomas*, who after he came thither, so moued the townes-men by his preaching and exemplar life, that of themselves they freely gaue to the Society a place for their perpetuall habitation.

E e e

Cyprian

Cyprians
notable
vertue.

Cyprian therefore affited by the diuine goodnes, did therein many and worthy things, but amongst others, this one was very remarkable . A certaine Marri-ner hauing taken away a Christian woman by force from her husband, put her into a ship, not without the Maysters knowledge, to carry her away. Whereof *Cyprian* being aduertised, when he could not by any meanes hinder such an abominable fact, pronounced this prophesy out of the pulpit. Certaine persons haue carryed away another mans wife, but it shall not be long before they be punished, according to desert, for their sinne agaynst God and man. For the ship where-into the woman is conueyed shall perish; and whereas he that hath committed this fact, hath now but one eye, and flammereth with his tongue, shall ere long loose his other eye, and speach also . All this fell out as he foretould. For within few dayes after the ship was cast away; whereupon the Mayster thereof, being enraged agaynst the sayd mariner, pulled out his other eye. And he lykewise, by his loud crying out in the shipwracke, became of a flammer, wholly speechlesse.

Moreouer *Fa. Nicolas Lancelot* at *Colanum*, *Balthazar Gage* at *Bazain*, *Francis Perez* at *Malaca*, *Iohn Beira* in *Molueda* and *Maurica*, & others of the Society, some in one place, some in another, by the help of our Lord employed their labours not without great profit, in confirming the Neophytes, and gaying of Ethnicks to Christ. And all of them carryed themselves with such wonderfull sanctity of lyfe, even amidst so great want of humane assistance and hardnes of all things,

things, that with ease they obtained, or established places of Residence for the Society . About the same time also *Gaspard Consales* procured a Residence for the Society at *Tanna* a towne distant from *Bazain* 17 miles, where the Townes-men being instructed by the same Father in Christian piety, became good husband-men, & of a vertuous life. And many of their children were trained vp according to each ones capacity & propension, some to learning, and others to diuers handicrafts; so as, they were taught at once, both to behaue themselves vertuously, & also to get their living for the maintenance of their lyfe.

At this place there came vnto *Fa. Gaspard*, from the furthest part of *India* for religion sake, a certayne Indian who was very aged, and almost withered vp with leanesse of body; yet of such comportsment both in habit & countenance, that he resembled one of the ancient Hermits. He being in a short space instructed in the precepts of the Christian Fayth, when one day he beheld, drawne in a Table, the Child Iesus in his mothers lap, began presently with great veneration to take vp the diuine babe into his armes, & forthwith, as he was in that sort embracing the picture, being like another *Simon*, admonished that the tyme of his death was at hand, vrged and instantly belought the Father that he might, without delay, be made a Christian, for that his last day and death was at hand. He was therefore forthwith baptized, and the next morning at breake of day he departed this life in peace, after he had embraced the Sauiour of the world.

Xaverius being certified how matters went in all places,
E e e 2

places, and of the difficulties also which many of his subjects were in, he sent vnto enery place according to the condition & necessity therof, not only supplies, but rules and precepts also for their further direction; which not to interrupt the order of this our History we haue thought good heere to omit, intending afterward to set them downe in their proper places.

In the meane-time whilst enery one greatly reioyced for the good newes he had brought out of *Lapponia*, with a speciall feeling; only he, who had bin the Author therof, still burning with an vnfacible desire of the good of soules and glory of God, thought the conuersion of *Lapponia* but a matter of small moment, in comparison of those other things, which he hoped, and intended to compasse. For he had now a good while, fixed his cogitations vpon *China*. That was the Countrey, so replenished with townes and inhabitants, yea the Court it selfe of the most ample kingdom of the world, which his intentions aymed at, as the complete and small end of his trauailes; and a thing whereon the saluation of all the East did specially depend.

C H A P.

C H A P. V.

*Having procured the Embassage before
spoken of, he goeth himselfe to China.*

CARSE was he come to Goa, when as the care he had of *China* ranne so continually in his mind, that he began with all diligence to set forward the businesse, making account, that how long the matter was deferred, so long was the saluation of the *Chineses* delayed. He therefore out of hand dealeth with *Alphonfus Noronia* the Viceroy of *India*, and *Iohn Albuquerque* Bishop of Goa about the sending of an Embassage vnto *China*. The person appointed heere to was *James Perera* a man of singular piety, & by *Xaverius* the only desired, and one who was no way failing in that which was expected from him. For out of the desire he had to aduance Religion, he so tooke the businesse to hart, that inserting out his Embassage, and providing of Presents, he spent the greatest part of all his wealth.

In the dispatch of this businesse *Xaverius* carried all things with extraordinary speed. For within the compass of a moneth, he had gotten ready not only the Patents, Letters, and Presents from the Viceroy, and Bishop for the Embassage, but also all other things that were necessary for so hard a voyage. Wherein he was much furthered by the prompt liberality of the Viceroy, a very pious man, & *Xaverius*'s speciall friend,

E e e 3

who

who gaue him both an Embassadour according to his desire, and provided all things necessary for that journey, not with more care then speed, & besides commended earnestly the whole businesse by his letters vnto *Aluarez Thardus* Governour of *Malaca*.

Now though *Xauertius* were daily employed in this busines of *China*, yet was he not vnmindful of his charge at home in *India*; setting in order all such things as were necessary for the Society, in those and other places round about. Wherefore he calleth *Gaspard* the low country man from *Ormu*, and ordayneth him his Vicar, and Redour of the Colledge of *Goa*, leaving with him most prudent and whollome precepts for his direction. At the same time he sent also a Priest, with a Coadiutor to assist him, vnto *Diu* a Fort in the Portugheles dominion standing vpo the mouth of the riuer *Indus* & diuers others vnto other places, giuing to euery one instructions fit for the place, wherunto they were sent.

In this meane time *Mathew* one of the two *Laponians* chanced to dy at *Goa*. Wherefore *Bernard* was his other companion was sent to *Rome* in copany of *Andrew Fernandes* whom *Xauertius* sent vnto the King of Portugal, and to *Rome* also to *Ignatius* Founder of the Society, to bring backe with him some store of the Society, and such as were most fit for the *Laponian* haruelt, and expedition of *China*. *Xauertius* writing at the same time of *France* vnto the King of Portugal, declared what his drifters to was, in going into *China*, in these words: We are only the King three of the Society who go into *China* with *James Perera* the Embassadour, with intention to redeeme the Portugall.

Portugheles who remayne there in captivity, and to make a league of friendship betwene the King of *China* and them; & moreouer to wage warre against the Devils, & those who worship them. We will therefore in the name of the King of *Hauen*, denounce first vnto the King of *China* himselfe, then vnto the people, that they do not hereafter worship the Devil, but God the creatour of mankind, & Iesus Christ who redeemed and saued them. This may seeme indeed a bold attempt among so barbarous a people, and with so mighty a King, as to reprehend their errors, and preach vnto the another law. But then we are againe greatly encouraged, that this desire of ours cometh assuredly from God, who hath so replenished vs with firme hope and confidence heerin, that depending wholly vpon his goodnes, we shall not need to doubt of his omnipotent power, which by infinite degrees surpasseth that of the King of *China*.

Besides this, he writeth also many other things in the same Epistle to the King of Portugal, whereby did evidently appeare his great courage of mind, accompanied with the like humility; as also his singular feruour and zeale for the aduancement of the Christian Faith, euen with the manifest danger of his owne life. But, because those things belong not properly to this present History, we will heere passe them ouer in silence, reseruing the same to a Volume a part, wherein we haue made a collection of all most all *Xauertius* his Epistles, that haue come vnto our hands.

Francis being now ready to depart from *Goa*, to the end

and he might stirre vp in those of the Society a great loue to Humility and Obedience, he called together all the Fathers and Brothers, and like a rare maister of Obedience, very efficaciously exhorted them all to the practise of those Vertues, & finally confirmed by this notable deed of his, what he had commended vnto them in words. For hauing constituted *F. Gaspar* afore said Superiour ouer all the Society in *India*, and *Christis* ouer himselfe also, he fell downe at his feete, and after humilty an vnusuall manner, not heard of before, promised entyre Obedience vnto him; striking thereby no lesse admiratiō into the rest of the Fathers present, then into *Gaspar* himself. Whereupon all the rest with weeping eyes through the tender feeling they had therof, protestate themselves in like manner, and promise one by one to performe the same; no one refusing to imitate the example which *Xauierus* their Maister had giuen them. Then, because that being perhaps the last time he was to see them, all bedewed with mutuall teares, he embraceth euery one; & out of all those who earnestly desired to follow him, he chose only foure, not so much to take them with him into *China*, as to send them for a supply into *Iaponia*.

He departed therefore from *Goa* vpon the 15. day of April in the yeare 1552. leauing behind him many good wishes, both to himselfe, and his iourney. As soone as the ship was come into the mayne Ocean, there arose a vehement tempest, which put her into extreme danger. When the storme was most violent, and euery one (especially *Lames Perera*, who was a skillfull Pilot) affrighted with the imminent danger they were

were in, *Xauierus* remayned without any feare at all. And looking vpon *Perera*, who stood as one benumbed with feare: Take courage *Lames*, quoth he, the Diuine Prouidence protecteth vs. Would to God the other ship which put out of the Hauen together with vs, fared as well, the signes of whose calamity we shall shortly behould. As for the shippe wherein we are

carried, in a docke was she built, and in a docke shall she be taken asunder agayne. This triple Prophecy was verified by the euent thereof. For presently the wind began to fall, and the storme to cease. Then by the planckes, vessels, and bodyes which floated vp & downe the sea, they manifestly perceyued that the other ship was cast away. And lastly, that very ship wherein they layed, being thirty yeares after brought into the Docke, to be taken asunder and mended, verified the whole Prophecy of *Xauierus*.

About the eighth day after their departure from *Goa* they arrived at *Cocinum*. There, when he had with much ioy & cōfort, visited those of the Society in that place, being informed of the necessity of others that liued in *Comorinum*, and *Colanum*, he wrote backe in all hast to *Gaspar* his Vicar, to succour them as soone as might be, and whatsoever he should do in that kind to certify him therof by writing with the first opportunity, not doubting but that he would vse the more speed and diligence therin, since he was presently to giue an accompt therof.

Hauing stayed a few dayes at *Cocinum*, he sayled to *Malaca* the same moneth, and about the midst of their course, a vehement tempest put both the passengers

fengers & mariners into great feare. The consideration of the present danger had now stroken them all with a dismall terrour, when as *Xaverius*, whilst others bewailed their owne, & their friends distresse commeth forth amongst them with a cheerfull countenance, willeth them to take courage, and put away all feare. Then going vp to the Poope of the ship, he hangeth in the sea a little Reliquary, tyed by a cord, and hauing withall made his prayers vnto God, returneth againe into his cabin to heare Confessions. A strange thing. Vpon a suddayne the winds cease, the tempest is allayed, and they sayle on forward with fayre weather. When they had giuen thanks to God for his their preseruatiō, their feare as commonly it hapneth, was turned into ouer much security. But *Xaverius* aduising the maister to looke vnto himself, told him, that he was very much afraid, least in the same iorney other difficulties no lesse dangerous then the former, were hanging ouer their heads. And just so, it came to passe. For the ship running twice againt the rockes, was almost cast away, which perhaps would haue so happened, if *Xaverius*'s prayers had not prevented the danger.

Neither did he in this iorney, foretell their owne dāger only, but the calamity also of others, though in a more hidden manner. He was at that time farre distant from *Malacca*, nor had any man comelately stirred thence, when vpon the suddain he earnestly intreated the passengers, to make feruent prayer to God for the City of *Malacca*, which was, as he feared, at that time infected with grievous sicknesse. The euent

pro-

proved this to be a diuine preiudge. For as soone as they arriued at *Malacca* they find it almost vnpeopled through a grievous plague, which happened amongst them by reason of the great wants they had endured in the late siege. And first of all, it had spread it self amongst the Citizēns, afterwards it made as great haouke amongst the Country people, & strangers; and was at last by little and little crept into the Navy, which was then lately come from Portugall. And although in the very same shippe wherein *Xaverius* came, this plague had made an end of fourty men; yet by Gods goodness, it had not once touched any of his companions.

CHAP. VI.

He Excommunicateth the Governour of Malacca.

AV E R I V S was more friendly entertained at *Malacca* by the Citizēns, considering the calamities wherewith they were oppressed, then by the Governour himself. As soone therefore as he was come to the Residence of the Society, being not ignorant of the combat he was shortly to vndergo, he earnestly intreated all his companions, by their serious prayers, to commend to God his iourney into *China*, greatly fearing that the enemy of mankind would by all possible meanes seek to hinder the same by his ministers. Which feare

of his was not, indeed, without good ground. For the Governour of *Malaca* having no disposition in him worthy of a Portugheſe, began to envy *James Perera's* glory, to whom he had long before borne a grudge; well foreſeeing that not only great gaynes, but much honour alſo, would redound to an Embaſſadour that ſhould be ſent from the Viceroy of *India* into *China*. Wherefore by a device, and help alſo of ſome of the chiefe of the City, vnder colour of a ſiege that was feared might happen to *Malaca*, he reſolved to hinder *Perera* his Embaſſage.

Francis, who had his mind wholly fixed vpon his iourney perceauing this, began by all manner of ſweet meanes, to draw the Governour from his reſolution. But emulation which had blinded his mind, ſeapt alſo his eares. For neither the Biſhop of *Goa* his Letters, nor the Viceroyes Parents, nor all the allegations, or intricacies of friends could any whit moue him, ſo obſtinate he was. *Xaverius* therefore who had lately ſollowed a ſuite of his with the Viceroy, & procured him money by way of reward, commeth vnto him with great humility, and firſt requeſteth him for friendſhip ſake; then beſeecheth him for Chriffs ſake who was their common Lord and Father, that he would permit him to go into *China* with the Embaſſadour, whom he the Viceroy had appointed; & that he would not be any hindrance or obſtacle to the ſetting forward of Chriffs Ghospell; laſtly that he would not comply with the diuell whoſe deſire was to hinder the ſame, nor offer any ſuch injury to the Bloud, and Name of Chriſt.

But

But the Governour, who through his inſatiabable pride & auarice, had already, in conceyt, made himſelfe ſure of the Embaſſage, ſhewed himſelfe no leſſe vngratefull towards men, then impious to God. For hauing loſt all feeling of humanity, neither *Francis* his authority, nor the late courteſy he had done him, nor Religion it ſelfe, which was objected vnto him, could once moue him a iore. Then *Francis* joining threats to intreatyes, began feriouſly to aduiſe him, that he ſhould beware he did not incurre the diſpleaſure and indignation of the Viceroy of *India*, the King of Portugall, and of God himſelfe; ſeeing that in this one buſineſſe, he ſhould violate the authority & maieſty of them all together. But he for all this remained obſtinate, and ſhifted off all, in a moſt contemptible manner.

Xaverius therefore, when he perceyued the ſenſeleſſe man neyther to reſpect his King, nor feare God, being alſo vngertaine what to determine of, was conſtrained by neceſſity, to vſe the beſt meanes he could deviſe. He had indeed before that tyme, neuer carried himſelfe publiſkely for Legate Apoſtolicall: but now ſeeing that neyther his words, nor intreatyes would ſerue; he betooke himſelfe with that obſtinate fellow, he thought beſt to take vpon him for a while the perſon, which for humilityes ſake he had ſo long layd aſyde, & retriſty him, by threatening againſt him preſent reuenge from heauen. He therefore produced the Popes Breue which he had ſo long kept cloſe, wherein was denounced Excommunication expreſſly againſt all ſuch, as durſt any way preſume to hynder the advancement of Chriſtians Religion.

FF 3

Now

Now *Francis* his moderation was neuer more admired, then at this time. For though he were much moved to see so great an iniury offered rather vnto God, then to himselfe; and though he could not obteine that which was iust: yet neuerthelesse he kept himselfe in all quiet of mind, and did so moderate his grief, & held so mighty a hand ouer his passions, that euen at the very time, when he was by the Gouernour vsed most insolently, he shewed no lesse temper & mildnes in his words, then authority in his deeds. For so sweet was his behauiour vnto all sorts of persons, and so wisely did he produce the forsaide Breue, that he desired not to wound, but to terrify with the same. Yet if milanes would not serue, he determined to vse severity: and so at last when he had tryed all o-

ther meanes, being constrained therunto by necessity, he pronounced the sentence. In the execution whereof notwithstanding he shewed no lesse prudence, then moderation. For to the end the buisnesse might be carried without tumult, or vproare, he thought it best to deale by a third person, as the *Laponians* vsed to do; thereby to auoyd meeting with the Gouernour whom he knew had no stay ouer his owne passions.

He therefore went vnto *Johan Sarrius* the Vicar of *Malaca*, and relating to him all the matter, increased him to vndertake the buisnesse. Now when the Vicar had taken vpon him to performe it carefully, as well third per to satisfy his duty therein, as for friendship sake, *Francis* as giueth vnto him a supplication, as a testimony, no the lesse of his moderation in this buisnes, then his authority; which supplication we haue thought good to

insert

infer into this History, whereby it may more evidently appeare what tranquillity of mind and moderation *Xauentius* held, when he was most intemperately abused. This therfore is the renour therof.

Pope *Paul* the III. at the instance of our gracious King, sent me into the East for the conuersion of Ethnicks, that to the vttermost of my power I might labour in dilating the Gospell of Christ, and drawing men to the knowledge & worship of him who made the world, according to whose image and likeness they were created. And that I might performe this buisnesse the more exactly, and with more ample authority, his sayd Holines hath also made & constituted me Legate Apostolicall, in testimony whereof he sent vnto the King of Portugall, his Letters Pontificall, together with a Breue, that if he iudged it expedient (because indeed he set me hither at the Kings request) he might by those helps, set forth and strengthen my authority. Whereupon his Maiesty, when I came vnto him at *Lisbone*, whither he had called me, deliuered me with his owne hands the sayd Breue, in testimony of my Apostolicall Legation, and together with it, his owne Letters Royall.

These, at my first arriuall in *India*, I presented vnto *Albuquerque* Bishop of *Goa*, who did both acknowledge and approue the same. Wherefore he thinking also that there might be much good done concerning matters of Christian Religion in *China*, hath sent me thither with this intencion, that I might lay open to those people the true Religion, then the which there is no other way to saluation. That this is so, you may

know

know by his owne letters to the King of *China*, which
 I have purposely sent you, that you may therein man-
 nifestly see what his Lordships opinion, and desire is
 concerning my voyage into *China*. The Viceroy of
India also thinking that it was much for Gods glory,
 for me to haue safe entrance into the bounds of *China*
 hath sent with me *Lames Perera* upon an Embassage
 vnto the King of *China*. This is testified by the same
 Viceroyes commands, and letters to *Lames* himselfe.
 And *Francis Alvarez* keeper of the Castle of *Goa*, who
 is also the Kings Procurator, and Attourney Gene-
 rall caused all things to be dispatched as the Viceroy
 had commanded. Yet the Governour of *Malaca* is
 not afraid to hinder this our iorney, so acceptable to
 God, so beneficiall to men, and vnderaken by such,
 and so great authority; and withall to withstand the
 Ghospell of Christ.

Therefore I earnestly intreat and beseech you, in
 the name of God, & of the Bishop of *Goa* whose au-
 thority you beare, that, for as much as in this place
 you represent the person of the Bishop you will care-
 fully declare vnto the Governour of this City, his
 Holines Decrees which begin thus: *Qui vero de ceteris*
 (whereby all those whq hinder his Holinesse Legates
 are excommunicated) and to request him for Gods
 sake, that he will not hinder our said iorney, vnder-
 taken by the Viceroyes and Bishops authority. If he
 will not desist, then presently denounce vnto him that
 he is excommunicated, not by the Bishop of *Goa's*, or
 by yours, or my authority, but by the supreme po-
 wer, and authority of those holy Bishops, who first
 made

made those Decrees and Canons. Wherefore you shall
 intreat him in my behalfe, by the death, & pretious
 wounds of our Saviour Iesus Christ, that he will not
 cast himselfe headlong into such grievous Ecclesiasti-
 call censures. For God will certainly lay farre greater
 punishments vpon him, then he doth imagine.

Then I do beseech you, to send me back this very
 supplicatio, together with the Governours answere,
 to the end I may testify to the Bishop, that my negli-
 gence hath not bin the cause, why I have not gone
 forwards on my iorney into *China*, which I vnder-
 rooke by his aduise and counsaile. Also I most ear-
 nestly beseech you, that you wil dispatch this with all
 speed that possibly may be, for the hr season for na-
 vigation into *China* passeth away. If you do this, you
 shall at once, do both God great seruice, & mea spe-
 ciall fauour. Neither can I be brought to beleue that
 the Governour is so obstinate or hard-hearted, but that
 he will dismisse vs presently, as soone as he is made
 acquainted with his Holinesse decrees.

The Vicar therfore moued by this supplication &
 intreaties of *Francis*, goeth to the Governour, and de-
 clareth vnto him plainly, that he is forthwith excom-
 municated by his Holines authority, vnlesse he desist
 from hindring of *Xaverius* endeaours, & withal in-
 createch him by the death and passion of our Blessed
 Saviour not to commit anything which might cause
 vnto him so deadly a wound, together with no small
 disgrace. And withal, that he would beware how he
 intangled himself in so heinous & vrexpiable a crime
 for which certainly, God would take a more seuerer

account of him, then he could imagine. But the poore Governour harbouring a world of disorder affections within his brest, could not be persuaded to heare what was sayd vnto him. For neyther his Holinesse authority, nor the threatning of excōmunicacion could once induce the miserable man to giue ouer what his madnesse had begun; so farre is Enny from thinking any thing vnlawfull. Whereby it manifestly appeared that it was not so much the obsequy of the Governour, as of the Diuell himselfe, who was afraid of the kingdome of *China*, and his owne ample domination therein. At last, with much adoe it was obtained of him, to permit *Francis* to go forwards into *China*, but for *Perey* the Embassadour, he could by no means be drawn vnto it. Thus was the whole Embassage, and *Xauerius* designe brought to nothing, as afterward appeared by the effect, through the default of one passionate man.

Then *Francis* being indeed greatly moued at such impudent audacity, thought it high tyme to giue an example of his feuerity, that none might thence forward dare to attempt any such thing hereafter. Wherefore he giueth order, that the Governour, with all his ministers and officers by name, according to course, should be declared excōmunicated by Apostolicall authority, not that his intention was to inflict any new wound vpon them, but that they might acknowledge the wound which they had before receyued. For *Xauerius* himselfe is reported to haue sayd, That he for his part would neuer counsayle any one to lay so fore a wound as Excōmunication is, vpon another; yet

he would by all means cause their wounds to be laid *Xauerius* open, to the view of all, who for their contumacy opinion were wounded by Apostolicall Decrees, to the end that others might by their punishment be warned frō the like folly, and themselves, at least through shame sons, might seeke a speedy remedy for so loathsome a sore.

But *Xauerius* receiued no small wound in this coc̄bat. For it is certaine that of all the many & vnpeacable vexations and troubles which he suffered all his whole life after, nothing euer hapned more bitter vnto him, then that so important a journey should be hindered by one, who ought to haue bin a chiefe furtherer therof. Wherefore being grieved not so much for himselfe, as for the Governour, who by his owne fault had cast himself into that danger, he is said with a grieving hart to haue cryed out in this manner: Inoussallyly that violatour both of humane and diuine law will ere long pay deereley for his vnfaciable desire of money & honour; not only in money, and honour, but in body, if not (which God forbid) in soule also.

Then looking vpon the Church which stood ouer against him, he cast himselfe downe vpon his knees, and with his hands lifted vp to heauen, began to pray to God for him; & with his eyes all gushing out with teares, cryed out: I therefore beseech, and earnestly inreat thee, O Iesu Christ, God of my hart, by thine most bitter torments of thy death, that thou wilt behold those thy pretious wounds, which continually thou shewest vnto thy heauenly Father for vs, and vouchsafe also to apply the benefit therof to this miserable wretch, that being taught by his owne misery

he may at last come to himselfe againe. Neither were his prayers, nor prophesy in vaine. For not long after, whē he had againt all iustice done many other things, and with the same impudency, and audaciousness contemned the Viceroyes command, wherewith he had contemned *Xaverius* authority, he by the watchfull wrath of Gods indignation, was punished according to the height of his arrogancy. So as by the Viceroyes order, and command the obstinate wretch was cast into fetters, being accused to haue gone about to renolt from his King; and forthwith, bound as he was, was carryed to *Gou* to the Viceroy, & from thence sent into Portugall to the King; where being depoyled of all the goods which he had vniustly gotten, branded with ignominy, condemned to perpetual imprisonment, and his body couered all ouer with a most loathsome leprousy, he ended his dayes in such misery, that the King seemed not so much to reuenge the transgression of his Command, as God the violating of his diuine Majesty. At last this wretch being euen ryed out with calamities, opened his eyes, and by wholsome penance, walked away the staynes of his former sinfull life.

C H A P.

C H A P. VII.

The designe of going with the Embassador into China being broken of, Xaverius notwithstanding setteth forward thither.

ALTHOUGH *Xaverius* his designe were broken of, yet was he not a whit discouraged; but knowing his combat was not so much with men, as with the common Enemy of mankind, he thought he was bound to make all resistance he could, not to giue ground therby vnto the Diuell. He was not ignorant that in the kingdomes of *China* there were very many prisons full of prisoners; and that all strangers who presumed to enter in thither, without publicke warrant, were cōdemned to perpetual imprisonment. These things which would haue bin a terror vnto others were an encouragement to him. For that, burning both with the loue of Christ and men, he bequeathed himselfe vnto perpetual imprisonment, that he might first preach the Gospel vnto those that were in captivity, and afterwards by them to others. And he conceyued such an hope within himselfe, that if he could but once bring any of the prisoners to embrace the fayth of Christ, they would aserwards, when they were set at liberty, bring their owne family to the same fayth; and might also, if it

His desig-
re to pro-
pagate
the fayth

were Gods blessed will, procure his freedom also, so to propagate the Christian Religion.

Now though *Xaverius* in respect of the penitency of men, found no humane assistance in so hard and difficult a business; yet for all this, placing a firm confidence in the divine Goodness, he resolved to go forward into *China*, and try what he could do alone; hoping at least, that if he could not himself enter into the kingdom, he might yet open a way thereto for others of the Society, and leave an example to them that should come after him, of what himself intended and desired to have done. He therefore sendeth three of his companions, to wit *Baltazar Gage*, *Edwarda Sina*, and *Peter Alarcua* into *Laponia*, & departeth himselfe from *Malaca* with one companion only, & a *Chinese* for his Interpreter. And at the gate of the Towne shacking off the dust from his feete (as Christ had commanded his Disciples to do) he denounceth to that City, wrath from heauen, and many other miseries. And as he had denounced, so it fell out. For shortly

And after, the City was so wasted, and exhausted with warre, famine, and plague, that being before of great relief, it was almost left vnpeopled.

Now *Xaverius* although he were not ignorant that *Perera* the Embassadour was much afflicted by reason his Embassage was thus hindered and for the great expenses also which he had byn at, infesting forth the same; yet for al that, he could not be induced to speak with him at his departure, least by imbracing one another, both their griefes might be increased, as ordinarily it hapneth. Wherefore hauing a greater fee-

ling

ling of *Perera's* griefe then his owne, he writeth vnto him from out the ship, a most friendly letter, assuring him, that the contumely together with the damage which he had incurred, would one day turne both to his great gayne, & honour. Which sel out accordingly. For that by the King of *Portugall* (to whom *Francis* had most earnestly commended him) he was after ward rayfed, to great wealth and dignity.

Xaverius leauing *Perera* the Embassadour behind him, imbarcked himselfe for *China* in a ship of his, by his permission, whereby the very ship it selfe might put him in mind both of the loue to his dearest friend and of the benefit he had receyued from him. Now a little before his going away, the Vicar commeth to him abcard, & intreated him that he would salure the Governour before his departure from *Malaca*, least he might giue occasion to the people to thinke he was not in charity with him, if he went away without due salutations. But *Francis* inflamed rather with the zeale of Gods honour, then with any anger, whereto notwithstanding he was iustly prouoked: Shal I, quoth he, He auce go to salure one that is cast out of the Communion of ideth by the faythfull? Aluredly I shall neuer hee after either see him, or be me in this life, nor after death also, but king then, when I shal accuse him in the valley, of *Iosaphat* with an before the supreme Iudge, for that, being blinded by his most wicked and bale couerousnes, he hath hindered to great an haruett of foules. As for the rumours fon. & speeches of me, I do not any whit feare them, seing it is manifest that he is excommunicated, & therefore all men ought to fly his company, and conuersation, which

which I desire may be made knowne to all, by my authority, and example. Nay rather, quoth he, it may be feared, least by my saluting an Excommunicate person, the Censure wherewith the Pope hath bound him, and the paine of the excommunication should be extenuated: and so I might perhaps be cause, that others by my example, would converse with him without any scruple. Wherefore I pray you let him alone with his owne busines, for he shall certainly neuer haue me his friend, as long as he hath God his enemy.

When he had dismissed the Vicar with this answer, who was not able to make any reply thereto, he puttech to sea in the moneth of Iuly, making all the haste he could from *Malaca*. But comming to make some stay at the Straits of *Singapura*, being not vnmindfull of his friends, he againe comforted *James Pereira* the Embassador, who remained still at *Malaca* afflicted. For this late accident, with a letter full not only of affection, but piety also, earnestly beseeching him to cure the wound which he had receiued, with discretion and prudence, and from thenceforward, by visiting his soule to God more feruently, by the Sacraments of Confession and Communion, to seeke thereby secure meanes of consolation, and to comforte himselfe wholly to the diuine will. For there was no doubt, but that disgrace & griefe would one day turne vnto his honour, and comfort. Then betaking himselfe againe to sea, his two Companions fell into a long and dangerous sicknesse, in the tending and curing wherof, *Francis* his charity and patience

ence was continually employed, to the end that the Louer of the Croffe, might neuer be without his Croffe. And so hauing a prosperous navigation, he came to *China* the third moneth, after his departure from *Malaca*.

CHAP. VIII.

He endeavourerh, though all in vaine, to open a passage into China.

THE Country of *China* is the furthest part of *Asia*, inferior to no one Regio therof in largenesse of extent, nor number of Citties and Townes. For it is said, to be in length aboute 400. leagues, and in breadth 300. And the Citties therin are so fraught with inhabitants, that the multitude being more then they can hould, the very riuers themselves are covered ouer with ships, and inhabited like Townes. Towards the East & South it is compassed with the Ocean. On the North side it is diuided from those *Scythians* of *Asia*, whome we call *Tartarians*, with a most vast, and almost endlesse wall. The West side therof lyeth towards the furthest part of *India*.

The *Chineses* themselves being a people more inclined to peace then warre, liue al vnder the obedience of one King. There be no petty Kings, nor Princes among them as in other Kingdomes; but one King early ruleth ouer them all. He appointeth Governours

ouer enery Prouince, and is alwaies by them informed of the most important Affaires of enery place. These Governours are not brought vp in the Court, but in Academies. For by their Lawes, those that be of the Kings blood and alliance, haue neuer any thing to do with the government of the Kingdome. Out of these Academies are chosen men, famous both for eloquence, and knowledge in the Lawes, and these are made Governours ouer Cityes and Prouinces, but yet neuer of their owne Prouince, or City. They ordinarily esteeme so basely of their Gods, that when either their prayers do not take effect, or any ill fortune befalleth them, they whippe, and beate their Household Gods, like slaues. One would thinke there were no Gods among them, but their owne magistrates, of whose power they stand in great feare, by reason of their extraordinary severity. There be indeed many other things, and those not of common note, recounted of the manners and customes of the *Chineses*, which because they make nothing to our present purpose I willingly heere passe ouer. Yet I can hardly say, whether that custome of theirs be more inhumane, or imprudent, whereby contrary to other Nations which haue entercourte with one another, they debarre all Strangers from comming into their Country, vnder payne of death.

The Iland There is adioyning to the sea coast of *China*, an Iland called *Sanciana*, a desert place, and without any tillage, lying about 70. miles from the Continent. In this Iland the Portuguese, and *Chineses* meeting together for traffique sake, had sleightly built themselves

ues certayne cottages of straw, and boughes to serue them for their present vse. *Xauierus* therefore tending to this place for his traffique also, as they layed along by the coast of the Iland, the mayster began to doubt, whether he were not already past the Port of *Cumiani* or no, whether he had directed his course to land. Yet thinking he was still short thereof, layed forward with good speed, when as *Francis* (seeing him in that doubt) telleth him that he was already past the Port. Whereat not knowing what to thinke, he presently strooke sayle, for that *Xauierus* had yet neuer deceyued him in any thing he affirmed: so as deeming, that he ought to giue more credit to *Xauierus* then to himself, casteth anchor, and causeth the Cock-boate to be let downe into the sea, wherin he sent certayne mariners with all speed to make enquiry of the truth. Within a few houres after, they returned backe together with certain Portuguese in their boat who remained in the Iland, certifying them that they were past the Port of *Cumiani*, as *Xauierus* had affirmed. At which newes the mariners being all broken into admiration, cryed out and layd, that certainly *Xauierus* had it revealed to him from heauen. Then weighing anchor, and running their course backe agayne, they layed towards the Port.

As soone as it was bruited amongst the inhabitants of the Iland, that *Francis Xauierus* (for his name was also famous in those places) was coming thither, presently all the Portuguese ranne with ioy to the shore to see him. When he was landed, after they had courteously saluted each other, they contem-

ded amongst themselves who should have so worthy a man for his guest. But *Xaverius* soon decided the controversy, without wrong to any, and lodged with *George Alvarez* his ancient and deere friend. Then he desired the Portuguese in general, that they would build him vpon a little Chappel of straw, and boughes, with the least expence they could; wherein he might lay Massé, administer the Sacraments, & instruct children, and servants in their Catechisme, according to his custome. They condescended most willingly to what he required, and very diligently set vpon the business; so that within two dayes there was built a chappell for him, vpon a hill, which runneth downe with equall descent vnto the Port.

Xaverius therefore, as his ancient custome was, began presently to exercise therein his sacred functions with all diligence, by comforting some ymes those that were sicke in the ships, and at other tymes relieving the poore with almes which himselfe would beg of the richer sort. Some ymes also would he dispute with the *Chinese* merchants concerning their owne, & the Christians Religion. And in these labours & exercises he spent two moneths & a halfe with extraordinary feruour of spirit: which made him also renowned, euen amongst the *Chineses* themselves, no lesse for wisdom then for sanctimony of life. In the meane tyme he inquired of the *Portugheles* & *Chineses*: if there could be any meane possibly found, to bring in the *strangers* Ghospell into *China*. They both answered that it was a very hard matter, & full of danger, seeing that by special command of the King himself, all entrances into the

the Kingdom were kept with a most strict watch, & all *strangers* debarred from access thither vnder paine of death, no lesse to the commers themselves, then to the bringers of them in. Moreover, it was not lawfull for any forreiner to touch vpon the Continent, without expresse command of some of the Governours: neyther durst the *Chineses* aske leave of them, by reason of their rigorous gouernement: nor were the Portuguese able to do it, being excluded no lesse then other *strangers*. Wherefore there was neyther *Portughele* nor *Chinese* to be found, who durst vndergo to manifest a dagger as death, or certayne captivity.

But *Francis* as he was of an vndaunted courage euen in those attempts which ordinarily strike terror into others, was notwithstanding greatly inflamed through the continuall good successe of his iudicements, to encounter with this danger. Wherefore seeing there was no other way to compass the business, he resolved to adventure euen vpon the dangers themselves, and to continue by one meane or other, to be conveyed secretly into some City of *China*, that so he might haue access vnto the Governour, & deale his business with him himselfe. This deuise of *Xaverius* was generally disliked of by all the Portuguese, as ouer bold and temerarious. Wherefore there wanted not some who out of their friendship and familiarity with him, endeauoured al they could to terrify him from that designe, dissuading him not to cast himself wilfully into so manifest a danger, either of death, or perpetuall servitude. For the Governours (whome the Inhabitants call *Luty*, and the Portuguese *Mandarins*) were so

The *Mandarins* of *China* are generally distinguished by their titles of *Chin* and *Chin*. The *Mandarins* are distinguished by their titles of *Chin* and *Chin*.

severe, or rather harsh, and cruell in keeping their Lawes, that euen for the least fault, they do without any difference of persons beate to death, as well Inhabitants, as Forreiners. Of which cruelty they had lately had a domestickall example of certaine Portuguesees, who hauing the yeare before, bin by a tempest driuen vpon the shore of *China*, had found the *Chineses* dispositions farre more cruell then the waues of the Ocean, where they lay vntill that day in prison and misery, cruelly rent, and torne with stripes, without any hope of deliuey. What reason therefore could *Xauius* haue to leaue of labouring amongst other nations, with certaine and secure hope of great good which might be done, & to hazard his owne liberty, only to intrude, by force, the Ghospell vpon a nation fierce & cruell? and this which the Portuguese said, was also confirmed by the general consent of the *Chineses*.

But *Francis* being vndaunted at these things (so His zealous) much doth the force of diuine loue ouercome all humbles.

manefeare) replied: That he desired nothing more from the bottome of his hart, then euen with his owne death to bring the *Chineses* to euertasting saluation. For do you not know (quoth he) being euen taught by experience, that feare gives way to hope, where the rewards are greater then the dangers? can you make any question, but that the *Cirties of China*, if they should once receiue the seed of the Ghospell, would yield most plentiful fruit, by reason of their most exact manner of discipline, and gouernement? And as it is doubtful whether my endeauor may haue prosperous successe or no; so is it certayne that my

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seruice will be gratefull to God. For fetters, tormētts, and death it selte for Christs sake, ought to be to me as a beaticude, and immortality.

He had now put his friends to silence with these and the like speeches, when as being much troubled with cares, he was taken somewhat suddainly with an ague which held him 15. dayes, but by Gods fauourable assistance soone cured; yet in such manner as that the same seemed the forerunner of his death, which was so neere at hand. As soone as he was recovered, he returned presently to his former exercises, hating nothing more then idleness, and rest.

CH A P. IX.

He agreeth with a Chinesse, to carry him privately to Cantona.

NOrwithstanding all that could be alleaged against his going, he neuertheles diligently sought how he might be transported into *China*. And first he began by all the arte he could inuent, to try the Portuguesees, and afterwards the *Chineses*, propounding many wayes vnto them, how they might conceale the businesse, & inreating them to pleasure him in so reasonable a request. But they, being absolutely resoluēd to take heed of themselves, could not be wonne thereto by any meanes or intreaties, since Feare had wholly shut vp their eares against the same, being not willing to expose their for-
tunes

tunes, and liues to ſo manifeſt a danger.

Francis therefore being not only deprived of all help, but alſo not knowing what to reſolve vpon, had many different cogitations in his mind. And that no mortification might be wanting vnto him, both his companions lay very ſicke. Beſides, *Anthony of the holy Faith*, a *Chineſe* borne, and Schollar of the Colledge of *Goa*, whome he had brought with him from *India* for his Interpreter, hauing through want of uſe almoſt forgotten the *Chineſe* language, could now ſtād him in lirtle ſteed, eſpecially ſeing he was wholly ignorant, and vnſkilfull of that ciuill, and gentle language, which the Guernours there are wont to uſe. But *Xauierius* hauing an inuincible hart & courage, & thinking with himſelfe that he was bound to leaue nothing vnattempted, perſifted neuertheleſſe to follow on the buſines very hard, hoping that yet at laſt he might, through Gods aſſiſtance, overcome the difficulty.

In the meane time there fell out no ſmall accident which ſet on fire, and inflamed his hope & deſire. For he vnderſtood that he king of *China* at that very tyme had ſent abroad Embaſſadours vnto all places round about, to make diligent inquiry after the Lawes, and Cuſtomes of other Kingdomes. Wherefore there was great hope that it would be a gratefull and comfortable thing vnto his Maieſty, to vnderſtand alſo of the Chriſtians Lawes, & manner of liſe. There were alſo ſome of the *Chineſes*, men of good worth, and *Francis* his familiar friends, who did earnestly perſuade him to go to *China*, thinking very wel of the Chriſtian Religion,

igion, by the ſanctity of his liſe; perſuading themſelues that there was conteyned in thoſe Bookes which he carried with him, ſome excellent Law, and far better then theirs. Heer vpon *Xauierius* being more ſtirred vp then before, vnto this noble enterprize, thought verily that God had thus diſpoſed the *Chineſes*, & their Kings mind, to the end the Ghospell might at laſt, receaue entrance into that Kingdome, and ſpread it ſelfe ouer thoſe moſt populous Circtes. Wherefore full of hope and confidence in God, he determined to try all manner of wayes to haſten on the matter. For he doubted not, but that either without much danger, and with great aduancement to the Chriſtian caule, he ſhould get acceſſe vnto the King; or els if any hard mishap ſhould fall vnto him, he would eſtreme it for of the an extraordinary gayne. For to be tormented, and flaine for Chriſt (which ſeemed was the greateſt danger that could befall him) he thought it indeed, the greateſt benefitt, that God could euer beſtow vpon him.

But all theſe difficulties giuing way at laſt vnto his Conſtancy, as commonly it happeneth, within a little while there was another who offered himſelfe for his interpreter. Then finding out a merchant of *China* who ſeemed a courageous man, he ſolliciteth & draweth him on by hopes and promiſes, to vndertake that hardy enterprize. And when as nothing could be effected without preſent money, he beggeth of the Portugheſe merchants, and for a certaine quantity of Pepper, to the value of about 300. crownes, agreeeth with the merchant to carry him, with his interpreter

and his bookes very secretly in the night, and to set him a land in *China* nere to the Port of *Canton*. This *Canton* is a famous port Towne standing in the Continent, about 80. miles from *Sanciana*. The merchant therefore to keep the matter secret, least he should venture his life vpon the fidelity of his marriners, of whome he was not secure, had thought to haue vfed his owne children, and the most trusty of his seruants for that purpose, and to transport *Xaverius* in the night in a small vessell. Moreouer he had of his owne accord promised to harbour him in his howse and keepe him secret for the space of two or three daies, till he might by some meane or other declare to the Governour of *Canton* the cause of his comming into *China*.

Now there were in this businesse two dangers objected vnto *Xaverius* by his friends. The one, least the merchant having fraudulently taken the money should breake his promise, & to conceale the matter, might either expole him vpon some desart Iland, or els cast him ouer board into the Sea. The other was, that (though the Barbarian should keep his word, and set him a shore nere the Port of *Canton*) the Governour of the City finding he had gotten in thither, being a stranger, against the Kings Edict, without any publicke warrant, might to make him an example vnto others, cruelly whippe & murder him, or els cast him into perpetuall prison. Against these obiections, *Xaverius* opposed farre greater dangers which they were not aduiced of. First, said he, it was rather to be feared least his owne diffidence, more truly then his wari-
ness,

ness, might be iniurious to the Goodnes and Providence of God, if the fearfulness of mortall men should cause him to leaue off that, which he had undertaken by diuine instinct, and motion. Secondly (quoth he) I should proue my selfe an vnworthy Disciple of Christ, if I did not heare him, denouncing vnto me: *Who so loseth his life for me, shall find it.* Wherefore seeing that the dangers of the body were farre lighter then those of the soule, he thought it more secure to breake through those, which might put his lyfe in hazard, then to hazard the saluation of his soule; seeing that to go to the *Chineses*, and to subdew them to the faith of Christ (maugre the enuy of those that went about to hinder it) carryed not, by Gods grace, more difficulty with it, then Glory.

At the same time also there hapned another strange accident. *Peter Gerra* chiefe Maister of a ship was going for *Laponia*; and now the Port which he meant to go vnto was in sight, when as vpon a suddaine the wind wholly ceasing, there followed such a calme, that for two or three dayes the ship could make no way. Wherefore being troubled, and discontented in mind he thought to bend his course towards *China*, when as he saw *Xaverius* comming from *China* towards him in a litle boat (for the great ship seemed not to be farre off) and saluting him in a friendly manner, biddeth him be of good cheere, & speedily make ready his full sayle, for that he should by Gods grace haue a prosperous wind. This prediction fayled not. For they had scarce hoyed vp sayle, when by a Westerne gale they were carryed into the hauen. And to shew manifestly
that

this was a miracle wrought by *Xaverius* from the hand of God, they were no sooner come into the haven, but the wind turned againe South-west, which would certainly haue driuen them into *China*, had they not already gayned the Port.

In the meane tyme whilst *Francis* expected the returne of the merchant, with whome he had agreed to carry him into *China*, he wrote many letters as wel to those of the Society, as to other friends. And first he wrote to *F. Gaspar* Rector of the Colledge at *Goa*, that he should with all speed procure the Bishop, so far was he from assuming any thing to himselfe, although he were Legate Apostolicall) solemnely to declare all those of *Malaca* excommunicated by the Popes authority, who had hindered his journey into *China*, to the end, that the wound being agayne renewed, might put those wretches in mind, to seeke at last for some remedy. He wrote also to *Francis Perez* Superiour at *Malaca*, that seeing the Governour had hindered his voyage into *China*, he should, together with all the rest of the Society there, depart from thence with the first occasion into *India*. Neither did he forget his deere friend *James Perera*, but sealed his griefe now the third tyme by sending him consolatory letters, whereof this one claue manifestly declared his notable courage: I would to God (quoth he) we might one day meete one another in the King of *China's* Court: although I hope, if I can get into *China*, that you shall find me there, either made a slave, or else a prisoner in the gale of *Canton*, or the Kings Castle.

CHAPTER.

CHAPTER. X.

His transporting into China being differed, he foretelleth his owne death.

BUT now, *Xaverius* thinking upon the conversion of *China*, and of obeyning there a crowne of Martyrdome, beheld new and greater difficultyes are still cast in his way. For whilst with much ioy, for the hope lately conceived, he preparerth himselfe to his journey, his new Interpreter; eyther through the secret dealing vnder hand of the Portugheles, or else through feare of torments which he might likely vndergo, on a suddaine changeth his mynd: so as, regarding more the Feare which was represented vnto him, then the saythfull promise he had made to *Xaverius*, suddainly forsaketh him who had not the least feare of any such thing. Yet *Xaverius* constancy was no whit daunted with this vncertaine expected disaster; but determined notwithstanding, to set forward with his old Interpreter, although, as we sayd, he were nothing fir, by reason of his discontinuance from exercise of the *Chingse* language.

Presently therefore, the Portughele Merchants not more sollicitous for *Xaverius* case, then for their owne, came all flocking vnto him of purpose, and compassing him round about, besought him most earnestly, that now at last he would desist from that so desperate an enterprize; & if he had no feeling of his

owne danger, that yet at least he would take some cō-
passion of his neyghbours, for that theron depended
not only his, but also all the Portugheles lues. Because
the Governours of *China*, if they were once exaspera-
ted by so bold an attempt, would not perhaps rest cō-
tent with the punishment of one, but might also call
all the other Portugheles to account for the same; and
therefore he ought not, together with his owne,
draw the fortunes, and lues of all his friends into the
same danger. But if he were absolutely determined,
and resolutely bent to try his fortune in this kind, that
yet at least he would expect a more cōmodious tyme,
and that the Portughele ships might first retyre from
that place, thereby to free themelues from danger.

Vpon these their speeches *Xaverius* willett them
to be of good courage, for if any dāger should happen
vnto them, himselfe being a safe & miserable wretch
worth nothing, would vndergo it alone: wherefore
he was willing to attempt nothing more vntill they
had made themelues secure. And so, whilst the Por-
tugheles hasten to be gone, *Francis* also made himselfe
ready for his iourney. Yet certainly, it was not the
will of God, that he should euer enter into *China*. And
that no difficulty heerein myght be wanting, the *Chi-
nesse* merchant afore sayd with whom he had contra-
cted for his transport, deceyued him also. For whe-
ther by some accident that hapned in the meane tyme,
or out of feare of punishment, or by the instict of
the Diuell, he wholly fayled in his promise. So as *Fri-
cis* hauing along tyme expected him, but all in vayne,
was at last forced to cast of all hope of being transpor-
ted

red thither. When therefore he found as little fideliti-
ty in his merchant, as he had before done in his Inter-
preter, not knowing what to resolve vpon, and being
destitute, both of all hope, and humane assistance, he
had recourse vnto the diuine; and with his wonted,
and vndaunted courage he began to thinke of new
meanes how to transport himselfe into *China*, not i-
magining that he was so soone to be transported into
heauen.

Whilst things stood in this manner, there happe-
ned a new occasion, which began to put him againe
in good hope, but proued nothing to the purpose, as
it after ward fell out. For he vnderstood that the King
of *Sion* (which is a Kingdome neere to *Malaca*) had
determined to send an Embassage the next yeare vnto
the King of *China*. Wherefore being glad of this good
newes, which he hoped would be for his purpose, he
resolved, that if the *Chinesse* merchant came not to him
backe in tyme, he would take ship for *Sion*, and there
endeauour that he might be transported into *China*
with the said Kings Embassadour. But now the tyme
approached when he was not, as he thought, to be-
gin his trauayles and labours, but to make an end of
them. For whilst he sought for new helpes if his old
should fayle him, and thought of his transport into
the Kingdome of *Sion*, he was vnspectedly called
to the celestiall *Sion*.

He had now earnestly commended his sicke com-
panion (that he might not be a burden or hindrance
to him in his iourney into *China*) to the Portugheles
who were to returne into *India*, to go along with
them

them, himselfe with *Anthony of the holy Faith*, and another Ieruant remaying still in *Sanciana*. After the Portugese ships were gone, *Francis* (as the property of hope is neuer to giue ouer) still expecting the *Chinese* merchant, employed himselfe with neuertheless diligence in his accustomed exercises of Charity, to gayne thereby, by Gods holy assistance, the victory ouer *Sathan*, who as he perceyued, vsed all the stratagemes he could to defeat his endeauours. But God whose counsayles are vnsearchable, & wayes incomprehensible had otherwise determined of the busines: and being content with *Francis* his endeauour, referred the glory of conuerting the *Chinenses*, vnto others who were to come after.

God being therefore greatly delighted with the inflamed hart and desyre, which *Xauentius* had both to labour, and suffer, pleased to bestow vpon him rather the reward of all his traunayles formerly taken for his sake (which were both many and great) then to open the way for him to new. And so vpon the very same day, which was appointed for his passing ouer into *China*, he fell into a sicknes, whereof soone after he dyed. His disease was caused by the inhumanity of his Host. For when the ships departed towards *India*, *Francis* his Host also changing his mynd, and violating the right of Hospitality, being eyther taken with some toy the head or prickt forward with desire to be gone, departed in all hast, without euer taking his leaue of *Xauentius* his old friend and guest; no not expecting a ship which himselfe had lately bought in another Island of *China*. For *Francis* according to his

his custome going to say *Malte* was accompanied with his said Host, who leauing that sacred mystery wherat he was present, and forsaking his guest, departed the Island more like a fugitiue, then a friend.

Xauentius, as soone as he had done *Malte*, and made his accustomed recollection, & sayd the prayer for the dead, looking about, perceyued that his Host was absent, and inquiring what was become of him, answered was made, that he was shipped in all hast with the rest for *Malaca*. Then *Xauentius*: Verily, quoth he, I am afraid that his conscience being guilty of some heinous sinne suffereth him not to rest in quiet through the wrath of God towards him. For what meaneth this ouerhasty speed? Behould the ship which he hath lately procured to be bought, is hourly looked for, yet is he loath to expect her. But let him go in Gods name to *Malaca*, from whence he shal neuer depart, for there the wretch will soone end his dayes. Of these two Prophecies the one was presently verified, and the other not long after. For they who were present were scarcely come out of Church, when the ship he had bought vpon a suddayne appeared in sight; wherat they were all broken into admiration, and esteemed *Xauentius* as a man sent from God. And his Host (as was after ward verified) a few dayes after his arrivall at *Malaca*, going into the Forrest to prouide himselfe of wood was murdered there by theeues, and so made a miserable end, for that he had byn the cause of *Francis* his vniuely death.

But *Xauentius* knowing he was not long to liue, foretold the same to some familiar friends, yet after a

manner no lesse profitable, then admirable. As he was one day in an assembly of *Portughefes*: Let vs see (sayd he) how many we are heere, for within a yeare most of vs shall dye. This Prophecy was more true, then ioyfull. For of seauen who were then present, five dyed that very yeare, whereof *Xaverius* himselfe was one, who certaynely both foresaw and foretould that his owne death was at hand. For that about the same tyme also, he by diuine instinct, no doubt, forgetting all humane things, began to haue a great desire to see God, which was no small token of the beatitude wherunto he was now approaching. Whereupon he wrote in a certayne Epistle, That although he had vntill that tyme desired to haue lyfe graunted him for the seruice of Christ, and the propagation of his Ghospell; yet now thoselively sparkes were growen but cold in him, through a burning desire he had of seeing, and inioyning the diuine Majesty.

C H A P. XI.

He endetb his life in a most holy manner.

Xaverius
lives by
begging.

HE suddayne, and vnfriently departure of *Xaverius* Hoff, constrained him to begge his victuals. And so much the more did his pouerty afflicke him, by how much the more scarce all things were made, by reason of the strict watch which the *Mandarin's* made, who permitted no man to transport any victuals out of *Chi-*

na. Which incommmodity he most patiently indured, hauing his mynd fixed more vpon Euangelicall pouerty, then vpon his owne necessity: wherefore he thought good, not to seek out any new Hoff, but heereafter to provide his victuals by begging. But now although his mynd, being wholly desirous to suffer, did valiantly encounter with so great difficulties, & commodities of all things; yet his body could not chooſe but be much broken thereby, being euen worne out, as well with age and continuall labours, as with his late sickness also, whereof he was not as yet perfectly recovered. Besides this, he was greatly afflicted in mynd, through the care and sollicitude which his desire of going into *China* caused in him.

Being therefore sicke, not in body only but also in mynd, & earnestly wishing his soule might by death be freed of all her anxieties, about the twelfth of Nouember he fell agayne into his former sickness. He had carelessly made an end of saying Masse for the dead, when as a mortall feuer came vpon him, to open him the way to lyfe eternall. Wherefore, sicke as he was, he withdrew himselfe into the same ship which brought him thither, partly to visit the sicke therein as his custome was, and partly also to take vp his lodging there among them: yet some few daies after, his sickness grew so violent, that being not able to endure the tossing of the ship, he was constrained to go agayne to land. A Portugheſe Merchant therefore seeing (such a man as he, so pitifully tormented with an heat burning feuer, and lying abroad in the open ayre removed to compassion towards him, inuirteth him pre-

He is contently in a courteous manner to take a lodging with retained him; and bringing him home to his house (which by a Porrood alone vpon a litle hill, being indeed more truly a cottage then an house) vsed him very liberally, considering the want of all things at that present. And taking a great care of his health, he intrusted him to suffer himselfe to be let blood. *Xauerrius*, although he knew well enough what kind of Phisicians that desert Island could affoord, sayd notwithstanding, that for all things which belonged to the cure of his body, he would most willingly put himselfe into the Phisicians the Physicians hands. And thus he performed with all alacrity and resignation seeking all occasions whereby to exercise his obedience.

The griefe, and consulsion of his nerves. After which tedious paines followed in him a certayne loathing of all meates, although indeed there was not any meate to be gotten in the Island fit for a sick person, except a few almonds which were sent vnto him by a Portughefe Mayster of a ship, and that also too late: For he did now so much loath al kind of food, that he could not take any thing at all. In the meane time, perceiving that his last day was nere at hand, he caused all such things as he had brought with him vnto the cottage to be carried backe agayne into the ship, to the end they might not be lost. Hauing now passed two whole dayes without receauing any sustenance at all, as his sicknesse more and more increased, so also did his patience & vertue more and more shew it selfe.

He had now layne fiftene daies in that poore shelter

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ter of Cottage exposed to the wind and weather, and in the cold of winter not only destitute of all humane help and assistance, but tormented also with the vehement paine of his burning, and mortall feuer; yet bare patience. he all these discomfortes, and the violence of his sicknesse also, with such a quietnes of mynd, and admirable patience as cannot be expressed. He was neuer heard to speake so much as one word, either by way of complaint for the payne of his infirmity, or to aske any thing of any that were about him, as men are wont to do in tyme of great sicknesse. Nay contrariwise, all his speeches and gestures were such, that it sufficiently appeared, he accounted his infirmity to be a very great benefit, bestowed vpon him from God, as a subiect wherupon to exercise himselfe in solid vertue, & to deserue an euertlasting crowne of glory.

One thing only there was which did a litle grieue him, to wit, that he should dye a naturall, and ordinary death in his bed, and be deprived of the crowne of Martyrdome, which he had so vehemently desired, especially seeing that he was at that time, as it were vpon the point to obtaine the same. But being not ignorant that the Glory of Martyrdome was a free gift of God, the which was often times denied to those who desired it; & given to others that thought least on it; he conformed his will to the disposition of the diuine Providence, quietting his mind by thinking himselfe unworthy of so great an honour.

Now, the violence of his infirmity growing more & more vehement, fully declared the sanctity which was so deeply ingrafted in him. For, as we seee, most

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commonly in others, when they are tormented with payne, then their corrupt nature most of all manifesteth it selfe; but in *Francis* contrarywise, there appeared at this tyme a true and solid piety. For that he used the selfe same actions almost, when he layeasa dying, that he was wont to do, whē he was in health, sometymes casting his eyes to heauen, and speaking to Christ our Saviour with a joyfull & cheerful countenance, as though he had byn visibly present: at other times reciting certaine Verses out of the Psalmes, with great feeling of deuotion; repeating very often these words, & shelike: *Iesu Some of David, haue mercy on me. And, Thou O God take pittie on my sinnes. Mary Mother of God, remember me &c.* Wherein he spent two whole dayes.

The last houre of his lyfe was now come: Whether holding a Crucifix in his hands, and fixing his eyes stedfastly thereupon, he fetcheth many a feeble sigh, and often cryeth out, *O Iesu God of my hart: perpetually mingling his prayers with his teares, vntill both voice, and lyfe did fayle him.* And thus combating most valantly, both with his infirmity, and with death it selfe vntill the last gaspe, vpon the second day of December (being the Feast of *S. Bittina* the Virgin) calling incessantly vpon the sweet Names of *Iesu* and *Maria*, with all content and quiennes of spirit, he rested in our Lord, and rendred vp his soule to heauen, there to accompany those, whome in his life he alwayes bare in hart, and at his death were neuer absent from his mouth.

After he was departed, there still appeared such a cheer-

cheerfulness & sweetness in his countenance, that the beauty of his body was an euident demonstration of the beauty of his soule. He died about the 55. yeare of his age, ten yeares after his arruall in *India*, & in the yeare of our Lord 1552. A man without all question, admirable both for true vertue, & incredible courage of mind, and about all, for the feruent desire he had to conuert Ethinckes to the Gospell of Christ. He neuer refused any labour, or danger whatsoever for Gods cause; yea not contenting himself with the salvation of all *India*, & other Nations bordering thereon, he comprehended the whole East within the bosome of that Charity, which essemed the whole world to litle for him, to do good in. Wherefore hauing planted the Gospell of Christ, and the Society also, throughout the whole East, almost at the very tyme when he was thinking how to get into the hauen of *Canton*, he transcended the waues of this mortality, & arrived at the hauen of eternal blisse, there to set vpon the *Chinest* by his forcible prayers in the light of God. And there is no doubt, but that he who is now Blessed in heauen, hath by his continual prayers vnto God opened a way into *China*, not only for the Society of *Iesvs*, but also for the Portughele merchants, and the Christian Religion. For a litle after *Francis* his death, there was a generall leaue graunted to the Portugheles to resort vnto the Port of *Canton*, and there to make their abord for traffique sake, it being the generall opinion, that *Xauertius* had by his prayers opened that way into *China*, which was before so straitly barred vp on euery side. And about 30. yeares after this agayne, when

When he was dead he opened a way into *China*.

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 when as the *Chineſes* kept not ſo narrow a watch upon their coaſtes, as before they were wont to do, ſome Fathers of the Society of *Jeſus*, emulating therein *Xaverius* his vertue, got entrance at laſt into *China*, & there by Gods favourable aſſiſtance, layd the foundations of Chriſtian Religion.

CHAP. XII.

His body is buried in quicke Lime.

AS ſoone as it was known, that *Francis* was departed this lyfe (for his fever being more dangerous then it ſeemed, had deceyued all men but himſelf) the *Portugeſes* that were left in the *Mad* being as it were ſtrocke dead with that doleful newes came running preſently to his Body, as if they had haſtned to their Fathers funerall. All places about the cottage were filled with cryes & lamentations: then followed a diſmall ſilence, with an earneſt longing to ſee his body. Which aſſoone as they beheld to be as it were the picture of his ſoule, & to repreſent to them the eternal felicity which he enjoyed, they fell agayne vnto their former weeping, ſince they could neyther ſatiſfy their harts, nor eyes, with ſo louing and moſt amiable a ſpectacle.

Xaverius was of a well ſet, and ſtrong body, tall of ſtature, though not much about the ordinary pitch, fayre of complexion, and of a gracefull aſpect. His countenance was exceeding cheerfull, and lively: his

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 his eyes grey, and quicke; his noſe of a moderate ſize, his beard and haire naturally blacke, but now turned gray with age and cares; his habit poore & ordinary, but yet neat and decent. His vpper garment (according as the Prieſtes of *India* uſe to weare) reached downe vnto his ankles, ſo that it ſerued alſo for a gowne. Thoſe therefore, who thus beheld him, called to mynd his exceeding courtey, and ſingular benignity vnto all men; his courage & magnanimity of hart, giuing way to no dangers, or difficulties whatſoener; his perpetuall conceit of death, the very name wherof ſtriketh ſuch terrour into others; his infinite deſire to aduance Gods Glory and Religion; his Humility equal to his magnanimity; but ſpecially his Piety, and ſanctimony of life, tranſcending farre the highſt ſtrayne of other men.

They therefore made dolefull complaints, becauſe that ſweetneſſe of behaviour, that example of fortitude, that charity towards their ſicke was taken from them; becauſe Religion had loſt ſuch an excellent aduancer thereof; becauſe the world was deprived of ſuch an vpholder; and finally becauſe that new Starre was now vpon a ſuddaine ſet, which gaue light to the *Indians*, who before had lain in almoſt perpetual darkneſſe, and which had driven away the foggy myſt of the Eaſt, by the radiant beames of Chriſts Goſpel. Where was now one to be found, to carry on the Chriſtian Religion to the furtheſt part of the world? Who ſhould heerafter cure the *Portugeſes* both corporal & ſpiritual diſeaſes? Who ſhould ſucceed *Xaverius* roome and place? In the meane tyme, whilſt the

Portugheſes compaſſing his body, feed both their eyes and thoughts with the moſt comfortable ſight and remembrance of their deareſt father, and overwelmed with teares, wholly vnmindfull of themſelves bewayled ſo great a loſſe, *Anthony* the Interpreter who had attended vpon *Francis* all the tyne of his ſickeſſe, and at his death, ranne vnto the ſhip for *Francis* his Prieſtly habit, which was kept therein. When the Portugheſes who were aboard vnderſtood of *Xaverius* departure, they alſo with ſtreams of teares gulſing from their eyes, brake forth into lamentations and ſighes, being ſtrucken, not ſo much for their owne preſent griefe, as for the ſorrow which they knew it would caule in *Perera* their maſter, who remayned at *Malaca*.

The Interpreter therefore returning backe with *Francis* his apparel, and accompanied with the mariners weeping, cloathed his body in Prieſtly garments as the manner is; and by aduſe of the Portugheſes determined to put him into a wooden coffin, as the *Chineſes* are accuſtomed to doe: which, as the euent afterward declared, was done certainly more by diuine, then humane providence, to the end that thoſe things which miraculoſly happened to his holy body, might be made the more manifeſt. Being therefore put in a wooden cheſt, and his funeralls celebrated with the greateſt ſolemnity that could be, in ſo great penury of all things, it was carried forth by all the company to be buried in the very ſhore of the *Hauen*. Having there prepared a Graue, and ſetled the Coffin therein, it came into their mynds, by diuine in-

ſiſt,

ſiſt, to put vnto the body quick lyme, to eate away the fleſh, that the bones might be afterward tranſported into *India*.

Opening therefore the Coffin agayne, they covered the whole body with lyme, to the end the fleſh might the ſooner be conſumed, and ſo cloſing it vp, they put into carefully buried it in the ſame place. Then they heape the Coffin together certayne great ſtones vpon the graue, to ſerue as a marke to find it out by, if any of the Society ſhould chance to ſeeke after the ſame; and ſo depart with many teares, full of exceeding griefe and ſorrow, for the loſſe of ſo worthy a man.

CHAP. XIII.

His body being found whole and incorrupt, is carried to Malaca, and there agayne interred.

AFTER this, at the beginning of the ſpring, when the tyne was come, that the ſhippe which brought *Francis* thither was to depart for *Malaca*; the *Chineſe* Interpreter, of whome we ſpake before, eyther out of the loue he bare vnto *Xaverius*, or rather by diuine inſiſt goeth to the Maſter of the ſhip, and ſighing ſayth: What ſhall we heere leaue *Xaverius*, who came with vs as farre as *India*, in a deſert Iland of the *Chineſes*, amongſt the barbarous people? O what a man

was he: Did we not our selves behold his Heroicall sanctity, both in life and death, with these our eyes, which all posterity shall admire? Why should not we rather carry his sacred Body into *India*, to remayne there, where it may be honoured, then leaue it heere, where it will be contemned? I would (quoth the maister) with all my hart carry his body with me into *India*, if the flesh were consumed from the bones, that he might easily be transported. Wherefore I will presently send expressly one to view the same, and if the hope be answerable to my desire, I will carry it along as you request, not for your sake more, then for my owne. For I am not ignorant, what great fauour I shall reape thereby of my Maister *Iames Perera*, who will certainly receiue no small content, and comfort also, to haue *Xauierius* with him dead, whome in his lifetime he so deerly loued.

Wherefore he dispatched presently a trusty person to open both the graue and coffin, & if his body were consumed with the lime, to bring it away with him vnto the ship. The messenger halting to the graue, diggeth vp & openeth the Coffin, & putting the lime aside from of the body, a wonderful thing to be spokē, he findeth it so wholly entere, & incorrupt as if it had entier 4. byn but newly buried. No ill sent or fauour, rather a most sweet and odoriferous smell did issue from it; no putrefaction was there found at all, no not so much as of the nose, which flesh first to be corrupted. The colour as fresh as if he had byn aliue; his garments no whit consumed or hurt; his flesh was fayre and soft; nor had the very colour, which dependeth of the lyfe,

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so much as once forsaken his visage, so that he durst scarcely touch him with his hands, for that he seemed euen to be yet aliue.

Being therefore wholly astonished at the strangeness of the thing, he presently acknowledged Gods fauourable handy worke therein, and by the integrity of his body, he most highly valueth that of soule. His admiration also so much the more increased, because he knew *Xauierius* to be by nature, nor heat and dry, but cold and moyse: and that it was now also the fourth moneth that he had layne thus buried in quicke lime. Fearing therefore lest he might be heere in deceaued, he cut a little piece of flesh from off his thigh, and carryeth it vnto the maister of the ship, relating at large what he had seene and found: and the piece of flesh which he had brought, gaue credit to the miracle. Whereupon presently the maister, mariners, and passengers being stroken into admiration, began to withall speed to run vnto the graue, and finding energy thing as was related, some of the company who had bin either nigard, in giuing to *Xauierius* things necessary, for his sustentance, when he was dining; or els had spoken somewhat disgracefully of him after his deatch, began to powre forth abundance of teares, & to beat themselves vpon the face with their fists, for shame and sorrow of their fault. Others gaue prayere to God, who tooke such care, euen of his seruants dead corps.

This done, the Maister of the ship commanded the body to be presently carryed aboard, as it lay in the Coffin, intending to make more certaine tryall

thereof himselfe, that so the miracle might be published to others. And hauing thoroughly leached the body, and found it found and incorrupt, with great reuerence he putreth in the Lyme againe into the Coffin as before, and hoysing vp sayle departed from *Sanciana* in the month of *March* with a very prosperous wynd towards *Malaca*, where he soone arrived; so as one would haue thought the winds themselves had obeyed *Francis*. They sent their little boat before to *Malaca* to carry newes, that *Xaverius* body was found intier and incorrupt, & was comming towards them. At which tidings the *Malaccensians* being stirred vp with deuotion, and desirous to make satisfaction for their former iniury done vnto him, reloued to receiue his dead corps with all the honour & reuerence that they could, whome whilst he liued, they had cast out with no small disgrace.

The *Malaccensians* to behould with their eyes the seruour, and countenance wherewith *Xaverius* was wont to preach vnto the people, and wherewith he fought to draw men from their euill life, to seeke their saluation; to cure their sick and possessed persons; & lastly to foretell things far absent, and to come. Wherfore turning their countumacy into reuerence towards him, they all fedled themselves with great ioy to solemize the funeralls of so worthy a man. But *James Perera* who had all that tyme remayned in *Malaca*, outwent all the rest in his loue to *Francis*, and which he shewed also by his deeds. For he mitigating the grieffe which he had conceined for his friends losse, by the comming of his body.

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dy, presently prouideth with extraordinary diligence an abundance of torches, & all other things necessary for the funerall pompe. In this meane tyme the Shippe was come into the haueu, and they had put the Coffin into a Church neere by, there expecting vntill the Citty came forth to meete them.

Now, as soone as it was knowne in the Citty that *Xaverius* Body was landed, all the people presently thronged out of the gates to meete it, partly to see, and partly to touch the same with their beades. The Vicar also of the Citty with his Clergy came thither in Procession, who opening there the coffin before the people findeth the body entiere & fresh, without any the least corruption whatsoeuer, breathing out a most sweet and pleasant saueur. Heerupon the people that were present with great admiration began to extoll Gods diuine power, to kisse the sacred reliques, and touch them with their beades, especially *James Perera*, who hauing heerby his long sorrow changed into a suddayne, & excellent ioy, celebrated the arrinall of his dead friend with the greatest affection of hart that possibly he could. And that Gods approbation might adde more credit to humane iudgements, a certaine sick man by touching of the body was instantly restored to his health.

The next day therfore in the morning the whole Clergy of the Citty together with all the people come againe in proccession to meete the body with burning tapers & torches in theirs hands, as also with extraordinary feeling of ioy & deuotion. There was not at that time any of the Society remaying in *Malaca*, for they were

were all departed lately thence, by *Francis* his expresse order. Yet the City thought good to haue his body carryed into the Church, which had formerly belonged to the Society, whereby they might haue *Xaverius* in the meane tyme as a pledge of their returne. Wherefore with a most solemne procession, & abundance of lights the coffin was coueyed to the Church aforesaid. And there after they had with all solemnity fung masse, the body being separated from the tyme, was put into a new Coffin, and buried in a most eminent place of the same Church, causing all that were present to burst forth agayne into new reares partly through ioy of the late miracle, & partly also through the grieffe which the want of such a man had caused in them: and presently there followeth one miracle vpon another.

The shortnesse of the new Coffin, had constrained those who put him therein, to bend & strayten the Body as that there presently issued fresh blood from out his shoulders, breathing forth a most sweet & odoriferous fauour. Which the beholders perceauing, and attentively considering, were driuen into admiration at the strangenesse of the miracle, in that a body which had bin now fixe monthes without a soule (so rare & perseverant was the miracle) should still retayne not only the flesh, moisture and colour, but also euen blood it selfe, and that so sweet as it seemed to be the odour, nor of his blood, but of his sanctity. Wherefore thinking good to keep it without a Coffin, it was taken forth againe, and by the *Malacensians* not only honourably interred, but preferred

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also, as a pledge of the diuine Clemency towards them. Wherin they were not frustrate of their hope.

At the same time, there was through God heauy wrath towards the, a most contagious sickness spread ouer all the City, which hauing almost vnpeopled a great part thereof, had put them all into a wonderful feare. Wherefore being much perplexed, and through remorde of conscience, calling to mind the prediction which *Xaverius* had pronounced agaynst them for the wronge they had done vnto him, they verily thought there was no other cause of Gods indignation agaynst them but that. But this pestilence holy ceasing vpon the very day that his funerals were kept, shewed sufficiently that God was now pacified agayne, by the merits of *Xaverius*, by whose intercession the sickness was remitted.

CH A P. XIII I.

His Body is translated from Malaca into India.

AFTE R this, vpon the 13. of August *Iohn Beira* a Priest of the Society of Iesus going with some other Companions to *Malaca*, tooke *Malaca* in his way. He for the reuerence and deuotion which he bare vnto *Xaverius*, hauing heard by report that his body was incorrupted, greatly desired to vñt & behould the same. Wherefore going priuately into the Church with his companions

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Francis in the night, and opening the Sepulcher, he findeth his body *Francis* like one alive, no lesse intier and incorrupt in intier the ground, then he was before in the lime, it being 9. month after his death. Wherefore joyntly after his death. Wherefore joyntly giuing praye to God, who is admirable in his Saints, with great veneration, and many teares, they kisse and adore his sacred body.

Neither was there wanting, at the same time a new miracle. For they perceived that the veile which he wore with his face was covered, was, by reason of the heauines of the earth which was throwne upon him, besprinkled as it were with fresh blood. Wherefore *Beira* being moued by the euidency of the miracle, be-thinketh with himself of doing greater honour to *Xaverius*. And conferring the matter with *James Perera*, they iudged it convenient, that his body should be taken vp, and kept in the Sacrity of the Church; and *Perera* himselfe procureth a new Coffin to be made and lined within, with rich Damaske, and covered on the out-side with cloath of gould. *Beira* hauing thus inclosed *Xaverius* in his new Coffin, departed to *Malaca*, and leaueth *Emanuel Tabera* one of the Society at *Malaca*, with order to transport that rich and precious Treasure, with the first opportunity vnto *Goa*.

In the meane *Iohn Mendoza*, a noble and wealthy Portugele-merchant had a ship newly arriued at *Malaca* fraught with *Chinese* merchandize. His factour hauing vnladen the wares kept them in the City expecting a fit season to transport them to *Goa*. But when the time for navigation came, he could not get a ship,

a ship, for that there was but only one in the Haven, & that not fit for sea, as being old, & halfe rotten, & her keele specially so very weak, that she was ready to fall asunder: So as the sea men and mariners gaue their opinion absoltely of her, that she would not be able to brooke the seas, but straight grow loose in her ioynts and leake, and so be quickly cast away. Wherefore the factour being sad, knew not what to do. But when he vnderstood, that *Xaverius* holy Body was to be transported vnto *Goa*, he ventured in her, not only all his merchandize, but his person and life also, hauing assured confidence in God, that by the merits of *Xaverius*, of whose admirable vertue he had had sufficient experience, the ship would arriue safe.

In the meane time *Peter Alacena* of the Society of *Iesus* being sent by *Cosmas Turrianus*, was come vnto *Malaca*, to bring away those sacred Reliques vnto *Goa*. Wherefore he, together with *Tabera*, conuey the holy shrine into the ship, to the exceeding joy, both of the marriners, and passengers, as thinking themselves strongly armed thereby against all tempests. There was a chamber in the ship prepared of purpose for the sacred Body, richly hung with silke, wherein the shrine was placed, together with store of excellent perfumes and waxen tapers. All which dutifull seruices, *Xaverius* did abundantly require. For when they were in the midst of their course, the ship running vpon certayne vnknowne rocks, stuck so fast amongst them that she could be haled neither forward, nor backward, but remayned immoveable, as if she had bin fast nayled thereto.

At length, after the Mariners had laboured for many houres to get her loose but al in vayne, they began to despayre. Wherefore hauing no hope in humane they implored the diuine assistance. And presently they came to Father *Alarcua* intreating him earnestly to set forth *Xauertius* Body. He without any difficulty yieldedeth to their request, that they might all together call vpon the Saint for help. There was no delay made, and so all with burning tapers in their hands fell downe vpon their knees, and in most suppliant wife, and with many teares began to call vpon *Xauertius*, beseeching his ayde in this their distresse. And not in vaine. For as they were thus seriously imploring his help, the Rock vpon a suddaine leauing its fast hold, the ship got loose, and gaue withall a great cracke; then by little and little wynding her selfe first out the shallowes, held on her course with a prosperous gale. At other times also, being in manifest danger of casting away, she escaped miraculously, by the passengers & mariners calling vpon *Xauertius*, whose holy Body was there present, and so at last arrived safe at *Cocinum*. Where as soone as it was knowne that *Francis* his body was comming thither whole and in- Thezeale corrupt, the whole City was so stirred vp with the which Arrangeneffe of the thing, that yow might presently see the hauen full of people, and many also making *mensians* haft in smal boates to meet the ship, thereby to satisfy going to their longing eyes. Then climbing vp vnto the decke, visit *Xa-merius* they came into the chamber where the body lay, and there one after another, touch, and kisse his sacred reliques, admiring to behold the body intiere and found,

found, and extolling the diuine Bounny of Almighty God, who had shewed it selfe so admirable, euen in the dead corps of holy men.

The ship hauing made some few dayes stay at *Cocinum*, departeth thence for *Goa*, yet stayed a little by the way at a towne of *India* called *Baticala*, some 80. miles from *Goa*, with no smal benefit to the inhabitants of that place. For there, by *Francis* his merits a principall Portuguese woman was deliuered of a great sicknes, & many other miracles wrought besides which we shall afterwards set downe in their proper place. But now, for that the wynd was ful against the they were forced to stay their course at *Baticala* for a tyme. Wherefore the gouernour of that place taking a small gally maketh haft to *Goa* before, and there declareth the whole busines vnto those of the Society. Their desire, as often it hapneth, was by that delay & expectation more inflamed; nor could they satisfy themselves to make any longer stay.

Wherefore *Melchior Nunius* Rectour of the Colledge went vnto the Viceroy, and easily obtained of him, a light barge to fetch away the sacred Shrine with all speed. The barge belonged to one *Alphonfus Novonia*, a vertuous man, and one that alwayes much esteemed of *Xauertius*, who lent the same far more willingly then it was demaunded, & moreouer employed his owne indauours carefully therein. But the mayster of the ship, who had brought *Xauertius* body from *Mutaca*, opposed himselfe, and earnestly requested, that, seeing his ship was not now farre from *Goa*, she might not be despoyled of so sure and safe a guard. Yet

the great desire they had to see their Father *Xaverius*, overwayed his iust request.

Melchior therfore leauing many of the Colledge behind who desired to accompany him, with certaine of the principall Fathers, and a company of Orphane Children taketh boat, & with al the speed that might be hasteth to the ship. And when he was arriued, he forthwith went aboard, and entering into the chamber where the Shrine was kept, findeth *Xaverius* body wholly found and vncorrupt, retraying still the selfe same countenance which he had yet liuing; so that he seemed to be but newly dead, or rather still aliue. Wherefore shedding teares for ioy, after he had a while contemplated his holy visage, as an euidēt token of his heauenly felicity, he sweetly kisseth his sacred hands and feete, with extraordinary feeling of deuotion; and the like also did all the rest, euery one struing who should be most forward therein.

In the meane while, the Maister had commanded Honour his ship to be fet out with many flagges, and raperty given to hangings, and the great Ordinance to be all covered with silke. As soone as the Body was brought about by the *Xaverius* the hatches, the Orphane Children that were come mariners the hatches, the Orphane Children that were come *frō God*, with garlands made of flowers on their heads, & boughes in their hands began very deuoutly to sing the Canticle *Benedictus Dominus Deus Israel* &c. whereas neyther themselves, nor the rest that were present could abstayne from weeping. Whilst they sung in that manner the Body was let downe into the Barke, & gently placed in the poope: & presently the great ship taking her leaue of *Xaverius*, sent forth a mighty peale

peale of Ordinance, which renewed againe the ioy & teares of al that were present, whilst they called to mind how good God was, who would euen in the middle of the sea honour his humble seruant with so great magnificence. Then the forsaid ship, hauing deliuered vp the body, & being lightned alio of all her merchādize, to perform as it were her last duty to *Xaverius* in the very same place, and at a calme sea, sinketh downe of her selfe vnder the water, and is drowned; to shew thereby that hitherto by his holy assistance she had passed safe, through both waues and rocks.

This done, the Barke arriued in the same euening at a Church of our B. Lady called *Rebandaria*, about a mile and halfe from *God*, seated in the mouth of the riuer, which runneth along by the land of *God*. There *Fa. Melchior*, greatly desiring once more, to his body behould and cōtemplate *Xaverius* Body at leaseure, did is intier at midnight, all the doores being fast shut, take vp the 16. moneths in his Priestly ornaments, as he lay, from out the Shrine, it being then 16. monthes after his death, & findeth him to haue the very same face, countenance, and feature of Body, as he had whilst he liued; together with his flesh full of moysture, his skinnē flesh and flexible, and his colour so liuely, that one would haue taken him to haue byn rather a sleepe then dead.

He had vpon his body a garment of fine linnen, also which he had carryed with him in his iourney, intending to cloath himselfe therewith, according to the worthe Country fashion, when he came vnto the King of after *China*. This, because he had neuer vsed it in his life, many they made to serue him for a shirt when he was dead: the

the which, notwithstanding that his dead Body was wrapped therein, the space of so many moneths, and also that it had byn often covered ouer with lime, and earth; seemed so neat and cleane, that one would haue thought it had bin newly put on, & preferred rather then any way impayred by the Body.

Hereupon *Fa. Melchior*, after he had rendred due thanks & prayes to the diuine maiefty, remembering what an incitement to vertue *S. Paul* the Hermitis coate of Palme-tree was vnto *S. Anthony*, and how *Elias* his cloake had byn beneficiall to *Elzeus*, felt in himselfe a vehement desire to be made possessor of *Xauerius* shirt. Wherefore taking it of from his body, he kept it most carefully, either as a memory of *Xauerius* himselfe, or as an ornament for his owne vse. For that he going afterward into *Iáponia*, carried the same with him thither, intending to cloath himselfe therewith, when he went to speake with any King, or Nobleman of that Country, to the end that by *Francis* his merits and intercession for them, he might not only delight their eyes, but also winne their hearts to God. And the euent proued afterward answerable to his desired deuotion.

CHAP.

CHAP. XV.

His Funerall is kept at Goa, with all solemnity.

IN the meane time, the Viceroy (who was then at *Goa*) being certified ouer night of the coming of *Xauerius* body, for the great veneration which he bare vnto him, was exceeding ioyfull, & presently commadèd a solemae Pompe, and preparation to me made ready against the next day. But the Fathers of the Society, whome *Melchior* had left at home against their wils, were so ouercome with ioy, that hauing their hearts wholly possessed with desire to see their dearest Father, could not sleepe, nor take any rest all that night. Neither was there any one among them either so could inspirit, or weake of body, that did not watch the whole night, so great possession had the loue of *Xauerius* gotten in all their hearts. Wherefore all that night, they busied themselves to adorne their Church with greene boughes, Tapettries, Carpets, and other ornaments, intending to receiue their most desired Father with the best preparation they could deuise. Now it chanced, that this day fell out vpon the Fryday next before the Holy weeke: yet they thought good to adorne the Church, and Altars in the most sumptuous manner they could, and with the rich ornaments which they commonly vsed vpon the greatest Feasts

of the yeare. For they deemed, that this holy Man, whose funerall God would haue celebrated with solemne pompe, ought to be received rather in ornaments of joy, then in dolefull and mourning blacke.

This funeral then was kept vpon the 15. of March in the yeare 1554. Vpon which day early in the morning, *James Perera* who was come from *Malaca* thither, embarketh himselfe with a traine of choice friends in a galley, and all with white torches in their hands, goe to meete his dearest Father, and Friend *Xaverius*. Presently after him there followed six little boates, wherein there were to the number of fifty persons, all ardent louers of *Xaverius*, and admirers of his vertues. Euery one had a great torch lighted in his hand, and his page a lesser taper. As soone as they were come to the Church where the holy body was kept, they all together prostrate themselves vpon the ground, and with reares adore the sacred reliques. But yet *Perera* went beyond them all in piety, who had alwayes borne so speciall an affection to *Xaverius*. Then there followed other small vessels one after another, to the number of twelue, of *Portughezes*, *Chinizes*, and *Malaccians*, all men of very good account, and in equippage accordingly, both for apparel and lights: Who when they had, with all themselves, performed their deuotions vnto the Body, retyred themselves, each one to his Boate.

Now, when it was well in the day, the shrine adorned with cloath of Gold, was placed in the Poop of a small Barke al beset with burning tapers of waxe; the Fathers of the Society in their white surplises, & the

the Orphan children with garlands on their heads, compassing the same round about & singing of hymnes and plalmes, and so conueyed it to *Goa*. There followed this little Barke, in a long row, to the number of about twenty other little boates, all beset with burning torches & tapers likewise, the more to grace the solemnity of the funerall pompe. The Sea seemed all on a fire with lightes, the shores resounded with such melodious musicke, that it cauled most that were present, through their great feeling of deuotion, to shed abundance of reares. But when the Barke thus glistering with the splendour of so many tapers appeared within sight of the City, whereby they vnderstood the Body was at hand, the people were so greatly moued therat, that they seemed to leape, and triumph for joy. For although the Fathers, not vnmindfull of their humble modesty, had dealt already, and that earnestly, with the Viceroy and Bishop, that *Xaverius* might not be received as a Saint, but as the seruant of God, vntill his Holinesse should otherwise determine thereof: yet by the Viceroyes order and command, the bells of all the Churches began to ring forth peales of ioy and melody. At the hearing whereof the whole City began to runne forth, to meete the Body, so as the shores, walls of the towne, windows, Garrets, & toppes of houses, from whence they might discouer the comming of the Barke, were all beset, and filled with people. And the neerer the Barke drew vnto them, the more did the multitude, & their desire to see it, increase. Yea many out of feruor and zeale leapt one after another into the water, stri-

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ning who should first touch the holy Ampura.

In this meane tyme the Vicaroy, and all the Nobility, with a great number of chiefe Gentlemen, stood expecting the Barke at the Hauser, with burning tapers in their hands, and the Chanzons of the High Church, with all the other Priests in white surplices came with their Crosses in ProceSSION wife, to meet the same. Thither also came the Sodality of *Mery* with their banners, and ensignes all glittering with gold and silver. After them followed a very sumptuous Beere, couered ouer with cloth of Gold, whereon those of the Sodality had determined to carry the Shrine aloft, that so it might make the more glorious shew.

As soone therefore as the Shrine was brought land by, those of the Society, the people made such a presse out se to Xa- of desire to touch and kisse the same, that very many *scribes* bo were thereby throwndowne one vpon another. And because those who came last, would not make way for the first to retyre, they were so thronged vpon ther on a heape, that many were in danger to haue bin pressed, and stifled to death, if great prudence had not byn vsed to auoyd the danger. The Vicaroy therefore was forced to send this Guard to put back the throng, and to make way for the ProceSSION, that was ready to begin.

Now, when the multitude with much adoe His land was forced backe, the ProceSSION set forward, & was performed with all the pompe that might be. After which there followed the Shrine placed vpon the Beere most sumptuously adorned, and carryed by certayne Fathers

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Fathers on high vpon their shoulders, together with two other empty Beeres, borne on each side one, and richly furnished like the other. After the Body followed the Vicaroy, and his Court, together with all the Nobility, and whole Citty, with such abundance of torches and tapers, that the street seemed to be on fire, and this with such applause of extraordinary joy in all sort, that one would haue thought it had rather byn a triumph, then a funeral. The Shrine or Coffin sturued all with gold; the way was all strowed with greene boughes, and odoriferous flowers. The windowes and walls of all the houses were adorned with costly hangings and tapstrey; besides the many sweet perfumes, scendery withered bouis; on both sides, there were moreover hung about the Beere diuers Centars of silver, in which were cast continually many sweet and fragrant odours.

Francis therefore in this triumphall manner, returning from his *China*-voyage, was at last brought into the Church of the Society at *Gas*, giuing vs thereby to vnderstand with what honour his soule no doubt is now glorified in heauen, whose Body being dead, through the sanctity of his stature, did notwithstanding so triumph here on earth.

C H A P. XVI.

The great Concourse of people to behold his Holy Body.

AS soone as they came to the Church of the Society, a fatemne Masse was sung. And being to avoyd the great presse of people, the Beere was placed within the Cancells of the Altar. It was told the people that when Masse was ended, the Coffin should be opened, and that all who would, might see the Body. Whereupon the multitude made so great a throng that they brake downe the rayles of the Cancells. But the Coffin being shut, was kept safe by nothing more, then by the presse of people, hindring one another. Then the Rector of the Colledge, fearing the violence of the pious people, earnestly intreated the Viceroy that he would be pleased to retyre vnto his houle with the Nobility, for that the people would then certainly follow his example; and that when afterwards, the chappell was voyded & the presse of people gone, they might themselves the more commodiously see the body.

The Viceroy therfore yelding to his request, withdrew himselfe, and all the Nobility followeth him. But the people remayned still immoueable, vringing, and requiring to haue the Body shewed vnto them: for vnlesse they had their desire, they sayd they would not stirre a foote. And by standing out thus

stiffly

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stiffly, they obtained at last their demand. For when as no delay would serue the turne, *F. Melchior* was forced at length to giue way vnto the tyme, and putting the presse of people aside backe, vntill the Cancells were agayne set vp and fastned, *Xaverius* body was shewed to them in his Priestly robes, as he was brought thither. Which when the multitude beheld, they were so desirous to see it neerer hand, that rushing on with great violence they agayne brak downe the Cancells. Whereupon the Fathers through a suddayne feare presently shut the Coffin agayne, that there might no violence be offered therunto, & would by no means open it any more. So as the people being out of hope to see it agayne, and weary with expecting, they that stood neereft, & had seene it though a far of at length retyred, and told therest what they had seene. They being set on fire by what they sayd, neuer left vringing vntill the Cancells were agayne set vp, and the Body also shewed them.

The same day in the evening *Anthony Perera* a Portugese, arrived at *Goa* with presents, and letters frō the King of *Banza* to the Viceroy of *India*. He was sent thithed by the King to procure *Xaverius* returne agayne into *Laponia*, although it were now too late. The contents of the Kings letters, were these: That *Francis Xaverius* had ofscenyms discoursed before him of God the Creatour and redeemer of the world, and that his words had taken fast hold within his hart, & the inmost bowels of his soule. Wherefore he was now fully determined and resolued to be baptized by *Francis* his owne hands, although it were with the ha-

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ward of losing his kingdom. *Xaverius* had indeed at his departure, promised him, that he would shortly return vnto him, if God spared his life. But because his returne was not so speedy as he had hoped, he thought good to send one expressly vnto *Gou*, who might certify him of the cause of his so long delay. Wherefore he intreated the Viceroy, to send *Xaverius* vnto him with the first opportunity: whose coming would certainly be both a great incitement to the Christian Religion, & also a pledge of the Portuguese friendship vnto his person. When the Viceroy had perused the Kings letters, he easily persuaded *Fz. Melchior Ximius* (who was one of the chiefe Fathers of the Society in *India*) to go himselfe with all speed vnto the King of *Buaga*.

In this meane tyme *Xaverius* Body was expoled at *Gou*, not only to the view, but also to the admiration of all the behoulders. But the great desire of the people was not satisfied by seeing him, but rather more inflamed: Yea the selfe same persons did oftentimes returne agayne to looke vpon him, & others came flocking almost euery moment to behould him, The Fathers therefore through necessity, were constrained to change their determination. And so to satisfy the longing desire of such an infinite multitude, the body was expoled three dayes in a Chappell well fenced with strong Cancells to the full view of all, and euery one that would might looke vpon it at their desire: So as there came from all parts an infinity of people to behold, & to uch the same with their beades, which they performed with abundance of teares and much inward

Now whilst some became doubtful of the incorruption of his body, the same was made thereby not only more certayne, but more glorious also. For seeing the miracle did surpass all humane beliefs, there were not wanting some, yea Religious persons, & men of good authority, who gaue out, that *Francis* his body from the being bowelled, was by art, & certayne precious em-balmings kept thus liuely. The Viceroy therefore, to examine the truth of chething, commanded *Cys. minchmas Swains*, a Physician of great fame and experience to try, and looke into the Body. But he beginning grieved to launce the belly with an instrument, when he perceived fresh blood to issue thence, being astonished at the miracle, gaue ouer his designe. Then putting his finger into the hole he had made, he findeth his bowels intire & sound, without any signe of balme, or other preservative applied; which he confirmed by publicke testimony vpon his oath. Wherefore the matter being thoroughly examined, and diuulged abroad, *Xaverius* Body began to be greatly honoured & reuerenced, not more by others, then by those who had byn authours of the false rumour aforesayd, euery one kissing his feete and hands, and touching them with their beades. And so great was the opinion of *Xaverius* sanctity, that euery one did strue to get, yea purloine some small partice of his body, or garments: in so much that all the care and vigilancy the Fathers could vse to looke vnto it, did hardly hinder the violence of the deuout people.

In the meane tyme *Xaverius* prayes were spread all

all abroad, & his worthy acts, prophecies, and miracles were blazed far and neere, not only by those who had themselves byn eye-witnesses thereof, but by others also, who had heard the same from credible authors; so as all *India* founded forth his sanctity, as it were with one mouth. And likewise for the confirmation of the former miracles there were many others added anew. For that many who went to behold that sacred spectacle, affirmed vpon their oath, that there came thither many persons who hauing eyther lost the vse of some of their lymmes, or other wise sick of some disease, were by touching *Francis* his body healed, & returned home sound, and in perfect health.

Now, when these three dayes were past, although the people had not yet their fill of behoulding & contemplating the sacred Body, the shrine was for a time placed in a Sepulcher, which they had prepared for the purpose, vpon the right hand of the high Altar, vntill a fayrer monument were erected and adorned, fitting the dignity of so worthy a man, according to the Fathers desires, and deuotion of the Citizens of *Goa*, if the King of *Portugall*, as they hoped, would procure his Canonization from the Pope.

The Bishop About the tenth day after his buriall, *Do Four Anthony Ribera* the Bishops Vicar, and Inquisitour General, determined, in respect of his charge and office, to examine the matter with his owne eyes, and see whether those things were true which had byn divulged abroad of *Francis* his incorruption. Wherefore opening the Sepulcher about Midday himselfe, with many lighted torches attending, & thoroughly felt, and

viewed the whole body all ouer. And finding nothing which was not entiere, he gaue testimony thereof vnder his hand and seale to all posterity. This caused the reuerence, and deuotion to *Xaverius* daily to increase. There were almost none, who came not with veneration to his sepulcher; many brought thither flowers and garlands, and the number of white wax tapers to burne continually before it, were exceeding great. And this deuotion of the people towards his seruant was by God himselfe aproued also. For there is euident prooffe, that a wax Candle of a cubit long only, being lighted before the Sepulcher did burne perpetually for the space of 18. whole daies, and nights together.

The King of Portugall being moued by these relations, gaue order presently to the Viceroy of *India*, to make exact inquiry of *Xaverius* worthy facts, and miracles, & to set them carefully downe in writing, the which he afterward sent to *Rome* to his Embassador, that he might deale with his Holines about his Canonization. But this most Excellent Kings pious endeauours were hindered by his vntimely death. The Fathers therefore hauing finished their new Church at *Goa*, and dissolved the old, remoued *Xaverius* Body into a private Chappell within their house, where to this day his memory and name is honoured, vntill his Holinesse shall graunt (if it please God) that solemn Honour and Veneration, may be publickly exhibited vnto him.



OF THE LIFE OF
S. FRANCIS XAVIER.

THE VI. BOOK.

*By the King of Portugall his command,
Francis his deeds, and miracles are com-
mitted to writing.*

CHAPTER I.

ALTHOUGH the gifts and fa-
vours, which the Goodnes of God
had already heaped vpon *Francis*,
shined forth at sundry times in al the
parts of his life, as we haue demon-
strated before: yet will it not be a-
misse heere to propound those things to be maturely
considered, which haue byn touched by the way, and
as it were in an obscure manner; that so by ynsoul-
ding

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ding the chiefe heads of matters, we may at once be-
hold all whatsoeuer appertained therunto. And to
the end, we may first of all speake of such passages,
which ordinarily cause most admiration, and are ef-
fected both by good, and bad-willers; many things,
not only through the whole course of his life, but
much more at the very tyme of his funerals, haue by
diuine power happened vnto *Xavierius*, which no na-
tural cause can any way excuse frō being miraculous.
Wherefore we will heere, in a more exact manner,
trease of these signes, and testimonies of his sanctity;
& will cite for euery thing such authors & witnesses,
whose authority, and fidelity cannot iustly be called
into question.

Thus the third King of Portugall, by whome, as
we haue sayd before, *Xavierius* was sent into *India*, whē
he had vnderstood, & admirall of his sanctity, ho-
noured him no lesse dead, thē aliue. For as soone as the
newes of his death was brought vnto him, moued, as
indeed he had reason, for the losse of so worthy a man,
he was inwardly grieved at the blow which the who-
le Earth had receiued thereby, then the which there
could not perhaps an heavier haue: byn giuen by the
wrathfull hand of God. When his griefe was some-
thing ouerpast (as his owne singular piete and pru-
dence admisseth him) he sought a remedy for the
same, from that source which had caused it. For ha-
ving vnderstood, of the many miraculous things,
which had byn wrought by *Francis*, as well aliue as
dead, and being inflamed with deuotion towards the
blessed man, out of his seruour to Religion, he giveth
order

order by Letters Parents vnto *Francis Barrett* his Vice-roy of *India*, to make all diligent inquiry after his illustrious aētes and miracles, and to send them to him with expedition, for that he determined to present the same to his Holinesse, that he might according to the custome of Holy Church, if he thought it expedient, decree a publike honour and reuerence to be exhibited vnto him, who was famous both for sanctity, and miracles.

But to the end this Religious Kings opinion of *Xauierius* vertues may be knowne, and restified to all the world, we iudge it not amisse heree to set downe a Copy of his Letters Royall. Friend Viceroy, I the King, send you hartly greeting. *Francis Xauierius* the Vice-roy of *India*, and labours haue byn so profitable by their exemplar edification, that we iudge it will be most acceptable vnto God, to haue them brought to light, to the honour, and glory of his Diuine Maiesty. Wherefore, being published abroad, to the end they may receaue that full authority and credit, as it is meet they should; We giue you all charge, and commission that whersoever throughout *India* it shall be thought that good and substantiall witnesses of these matters may be found (I meane of such as haue liued and conuerſed with him) you will procure with the greatest diligence you can, publike instruments, & testimonials to be iudicially made thereof, and vnder the witnesses oathes, both of his life, & behaviour, as well of all things which he hath worthily performed for the saluation, & example of morall men: as of those things also which he hath miraculously wrought, either

ther alie or dead. These instruments, together with all the testimonials and authorities, subscribed with your owne hand, and signed with your seale, you shall send ouer vnto vs three sundry wayes. This if you carefully, and speedily performe, you shall receaue great thanks from vs. From *Lisbone* this 27. of March 1556.

As loone therefore, as the Viceroy had receaued theſe letters, he by fit persons expressly ordained for that purpose, presently commanded exact inquiry to be made of such things accordingly, not only at *Canton* the Metropolitan City of *India*, but in euery part of that Country; and also at *Malacca*, and in all places where it was knowne *Xauierius* had euer bin. Whereupon very many things were found by the testimony of vndoubted witnesses which *Francis* had both in his life and after his death, cyther performed with great profit, or else wrought miraculously by diuine power. Of which the Viceroy hauing caused publike instruments to be made, subscribed & signed the same with his owne hand and seale, and sent them speedily vnto the King his Lord and Mayſter.

The matter now was come thus farre, that the King had sent the Instruments aforesayd to *Rome*, and deair by his Embassadour with his Holinesse, for the proceeding therein to his Canonization, when as his vnrinely death brake of that his pious determination. An authentical Copy of all which instruments, iudicially sealed & signed by the Viceroy, we haue at this present in our hands, from whence, for the most part, we haue taken those things which we haue hitherto

men-

mentioned, and shall hereafter also recount. And for that we have in these our former Bookes comprized most of them already; we will therefore in this last, relate only those which we have of set purpose referred vnto this place, as not seeming good for diuers reasons, to haue put them downe before.

CHAPTER. II.

*Howe Xaucerius foretelleth things future,
and absent, and setteth mens inward
Thoughts.*

AVERIVS was indeed remarkable for many worthy fauours which God Almighty had bestowed vpon him; yet for nothing more, then for his manifold gift of Prophecy. Whereof many vndoubted signes are clearly to be seene, throughout the whole passage of his lyfe. But these which heere ensue are of most particular note.

One *Cosmas Iannes* Procurator of the King, had bought in *India* a Diamond of extraordinary bignesse for 8000. crownes, which would be worth foure times as much in *Portugall*. This Jewell he had delucred vnto one *Ferdinand Aluarez* at his departure for *Portugall*, to be carryed vnto the King his Mayster. At the same tyme *Francis* commeth to *Goa*, and out of familiarity with *Cosmas* asked him how his traffique went forward? He recounteth all vnto him, and in particular,

particular concerning the said diamond, which he had sent vnto the King, hoping all things went very prosperously with him. Then *Xaucerius* asked him againe in what ship he had sent so precious a Jewell? And when he had told him the name of the Ship; I would to God quoth *Francis*, you had not sent it in that ship. Why, quoth *Cosmas*, is it, because she was almost cast away this last yeare by a contrary tempest? No, quoth *Francis*, for she is to vndergo a greater danger. Vpon this speech he began to intreat *Xaucerius* earnestly, that he would not giue ouer praying to God for that ship, seeing that he had vpon his owne hazard sent the Diamond vnto the King. And being thus perswaded for his Jewell, newes was brought vnto him, that the ship having one of her chiefe planckes rent away, by the violence of a tempest, was stuen at the point to haue byn drowned; but that by the prayers of *Xaucerius* she miraculously escaped, & was safely arriued in *Portugall*.

The day also before *Francis* put to sea from *Ma*. He being *laca* towards *China* (as they of the Society who were at *Malacca* then present, haue recounted) lying after an vnusual seeth a manner vpon his bed, all along vpon his belly, like one danger betweene sleep and awake, he continued a great while in the same posture without euer mouing, wholly the Society alienated from his senses. Whereat those of the Society vnderwent ery that were by chance present, being astonished at in Port so strange a posture, durst not, for the great reuerence of ruggall, which they bare him, eather awake, or speake vnto him. Wherefore turning their admiration into care, they wish solicitous and perplexed mynds expected

theuent of the thing. At last awaking as it were out of a deepe sleepe, and like one that had escaped some great trouble, called vpon a certaine person by name who was then in Portugall, & oftentimes cryed, *God pardon thee &c.* (so as for the present (except himselfe only who knew it) none could imagine what that his complaint meant. But soone after letters comming out of Portugall it was knowne that at the very same time, through the fault of him, whome *Xaverius* had so often called vpon by name, in that Exrasy, the Society had in Portugall suffered a great detriment, which notwithstanding through Gods goodnes and *Xaverius* prayers, turned to their benefit. Whereby it plainly appeared that God had shewed him what happened at that very time in Portugall, that by his prayers he might auert the danger which was imminent to the Society there.

Moreouer *Xaverius*, being at *Malaca*, did not only tell of things that were absent and farre off, but foretold also things to come, and those as well dolefull, as ioyfull. I passe ouer with silence the deuotions of the Country, the beseging of the City, the greivous contagions amongst the inhabitants, & other miseries, which either in his publicke sermons, or priuate conferences he foretold so long before vnto the *Malacansians*, euen in the very same manner that afterward they fel out. Lets cal againe to mind that memorable victory achieved against those Barbarous *Acenians*; that Prophecy glorious by so many predictions of *Xaverius*, and enobled by so many tokens of the diuine prouidence. How many & diuers

also

also were his predictions at *Ambonyum*, and the *Melacae*? What notable prophecies were those of the Victory against the *Tolanians*; of the returning againe of the Cock-boate, which had bin carryed away with the tempest? But all these we haue related before, excepting this which followeth.

When in his voyage to *China*, as he was laying to *Malaca*, the great iron-barbed Ship wherein he went being on a suddain tossed with a cruel tempest among the Hands of *Sumatra* by which they passed, was in eminent danger to be cast away. Now as they were all euen in despayre, beholding present death represented before their eyes, *Francis* commeth to *James Sosa* the master A Pilot of the ship, and biddeth him, and the rest that were phyce of present, be of good courage, for that very day in the fayre evening the tempest should cease, and the ship arriue in the safe at the Haueu. And so it fell out, iust as he had feare of foretold. For before sunne-set, the wind which was shipwrecked in the South ceased, the sea grew calme, and they arrived at their desired Port.

Moreouer he did oftentimes foretell to many, not only their late arriuall, but their deaths also which were neere at hand. For to say nothing of *John Arayfus* (tels the his death, which he plainly foretold, as he was one speedy day at *Malaca* in familiar conference with *Antony Sosa*, death of & falling into speech of the Gouernour of the City, that he could him playnly, that although he were then in good very good health, yet he would within a little after health dye. And his death following the next moneth, pronounced what he had foretold to be true. Then agayne when he was going for *China*, he out of friendship ad-

James Perera a wealthy merchant, in whose ship he wēt to substitute another factour ouer his wares, because he whom he had appointed should not arrive thither. And the event was answerable to the Prophecy; for the Factour dyed by the way, before the came to *Chisna*.

Being also at another tyme bound for the *Moluccas*, and he setting out in one ship, and *John Galuano* a merchant in another, *Xaverius* being carryed away by the violence of a tempest, soone arrived at the port he desired; Where whilst *Galuano* the merchant was earnestly expected, *Francis* vpon a suddain, as he was preaching to the people exhorted them to pray to God for *Galuano* his soule, who was then dead. And three dayes after *Galuano's* merchandize being found cast vpon the shore, testified the ship-wrack, and death of their mayster.

This Prophecy of his is also admirable, which the euent of late hath proued very true. There was in *India* a ship so weakened with age and tempests, that all were of opinion if she went to sea, she would be shakken asunder by the stormy weather, before she could arrive within sight of the Hauen. Where vpon *Xaverius* (for he chanced to be then present) moued by diuine phcy of instant, Bes of good courage, quoth he, for this ship a ship to will not be cast away in this journey, but at last in perils in will not be without losse to any man. Credit the haue. deed shall perish, yet without losse to any man. Credit was giuen to this prediction, and the event fell out accordingly. For presently the Merchants nothing doubting of what *Xaverius* had by diuine reuelation foretold as well concerning that ship, as of many other things

things, &roue exceedingly to lade their goods in her, assuring themselves, as indeed it hapned, that they might conueigh their merchandize to and fro therein without danger of ship-wrack, or other losse. Nor were they any whit deceaued. For the same ship, although very old and rotten, remayned alwayes safe in many iorneyes and tempests, vntil the yeare 1583. with was almost 30. yeares after *Xaverius* death. And at last, as she lay empty in the hauen, falling to pieces of her selfe, was there made an end of, without damage vnto any mā; giuing thereby testimony to *Francis* his prediction, no lesse whilst she remayned sound, then when she decayed.

Neither did he only foretell things to come and farre absent, but pierced euen into the harts of men, &c knew their very cogitations and finnes. And although this be sufficiently demonstrated before in its proper place by the knowledge he had by diuine reuelation of the priuate resolution which *John Durus* had made of running away; yet these things, which now we are to set downe, will make them much more manifest.

There is in *India* a towne called *Bazain*, which lieth with equall distance almost, betweene *Goa* and the riuer *Indus*. *Xaverius* going thither, about the tyme he went into *Iaponia*, to speake with the Viceroy who remayned at *Cambaya*; behould a certayne *Malesian*, that bare very great affection vnto him, offered to imbrace him. *Francis* hauing formerly reduced this man from a lewd to a ciuill life, that he might hereafter looke better to the good of his soule, had commanded him, vpon iust causes, to retorne backe againe

gaine into Portugall, and there to frequent the Sacrament of Confession. But he, although at first had promised to do them both had indeed performed neither; and moreover had not only cast off all thought of returning into Portugall, but had now also passed over the third yeare without Confession. As soone his friends therefore as *Xaverius* beheld him, and withall by diuine finnes & reuelation saw the inward wounds of his Conscience, how long refusing vterly his imbracement: Away (quoth he) he had abstained get you hence for this your standing to the promise you from co-made me? Behould with shame (to say nothing els) since you tooke leaue of me to laye into *India*, you haue neuer byn at Confession. I will certainly neither speake vnto you, nor acknowledge you for my friend, vntill you haue by Confession purged your soule of your filthy finnes. Whereupon the man (his conscience accusing him, both of differing his Confession, and of his heynous offences) being stroken with these words, easily perceived that *Xaverius* knew what he objected to him, by diuine reuelation, for speaking humanely he could neuer haue knowne it. Wherefore accusing himselfe and acknowledging his fault, he presently by Confession washeth away the spots of his soule, which he well saw were so abominable in *Francis* his fight.

Heleth that his friend was in his hart plotting a great sinne. Having also asked another friend of his at *Cocuzum* how he did, and he answered, well: Well indeed, quoth *Xaverius*, in body, but not in soule. Vpon these words, the man who was at the same tyme plotting I know not what villany, and wickednesse in his hart, pricked in conscience, confessed playnely, that

Francis

Francis could better iudge, how he did, that he himself, and so confesseth his finnes entirely vnto him; and leauing off quite his wicked determination, recouereth agayne his soules health, which *Xaverius* had perceyued was wanting in him.

Moreouer the day before he departed this life, calling a sterne looke vpon one of those who attended on dy for him when he lay sick, cryed out thrice with a pity-tellerful voice, *Wa beto the*. Which lamentable denunciation of his, was not in wayne. For shortly after the party one that hauing bin a long while intrangled in dishonest lounes, accompanied vpon the suddaine flaine, and dyed miserably. nied him So that *Xaverius* thrice crying out, might seeme to haue denounced vnto him a triple misery, to wit the wound of his conscience, his bodily death, & the destruction of his soule.

CHAP. III.

In his life time, he wrought miracles of all kinds.

MOREOVER *Xaverius* vertue hath shewed it selfe most admirable in almost all kind of miracles, wherof we will recount in this place some few, contenting our selves to haue touched the rest briefly in other places. As concerning Devils, he did not only ouercome them oftentimes in single combat, when at *Melapora* in *S. Thomas* his Church he contemned their frights and threats

threats

threates, although he were cruelly beaten by them ; and againe in his navigation into *Laponia*, when as with an invincible fortitude of mind he prevailed against their deceits, and subtilities : But oftentimes also both in the coast of *Comorinum*, *Malaca*, and in other places, he cast them out of possessed bodies, partly by himself, & partly by the Neophytes whom he sent vnto them.

And this vertue of his was no lesse seene in curing of diseases, then in casting out Devils by diuine power . For to passe ouer with silence, many whom he freed both from feuers and other diseases in the forsaid coast of *Comorinum* (as we haue before demonstrated) as well by himselfe, as by the children whose help he vsed in teaching there the Catechisme ; going one day to visit *Michael Fernandez* who was exceedingly tormented with the Stone in the Hand *Ceilanum*, he willed him to take courage, and to put great confidence in God, telling him withall, that he would the next day say Masse for him, and did not doubt but by Gods grace he should recover his strength both of body and mynd, sooner then he could haue expected . And euen so it fell out, iust as he foretould .

He likewise helped those who were ready to dye, and eyther through the defect of nature, or else by some casualty wanted their senses, or members . For it is sufficiently knowne, that at *Amanicum* he restored a lame man to his former strength ; two others that were dumbe to their speech ; and two lykewise deafe vnto their hearing . Many also that were brought vnto him being ready to dye, he presently restored to their

their corporall health, being out of all hope of recovery, by making only the signe of the Croffe, and casting of Holy water vpon them . At *Goa* also (as we shewed before) in his returne from *Laponia*, visiting one of the Society, who was giuen ouer by all, and reciting the Gospell ouer him, he deliuered him euen out of the iawes of death.

Neither did he deliuer only such as were ready to dye, but restored also those that were already dead to lyfe againe . For it is evidently knowne, that there were three dead persons restored to lyfe by him, in the coast of *Comorinum* . But that is very strange, which is recounted of him in another kind . There was a certayne Portughele merchant (whom we will not name for his credit sake) very industrious, & practisall in many things, who at *Fraxia* his first comming into *Laponia*, had contracted great familiarity with him ; but returning backe some years after into *India*, lined there more warily then honestly . To him therefore *Xaverius* on a tyme appeared (whether he were then farre off, or already dead is vncertayne) denouncing vnto him that God would speedily be reueged of him . And when the other straight confessed, that he had indeed well deserued nolesse . Thou hast, quoth he, repently deserued it, who hast committed such a detestable sinne ; and withall named a certayne heynous offence, which no mortall creature knew, but he himselfe . Whereupon the merchant being put in mind of this secret sinne of his, was presently stricken to the hart, and with admiration cryeth out: Certainly, Father, this hath him revealed to you by God . Goe to cissean, there—

therefore, since you haue seene the fore, prescribe also the cure, and shew me, who haue gone astray, the sure path fo saluation. Thou shalt then (quoth he, enter into the Order of S. Francis, which rule if thou diligently obserue, thou shalt be certainly saved. For I perceiue thou art, as it were borne, and made for that Order aboue all other. He presently obeyed his whole counsaile, as though he had byn commanded by a voyce from heauen: & afterwards, much reioycing at the happy euent, related the whole matter to others.

Xaverius moreouer wrought very many miracles of other kinds. There is a Towne standing beyond Malaca called *Semora*, by which thererunneth a broad and deepe Riuer. They who dwell vpon the Banke thereof, being set on by the instigation of the Diuell, threw many stones, and darts at Francis; who being eagerly pressed, and pursued by those Barbarians, removed without difficult a huge beame that lay ouerthwart the banke, and hindered his way from flying, & thereby escaped and saved himselfe; whereupon the Barbarians being astonished, and amazed at so miraculous a thing, were terrified from pursuing him any further; for they playnely saw, that that beame could not be flyrred without the strength of many men, & therefore that Xaverius had removed the same by diuine, not humane power.

This which followeth was euer scarcely heard of. At *Amaguicium* in *Iaponia* he preached daily to the *Bonzies* and other Ethnickes, the Christian Religion. After his Sermon the inhabitants (being a Nation no lesse vehement, then insolent agaynst strangers) as-

ked of him very maliciously, one upon another, many questions, concerning that which he had preached. Xaverius therefore, when he was vrged thus by so many at once, with diuers & sundry questions, offered to satisfy them all (which is very admirable to be remembered) with one answere, as though he had answered euery one apart. This was testified by one *Bernard* a *Laponian*, a man of sincere vertue and credit, who was present himselfe at those disputations and interrogations, and had, together with many others, more then once obserued the same.

No lesse authentical, and wonderfull is that which is recounted to haue happened in a certayne Towne of *India* called *Coramandels*. Xaverius being there by chance, a poore man, who had newly suffered shipwracke, came vnto him, beseeching him to bestow some almes vpon him, to relieue his misery.

Francis, although he had not where withall to shew his Charity, could not for all that, find in his hart to send the poore wretch away, without something. Therefore, not thinking of his owne pouerty, he put his hand into his pocket, but found there nothing at all. Yet would he not desist from his determination, but began to haue recourse to him, who is Lord of all riches. Wherefore lifting vp his eyes to heauen, he biddeh the poore man put his confidence in the diuine liberality. And God neyther frustrated Xaverius hope, nor he the poore mans. For putting his hand agayne into his pocket, he brought it out full of fayre pieces of gold (which the inhabitants call *Fand'es*) and presently gaue them all, since God had thus afforded

He with one answere satisfied many of the *Laponians*.

He gave them all, which he had miserably received to his satisfaction. And he had suffered shipwracke.

them, vnto the poore man, putting his whole confidence in the endlesse Treasure of diuine hope.

A Portuguese Souldiar also, playing at dyce had lost 600. Crownes; wherefore being sad, & not knowing what to do, or course to take, he maketh his mane to *Francis*. He iudging it meete to apply a playster fit for the poison of the disease, demaundeth of him a Dye, and hauing shaked it in his hand, giueth it him backe, and biddeth him go play againe to recover his losse. Neither was he therein deceived. For on a suddain the fortune of the game began to chage, & the souldiar hauing good lucke, soone recovered all againe. When he had got his owne againe, he would haue played on still, but *Xauierius* forbade him, nor did the souldiar contradict him, but remembering the benefit he had received, promptly obeyed his wholesome commaunds: and promised furthermore of his owne accord, that he would neuer after play at Dyce. And he was indeed as good as his word. For from that time forward, he could neuer indure to handle Dyce, such an auersion he had to that game, by *Francis* his meanes.

It was an ordinary practise with *Xauierius*, that The oyle in his voyages by sea, whatsoever he brought aboard into the shippe for his owne vse, or preuisi- on, he would straight distribute it all amongst the poore passengers, and mariners, and hise himselfe by begging. Wherefore on a tyme, giuing out his oyle freely to them that asked of him, his vessel was within a litle space wholly empty: Notwithstanding another comming afterward to demand a lde therof, *Xauierius* bad that some should be giuen vnto him. His

Com.

Companion told him, there was no more oyle left, and that the bottle was now spent, for he had turned vp the bottome, and shaken it, & could not wring so much as one droppe thereout. Go yet, quoth *Francis*, for all that, & looke againe. He doth as he was willed, and by and by he bringeth word, that the bottle was now full againe, notwithstanding he had but a litle before left it empty. But *Xauierius* taking no notice of the miracle, as his custome was; Giue therefore, quoth he, liberally to him that asketh.

Moreover, lighting by chance vpon a child which was sick, and very full of vlcers; and moued to compassion towards him, he made at first a litle stand, & then taking him vp in his armes, and hugging him in his bosome, he began to repeat these words, *God make thee whole*; which he had scarce pronounced twice or thrice, when as he restored the child whole & sound to his mother. This was winneth by *Vincent Perera* a mayster of a ship, & *Xauierius* familiar friend (whome we haue named in another place) and recounted to those of the Society in *India*. But of this kind we haue in his lyfe set downe innumerable examples although we referred thele vnto this place, because the tymes wherein they were done, were not then sufficiently knowne vnto vs.

This also is very admirable which hapned in the Land of *Saracina*. *Xauierius* as he stood baptizing a number of *Saracens*, who were men of extraordinary great stature of body, seemed vnto the Portugueses, who beheld the thing a far off, to be much taller then they. Which caused in them such admiration that they

approched neerer to see whether he did not baptize out of some pulpit or high place. But coming close vnto him, they found him standing vpon euen ground. Then indeed they perceived that his greatnes of mind had added so much to his body, that he seemed to surpass the ordinary pitch of the tallest men.

Neither is this a small argument of his vertue and sanctity, that whereas the *Sanciana* sea, which in former times had bin very dangerous, & subiect to often shipwracks, by reason of a certaine furious wind called *Typhon*, *Francis* by celebrating the sacred mysteries of the masse there, hath as it were so sanctified the land, and made the sea so calme & temperate, that the raging *Typhon* doth very seldom bring any great incōbrance to the ships that sayle therein. So great was the force cyther of *Xaverius*'s sanctity, or the vertue of the Holy Masse.

CHAPTER. III.

Miracles wrought by him after his death.

BV T now *Xaverius*'s life was not more glorious nor remarkable by such like signes of sanctity: then his death. For God, who is admirable in his Saints, adorned *Francis*'s Body after his death with many illustrious miracles, which whilst he liued had bin a Temple of the Holy Ghost. For (as we said before) his dead corps being digged vp after it had layne three monthes in quick time, was found wholly entiere, breathing forth a most pleasant and fragrant odour, which was no doubt

doubt a perpetuall, and manifold miracle, seeing it retained the same integrity, and fragrant odour, after he had bin interred six months at *Malaca* in the ground without a Coffin. This diuine vertue which was imparted to his body, redounded likewise euen to his garments, and preserued them wholly incorrupt, & found from all putrefaction.

Moreouer (which is very admirable) sine monthes after his death, when he was interred at *Malaca*, he bled a fresh, the signes whereof remayned liuely to be seene, vntill his Funerall at *Goa*, being 16. monthes after his decease. Whereupon not only the Citizens of *Goa*, but almost all *India* being stirred vp no lesse by the report of the integrity of his body, then by his eminent sanctity, came flocking thither to his buriall; which indeed, as before we haue shewed, seemed rather a triumph then a Funerall, the multitude wherof from all places was so great, as the like was neuer seene or heard; so that they were constrained, as before we haue said, to leaue the Body exposed for three whole dayes to the view of the people, to giue them satisfaction. And besides this, they were all so taken with deuotion to his holy Body, that euery one did strue to touch the same with their beades, and to get away, euen by Realeth, some Relique thereof.

Lastly, this miracle of his Body hath (as after we shall declare) bin honoured by God himselfe with so many, and euident signes, that all men, yea euen the maleuolous, haue bin satisfied thereby concerning the Beatitude of his soule. And these things which we haue recounted of *Francis*'s body, haue bin so testy-

ficd, that there were as many witnesses therof, as were people at that time in the City of Goa, that is to say, almost all *India*. But least perhaps such wonderful favours of Almighty God, might seeme to some more admirable, then credible, both humane and diuine Providence hath so concurred in this busines, that these priuate testimonies haue byn confirmed by publick Records. For *Ambrose Ribera* the Inquisitor, and Vicar Generall of the Bishop of Goa, when the fame of that great miracle was spread ouer *India*, indiging it to be a matter which belonged to his office, together with certaine most skillfull Physicians went to visit *Xaverius* body, before it was buried, to try whether the fame were wholly intire and incorrupt, as was reported, or no. He therfore hauing with his owne eyes thoroughly beheld the integrity of the same surpassing all humane faith, and then by making inquiry therof, as the King of Portugall had commanded, hauing found out his incomparable sanctity, The In- confirmed the truth with a most worthy testimony, quitors which I haue thought good heere to insert, in the selfe and Vi- same words where he gaue it. I D. *Ambrose Ribera*, cars testi- of Inquisitor, Vicar Generall, and Assistant of the Bi- shop of Goa, and *India*, do testify, that *Francis Xaverius Xaverius* shop of Goa, and *India*, do testify, that *Francis Xaverius* fancy. for the space of nine whole yeares (for so many haue I byn resident in this place) hath gone vp & downe to the townes and villages of *India*, *Malaca*, the *Moluccas*, *Iaponia*, and other farre remote places of the Barbarians, preaching and teaching the mysteries & precepts of the Christian faith, as well to the Portugheles, as to other People, and Nations; and hath in the same places

places couerted an exceeding great number of Ethnicks to the Christian Religion, building euery where Churches; and for the effecting thereof hath endured very many great miseries, and labours, euen to his dying day. And that his body hauing bin brought to Goa, and there receiued with all solemnity, was by the whole Clergy and City conueyed to the Colledge of *S. Paul*, and there buried. But for that there many was a certayne rumour spread abroad, of the integrity of his Body, which seemed to surpass the forces them of Nature, and to be evidently a diuine Miracle, his body since a Body that had byn dead so long, and layne buried an elenen monethes before, to wit, three in *China*, and eight at *Malaca* (as the Viceroy of *India* *Alphonfus Norozia*, and my selfe haue proued by vndoubted witnesses) should remayne the space of 16. moneths free, and entiere from all corruption; I thought it belonged vnto my office, to examine and make tryall of the same. Wherefore I went into the Church where he lay, caused the Coffin to be opened, looked vpon his body with lighted torches about an houre before midday; and I felt, and handled, for a good while, his armes & legges, his knees & thighs & the greatest part of his body (so that by those parts which lay open a conecture might be easily made of that which was not seene) and found the Body entire, & wholly free from all kind of corruption, with the flesh altogether fresh, and solid, euen reueyning the naturall moisture and colour. Moreouer I saw in his left thigh, a little above the knee, as it were a wound from whence there had byn a little piece of flesh taken

about the biggnes of a finger. And another wound also in the belly, wherunto I putting my fingers, found all entiere and incorrupt, and without any kind of ill smell. And moreover, I layd my mouth to his mouth, and felt, and looked vpon his face all ouer with the greatest diligence I could. Whereupon after examination made of all these things, as I found them, I commanded my Notary to set them downe in writing. In testimony whereof I haue heerunto set my owne hand and seale, the first of December 1556.

The Viceroyes Physitian also, one of excellent skill, hauing by his Lords command, thoroughly examined the body, gaue no lesse euident a testimony of the integrity thereof, which was this: I *Cosmas Sarina* Physitian to *Alphonfus Noronia* Viceroy of *India*, do testify, that when *Francis Xauierius* body was brought to *Goa*, I looked very diligently vpon it, and felt it all ouer, especially the belly, which yseeth to be most subiect to corruption, and I found his entrayles theintegrity of wholly sound, & solide; notwithstanding it was manifest, that there had neyther balme, oyle, or any other thing agaynst putrefaction byn applied thereto.

Afterwards when by my aduise one of the Society of I. E. S. V. S. did put his finger into a wound, which was open in his left side, close to his hart, there issued out blood, and water together, to which I smelling, found no kind of bad saour at all. I also found his thighes, and the other parts of his body entiere, with the flesh so solid, and natural, that it could not by art of Physicke be in that manner preferred. For the body had by a now dead almost a yere & a halfe, & had

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layne well neere a yere, in the Sepulcher. These things according to the charge which is giuen me in this businesse, I do testify vpon my oath. Giuen at *Goa* the 18. of Nouemb. 1556.

And these humane testimonyes were also confirmed by diuine. For about the same tyme, there were many miracles wrought, to testify as well *Xauierius* sanctity, as the happines of his soule in heauen. *Iohn Mendoza* his ship, which brought *Xauierius* body back into *India* miraculously escaped many great dangers, by doing especially in the Island of *Ceilanum*. From thence when it came to *Baticala* a towne in *India*, *Mary Sarra* a Portuguese woman of good note, and wyfe to the Kings Solicitour there, lay very sick of a dangerous infirmity, who, being certified of the coming of *Xauierius* body caused herself presently to be carried to it, where she imploring the holy mans assistance with no lesse confidence then deuotion, was forthwith by *Xauierius* intercession, & the diuine goodnes cured, & recovered her health. She also hauing obtained by earnest interceary a litle piece of the girdle, wherewith he was girt, enclosed it in a siluer reliquary, and wore it about her necke, eyther as a remembrance of him, or as a preservative agaynst sicknesse. And heerein her deuotion sayled her not. For her litle sonne who had byn then grievously afflicted for the space of six moneths with an ague, was cured by applying the sayd reliquary vnto him; the which also recovered him afterwards, of an Apoplexy wherewith he was greatly vexed. It being also hung about the necke of a woman's seruant, who was very dangerously in traunayle, caused her an

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easy delivry. Moreouer it cured a sicke man of a fever. And from two children, who were grievously sicke of the Pox, it tooke away both the sicknesse, and the markes thereof. All this the sollicitous woman of *Bairida* related vpon her oath.

It is furthermore evidently knownen, that many sicke were at *Goa* recovered by touching *Francis* his body. Amongst whome one was a woman-servant, who in the time of labour, being out of her senses, & in extreme danger of death (for the child being dead in her wombe, and lying ouerthwart, she could by no means be delivred) was vpon a suddain preferred, & delivred of the dead child, by applying vnto her certayne hayres of *Xaverius*, which were religiously kept in a reliquary. This, her maister *Anthony Sa* testified vpon his oath; who also furthermore affirmed, that there was in his house another woman of that Country, who being also in labour of Childbirth, and brought to such extremity, that there was no hope of her life, was by the meanes of the same Reliquary applyed vnto her, delivred presently, and quit of the danger.

A Gêlle It is also certainly knownen, that many others haue recovered with diuers reliques of his cured fundry diseases. This following is worthy of note. *Antony Rodriguez* a man of no small ranke, had through a long rheume lost the sight of his eyes, that he could not so much as see thole with whome he spake, although they were close by him. He therefore being out of hope to find any help by art of Physicke, hauing tryed all kind of medicines, but in vaine, caused himself to be carried

to *Xaverius* Sepulcher, and intreating the Fathes to open the Shrine, put *Xaverius* hands to his eyes, and presently began to see, finding that thick dimnesse to be driuen away; and shortly after he fully recovered his sight. This also he himselfe affirmed vpon his oath.

No lesse memorable was that which hapned to *Bahazar Dias* a Priest. He being tormented with the Squinancy in his throat, could not swallow downe any thing at all: wherfore diparying of all humane help, he had recourse to diuine; & intreating the Fathers of the Society to lend him the Key of the Shrine wherin *Xaverius* Body was kept, toucheth his throte therewith, and the rheume on such a suddayne went so away, that the Key seemed by *Xaverius* fauourable assistance, to haue opened an entrance into his throat.

But this is farre more glorious. A certaine woman of good note, named *Loane*, hauing byn tormented with a long sicknes, was now brought to the point of death at the very time that *Xaverius* body was brought to *Goa*, being watched day & night for her departure. Wherupon being stirred vp by the soleme ringing of the bells, and also by the fame of his sanctity and miracles, she earnestly belought *Christopher Perera* ring to her husband, and others that were present, to permit visit *Xaverius* funeral. They affirmed her to be carried to *Xaverius* funeral. They affirmed plainly, it could not possibly be done, without manred of a felt danger of her life, and would by no means yield therunto. Yet the woman lost not the fruite of her sicknesse. For from that time forward she began to be

better, and every day more & more amending, within a while after perfectly recovered; so powerful was the desire, not only of touching, but even of seeing his body, in restoring health to the sick.

It is also recounted, and that by assured testimonies, that a certain whip made of little cords, wherewith *Xaverius* was wont to discipline himselfe, being kept with great devotion by a certaine *Neophyte*, restored divers sick persons to their health, and wrought many other wonderful things. For which cause *Xaverius* name both was, and is, not only glorious, but also greatly reuerenced in *India*, and throughout the whole East; all the people thereof ordinarily, imploring his protection and patronage. And as often as any ship passeth by the Iland of *Sanciana*, where, as we said, *Xaverius* was first buried, the Mariners and passengers haue got a custome to call vpon *Francis*, as a Saint reigning amongst the blessed in heauen.

Neither was *India*, or the whole East able to comprehend the vertue, and glorious Name of *Xaverius* within their owne bounds, but passing ouer the Ocean, it penetrated into *Europe*. There is in Portugall a City called *Ebora*, a place of speciall note, wherin there is a Colledge of the Society of Iesvs, built by *Henry* the Cardinall, who was afterward King; a worke well befeeming both the bounteous liberality of so worthy a Prince, & the magnificēce of the City also. In this Colledge, at the same time that newes was brought of the death and miracles of *Xaverius* as we haue byn informed by one of good credit, whilst we were writing things of the same nature) two of

the principall Fathers, *Leo Henriquez* the Redour of the Colledge, and *Andrew Capreda* the Ghostly Father, very worthy and venerable men, were sore oppressed with a burning feuer; who vpon the report of the wonderfull effects which had bin wrought by *Xaverius*, conceived both of them great hope of recovering their health. *Leo* therfore caused the *Indian* letters wherein was written *Xaverius* happy departure out of this lyfe, & his funerall made glorious by the miracles which had happened therein, to be brought, & read vnto him. As soone as they were read, he presently as it were, moued by diuine instinct, and stirred vp with admiration of *Xaverius* vertues, rayseth himselfe vpon his elbow in his bed, and lifting vp his hands & eyes to heauen, calleth vpon him with no lesse deuotion then confidence against the violence of his feuer, beseeching that he would be no lesse fauourable to his owne, thē he had byn to strangers. And his confidence & supplication were iynther in wayne. For his health followed vpon this prayer, & he presently felt his feuer, to be as it were driuen away, by Gods diuine had, and his former strength to be agayne restored vnto him. Where vpon crying out aloud with ioy, and teares in his eyes, he gnueth humble thanks to God, and extolleth *Francis* his miraculous vertue, to the astonishment of all that were present. So as instantly finding himselfe to be wholly sound and lusty, he lea- peth out of his bed, and runneth with all ioy, and alacrity to *Capreda* his sick Companion. *Capreda* knowing how extreme sick *Leo* was, but a little before, began to be amazed, and to aske him what the

matter was? Whereupon *Leo* declared vnto him, not more in words, then by effect, what soueraigne help he had received from *Xaverius* in the curing of his sickness, and withall counsayled him to do the lyke, and without doubt he should in the same occasion find the lyke help from him. *Capreda*, without more ado followeth his aduise, stirreth vp himselfe to confidence, & calleth vpon *Xaverius*: nor is he frustrated of his hope, but freed from his feuer, sooner then any one could haue expected. Thus was the Societies joy redoubled, by this double miracle, & *Francis* his sanctity more evidently demonstrated. One of these Fathers, wherof we now speake, to wit *Leo Henriquez*, is yet living in Portugall, as a glorious witnes of *Xaverius* approved vertue. The report whereof, afterwards as soone as it was spread abroad, caused many not only of the Society, but euen strangers also to admire his power, and reuerence his sanctity.

There was (to say nothing of lesser matters) still living in *Paris*, euen when we write these things, a certayne honest and deuout person, venerable no lesse in respect of vertue, then age. This man was wont to make this relation; to wit, that when newes was first brought of *Francis Xaverius* death, whome he had neuer knowne but by report, and heare-say only, he felt himselfe wonderfully stirred vp with reuerence & veneration towards him. Whereupon his wife being at the same tyme sicke, and in danger of death by reason of her labour in child-birth, yea & giuen ouer by the Physicians, he recounted to her certayne passages of *Xaverius* sanctity and vertue, and withall persuaded

ded her earnestly to implore that holy mans assistance, and no doubt he would help & cure her. She gaue diligent care vnto her husbands counsayle, and forthwith having called vpon *Xaverius* for help, she was easily and safe deliuered of her child. And thus were both the mother, & the child by *Xaverius* merits freed from present danger of death.

Nor was *Xaverius* nature foyle euen at this tyme without all knowledge of her Childs great sanctity.

For it is evidently knowne that his death was by certayne prodigious signes foretold in the same place where he had receiued life. There is in the Castle *Xaverium*, being the mansion house wherin *Xaverius* was borne, a Chappell wherin is to be seene a Crucifix of exceeding great deuotion, and very much esteemed in those parts. There hapned at this tyme a prodigious accident, miraculous both for sight, & the event thereof. For certaine it is, that this Image, or Crucifix of our Saviour, being made of wood, did manifestly sweate, as often as *Xaverius* had any great suffrance in *India*, which they of the Castle found out, by the letters which he himselfe had sent from thence, by calculation of the times. But vpon the very yeare wherin *Xaverius* departed this life, it sweat bloud euery friday after, for a whole yeare together, and made an end of sweating vpon a Friday also. Which many so interpreted, as if it had portended *Francis* his death, after many long and painefull labours vnder taken for Christ his sake, who had continually carried in his body the mortification of the Crosse.

Being called vpon at Paris he obtruded very for a woman in child-birth.

CHAP. V.

Xaverius his fervent love to Prayer.

THESE admirable things, which (as we have before declared) have as well byn wrought by *Xaverius* divine power, as other wayes hapned vnto him miraculously, were certaine signes and testimonies, of the extraordinary vertues and giftses, which the diuine Goodnes had with a most liberrall hand, heaped vp together in his soule. For he was not more glorious in miracles, then in heavenly Vertues, some whereof we will set forth to publicke view; which, although he used all art and diligence to concale, did notwithstanding discover themselues of their owne accord. And these I shall recount more willingly then the former, in respect, they are not bare tokens alone, but liuely examples also of his rare sanctity. And whereas those other serue only for admiratio, these are brought within the compasse of imitation.

Wherefore to begin with that vertue which is the source & fountaine of the rest, it is to be obserued that *Xaverius* was extraordinarily addicted vnto Prayer, Meditation, and Contemplation of heavenly things. For although he had his mind perpetually fixed vpon God, and diuine matters; yet did he assigne vnto himselfe every day, a set and determinate time, which, by withdrawing himselfe from al exterior affayres, he

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 he employed in meditating vpon celestiall things. But the meditation wherein he chiefly exercised himselfe, was vpon the life and death of our Saviour: knowing very well, that he might there behould, and imitate most excellent and exemplar paternes of all kind, liuely represented in that noble maister-piece.

This most wholesome, and fruitfull manner of meditation (as being indeed the principall modell of a Christian life, and a singular incitement to diuine Charity) he most diligently obserued himselfe, and commended the same also vnto others, employing all his faculties heerein, with no lesse constancy of mind, then seruour of spirit. The which did neuer more discover it selfe, then whilst he laboured amongst the sick in the Hospitalls. For when his other continuall labours would not afford him any part of the day free for that purpose, he hauing his mind more vpon prayer then vpon sleepe, did alwayes vse to take some hours from his corporall rest, that his soule might not be defrauded of her heavenly food, and repair; such possession had the sweetness of his discoursing with the diuine Maiesty taken of his hart. He ordinarily slept but two, or at the most, three houres of the night, and that in such sort also, as his very sleepe was not without prayer. For oftentimes in his sleepe he brake forth into these words: *O good Iesu, O my Creator*, & other the like; so as one would haue thought him to haue bin praying, and not sleeping.

It is moreouer certainly knowne, that he did not so much as breake off this custome of prayer, euen in his greatest employments in the Promontory of *Como*.

visum; for he held his meditation to be the most important affayre which he had in hand. At *Melipara* also, when he lodged neere to *S. Thomas* his Church, as we haue before declared, rising in the night tyme, he went often into the Church, & could not eyther by the speeches of men, or styes and other molestations of the Diuells be affrighted, or debarred from discoursing with God; with whome he often spent the whole night almost in prayer.

Lykewile at *Malaca*, when he remayned there in a chamber made of Matres, certayne persons moued with the opinion of his sanctity, did offentymes by stealth, as themselves did afterwards reporte, looke through the chinnkes and slifers of the Matres, to espy what *Francis* was a doing in the night tyme; and they found him alwayes (though he had byn but immediately before, long kneeling at a Crucifix) iuely perseuerant in prayer, both in spirit and body, vntill sleepe seizing vpon him, constrained him by force to yeld a while vnto necessity of nature; & then laying himselfe downe vpon the ground, and resting his head vpon a hard stone instead of a pillow, he in that manner refreshed his body for a while, eue worne out with continuall toyle and labour day and night; so as one would haue thought him to haue vsed sleepe as a medicine; and whilst he tooke his rest, to loue nothing lesse then rest.

But he, well knowing that God giueth more favourable audience to those who pray in places which be more religiously honoured, whensoever he could find opportunity, he alwayes vsed to make his prayer with

with much more feeling in the Church; and therefore he would commonly take vp his lodging next to the Church, that he might go thither secretly in the night, for that purpose. And those of the Society at *Melipara* obserued, that like another *Samwell* he was wont often to lye vpon the bare ground in the Vestry vntill the dead of the night, and then would steale in to the Church, and there fall to his prayers vpon his knees, before the high Altar, in presence of the Blessed Sacrament: and when his knees were weary, he would eyther lay himselfe along vpon the steps of the Altar, or else leane vpon his hands, and still go on with his exercise, vntill eyther sleepe constrained him to giue ouer, or else the light of the morning came vpon him. And when he could not haue the commodity of a Church, he notwithstanding held on this exercise of prayer, in some other place.

A certayne Priest in whose house *Xavier* lodged related, that he vsed offentymes to pray late in the night, & sometimes to sit vpon a little stoole (eyther because such a seate was more commodious, or else because he could kneele no longer, being wholly tired out with kneeling) and so go on with his deuotions. Moreover many *Carizons* of *Malaca* of good account haue giuen testimony, that *Francis* when he was in familiar conversation with them, would oftentimes withdraw himselfe priuately from their company; & after much & long inquiry made, they should find him eyther in some vncouth wood, or desert and forborne place, deuoutly at his prayers, or else a disciplining himselfe there; who not to interrupt his deuotions would le-

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and him thereunto, & dissemble the matter as though they had perceived nothing.

And in this fervour of prayer, *Xaverius* was no lesse constant by sea, then by land, wherof so many demonstrations in his often navigations are extant, which we haue already set downe, that to seeke out more examples therof, would not only be superfluous, but a troublesome labour also. For though he were contentant in many & differēt places, & with sundry persons, yet he remayned alwayes like himselfe, and kept as it were, one fashion and method throughout the whole course of his life. Notwithstanding we will not conceale that which properly belonged to the sea. For there be certayne and euident proofes, that whilst he was a ship-board, he did vsually sit vp watching in prayer from midnight, vntill breake of day; and in the midst of any tempest, or whatsoeuer danger, he called on God with a most patient and quiet soule. In so much that the mariners and passengers acknowledged both themselves, and their ship to haue bin verry often saued by *Francis* his prayers.

Moreover, he was alwayes fervent and inflamed in his prayers, & most commonly ouerflowing with heavenly ioyes: the which was seene and knowne by many, & most euident arguments. For to say nothing of those extraordinary contents which he received from God, amidst his excellent labours in *Comorin*, and *Marraca*, wherof we haue already spoken in their proper places; at *Goa* he was obserued by the Fathers there to walke ofentymes in the dead of the night in the garden, with his eyes fixed vpon heauen, & to

be wholly carried away with contemplation, and loue of God. so that one would haue thought for certayne that his soule, as being abstracted from his senses, had departed out of his body. And afterwards when he came agayne to himselfe, opening his Calstocke his breast from his inflamed breast as his custome was, he would bring in ofentymes repeate these words: *It is enough O Lord*, flamed *it is enough*, & this in such a tune, as manifestly declared, that so abundant was the heavenly ioy which ouerwhelmed him, that humane Nature was scarce able to beare it.

At *Goa* also, as he was conversing familiarly with the other Fathers, there came vpon him ofentymes such excessive ioy of spirit, that it constrayned him to withdraw himselfe from the sight of men, because he could by no meanes conceale the abundance of Consolation which he felt. And euen in humane affairs, there appeared in him such a diuine semblance of heavenly ioy, that they who conversed with of him, being often stroken with a reuerent respect towards him, could not forbear behoulding and admiring him, as if he had byn a second *Moyles*.

Lastly, in his iourney to *Mexico*, wherein, as we sayd before, he suffered extreme miseries and incombrances, being not withstanding as it were almost in a continuall rapt through the excessive comfort and consolation, which his soule receaued in meditating vpon celestiall obiectes, and with that sweet conversation with God; he often stroke his legges, and feete agaynst stubbs and stones, yea hurt and bruised them sore, without euer feeling therof; going forward with such

fuchioy & subtilty of hart, that he euen seemed to participate of the happinesse of the Blessed in heauen, rather then to meditate vpon their lyfe. And verily it is an admirable thing to consider that there could be in him, such a combination of contemplation, & action together. For it is incredible (as we haue byn certaynly informed) that he, being a man perpetually employed in so weighty affayres, & continually trauayles, and navigations most hard and difficile, and being also of so affable & pleasant a conuersation; should notwithstanding, be endowed with so extraordinary a gift of diuine contemplation, and comforted so abundantly by the holy Ghost, and with continually ouerflowing of diuine streames into his soule. For certainly this diuine man, wher soeuer he was, or whatsoever he did, kept alwayes his habitation with himselfe, and with God. Wherupon it followed, that euen from his very exterior employments, and conuersation amidst aboundance of people, he came alwayes to mentall prayer & meditation with his soule so fresh and rectified, that presently he could cast, and as it were, euen embosome himselfe into the most sweet conference with his heauenly Spouse. In so much, as onewould haue thought him to haue alwayes bin kept in a most straye solitude, he had his soule so firmly fixed vpo God, euen amidst his greatest employments.

No lesse was the feeling of deuotion which he found, nor the diligence which he vsed, in Vocall Prayer, as they call it, and in reciting the Psalmes, and Hymnes. For he had gotten a custome, which with great care he alwayes obserued, to recite the di-

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ine office & Canonical Houres very diligently & deuoutly. First therefore following the aduise of *Ecclesiasticus*. Before Prayer prepare thy soule, and be not as a man sloueth care, the better to stirre vp attention, and deuotion in his mind; and before euery Houre he vsed to recite the Hymne *Veni Creator*, to implore thereby the assistance of the holy Ghost. Which Hymne he of mind, always pronounced with such feruour of spirit, that his hart seemed euen to burst out of his breast, & his forces to faint. And very certaine it is, that being many times interrupted therein by some that came & spake vnto him, he againe repeated the same from the beginning, with such feruour, as if he had not byn interrupted at all.

This singular deuotion of his, in this kind, was caused by the liberty of those times. There had byn lately, for the more ease and commodity of such men as had great employments, a new Breuiary set forth of three Lessons only (called of the *Holy Croffe*) the which was also granted vnto *Francis* at the first, by reason of his weighty affayres. Yet he, although he were continually employed, would notwithstanding neuer make vse of that *Grants*, but alwayes sayd the old Breuiary of nine Lessons; although it were a great deale longer, to the end he might haue thereby more tyme to conferre with God, in whose conuersation he tooke incomparable content.

But aboute all, his feruour of deuotion shewed feruour it selfe in celebrating the diuine mystery of the sacred inaying Masse, especially in the tyme of Consecration, and Consum-

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Consum.

Xavierus

Consummation of the Holy Eucharist. For at those tymes he vsed so to weepe for ioy, that his face & bo-some were all bedewed with teares. There also appeared both in his pronounciation, countenance, and all the gestures of his body, such a feeling of heavenly de-notation, that it euen redounded to the standers by; and stooke them into such a pious admiration, that they ofentymes forgot themselves. Moreouer, there wanted not some, who affirmed, that whilst he was at Masse, they saw him eleuated and lifted vp a little from the ground. He had besides this, a custome in his Masse, before all other things, to begge most earnestly of our Saviour Christ, the Conuersion of Ethnicks by that precious death which he had suffered on the Crosse for their sakes; and for this end, he ofentymes also added a prayer of his owne making which was this: Eternal God maker of all things, remember that the soules of Infidels were created by thee, and man made to thine owne image and likenesse. Behold O Lord, how to thy disgrace Hell is filled with them.

- Call to mind, how Iesus thy blessed Son dyed a most bitter death for their saluation. Doe not, I beseech thee, O Lord, any more permit thy Sonne to be con-temned by Infidels; but being pacified by the prayers of Holy Men, & of the Church the most sacred spouse of thy Sonne, remember thy mercy; and forgetting their Idolatry and Infidelity, make them also at last to acknowledge Iesus-Christ our Lord, whome thou hast sent; who is our Salvation, and Resurrection, by whome we are saved and delivered, and to whome be all honour, and glory for euer. Amen.

Now

Now after Masse, when he had giuen thanks to God, he was alwayes accustomed to recite a certaine prayer for the Dead, that euen then, when he offered Sacrifice for the liuing, he might also giue some refreshment to the soules departed. His deuotion also in administering the most sacred Body of Christ, was no lesse remarkable then in the consecration thereof. He had this custome peculiar to himselfe, that where He admitted communion by be done, he would giue the most holy Communion to the people vpon his knees. The Eucharient whereof declared how pleasing a thing it was to God. For *Cosmas Sarrina* (the Physician afore named) and many other persons of good account, haue openly testified, that they ofentymes saw *Xaverius*, as he was in the Church at *Goa* communicating the people vpon his knees, raysed vp miraculously, more then a cubit aboue the ground; so as one would haue thought, that God had then exalted his Humility.

Moreouer, he was extraordinarily deuout vnto the most *B. Trinity*. For he vsed to adore, and to name the same with the greatest and religious respect that could be. He bare likewise a most singular affectiō to Christ the worker of mans Salvation: and was also specially deuoted to the *B. V. Mary*, the Mother of God, & the most benigne Patronesse of mankind: wherupon he most had gotten such an habituall deuotion, by continuing all practise therof, that when he lay vpon his death bed, he ofentymes implored the help of the most *B. Trinity*, of our Saviour Iesus Christ, and of the *B. V. Mary*, that so he might at his death call vpon them, to whome in his life he had alwayes car-

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ried

Next vnto these, he was singularly deuoted to S. Michael the Archangell, Prince of the Court of Heauen, and Patron of the Holy Church. Then he renounced the Congregation of all the Blessed & Faithfull, and of the Church the Spoule of Christ, whole assistance he often implored. Also in all his employments, journeys, miseries and dangers he very often implored the help and patronage of his Angell Guardian, and of the Archangells and Patrones of those places, where he made his abode, or whither he went.

CH A P. VI.

His purity of Hart, and Chastity.

HIS excellent Deuotion which *Francis* had in Prayer, was, by the like Purity of his soule, enflamed to behold God. The purity, which is not only manifested by the purity, and innocency of his life, but approued also by the assured testimonys of such as couered familiarly with him; who haue solemnly auerred, that they neuer obserued any thing in him, which might be displeasing, or giue the least offence to any. This also is a further argument therof, for that he did oftentimes euery day examine his Conscience with very great rigour and diligence, & seriously exhorted others also to doe the like, a thing whereon he esteemed the perfection of lyfe chiefly to depend.

He vsed also to confesse euery day, when he could haue

haue a ghostly Father. And this purity of his soule was much graced by the perpetuall sanctity of his body. It is well knowne that he preserved the flower of Virginitie Chastity, euen till his dying day. This the Vicar of *Melipor* testified publicly, that he found it to be certayne by the often conference he had with him in that place; & many others also who vsed to heare his Confession, haue affirmed, that they gathered no lesse from out of himselfe. He bare indeed a most singular affection vnto Chastity; & as great was the hatred which he bare to the contrary vice, in so much that hauing a detestation to the least flaynes which might be in that kind, he could not without horreur heare it once named, as we may easily coniecture by that which now I am to recount.

While he remained at *Lisbone* in Portugall, expecting to go into *India*, he lodged in the same chamber with *Simon Rodriguez*. Being once vpon a suddayne in the dead of the night, as he lay in his bed, awaked out of his sleepe, he became so vnsually moued, that there gushed out a great deale of bloud from his nose. Whereof when *Simon* oftentimes asked him afterwards the cause, he kept it close, and would by no means speake of it, as long as he was in Portugall. Yet at last, when he was vpon his departure, & ready to take shipping for *India*, he tooke *Rodriguez* aside into a private place of the ship, and said: Now *Simon*, quoth he, it is time to declare vnto you that which you haue so often in wayne demanded of me: for this (as I suppose) is the last tyme, that I shall euer see you in this lyfe. You shall therefore know, that there was that night

an impure thought presented to me in a dreame, the which, I endeavouring all I could to reiect, caused me to shed that bloud at my nose.

And these signes, and humane testimonies were no lesse confirmed by the integrity of his Body, after his death, then by the sentence, and approbation of God himselfe. Which singular benefit of the divine Goodnes, among many other, we must acknowledge as granted to his extraordinary Virginal Chastity. And he, to preferue this so singular and heauenly treasure, was not more chaste then wary. For albeit the holy Man being very much giuen to the contemplation of heauenly things, and fenced with the shield of more then vsuall temperance, could easily extinguish the fiery darts of the most malicious Enemy; yet he was as fearefull, & wary in this kind, as if he had bin much subject to such a Vice. He neuer therfore spake with any woman, vpon what necessary occasion follower, but openly, where they might be both seene, & also with witness by; thinking there was not commonly so much profit, as danger, in womens conversation.

CHAP.

CHAP. VII.

His Love of the Crosse, and Evangelicall Poverty.

NO lesse exact also, was *Xaverius* in the austerity of his life, as a chiefe meanes for the conserving of Chastity. For he to raine his wanton youth (as we haue said before) did oftentimes (yea and for a long time together) begird his naked flesh with certaine little cords, which caused him intolerable paine; & moreouer, throughout his whole life, he greatly afflicted his body, both by frequent fasts, and very sore disciplines. His food was euer very slender, & such as might be easily made ready to eate, which he also either begged himselfe, or elle, was brought vnto him by way of Almes. But when he tooke his repast abroad with others, following the example of our Saviour, he vsed to eate indifferently, of whatsoeuer was set before him, wherby he avoided all troublesomes to those who entertained him; and by hiding his singular abstinence, recompensed also the dainty fare to which he had bin inuited with the hardnes of his owne private diet afterward. And the measure in his meate and drinke, was merely the necessity of nature, not any delight he tooke therein.

His custome was to eate only once a day, and that ordinarily, of one only sort of meate, which did aday,

not

He eates but once

not so much please his tast, as suffice in nature. Whatsoever meate he got when he was busily employed, with that he contented himselfe. He very rarely tasted either flesh or wine, unless it were among strangers, and at other mens Tables. He neuer eate his fill, euen of bread, although he had it lying by him. In his iorney to *Mexico* which was very long, tedious, and troublesome, he liued only vpon a little Rice parched on the fire. And all the time of his abode in *Laponia*, he so accustomed himselfe to the *Laponians* vsauoury meates & to extraordinary spare dyet, that when he returned againe to *Goa*, he had lost all tast of his Country viands, to which he had bin formerly vsed.

He abstayned wholly from wine for many yeares, yea euen vntill his old, and sickly age; and then his strength being greatly decayed through continual labours, he was constrained to vse a little wine, yet well mingled with water. Wherefore when *Alphonfus Sosa* the Viceroy of *India* sent vnto him, whilst he remayned in the Promontory of *Comorinum*, two vessels of excellent wine for a present, he without euer tasting thereof, distributed it all amongst the poore.

Moreouer, he was so farre from taking any delight in the softnes of his bed, that whatsoever place seemed fit to lye downe vpon, that serued him alwayes for his Couch: yea the bare ground very often (which was vsuall with him in the Promontory of *Comorinum*, the *Moluccas*, and *Iaponia*) was the place where he tooke his repose. When he was at sea, he lay eyther vpon the hard plankes, or els vpon some Cable-rope rolled vp together. And if at any tyme he had the

the commodity of a bed, yet would he seldom, or neuer make vse thereof, but lend it freely vnto those who were sickly and weak. And in the coast of *Comorinum* also, that he might the more freely lye vpon the bare ground, he gaue away vnto the sick, a fayre Bed and Pillow, which the Viceroy of *India* had sent vnto him. In his traualles by land, although oftentimes he might haue had a horse to ride, yet he went most commonly on foot; & this euen in *Laponia*, where for euery step he went, he was exceedingly troubled with stones, snow, ice, & torrents of water in his way.

But nothing was more obserued in him, then his bridling of all disordinate appettes and affections, & wholly ouercoming of himselfe, which is the hardest his affections and most glorious kind of victory of all others. This appeared euidently by that, which hapned at *Ysice*, & ouer where whilst he serued in the Hospital called *Of the himselfe Incurable*, as we haue before related, he continually ouercame himselfe, in tending one so full of vices, that it caused a great horrour vnto him. He also oftentimes admonished those of the Society that they should accustom to conquer and ouercome themselves first in small things, to the end they might afterwards obtayne the victory in greater combats. And in small himselfe following this rule, which he prescribed to others, had all his passions and affections euer more fo bridled, and restrained within his owne dominion & power, that he continually inioyed most full tranquillity and repose of mind, and withall a most sweet and amiable countenance. And if at any time he were forced to reprehend any one for his fault, he so temperance.

red feuerity with mildnes, that hauing once rebuked him, he presently, as it were, vnmasked himselfe, and returned againe to his former sweetnesses & affability.

Moreover, he esteemed more of this interior mortification, then of exterior mortification. For well knowing that a passionate and vnruely motions of the mind ought neuer to be suppressed, he accounted the affliction of the body to ayme principally at this, that the exterior mortification might help the interior. Wherefore he most of all commended those kinds of mortification, whereby the interior motions might be restrained, and vertue and piety quickned, and encouraged. He so dominiered also ouer the passion of anger, as if he had neuer known how to be angry at all.

But his extraordinary Mildnes was euery where very remarkable, & especially at *Malacca*, where he had thatfore combat with the senselesse insolency of the Governour of the *City*. For when the Governour (as we haue declared before) by his most iniurious intercepting of the Embassage into *China*, had both obstinately and impudently hindered his worthy endeauours, & the aduancemēt of the Ghospel; *Xauierius* notwithstanding carryed himselfe so mild therein, that being at last forced to denounce his Holines Excommunication agaynst that temerarious and mad-braine fellow, although himselfe were Legate Apostolicall, yet he oftentimes sent the Bishops Vicar vnto him, in most suppliant manner; so as one would haue thought, that he had rather done, then received the iniury; or that he intreated, rather to auoid the blow himselfe, then to haue threatned it to another.

Moreover

Moreover in the greatest reproaches, sufferances, & vexations that could be offered, he neuer complained of any man, but prayed to the diuine Majesty for those who caused him the same, and that he would vouchsafe, rather to receyue them to mercy, then to exercise his diuine iustice vpon them. Wherefore at the selfesame time when he was by the Governour of *Malaca's* officers, without cause, most iniuriously & disgracefully treated, he notwithstanding said Masse daily for that outrageous Man, praying to God, that though he had begun to fall, he might not yet be vtterly ouerthrowen.

The loue of voluntary Pouerty also, which shined in him, was not inferior to the moderation of his Hisloue mind. For through long and serious meditation vpon the pouerty of Christ Iesus, *who when he was rich, became poore for vs*, he bare so speciall an affection vnto Evangelicall Pouerty, that he daily found by experience, the Riches of Pouerty to be such, that they not only discharged and freed the mind from all troublesome care, but enriched it also most abundantly with celestiall treasures, and caused him who had nothing, nor to be in want of any thing. Wherefore he alwayes for the most part, liued by begging, euen in the Colledge at *Goa* it selfe, where all things were at hand without seeking for: neither also, when he traualled as well by land, as by sea, had he any care at all of any Viaticum, or prouision of victuals.

Of this his extraordinary Pouerty his whole life affordeth vs notable examples. For to say nothing of such as be of lesse note, let vs call to memory his departure

parture out of Portugal towards *India*, how he would carry nothing with him but a sorry mantle, to use in the Promontory of *Good Hope* (a place much pestered with the extreme unreasonable colds of the Antarctic Pole) and a few bookes for his necessary use, although the Kings Officers by expresse order from his Majesty vrged him earnestly to the contrary . And in the ship it selfe he could not by any intreaty, either of principall persons therein, or of the Viceroy himselfe be drawne from begging his victuals, and other necessaries . For he choode rather for Christ his sake, to aske of the Souldiars in the Navy, not only victuals, but shooes also, shirts, and other things necessary, to haue them freely giuen him by the Viceroy, or his followers; such sweetnes found he in Euangelicall pouerty. His iorney also into *Comarin*, was not much vnlike to that into *India*, contenting himselfe with only a payre of bootes.

Moreover, his apparell and habit was of the vulgar sort. He went in an old cassocke from *Rome* into Portugal, and so on forwards into *India* . In *India* it selfe he refused euen a decent, and ciuill habit which was offered him, & made choice of a cassock of course linnen cloth, without a cloake, fearing least, as oftentimes it hapneth, some pride of mind might follow vpon such gaynesse of apparell. His gowne being now worne out and torne, his friends offered him a new one: but he wrapping himself vp in his pouerty, would neuer suffer his old one to be taken from him for a new . Whereupon some, in the dead time of the night when he was a sleep, sent one to take away his

old

old ragged gowne, and to lay a new one in the place. He rising before day put on the new gowne he found, instead of his old, and went abroad therein, neuer dreaming how charitably his friends had deceaued him. Now, this new gowne was of a farre different fashion from his old one. Whereupon being the same day at supper with *Francis Pina*, & others of his friends who were acquainted with the matter, they as it were wondering, began to aske him in iest, what kind of habit that was? And when he perceived by looking vpon it, and feeling it, that it was a new one, and that he was therewith deceiued, he smiling sayd; Indeed this strang habit is more fit for others, then for me. Wherefore by his earnest intreaty he preuayled at last so much with them, that they restored to him his old gowne, which they had taken away, and receaued the new one backe againe. He therefore with his old gowne indured the extreme hard weather of *Iaponia*, although oftentimes he euen shivered, and trembled for cold. Afterwards also he returned out of *Iaponia* to *Goa* triumphant, as it were, ouer brave and gay apparell, with glorious ensignes of Pouerty, to wit, with an old hat, a ragged shirt, a torne gowne, & that also patched in diuers places.

But if we desire to know, how willingly he embraced all the incommodities which pouerty brought along with it, and how he was wont to reioyce in the extreame want of all things, as in the middle of heauily delighes; we may easily gather it out of a certaine letter which he sent from *Maurica* to those of the Society at *Rome*; where describing that Country, after

he had sayd, that it wanted all commodities both of victuals, and other necessaries for the maintenance of life, he affirmeth that he neuer received from God greater and truer content. In his letters also which he wrote out of *Iaponia* to the Society at *Goa* he speaketh thus: I beseech you, dearest Brethren, to helpe me to giue God thanks for so great a benefit. We are now by Gods singular goodnes arriv'd in *Iaponia*, where there is extreme want of all things; which I indeed esteeme as one of the greatest fauours of the diuine Providence. For in other places, plenty of victuals & commodities doth most commonly inuite the people to satiate, and fill their vnbridled sensual appetits. And to their soules being not acquainted with Evangelical pouerty, are extremely oppressed through the want of heauenly graces and delights. And many times also their bodies being tormented with diseases, and other incommoities, indure no small, nor short punishment for their intemperance.

CHAP. VIII.

His Obedience, and Humility.

HIS abandoning of the use of other things was not more exact in him, then the forsaking of his owne Free-will, and proper Iudgment, wherein the chiefeſt prayſe of Obedience consisteth. Which vertue being the principall ornament that the Society of IESVS hath, shewed it

itselfe most of all in *Francis*, euen at the first, when he was by *Ignatius* sent into *India*. It was well known, that the Nauigation into *India* was no lesse dangerous then long and tedious. And the Society at that time, whatsoever State it had, was not governed by any command which *Ignatius* had ouer it, but only by his authority. Notwithstanding *Francis* forgetting all things beliaes Obedience, did more promptly obey then he was commanded; and without any delay prepared himselfe, euen against the next day, for that long, & almost endlesse iorney: so that God may seeme to haue opened the vmost parts of the East to his incomparable alacrity, by this his prompt Obedience.

In *Portugall* also, and in *India*, it is incredible to say, how willingly and exactly he performed whatsoever *Ignatius* by letters commanded him; and gaue him therein such satisfaction (since he was one who exacted to haue all things squared out by the rule of Obedience) that none excelled in that point more then he, shewing himself thereby a schollar, worthy indeed of such a master. For he had such an esteeme of *Ignatius* his Sanctity, that he reuerenced him as a most holy man, sent from God: in so much, that whensoever he did name *Ignatius* either in his discourse, or letters, he alwayes gaue him the title of *Blissed*, or *Holy*. And in a reliquary Case that he wore about his necke, he kept inclosed *Ignatius* his Name, written with his owne hand (cutting it from the subscription of a letter which he had sent him) together with other holy reliques, and the forme of his owne profession. And when he commaunded any thing, to any of the

How much he esteemed *Ignatius*.

the Society, he was wont to say: This I command you, for the Reuerence, and Obedience you owe vnto our Holy Father *Ignatius*,

No lesse was the confidence which *Ignatius* had in *Francis* his modesty, and obedience. Whereof this may seeme an euident argument, in that he was allwayes very free in commanding him diuers things, *Xauertius* obeyed how hard soeuer they were, neuer doubting but that he would presently execute whatsoeuer he should commaund. And when *Ignatius* foresaw the deposition of his *Tabernacle* was at hand, and iudginge it expedient that *Francis*, as the chiefe ypholder of the Society, should be called backe to *Rome*, he wrote vnto him in such sort, that whé he had set down the reasons which moued him to that determination, by adding in a Postscript thereof apart, one single Character only, to wit the letter, I, he seemed to signify thereby that he so confided in *Francis* his obedience, that he did not doubt, but he would returne backe to *Rome*, euen from the furthest part of the world, and where he was then planting, and setting forward the Gospel of Christ, with the greatest speed that might be, although he had giuen him no one reason for this his returne, being inuited by one sole letter, by which he was commaunded to goe. And certainly *Ignatius* would neither haue bin deceived in his opinion he had of *Francis*, nor of his most prompt obediēce. For without doubt, that only letter, I, *Goe*, would haue spoken so forcibly in his hart, that he would without delay, haue euen seemed to fly from the furthest part of the East, had he not already bin flowne to heauē, there to recey-

receiue the reward of all his labours, before *Ignatius* letters could come vnto him.

And as *Francis*, throughout the whole course of his life was most eminent in this zeale of Obedience; so desired he also, all those of the Society to haue a speciall regard vnto the same Vertue. Wherefore, he oftentimes inculcated vnto them, in his Admonitions both by words and letters, That without true, and generous Obedience, that is, prompt and cheerefull, daction of no man could be the true and naturall disciple, and obediēce soune of the Society: and whoeuer wanted that vertue, could not continue long in that, Order with profit, or ioy of mind. Wherefore he alwayes gaue this precept to his subiects, that by hartie, and sincere Obedience, they should wholly conforme themselves to the iudgment of the superiour of the Society, & of the Church; hauing their eyes fixed, not only vpon their Command, but euen vpon their least signe, or becke. Interi- For it was far more secure to be gouerned, then to gouerne, &c. to obey then commaund. Wherefore inciting *Fa. militi*. *Paul Camertes* Rector of the Colledge of *Goa* (charging him to be ruled by *James Borban a Francisian*, who had care of the same Colledge) to the practise of Obedience, he wrote vnto him, that if he were in his place, nothing would be more gratefull vnto him, then to obey him who had commaund ouer him. For one cannot take any more certaine and secure course, to come directly and without erring to the iorneyes end which he intends, then by following his guide who is skillfull in the way. And contrariwise, nothing is more dangerous, then to liue according to ones owne wil, and

and to flight the precepts of Superiours.

Extradinarily also was *Xaverius* Reuerence, and Obedience vnto Bishops, and their Vicars. For that honoring God in them, he desired to exercise his functions by their authority, & left himselfe in all things, *Xaverius*' wholly to their disposal & determination; & the same Obedi- he commanded others of the Society also to do, saying oftentimes, that those of the Society ought to giue and their example of true Obedience towards all Ecclesiastical persons and Prelates. And whofoeuer tooke not

true content, in the Societies kind of government, which consisteth chiefly in Obedience, him he iudged to be of a quite different spirit from the Society. Neither did he thinke it expediet, to expect vntil that man had committed some thing against the honour of the Society, whome he forsw, by that his beginning, would one day surely do it; but before any ignominy happened, he would dismisse him; and thereby effect the sooner, what the other intended, and by his example make his companions more wary in the same kind.

The same Obedience also he required of those of the Society vnto Ecclesiastical Prelates, and that they should not preach vnto the people, nor exercise the functions of the Society, without licence first granted by them, or their Vicars: nor that they should at any tyme exercise, or do any thing, whereby the sayd Prelates might be iustly offended, or be auerted from them, though neuer so iust cause or occasion were giuen them. And if at any time it fell out otherwise, he always tooke it very ill. Wherefore the two certayne Vicars did by their letters complaine vnto *Francis*, of

two

two Fathers who aboard within their districts, he presently wrote vnto them, that they should forthwith go to the *Vicars*, & humbly kissing their hands, should aske them pardon, and from thence-forward, in token of the great respect they ought vnto them, they should go euery weeke once to salute them. This, & such like Humility & submission, he sayd, was necessary, both to beate downe the Demill, the ring-leader of Pride, and to gaine the Prelates of the Church, by speciall obseruance, to be fauourable and courteous vnto them, that so they might be the better able to aduance the Christian cause.

But aboue all other things there shined in *Xaverius* Humility: a most profounded humility, the mother of Obedience, and the gayner of good will both with God and man, wherof we find in his life many admirable testimonies. For in his iorney into *Portugall*, as before we haue sayd, he looked very diligently to the companies horses, and perpetually both at home and abroad in the Hospitalls of the sick, with the greatest affection that could be, he tooke vpon him all the basest offices therof. And when he came to *God*, although he were Legate Apostolical, yet he fell downe at the Bishops feet, and deliuered vp to him the Kings Letters, and the Popes Breue, which he would not vse otherwise, then might seeme fitting vnto him. Which modesty of his so gayned the Bishops good will, that he did not more reuerence *Xaverius* authority, then admire his Humility. But *Francis* had the Prelates of the Church in such speciall veneration and reuerence, that he exhibited vnto them, euen diuine honour almost, as Church.

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representing the person of God himself; vjing with very great reuerence, both to kisse their hands, and somerymes also, to cast himselfe prostrate at their feete.

Moreouer (such was his singular Humility) he not only bare these great respects and submissions to Prelates and their Vicars, but also to priuate Priests and Clergy men, carrying himselfe rather as a seruant to them all, then as Legate Apostolicall. Yet his exterior Humility (which is a token of the interior) was not the only marke his affections chiefly leuelled at, but rather the interior it selfe, which consisteth in the knowledge, and contempt of ones selfe. For when in respect of his singular sanctity, he was held for no lesse then an Apostolicall Man, yet he esteemed himselfe to be the most wicked of all mortal men, as may be gathered out of many of his letters.

Wherefore being a true Contemner of himselfe, he no lesse detested prayse and honour (the allurements to pride & arrogancy) then others do hate disgrace and dishonour. For he so neglected both honour it selfe, & those that gaue it to him, that all might playnely see, he bare most cordiall affection to that ancient Simplicity, which in former tymes was neuer acquainted with flattery or ambition. Wherefore

Concealing of heavenly gifts. he alwayes vsed great diligence to keep such things secret which he had done worthy of prayse or commendation; and if at any tyme he were for the good of others constrained to make them knowne, he did it in such sort, as you would haue thought they had

below.

belonged to some other & not to himself. And so writing to those of the Society out of the Promontory of Comorin of things which he himself had there done, he attributeth the health which many sicke persons had recovered, by his meanes, vnto certayne Neophyte-children, whose help he had vsed therein, although it were neuer so little.

Writing also of the heavenly Ioyes, which God, in the same Promontory, had bestowed vpon them who labour for his sake, he recounted what had happened to himselfe, as appertayning to a third person, without any equiuocation at all. Nor was there any thing in him which more declared his singular modesty, then a certaine remarkable blush, which straight arose in his face when he heard himselfe prayed, as a manifest demonstration of his interior Humility; which we may see sufficiently declared by this one example. At his returne out of the coast of Comorin to Goa, when *Iames Borban* asked him, whether that were true which was reported of him, to wit, that he had restored a dead man to lyfe; he was so wholly confounded, and out of countenance through shamefastnesse, that *Borban* taking great compassion of him could not find in his hart to vrge him any further in that point.

Moreouer, he was so farre from affecting titles of Dignity, that for the space of ten yeares (for so long he liued in those Countreyes) there was none, but the Bishop of Goa only, who knew that he was Legate Apostolicall, so carefully he concealed the matter. Neither did he euer discover his authority vnto others,

His Aye: ing titles of honour. *Armar- kable blush in Xaverius at his owne prayse.*

untill he was driuen therunto by necessity, to curbe the insolent audaciousnesse of the Governour of *Malaca*; wherein notwithstanding he so moderated his authority, that it seemed to be rather Humility, then power. And (for as much, *as out of the abundance of the hart the mouth speaketh*) in all the Exhortations almost which he made to those of the Society, he imfited most comonly vpon the perfect rooting out of Pride and selfesteeme from their minds. And he was wont to say, that looke how much any one was in the iudgement, and estimation of God; so much, & no more, ought euery one to deeme of himselfe, although the whole world should otherwise esteeme of him. Wherefore he admonished them neuer to extoll themselves for the good opinion which other men had of them; and that ballancing themselves in their owne knowledge they should humble themselves, and consider that they were far other wise in their owne conscience, and in the iudgement of God, from that which they seemed vnto men. For they who want the knowledge of themselves, are soone puffed vp by the praises of men, thinking themselves to be such indeed as men esteeme them; as though they were able to deceive both God and men.

This also he was wont ofentymes to say with inward griefe of hart: *O arrogácy, the poyson of Christian vertue!* How much hast thou, doest thou, and wilt thou hurt the world! How contrary art thou, to the instituce and perfection of the Society of *I E S V S*! What a deadly enemy art thou to the pious, & wholesome endeaours of those that be of that profession!

For

For he affirmed, that none could be a true Child of the Society of *I E S V S*, or imploy himselfe faithfully for God, who did not conterne himselfe, and thinke lowly and humbly both of himselfe, and of all his actions. Wherefore, as he could by no meanes away with such as too much esteemed themselves, who eyther vnder the colour of Humility, or for the Nobility of their Ancestours, desired to be honoured: so he bare an extraordinary affection to such as were truly humble, & contemned both themselves, and whatsoever els was theirs, although they were persons of neuer so meane condition.

CHAPTER IX.

His Magnanimity of Mind, and Confidence in God.

HIS Humility of *Francis* did not, for all that, cause in him so abiect a mynd, that he durst not ayne at high matters, or aspire to any noble enterprize; but putting his whole confidence in God, and accounting nothing to be eyther hard, or difficile to the magnanimity of his mynd, be attempted euen the greatest things. For whensoever the Honour of God required it, he gaue way to no difficulty, nor daunger: so as, he ordinarily attempted nothing, which he did not effect, or bring to some good passe. This indeed is proper to the seruants of God, to be humble and abiect in

their

their owne fight, but most courageous and constant in the assayes of God.

This magnanimity of mynd, and fighting of all difficultes & dangers, appeared manifestly throughout the whole course of *Xaverius* lyfe. And indeed it oftentimes so farre surpassed the vsuall straine of ordinary Fortitude, that it might haue bin accounted temerity, if it had not depended rather vpon diuine, the humane affiâce. For in his iorney to *Tramacoris*, when he passed through the midst of his enemies, he seemed to thrust himselfe into manifest danger. But far more euident was that perill, when he attempted to instruct the inhabitants of *Maurica*, a Nation extraordinary fierce and cruell, hauing no other defence agaynst those barbarous and sauage people, but his confidence in God. He also aduentured to passe in a Pyrates ship into *Iaponia* the furthest part of the East, without any feare of danger, although his dearest friends, and such as were most expert therein, presented before his eyes how many & extreme difficulties there were. Concerning which thing he wrote himself vnto the Prouinciall of Portugall in these words.

All my well-willers and friends are amazed, that I am not afrayd to vndertake so long, and dangerous a iorney. They lay before me many dangers of tefests, quicklands, and Pyrates. But I am no lesse amazed at them, that they haue so litlle confidence in God, in whose hands and power, all those things are placed. I for my part, knowing for certaine that all things are gouerned according to God Almightyes beck and commandment, do feare nothing elle, but God himselfe

selfe, least he should punish me according to the desires of my negligence, and sloth in his seruice, and of the obseruance of my Religion. But as for other terrors, dangers, miseries, and crosses, I do not at all weigh them. For I feare only God, the maker and moderatour of all things, because other things how hurtfull soeuer they be, cannot annoy vs, but onely so farre forth as God permits them.

It is wonderful also, what Confidence he reposed in the diuine assistance. So as hauing only God for his guide, through so many dangers both by sea and land, through so many Nations different in language and manners, he penetrated to the furthest parts of the East, and by his often passing ouer the Ocean he instructed those sauadge, and barbarous Nations in the mysteries of the Christian faith, and brought them at last to a ciuill life. And indeed his Confidence in God did neuer fayle, but alwayes freed him from the dangers, both of enemies, tempests, and other calamities. For to pretermitt with silence other things wherof we haue already spoken in their proper places, in passing ouer the *Iaponian* seas, when as the Barbarians bent all their fury agaynst him, he by diuine Assistance, escaped all their machinations, without any hurt or danger at all. He also in the sea of *Molucca* suffered shipwrack thrice; and once also he miraculously escaped by lying vpon a plancke after shipwracke tossed vp & downe the sea, without any hurt at all, for the space of two or three dayes. Moreouer he auoyded the fury of the *Saracens* who were set in armes against him, by lying secret for many

daies

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Y y y

dayes together in a wood hard by. Also he did not only defeat the Stragemes which his enemies had plotted against him by the force of armes, but discovered their secret inventions also, when as they sought to poison him. And besides all this, he very often escaped the incursions of Pyrates by sea, as likewise of theenes by land.

His loue Agayne, being wholly inflamed with the loue of God, he did not only contemne difficultyes and dangers, but seemed also to embrace them willingly. Wherefore as desirous to suffer in the very midst of incommodities & dangers, he earnestly besought God, not to free him from them, vntlesse it were to vndergo greater, for the glory of his diuine Maiesty. And the diuine Goodnes, corresponding sweetly to the magnanimity of his mind, heaped vpon him store of sufferings, and merits, with no lesse approbation in the sight of Heauen, then ioy & comfort to himselfe. He likewise in that most hard and difficile expedition into *China* shewed no lesse courage. For notwithstanding (as we haue sayd before) that no Stranger could enter the bounds of that Countrey, without certayne danger of his lyfe or liberty (the same penalty being designed as well for the Stranger that entred in, as for him that bringeth him;) yet hauing an admirable confidence in God, who had moued him to that resolution, and to the vndertaking of that iourney, he determined to commit his lyfe to the trust of a *Chinese* merchant, which was no lesse doubtfull and dangerous, then the entrance it selfe into *China*. Concerning which, he wrote himself to *Francis Perre* at *Malaca*

laca to this tenour.

In this busines, my friends bring two daggers against me, the one least the merchant hauing already receyued his money, may breake his promise, and eyther leaue me in some desert land, or else cast me headlong into the sea, that so his bargayne of passing me euer may not come to light. The other is (supposing he stand to his promise) least the Governour of the City may make me (being a stranger) an example to others of comming into *China* agaynst the Kings Edict without publicke warrant, & eyther put me to death by torments, or else cast me into perpetual prison. Against these dangers, I obiect others farre greater, which themselves do not perceyue. And the first is, least we distrust the diuine Goodnes and Providence: For we come hither for Gods only Cause, to preach to these Countreyes his sacred Law, and his sonne Christ Iesus the Redeemer of mankind, whereof God himselfe, who gaue me this mind, is my winnesse. So as now to cast off our hope, and confidence in his Diuine Providence and power, for the dangers we are laid to be subiect vnto in labouring for his cause, ought certaynly to be esteemed a far greater danger, then whatsoever the enemyes of God, and Men, are euer able to bring vpon me. Especially seeing, that neither the Diuels themselves, nor their ministers can hurt vs at all, but only by the permission and will of God.

What can we say to this? That if God do approve and further our endeauours, we shall by his fauour not only be deliuered from dangers, but also follow

His undaunted courage against danger.

He that shall loose his life in this world for me, shall find it. Wherefore for as much as we should these dangers of the soule farre greater the those of the body, we esteeme it far better, and more secure, to breake through those of this lyfe, rather then to hazard the salvation of our soule. I am fully resolved, God willing, to go into *China*, in despite of all his enemies. For, *if God be with us, who shall be against us?* We do, without all doubt, go vpon great danger, although there were nothing else but perpetuall seruitude: But this consideration comforteth me, that it is much better, to serue in captivity for Gods cause, then to enjoy liberty by running away frō the Croffe &c. In which words he doth indeed sufficiently shew an vndaunted courage against all dangers. And how much *Xauertius* concerned all the miseries of this world, appeared also by another letter of his to *Lames Perera*, whereof we haue inserted a clause in its proper place.

This greatnes of *Xauertius* mynd was not lesse against the insolvency of Christians, then against the theatres and terrours of the Barbarians. The Honour of the coast of *Comorinum* being a Portuguese, & potent, through his couerousnesse, had held the Neophytes in cruell subiection. Which when *Francis* vnderstood, he threatned, that vnesse he carried himselfe most mildly towards the Christians there, he would by letters complaine vnto the King of Portugal of his intolencies and Tyranny. Likewise he caused his companion to declare to a certayne Portuguese Capitaine, who treated the new Christians iniuriouly,

ly, that vnesse he ceased frō his cruelty, he would be far more sauge then *Herod*, because *Herod* slew only the bodies of the Innocents, but he also slew their soules: and this would certainly be the effect therof, that if through his insolencies the Fathers should leaue that Coast, the little infants would dye without Baptisme. The Governour also of *Malaca*, who, as we sayd before, most iniuriouly, and obstinately hindered his iorney into *China*, was by *Xauertius*, who turned at last his patience into feuerie, excommunicated, and the sentence published formally in the Churches; to the end others, through feare to incurre the like ignominy, might carry themselves, as their duty required.

But nothing more declared the incredible greatnes of his mind, then a certaine infinite desire (as we may call it) which he had to preach the Gospell throughout the whole world. For not contenting himselfe with the vast Countreys of *India*, he extended his desires, and endeaours to *Malaca*, the *Ilands* of the *Malucas*, *Maurica*, *Iaponia*, *China*, and in fine to all the East; intending certainly, to haue extended them afterwards to all the parts of the world, if his life had bin answerable to his feruour of spirit. For he wish such speed traualled ouer the vtmost parts of the East, that the huge vastnesse of *Asia*, seemed too small a circuire for his courageous mind.

C H A P. X.

His Charity, to God, and his Neighbours.

HIS so great Fortitude of mind in *Xaverius* was matched with the like Charity both to God & men. For throughout the whole course of his life, there is to be found no one vertue more eminent, than his desire of increasing the Honour of God, and saving of soules. And no wonder; for he was so greatly inflamed with such special love of having cleane abandoned the world, that he became now wholly wrapt in the perpetuall contemplation of celestiall things. Hence it was, that his soule being rayed to God, the supreme goodnes, and to the love of his most bountifull Creator and Redeemer, held continually most sweet discourses with his divine Majesty; nay even then, when he was most seriously employed in conversing amongst men. Hence proceeded that inflamed love to Iesus Christ his benigne Lord & Saviour, repeating so ofte in most sweet manner, that most comfortable & wholesome Name. Hence also arose in him that burning desire of Martyrdome, which finding no entertainmet amongst the Turkes, went on to the furchest parts of the Earth thirsting after the glory thereof, by a thousand meanes, amongst those savage and barbarous people, & amidst evident danger of pestilent diseases, shipwracks, and Pyrats; so that Martyrdome it selfe shed rather

The Life of S. Francis Xavier. [Cap. 10. 535
ther from him, then he from Martyrdome.

This boundlesse charity of *Francis* towards God, had enkindled in his soule the like love to men, which neuer suffred him eyther to rest, or to be weary. This it was, which made him evey where as it were a slave to the sicke, imprisoned, and wretched persons, and to feare no contagious or infectious disease, even while the bodyes lay dead round about him. This it was which pricked him forward to instruct barbarous & savage Nations, even with evident hazard of his owne life, & kept him amongst them as long as was needfull, although he were extremely oppressed with what of all things. In fine it was this, which causing him to sleight the raging billowes of the stormy Ocean, the incursions of Pyrates, and inconveniences of an endlesse Navigation, drew him to the furchest part of the world, to make the *Lapponians* also members of the Church, who had no knowledge at all of the Gospell: so as having passed so many seas, & instructed almost all the sea-coasting Countrys of the East in the fayth of Christ, he was now come even to the furchest end of the world. The same charity to save mens soules, set him on still with no lesse manifest danger of his owne life, to attempt to get entrance into *China*, which was so mured up, both with rigorous lawes, & strict watch; so as the insatiable zeale which he had of soules, suffered nothing to seeme impossible, nothing terrible unto *Xaverius*.

But now, after he had brought so many Nations and people to the fayth of Christ, it grieved him extremely to be withheld from entering into *China*; and having

having determined with himselfe the conversion of the whole world, be forced now to make as it were a stand at the beginning almost of his endeaours. And no doubt, if he had liued vntill he had dispatched his expedition into *China*, and had come backe agayne to *Rome*, whither he was sent for by *Ignatius*, he would haue byn a most potent meanes, to haue reduced also those forlorne partes of the Westerne Church. For in what office soeuer he should haue byn placed, either of the Generall, or of the Generalls Assistant, he would neuer haue giuen ouer sending Religious men, of the Society, to cure the westerne Nations, infected with Heresy, vntill either there had byn none left who needed such cure, or else his owne life had left him.

It is incredible to say, how exceeding zealous he was for the saluation of soules. For at *Malacca*, and else where in the East, he employed himselfe continually in hearing Confessions, in making reconciliation betweene those that werent variance & debate among the selues, & in helping the sicke, wherein he so forgot himselfe, that ofteny times he passed two or three daies without eating or drinking any thing; in so much that one would haue thought he had byn fed with such exerceyses, & seruices done to God. And no meruayle, for the zeale & desire he had to help his neighbours, & to propagate the Christian Religion, was so engraffed in him, that it seemed almost naturall. To this all his forces were bent; in this he was wholly imployed; this was his only desire; in this he tooke his greatest ioy, to write as many as possibly he could, to the flock of Christ. Neither was his care greater in gathering new

sheep

sheepe vnto that sacred fold, then in attending those diligently, whome he had already brought thither. For he gaue them such godly precepts & instructions that they scarce needed any other Pastor to help them.

Eudouicus Prax of the Society of Iesvs, a man both of great prudence and piety, gaue vp this relation: That when himselfe first of all traualled ouer the Land of *Iapon*, he came by chance to a castle thereof situate in a corner of the Land, where he met with thre of the habitants of that country, who asked him what was become of *Francis Xavierus*? At which suddaine question, he at the first stood a litle astonishd, then pausing a while vpon the matter, he found that *Xavierus* had sometimes bin there amongst them, and had converted many of the inhabitants to the faith of Christ; had also built them a Church, and so diligently instructed the Neophytes, that Christian discipline continued still amongst them, without any other Maister. For *Xavierus* being to depart from *Iaponia*, had provided for them for time to come, & giuen them written in their owne language the life of Christ, and a brieue Summe of the Ecclesiasticall history, as also the Roman Kalendar, with a table of the mouable feasts, a forme also for the inuocation of the Saints, which we call the Litanies, the Seauen Psalmes, together with the forme and manner of Baptisme, aduising the to assemble themselves all together vpon holy Dayes and there to read something of the life of Christ, and out of the holy Scripture; to obserue the Festiual dayes, to inuocate the intercession of the Saints, and to recite the seauen Psalmes. Moreover he ordayned that

that the Clarke of their chiefe Guide should baptize the little infantes, vntlesse some necessity otherwise disfaued. And the Neophytes hauing kept these precepts which *Francis* had giuen them in memory, were so througly instructed in matters of Christian Religion that they came nor farre short of those of Europe, Whereupon *Fraes* concluded, that he had no more to say, but that by *Xauertius* example, Religion ought to be sowne, and planted euery where, that it might be able to vphold it selfe by its owne proper forces.

And although *Xauertius*, as much as in him lay, ceased not at any tyme, to aduance his Neophytes by those of the Society: yet his Charity was not so employed in helping of whole Cityes & Nations, as that he neglected particular persons, how peruerse and obstinate soeuer they were. At his departure frō the Iland of *Ternate*, of an exceeding great number of Christians that inhabited therein, he left only two, whome he could not draw to forsake their cōcupirs. Wherefore when he came backe to *Ambonum* (common passion succceeding in place of indignation) he wrote vnto a certaine *Ternatian*, a friend of his, intreating of foules him to salure those two persons in his name, in the most friendly manner he could deuise, and signify vnto them, that if they would at last reloue to arise out of the sincke of sinne, he would presently make all hast thither, & in the meane time he would not cease to pray to God our cōmon Father for their saluation.

At *Madaca* also, as he preached vnto the people, He conuerteth there was ofentimes present at his sermons a certaine Lew, a man of sufficient learning, but (as the proper

ty

ty of that nation is) most obstinate; and who scoffed no lesse at *Xauertius*, then at the truth it selfe. He being intangled both in vices and errors, stiffly opposed the Ghospell, and his authority kept back many other Lewes from the faith of Christ. *Francis* therefore treating this man sweetly by all kind of obsequiousnesse, and vnto him suppe with him in a friendly manner, so wrought with him at last, that being quite altered frō what he was, became of an obstinate Lew, a vertuous and deuout Christian. And this Charity of his to his Neighbour, was not more forcible the industrious.

There standeth betweene *Goa* and *Cocinum* a forestre belonging to the Portuguese called *Canonra*, much frequented by reason of a good haue in that place. *Xauertius* comming thither endeauoured by the way to draw a certaine person to make his Confessiō, but in vayne; wherupon he desisted for a while frō his inreaty, that when the other thought himself secure, he might at vnawares more forcibly set vpon him. For being pressed hard thereto, as one most obstinately bent he had passionately sworne neuer to yield therein to *Francis*. Therefore as soone as they came to land *Xauertius* resolued to try all the remedies he could deuise against so desperate a disease, & so sayning as though his mind were set on other matters, got this obstinate man into a wood, in a courteous manner vnder pretence of recreation, beset (according to the Nature of that Country) with many Palme-trees. As soone as they came into a priuy place where none could see them, *Xauertius* suddainely casting of his clothes, and baring his backe, falleth downe vpon his knees,

& presently (the other standing amazed, & expecting to see the issue of his suddaine alteration) pulleth out a very sharpe discipline full of iron pricks , and bearing his owne backe extremely, before the others face, cryeth out, that he willingly suffered that torment for his sake thereby to turne away Gods indignatio from him . In the meane timethe Wood ränge againe with the mighty stripes of the discipline, and he that stood looking on, in that amazement, like one out of himselfe, was all besprinkled with *Xaverius*'s bloud. Wherefore turning his admiration , into compassion of hart, he instantly casteth himselfe at *Xaverius*'s feete, and beleechech him, to leaue off reuenging anothers fault vpon his owne backe, for now he was ready to purge himselfe of his finnes by Confession . *Xaverius* being glad he had thus wonne the victory, presently appaerleth himselfe, & hearing his Confession, bringeth that wretched man, backe againe into the right way, and hope of saluation.

But now his Prudence & industry was farre more scene in curing the diseases of the City of *Malaca*, which was almost brought therby vnto a desperate state. For when he perceiued the *Malacans* minds to be so inueterate, and drowned in the corruption of all wickednesse, that they would by no meanes heare of remedy, he, being an exquisite Physitian of foules, found out a new & soueraigne antidore whereby to cure them . Wherefore setting vpon them in a secret and covert manner, he used to inlinuate himselfe into the company of the fouldiars when they were at their wanton sportes , comming oftentimes vpon them

them as they were at play, seeming as though heooke delight in their game and conuersation; and if any one vpon his presence, or other wise through shame, fastnesse, absteyned from playing, he in a sweet, and friendly manner would exhort him to be merry all to for he also loued thelike pastime; and that fouldiars Christ. ought not to liue like Monkes: and if it were used without offence to God, it was better to play, and be merry, then to speake ill of other men, or to commit any other wickednesse . Then hauing wonne their affections by this his gentle behaviour, he would by all manner of obsequiounesse insinuate himselfe into the greatest familiarity with them that was possible, that so he might find out their secret inclinations, & thereby take some occasion to apply fit remedies to their diseases.

Now, for others who were intangled with dishonest loue, and kept Concubines, he would oftentimes himselfe appoint certayne daies to dine or suppe with them, where sitting at table, and by bringing in some familiar discourse, as commending of the dishes of meate which were serued in, and inquiring of the mayd-servant, that had so well seasoned the same, requesting his Host of ranymes to send for her, & then to commend her for her diligence & skill in Cookery, & the like; he opened to himselfe a way for his future designes. If he found one that would not willingly admit him to his table, he at vnawares would earnestly intreat him, that he might see his house, & being brought in, did often wyne the mans affection by his sweet conuersation, & then concealing his determination he

left no corner of the house which he did not search into, as if he had hunted after some wild game: where if by chance he light vpon his host's Concubine, he inquired what that woman was, & to whome she belonged; making as though he liked all well that he saw, yet still watching for an occasion wherein to effect his business. Finally, he became in such forreuen all to all, that among fouldiers he seemed a fouldiar, & among merchants a merchant. Wherefore not only the Portuguese, but also their Concubines themselves by reason of his singular affability, desired greatly to haue him come to their houses and table, neuer so much as once dreaming of what he aynd at.

But *Xerius* as soon as he had gotten himself inward with them, he would begin covertly to apply his cure to their fester'd soules. If he met with any that had a beautifull and handsome mayd with whome he was in loue, he would commend her vnto him, & tell him that indeed for her extraordinary beauty, & good disposition she deserved to be an honest woman, and was worthy to be marryed to some man of good account. Then would he aske his Host, that if he loued her, why did he, to both their dishonours, and vnto ouerthrow, rather keepe her as his Concubine, then honestly and religiously to take her to his wife? Thus turning the cause of the disease to the cure therof, he tooke away sinne, & brought honourable wedlocke into place therof. But if the woman were deformed, he would demand whether he were well in his wits or no, who could see his affections vpon so ill fauoured a Creature, & for whome all the Portuguese talked of him,

him, and laughed him to scorn? Or why did he not rather seeke a wife fit for him? For that would certainly be a great honour to him, as it had bin to others, whome he would then name.

But now, with others that could not so freely marry, by reason that they were intangled with many Concubines at once, he tooke another course. First he would aske them, why they kept in their house so many maydes, who serued almost for no other vse but to ouerthrow their soule, and consume their substance, besides the often disquiet of the house by their chiding and brawling. And if they either could not, or would not put them all away, he aduised them seriously to rid themselves of some one of them. Then comming againe vnto them after some dayes space, he in a friendly manner would importune them, to dismisse the second, & so one after another al but one, for they should be both lesse hateful to God, & the sooner obtaine pardon, if they kept but one woman, then if they kept many. At last, vpon some new occasion, he would vrge them againe either to put that one away, or elle to marry her, whome they still kept vnlawfully, that so at length they might appease the diuine wrath incensed against them. And thus by little and little he reclaimed those lost soules (by taking away from them all enticements to sinne) to a ciuill and vertuous life.

Xerius had perpetually this property & custome to seeke most of al to be familiar with those who were most wicked, thinking that where the sicknes was most grieuous, there was greatest need of a Physician, and

and antidote: neither would he ever give them over until he had restored them to their soules health. This also was another chiefe care of his, that all men by his owne and the Societys examples, might be inflamed to vertue and deuotion, and none offended by them. Neither did he vse to intercare any thing more often and seriously to those of the Society who were sent in mission to any place, then, *That they should provide for good things before God, and men.* And besides this he oftentimes also put them in mynd by letters, of those precepts which he had giuen them at their departure.

But if any one had at any time giuen offence, he

How gre was so afflikted in mind therefore, that he might well say he *haue said with the Apostle, Who is scandalized, and is not voyded bewmed?* Wherefore he gaue strict charge by letters, to to scan- *Pa. Gaspar* the Rector of the Colledge at Goa, that

thers. who sooner of the Society should giue publick scandall 2. *Cor. 11.* he should by all means dismisse him; and being once

dismissed neuer to receive him againe vpon any termes; iudging it a heauier lesse for the Society to be deprived of its good Name, then of any member therof; imitating heerin that sentence of the Apostle, approved by dayly experience: *A little leauen corrupteth the whole masse.* And where the offence was giuen, there he iudged it conuenient, that satisfaction should be made, thereby to take away all scandall from such, as had received it.

The care Neyther did he thinke it fit that satisfaction should he had be giuen only to those who were offended, but to those to edify his neigh also who were otherwayes offensive vnto them. At *Corinth* therefore, when as he vnderstood, that a certayne

ayne Sodality, who had granted a Church to the Society, was displeas'd with the sayd Fathers, *Xaverius* casting himself prostrate on the ground, before a great assembly of worthy personages, layd the keys of the Church at their feete, and by that Humility wholly pacified their offended minds. For he was alwaies wont to say, that he preferred the good name of the Society before all the riches and wealth of the world; seeing God did commonly bestow better, and more durable riches vpon pious men, who made not so much account of their owne commodities; as of the common estimation of their Religion: then vpon those, who enjoyed their owne rights and commodities, with the lesse and damage of their good Name. Wherefore in his letters which he wrote to those of the Society, he was alwaies wont to adde, that he had rather haue a litle fruite without offence, then a great deale with the offence of any. For that a litle seed of soules sown without offence, would like corne increafe, and continue without weeds; whereas neuer so great a Crop, once ouer-growne with displeasures, as with weeds, consumeth and wasteth away to nothing. And all this he obserued in himselfe with far more care & diligence, then he commad'd it to others, manifesting himselfe indeed better by his examples, then by his commands.

CHAP. XI.

His sweetnesse of Behaviour, and Conversation, ioyned with Gravity.

W HORE O V E R to procure the saluation of soules his sweetnes of Conuersation accompanied with extraordinary Gravity was of special force; which two Vertues being different in their, were yet so combined together in him, as neyther of them detracting from the others force, he was both very grave, and also incomparably sweet in his conuersation. For as we sayd before, there playnely appeared in *Xaverius* Countenance, Gesture, Speech, and Conuersation, a most incredible sweetness, which being engrafed in him by nature, and augmented by Grace, could easily draw, and conserue also, the affection of any one.

He was wordrous cheerefull in his countenance, ~~tractable~~ in his discourse, and most sweet in his conuersation and behaviour. His lookes were so gracious and pleasant, that they gaue great comfort to the sick, and joy to all those that were in health. And oftentimes, many of the Society came to visit him, for no other cause, then that receiving comfort from his health to the be uenly aspect, they might by the remembrance of his extraordinary alacrity, and admirable seruour, be the more enflamed towards the pursuit of a blessed life. For so often as they could get but an essay of this his alacrity,

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alacrity, or euen but a breathing only of so courageous an hart, they neuer came away sad or heavy from him. Againe, the singular sweetnesse of his countenance and speech, drew vnto him as wel the bad as the good, great and lirtle, and got such firme hold ouer the affections of their harts, that he was able to drawe them which way he pleased: so as he neuer demanded any thing of any one, how great, or hard soeuer, which he did not at last obteyne.

His ordinary discourse also, he was wont to sea- son with great dexterity, and to intermingle with wonderfull variety, that it might not cause any tediousnesse in the hearer. He was very skilfull both in Astrology and Philofophy, & therefore alwayes when he traualled by the way, to relieue the wearisomnesse of the torney, he would oftentimes bring in discourse of the motions of the celestiall Globes, & the Planets. Also the Eclipse of the Sunne and Moone, he would foretell long before it hapned. Againe, he would declare the causes of those things which we behould to be admirable, both in the heauens, and the world; what the cause, or origen of Hayle, Frost, Snow, and Rayne was; whence cloudes, mystes, winds, and thunder proceeded; what that was which caused the swelling, and raging of the seas. Many other things also, he would adde of the same kind; which as they were very admirable, so were they delightfull to the hearers; and in the end of all, he would referre them to the honour, and feare of God.

Of these things therefore, he discoursed so learnedly and pleasantly amongst the *Japonians*, who are wholly ignorant

ignorant of such matters, that they were wont usually to say, that in *Xaverius* company one might trauaile all *Laponia* ouer without being once a weary; and this delight of his discourse carryed his companions along in such sort, that he ordinarily wonne them both to himselfe, and to God. Yea this sweetness of his Conuertation was tempered with so weighty a Gravity, that in the height of his most pleasant discourses what he sayd, or did, breathed forth a most sweet odour of sanctity. Whereof al men had now gotten such an opinion, that although he conuersed often, & very familiarly, euen with the most vicious, yet the same was neuer any flaine to his reputation; since the constant fame of his sanctity defended him, not only from euill tongues, but also from the least suspition of euill it selfe.

Moreover, *Xaverius* had this property, that his familiarity did not any whit diminish, but rather increase a most reuerend & religious respect of all sorts of people towards him: in so much as one would haue said, that his sanctity, like a precious Stone, grew daily brighter and brighter, by continuall vse and exercise. *Consalvus Fernandez* a Maister of a shipp, and a man of good account, was very conuersant & familiar with *Xaverius*, in that he oftentimes went in his ship, and lodged also in his house at *Goa*; yet he bare such reuerence and respect vnto him, that whensoever he came vnto his house, he with his whole family, would go out to meete him, and casting themselves prostrate on the ground, did alwayes receiue him in that manner. And although *Consalvus* were oftentimes intreated

by

by *Francis*, not to vse that respect vnto him, yet he would neuer reſtayne therefrom, such possession had the Reuerence of his holy person taken of his hart.

James Perera also, who was so great and familiar with *Xaverius* as no man more, was wont to say, that he could neuer stand before him with his head couered although *Xaverius* himselfe intreated the same; protesting, that whensoever he spake vnto him, he vsed to be taken with such reuerend and religious a respect towards him, that he seemed to behould God in his person. Yet as occasion required, *Francis* wanted not Seuerity also, the King of *Granuy*, which we shall heere recount by an example, or two. A certayn deuout Matron of good esteeme, was wont alwayes to confesse to *Francis* when he was at hand. This woman (as herselfe after ward recounted to a Religious man) *Xaverius* sharply reprehended, because she had vpon occasion cast her eye vpon an handsome, proper man, and well attyred: Hast thou, quoth he, looked vpon a mā? Thou deseruest that God should not looke on thee. Which words so stroke her chaff and pious heart, that she could neuer after throught her whole life, endure to looke any man in the face.

He was also, aboue all other things, a most seuerer reuenger of obstinacy. In the Promontory of *Comorinum* vnderstanding that a certaine Neophyte had blasphemed an Idoll, he was so greatly moued with the indignity of such an abominatiō, that he presently caused the house to bet on fire, to the end the seuerity of the punishment might make others afraid to commit the like offence. And when as, many persons of worth

res-

requested him to mitigate the penalty, he only permitted, that the dwellers might carry out their household stuffs, but the house it selfe which was the receptacle of that sacrilegious Monster, he would by all means haue consumed, euen to the ground.

CH A P. XII.

His Prudence, and the Precepts he gave to the Rector of the Colledge of Goa; and to Gaspar the Lovers-countryman.

N O R E O V E R, Prudence, the Moderate-
 esse of other Vertues, shined not a little
 in *Xaverius*, as well in his dexterous gaining
 and conuerring of soules (which evidently
 appeared throughout his whole lyfe) as in his pro-
 pagating also of Religion, & government of those of
 the Society committed to his charge. For he knowing
 well, that nothing so much hindered the Christiā faith,
 as the bad examples, and vices of euill Christians, he
 would not set vpon Ethnicks to instruct them in mat-
 ters of fayth, vntill he had reclaymed the ancient
 Christians from their vicious and sinfull life. And
 those Neophytes also, which he had brought vnto Christ
 with infinite labour and patience, he first of all influ-
 ded them himselfe with the greatest diligence that
 could be, before he committed them to others of the
 Society for their further education in vertue. And as
 for

For those of the Society; He neuer sent them vnto any
 place, where himself had not first bene, and laboured.
 Those also whome he sent, he armed with certayne
 whole some and proper instructions agaynst incontin-
 uences that might happen, vntill they were well ac-
 quainted, and experienced in those things, which
 himselfe had learned by long practise, and diuine in-
 stit.

Now, concerning *Francis* his Prudence, being
 no lesse profitable a Maistresse vnto others, then to
 those of the Society, it shewed it selfe most of all in
 those Precepts, and Instructions wherof I haue before
 spoken; although I deeme it worth my labour to set
 downe a good part of the againe, since they may be of
 as great force to teach vs knowledge and prudence, as
 they were to make him admirable. Having therfore
 constituted *Fa. Paul* Rector of the Colledge of *Goa*,
 at his departure he left him these admirable ensuing
 instructions.

First of all, I pray and beseech you, for the loue you
 beare to God, and for the obedience you owe vnto
 our holy Father *Ignatius*, that you will louingly and
 courteously receive, and execute the whole Society of
I. E. S. V., and at the Fathers, and Brothers therof, co-
 nuing either out of Portugal, or already dispersed ouer
India. For my part haue indeede such an opinion of all
 those of the Society, that (for so much as I can gett) His o-
 pinion I do not thinke they haue neede of a Rector. Notwith-
 standing that others may neither want a subiect of o-
 bedience, and that all things may be kept in right &
 the Soci-
 due order; I haue thought good, that these should be
 of the
 vertue of
 some

some one, to whom the rest, in my absence, may be obedient. Wherefore confiding in your Humility, Prudence, and Wisdom, I have judged it expedient, that you should be made Superior ouer all those of the Society in *India*; so as all of our Order in, & out of *God* shall obey you, vnill it be otherwise ordained. *Antony Gomez* shall be President of the Colledge of *Goa*, and shall gather vp the rents, and disburse them vpon necessary occasions, as shall be thought fitting. In these things I haue giuen him full power; wherefore you shall not therein interpose your authority. If you find him to do otherwise then well, you shall direct him by your countayle, rather then by command.

Againe, I earnestly pray and beseech you, for the obedience which you owe to Father *Ignatius*, that there may be nothing done, which may at any time, so w discord betweene you & *Antony Gomez*, or afford subiect of talke, either to those of the house, or to others abroad. And on the other side, to indeavour all you can, that you may alwayes carry the businesse together betweene you, with all concord, both in wills and actions. If at any time those of the Society in *Cormorinum*, or others that labour in the vineyard of Christ, shall require of you any thing belonging to the saluation of soules, you shall writh all speed, and liberally provide them therof. And when you write to those poore wretches, who are so greatly oppressed, take heed you write not any thing harshly which may offend them.

Moreover, to such as labour courageously for Gods cause, you shall readily, and liberally admitt such things

things as be necessary, but especially to those of *Cormorinum* and *Malaca*, who carrying a most heavy crosse, beare the burden and heare of the day. You shall therefore both carefully & speedily furnish them, not only with spiritual, but with corporall supplies also requisite for their soules: and if any of them come vnto *Goa* to retire themselves, you shall receiue, and cherish them as becometh both your selfe and them. And this I charge and command you, in Gods & Father *Ignatius* name.

Moreover, I beseech you, deere Brother, that you will daily go on forward in the way of vertue, and become a patterne and example therein vnto all men as hitherto you haue bin. Write to me also often in *Laponia*, whereby I may know how all things goe with you, and with those of your Family, & especially how you and *Antony Gomez*, and the rest of the Society do loue & agree together; and of the number, quality, & sufficiency of those Fathers, both in natural and supernaturall talents, who shall hereafter come vnto you out of *Portugall*. This you shall not fayle to do every yeare twice, to wit, in the moneths of April and September.

You shall likewise take care, that some others of the House also (to ease you of labour) do certify me by writing of such things, concerning the Fathers & Brothers throughout *India*, which you thinke I desire to know. And if any thing require secrecy, you shall write it with your owne hand in a postscript. Lastly, I earnestly request of you, that you will make much of these precepts, and read them ouer euery weeke

weeke once, and withall being mindfull of me that you will both by your selfe continually pray to God for me, and incre others to do the like.

Other like precepts he also gaue to *F. Gaspar* the Precepts Low-country man when he was to goe to *Ormus*, & to giuen to other Fathers who went to labour in *India*, as follow: *Gaspar*.

Attend principally to your selfe, being very carefull both of Gods honour and your owne Salvation. For assuredly if you be vpheld with these two props, you will both afford more help to others, & be also your selfe the better prepared for humble and religious exercise. You shall therefore instruct the Portuguese children, and bondslaves, and other ignorant persons in the Christian precepts; and this charge you shall not commit to any other, since it is a thing of so great importance, for the saluation of soules, and gaining of good will. You shall diligently visit the poore, and sicke in the hospitall, and by telling them that sicknes is most commonly a punishment of sinne, you shall gently incite them to examine their conscience, and confesse their finnes. Then, when you haue leaurely heard their confessions, and refreshed them with heauenly food, it will be convenient to commend them to the Prefect of the Hospitall, and to help them with such things, as they shall want.

It is likewise fit, that you goe oftentimes vnto the Prisoners, to visit the prisoners, and to exhort them to make a generall Confession of their life. For amongst those kind of men you shall find many, that neuer made a true Confession. You shall commend all to the Sodality of *Mercy*, that no iniury may be done

to any one; & for such as be in extreme necessity, you shall also begge meanes to assist them, thereby to relieue them in their misery. You shall likewise provide for the Sodality of *Mercy*, so farre as you shall be able. Wherfore when any money is to be restored, and is vncertaine to whome, I thinke absolutely that you had best giue it to the said Sodality of *Mercy*. For al- though there want not poore, for the relieuing of whole necessities those helps may well be employed; be notwithstanding the decept and cunning of beggars burd to flesh oftentimes to cause some note of infamy in this the poore businelle; by whose impossures others may sooner be deceived, then those of the Sodality of *Mercy*, who by long experience, haue learned prudently to beware of such cofenage. Wherfore it is best to leaue that businelle wholly to them of the Sodality, who may distribute the Almes, according to the quantity thereof, amongst such as are knownen to be truly in want.

This you ought to do, for many and weighty reasons. First, because if you distribute the money to the poore your selfe, many will certainly aske of you some reliefe, especially for their bodies, which they would assuredly neuer do, if they saw that you fled only to help the necessities of the soule. Secondly to avoid the suspitions, & rumours of those that should giue you such money to be distributed amongst the poore. For (as men are apt to belieue the worst) it is to be feared, least that exacting of money may carry with it some suspicion of auarice; as though you intended to turne the money, begd vnder colour of relieuing the poore, to your owne vse & benefit. Wher-

Fore it is better to giue ouer that charge to others, of
whome there can be no suspicion. Yet if at any time
occasion mouerth you to the contrary, you may do as
may be most for the glory of God, and the good of
soules.

You shall also carry your selfe before thole with
whome you conuerse, although they be you friends,
and familiar acquaintance, as if they were one day
friends to be your enemies. This consideration will easily re-
lieue as if you behauiour from growing dissolute through
liberty, and keep you backe from giuing offence to a-
ny, through too much friendship and familiarity: and
enemies. such kind of warinesse will also make them ashamed to

breake friendship with you without cause. This wa-
rinesse, I say, keepest not only others from being in-
solent with vs, but also maintayneth prey in our sel-
ues. For if you be present with your selfe, you will
both enioy God the more, and haue the better know-
ledge of your selfe; whereas certainly the want of know-
ledge, and forgetfulnessse of ones selfe, is the mother
of many Monsters of vices, which make vs loose our
friends, and instead thereof procure vs enemies; so
as they who are not ignorant of our fashions, do a-
ryse with more bitterness and vehemency against vs.

Reuerence to-
wards the Bi-
shops
Vicar.

Towards the Bishops Vicar you shall alwayes car-
ry your selfe with extraordinary reuerence and obe-
dience. Wherefore lo soone as you come to any towne
where he resideth, you shall presently go, & cast your
selfe at his feete, and also kisse his hand, as the cu-
stome is. Then you shall aske of him leaue to preach,
heare confessions, and to exercise other offices of pie-
ty.

ty. And no offence, whatsoeuer that at any time with-
draw you from him, but shall rather inflame you by
all kinde of complying with him, to gaine him sweet-
ly vnto you, that being at last wrought by pious con-
siderations he may become better, & more playable.

You must also seeke & maintaine friendship with
other Priests, that they may also be the more efficaci-
ously drawne to the same wholesome considerations.
Moreouer, to the Governours of Townes you shall
be very obseruant, and seeke to gaine their good will
by all seruicable and familiar endeanours, so farre as
may be possible. Neither shall you incurre their dis-
pleasure, or hatred for any cause although it be iust.
But if any one of them shall chance to commit any
great offence; first hauing enred into some fit discou-
se, you shall in a friendly & sweet manner shew vnto
him, how much you are grieved for the infamy, wher-
with his dignity and reputation is stained. Then with
the like sweetness and humility, you shall in such sort
declare the rumours which be spread abroad of him,
that of himselfe he may acknowledge, and amend his
fault. And this must be done when there is hope, that
your admonition will take good and prosperous ef-
fect. Other wise it is better to let it all alone, then to
labour in vaine, and to gaine nothing (as they say)
but ill will for your paynes.

Vpon Sundayes & Holydayes in the after-noon, e
hauing called together the men & mayd seruants of
the Portughezes, as also their free-men and children
into the Church, with a hie bell; besides the heades
of the Christian sayth, you shall teach vnto them also
a method

B b b 3

„ a method how to pray, an how to haue care of their
 „ foules. And to ignorant persons, the practise of this
 „ method shall be for some time inioyned them for their
 „ penance after they haue made their Confession, that
 „ being by litle and litle exercised therein, they may at
 „ length get a wholesome custome therof. I know by ex-
 „ perience that this hath bin the saluation of many. The
 „ same methode shall be written in a table, and set vp in
 „ the Church, that they, who will vse it, may write
 „ it out.

A man-
 ner how
 to take
 away
 suites in
 law.
 Some tyme and labour must be also employed in
 making peace betweene enemies, & reconciling such
 as are at variance among themselves. In taking away
 also of controuersies and suites in law, you shall inlist
 much vpon this point, that ordinarily there is more
 spent in the suite, then the thing about which they
 strive, is worth. And for that this practise will proue
 vngratefull and odious to Lawyers and Notaries, they
 are therefore specially to be gayed also, and by fit
 considerations brought to conforme themselves to in-
 dice & equity. For if we rightly consider the matter,
 we shall find them to be the chiefe authours, and a-
 bettors of all Controuersies, and suites in law, as tur-
 ning to their owne gayne.

If you meete with any that be so intangled with
 Away to fraudes, vnlawfull lusts, and hatreds, that they doe
 conuert
 such as
 be very
 vicious.
 not only vse no meanes to free themselves of those vi-
 ces, but reiect all necessary remedies also: there must
 be all care taken both by humane and diuine meanes,
 that their foules, although they be already as it were
 past hope, may at last be cured. Wherefore vnlesse they
 be

be wholly senselesse, you are to propound vnto them a
 the loue & reuerence which they owe to Christ their
 God & Saviour: and to strike into them an horrour of
 Death & Hell that hangeth ouer their heads. If nei-
 ther the loue of God, nor feare of Hell wil moue them
 they must be terrified with those most bitter tormentes,
 which euen in this lyfe the wrath of God inflicteth v-
 pon wicked men. Wherefore it wilbe then a fit time, to
 threaten againt them, the grievous & long sickness of
 this life, ouerthrowes of temporall states & goods, the
 priuation and want of children, the reproachfull dis-
 honesty of wyues, dangers both by sea and land, sud-
 dayne and disastrous chances, and other such like mi-
 series, wherewith God is wont to take reuenge of
 foule finnes and enormities, such especially as by long
 continuance of tyme haue taken deepe roote in man.
 For we dayly see that many are moued much more
 through the feare of such worldly miseries and incom-
 modities, then by the terrour of euertlasting tormentes.
 The cause of which insensibility, or rather madnesse, obsta-
 is eyther the forgetfulness of the diuine Maiesty, toge-
 ther with the great neglect of their owne conscience; in foule
 or the slendernes of supernaturall beliefe in such most
 lewd and wicked persons, who like sensual beastes,
 measure out all things according to what they behold
 with their eyes, & tread vpon with their feete; who-
 ly vnyndfull of the ioyes of heauen, and of the last
 comba, whereon their euertlasting weale or woe de-
 pendeth; that is, whether they shall be blessed, or mi-
 serable for all eternity.

Some also shall you find, who sticking fast in the
 sinke

sinke of saine, will notwithstanding seeke to haue
friendship & familiarity with you; not that they may
be drawn out therof, but that they may so escape the
reprehension which they deserue, and gaine a good
opinion also from others by keeping company with
thers are you. Wherefore I aduise you, to be present with
to refuse your selfe: and if at any tyme such lyke persons inuite
presents,
you eyther to their houses, or send you Presents, take
heed your liberty be not so restrained by their gifts,
that you dare not reprehend them, euen sharply when
they offend. Therefore if they inuite you to dinner,
you shall not (indeed) refuse to go; but yet require
them agayne; by inuiting them likewise to the holy
Sacrament of Confession. And if you shall perceiue
to dinner that you do no good at all with them, but wholy loose
is to be your labour, then you shall tell them playnely, that
accepted whileste they leaue such courses, you will from that
of.

tyme disclayme from hauing any friendship, or con-
uersation with them.

Notwithstanding what I say of receiuing Presents
from any one, I do not meane small & seldome gifts,
presents as fruitle and such like, which being sent backe, do of-
are to be tentytimes much offend those that send them: But I
receiued
meane great & pious Presents, which may charge
to take you, if you take them. If at any tyme there
be a great quantity of virtuous sent vnto you, it shall
be distributed amongst the poore in the Hospitall of
sicke, or in the prisons, and other places; that all men
may see the greatest part, euen of such things, to be di-
uided amongst the needy, and that you keepe hardly
any for your selfe. This Charity will giue better exam-
ple

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ple of your abstinence, then if you should refuse to
receiue such Presents, specially when they who send
them, account it a dishonour to haue them sent backe
again.

Now, when you intend to correct any one for their
bad demeanour you shall not do any thing therein vn-
till you haue thoroughly found out his most inward
disposition. Wherefore I seriously aduise you, first to
search out and examine whether he, by reason that
he is intangled with some vice, or trouble of mind,
do neglect the good of his soule. If you find him so
be of a quiet disposition, and ready so because admo-
nition, then you may diligently aduise him of such
things, as you shall thinke good. If you perceiue him
to be moued with anger, or any other trouble, you
must then forbear to admonish him, and aduise
gently to pacify his discompred mind by certaine in-
ward insinuations, & sweetnesse of speech. Then you
shall bring him to haue a consideration and care of his
saluation, crying him at the first with higher admoni-
tions, and if they succeed well, then so let vpon him
with sharper. And at last when you haue wholly
him vnto you, & that he commit himselfe inuicely to
your direction, you shall prescribe him certaine rules
to obserue, and plainly, and openly declare vnto him Arre-
all such things as shall be necessary for the good of his dy how
soule. And the only remedy to ease his trouble of mind to pa-
or qualify his anger, is, by speaking prudently vnto
him, to extenuate & make lesse the cause of his grieffe
or anger: As if he be moued with passion, so impute
the injury rather to want of consideration, then to
any

„ any malice, or ill will which the other had; or to tell
 „ him, that God permitreth it for the punishment of his
 „ former finnes; or that perhaps himselfe had heere-to-
 „ fore comitted something against his Parents, knisfol-
 „ kes, friends, or other innocent persons, for which his
 „ diuine Maiesty did now iustly, and duely punish him.
 „ These things, or such like, which are of force to
 „ extinguish passions of anger, must be inculcated vnto
 „ him. And this rule which I haue giuen against Anger,
 „ may be also applyed to other vnbriyled motions of the
 „ mind. This likewise you shall vnto him, that al-
 „ though he then seemeth to haue some iust cause to be
 „ moued, yet if he will recollect himselfe a litle, & by
 „ calling backe his thoughts to the truth it self, & more
 „ narrowly and attentively consider of the matter, he
 „ shall infallibly find, that, that which so much trou-
 „ bleth him, is nothing at all. And so at last with a cheer-
 „ full and ioyfull looke, you shall wipe away al his trou-
 „ ble of mind, and in a friendly and careful manner ad-
 „ uise him, what is needfull to do, according to the
 „ condition of the party, and the promptitude of his
 „ Endeau- will.

You shall also endeauour what you can, to cause
 must be them whome you instruct in the way of vertue, to o-
 ved that they whome you instruct in the way of vertue, to o-
 they pen vnto you all their temptations, and the thoughts
 who are which assault their mind. For this is an especiall help
 instru- for those who are ignorant in this kind of combat,
 ded by or at leastwise not sufficiently experienced or practi-
 one cised therin, to arrive to the perfection of vertue. But
 to him if you carry your selfe with more Seuerity, then
 their tep Benignity towards them (seeing that Seuerity often
 fations, excludeth

excludeth Confidence) they wil easily conceale from
 you how they are assaulted by the Deuill, thinking it
 easier to suffer the Deuils assaults, then their Instru-
 ctors harshnesse; and so, being deprived of all ne-
 cessary help, & exposed to the darts of their most cru-
 ell enemy, will be so long assaulted, and oppressed, vn-
 till at last being ouercome with vexations, they yield
 themselves as prisoners.

If you shall perceyue any to be tempted, eyther
 with pride, carnall concupiscence, or any other vice, how to
 your best courte perhaps wilbe, by giuing them some
 time to deliberate, to wish them to bethinke them-
 selues vpon some remedy against those vices. Which
 that it may succeed according to their desire, you shall
 first open them the way to inuent some such remedy;
 then you shall will them to consider seriously, what
 course themselves would take, to perswade sick per-
 sons, prisoners, or others to auoid such like vices; and
 so the same medicine which they would giue to others
 they may apply to themselves. For if they be commu-
 nicated to others, they will both profit them, and they
 will also of themselves be incited to those things,
 which they perswade vnto others. This rule may also
 serue for others, who by reason of some impediment,
 cannot be absolued. For it is good to demand of the,
 that if they should go about to reclaime another from
 the same vice whereto themselves are subiect, what
 courte they would in fine take? & so at last perswade
 them to make vse of that counsayle and remedy them-
 selues, which they would giue vnto others vpon the
 like occasion.

Cccc 2

This

CH A P. XIII.

Precepts given by Xaucrus to John Brau-
us, and others of the Society.

AS soone as you rise out of your bed in the Manner
morning, you shall obserue this rule: For of medi-
half an hour at least, to meditate some
atching of the life of Christ; and this order

you shall keepe therein, to begin with his Nativity, &
then going on with your meditation, by little & little
to runne through all the other noble passages of his
life, vntill you come to his glorious Ascension into
heaven. And for every day, there shall be particular
points assigned, in the very same manner, as is pre-
scribed in the little Booke of *Spiritual Exercises*: so that
you may euery maneth run ouer the whole life of our
Saviour Christ in your Meditations.

Moreover, I would aduise you euery day when you
have ended your meditation, to renew your vowes
of Pouerty, Chastity, & Obedience; then the which, wed-

for such persons as are consecrated to God, there is
scarce any more safe defence against the assaults of
our deadly enemy the Deuill. Wherefore you shall
hould this in highest esteeme, daily to arme your selfe
with these wholesome weapons. And in the After-
noone, when you haue taken your corporal refection,
you shall againe employ almost as much more time in
the repetition of your morning meditation, which

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This also must be looked vnto, that in exercising
those that be brought vp according to our Institute,
and in inioyning them employments of vertue, there
be a meane obserued, so as euery mans burden be al-
lotted him proportionably to his forces. For if they
be greater then he can commodiously carry, they will
in the exercise nor stirre vp vertue, but rather keep it downe in him.
And so being discouraged & tyred out, he will refuse
to take the burden which is to be imposed vpon him,
and perhaps shake of that also, which he hath already
vndertaken.

The King of Portugal hath our
of his free bounty giuen order, that we shall be euery
where provided of all things necessary, I iudge it fit,
that you make vse of his liberality, rather then of any
other. For assuredly, he that receyueh things from
another, looeth his owne freedom, especially seeing
that bounty imposeth a necessity of being obsequious
for the benefit receaued; and that liberty which is sold
for a benefit, is so seruile, that although it be bold
sometymes to aduventure vpon something, yet the effi-
cacy thereof is of farre lesse weight, then it would be,
if it had the full disposing of it selfe. To which you
may also adde, that if he, who bestoweth any thing
vpon you, commit a sin, you cannot reprehend him
freely. For who will haue so bold a face, as to presu-
me to barke at him that feeds him?

CHAP.

you shall also in the like manner, conclude with the
 „ like renouation of your waues, as before.

Moreouer, at night after supper, before you go to
 bed, you shall betake your selfe to the examen of your
 Conscience; so as taking an account of all that you
 haue thought, sayd, or done that day, you shall easily
 see, if there be any thing wherin you haue offended
 God, or your Neighbour: and this you shall performe
 in as exact a manner, as though you were presently to
 make your confession. Then you shall demand of God
 pardon for all your offence, purposing from your hart
 to amend your life. And last of all, hauing sayd the ac-
 customed prayers of *Pater Noster*, and *Aue Maria*, you
 shall for a little while, thinke what course you may
 take for the speedy amendment of those your de-
 fects.

Care of best take for the speedy amendment of those your de-
 amend-
 ment.

The next day therfore in the morning whilst you
 arise, and apparell your selfe, you shall call to mind
 „ your late offences of the day before, and hauing hum-
 „ bly implored the assistance of the diuine Maiessty, that
 „ you may not offend in any thing that day (and spe-
 „ cially not to fall into thole ordinary & vsuall faults)
 „ you shall beginne your meditation, in the manner
 „ we spake of before. And this you shall do euery day.

But if through negligence you omit any of these said
 „ things, making a conscience therof, you shall acknow-
 „ ledge your fault as the custome is, and that openly
 „ before your companions, that you haue neglected
 „ those things which were prescribed you.

You shall moreover in all things, wherof you
 „ perceiue your inordinate desire, or corrupt nature to
 „ haue

have an horreur, courageously ouercome your selfe, Humilitie
 knowing that our chiefe care ought to be of Christia- ty and
 humility. For without lowly submission of mind, & necessa- obedie
 true Humility, you will not be able to profit either ris for
 your selfe or others; nor will you be gratefull to God those of
 and his Saints; nor yet worthy to be long indured of the So-
 the Society of Iesus, as being no way able to brooke „
 haughty spirits, who commonly follow their owne „
 wills, and iudgments. Wherefore you shall diligently „
 vpon all occasions in deuour to obey your Superiour, „
 and that without any excuse, or vnwillingnesse, no „
 other wise then if Father *Ignatius* himselfe should com- Temptat-
 mand you. To him you shall declare the temptations tions are
 which the Deuill suggesteth vnto you, of what kind to be
 soeuer they be, that being armed by his aduise & assi- discou-
 stance, you may the more easily auoyd the assaults of „
 that most cruell Tyrant. For humility in discouering „
 the Aduersaries temptations and assaults, obeyneth „
 no lesse ayde & assistance, then fauour at Gods hands. „
 Wherefore it doth not only defeat his most crafty „
 plottes for the present, but also weakeneth his forces „
 and in deuours for the time to come. For perceiving „
 that his subtilties are once discouered, by little & little „
 he loseth his hope of the victory, and is discouraged „
 also from setting vpon vs.

These admonitions he gaue to *Braniza*, remaying
 at *Malaga*; & these also which follow vnto others whe
 they went to *Cocinum*. About all things (as much as „
 shall lyc in you) you shall gayne the loue of the City, „
 but especially of Religious persons, & of those of the „
 Sodality of the B. V. Mary. Let therefore both your
 words

words and deeds manifest that you desire nothing more then to deserve well of all, and to aduance both those of the Churcy, and of the Sodality also, in piety. Courteousnesse in going to salute those of the Sodality, will easily gaine them to assist you in your difficultes. If you shall stand in need of any thing, for relations of the poore, you shall request it chiefly of them, but in such sort, that you teach the poore to acknowledge them to be the authours of that bounty. This course also you shall take with the poore, that when they lay open vnto you their corporal necessities, you shall in like sort lay open to them the necessity of their course is soules, which they themselves do not perhaps perceive to be true: and after you haue taken care of their soules, then you shall also, if you can, assist them in their corporal necessities.

What shall in like sort lay open to them the necessity of their course is soules, which they themselves do not perhaps perceive to be true: and after you haue taken care of their soules, then you shall also, if you can, assist them in their corporal necessities.

Too much gravity shall therefore beare great respect not only to the Priestes also, and all others. It is also very necessary to make them partakers of such things, as shall be by you laudably performed, together with the prayse therof, that they may become fauourers, and Patrons of those workes wherof they reape the fruite.

- ” your conversation and discourse with others;
- ” you must take heed least a kind of too much gravity
- ” in you, yield Iudicacion of arrogancy, which looketh
- ” to be reuerenced: but rather carry your selues with a
- ” cheerefull countenance, and alwayes shew affability
- ” in your speach. Your chiefe care shall be to behaue
- ” your selues humbly, and modestly in all things. You
- ” shall therefore beare great respect not only to the Pre-
- ” lates of the Church, but to Priestes also, and all others.
- ” It is also very necessary to make them partakers of
- ” such things, as shall be by you laudably performed, to-
- ” gether with the prayse therof, that they may become
- ” fauourers, and Patrons of those workes wherof they
- ” reape the fruite.
- ” In your Sermons also, you shall gently recall your

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your auditors from the errors, and vices wherein they liue. But such as be hard-hearted and obstinate, are now and then to be terrified with the severity and rigour of the diuine iustice; as contrarywise, such as shew themselves tractable are to be comforted and animated by propounding to them the clemency and mercy of God. Moreover such as are obstinate, and stuck fast in the sincke of heynous finnes, must be vreged with threaches from heauen, yet in such sort, as they may not loose all hope in the diuine Mercy, but that their hartes may be some tymes cheered vp by remembrance therof.

By all means procure, that the good name of the Society may be spread abroad by you, fare and neere. For the which there is no vertue of more importance, then true and sincere submission of mynd. Remember how those Enlargers of our Society in the very heate of many, and great vexations, exercised themselves very carefully in all kind of vertues; and so shall you be partakers of their merits and glory, if you imitate their industrious labours in aduancing the Societies good estimation. You must also remember that to gayne authority with the people in sacred affayres, and such things as belong to the good of soules, is the gift of God; which is bestowed gratis vpon pious and vertuous persons (but is ordinarily denied vnto the crafty and subtle, and to such as seeke after it by humane means) to this end without doubt, that peruerse men may not thinke contemptibly of diuine gifts; which they would doe, if they were dispensed equally, as well to the arrogant, as to the humble.

D d d d You

Diuers wayes to deale with diuers persons;

Authority with the people is a gift of God.

” You must therefore earnestly beseech of God, that
 he would be pleased in every thing to declare, and lay
 open vnto you the impediments, which, through
 your imprudency, you cast in the way before the di-
 vine iudgements, by reason wherof he doth not by
 you impart his gifts to the people; wherby you do,
 without doubt, deserue that he should not giue you
 that authority, and esteeme, which is necessary for
 such a businesse. This certainly must be taken heed
 of, with the greatest diligence that can be possible.
 ” Wherefore in your examen of conscience, you shall
 Inex- with a very inward care, take an especial account of
 mine of your selues, whether you haue done any thing amisse,
 our con either in preaching, hearing confessions, or in your
 science we mult conuersion and discourse; and shall take toy in am-
 looke ding those faults which you perceiue in your selues, &
 into our in purging your soules of all bad affections. For cer-
 offices & tainly the further you remoue your selues from vices,
 charges. tainly the further you remoue your selues from vices,

” the nearer you approach vnto celestiall gifts.

” Do not therefore admire, much lesse imitate those
 who inuent new wayes to please the people, hunting
 Popular thereby after popular esteeme, and prayse. For such
 applaue kind of persons attend rather to their owne, then to
 is by no Gods glory, & are more sollicitous about their owne
 meanes commodities, then of the saluation of soules. Where-
 to be fore their courte is very vnstable, & subiect to ruine,
 fought. fore their courte is very vnstable, & subiect to ruine,

” which being puffed vp with a blind desire of glory,
 ” fettereth it self forth with ostentation to the people, be-
 ” ing in the meane while hateful to God. You must al-
 ” so by all meanes endeaour, to haue both a feeling in
 ” your meditations of those things, which I shall suggest
 vnto

Things vnto you, and also to put them carefully into execu-
 medita- tion. And if by diuine instinct, there happen to be a-
 red are ny such feelings or motions in your soules, you shall to be put
 in execu- for memory sake, set them downe in writing, & ex-
 tion. presse them afterwards in your actions: and thus by
 ” praesing those things wheron you haue meditated,
 ” vertue (being as it were nourished with good feeding) ”
 will arise to a greater growth. For it is wonderfull to
 ” thinke what difference is betweene that gust and fee-
 ” ling those holy men had, who haue lef vs their wry-
 ” tings concerning this subiect, & that which we now
 ” haue, who only read, or heare their writings read. For
 ” those things which they meditated vpon, and concei-
 ” ned in their mind, gaue them great incitements to
 ” vertue; wheras for the most part, they do not make in
 ” vs, any great impressions.

” Wherefore I do seriously aduise & exhort you, that
 Things euery one be carefull to keepe in writing, and dili-
 medita- gently to looke ouer those feelings, and motions of redare
 pery which he shall receiue from God. The which, to be loe
 ked ouer that God may daily more and more increase, you
 must endeaour to roote your selues euery day deeper
 Faith- and deeper in humility. You shall also seeke out some full ad-
 faythfull friends and admonitorours, who may tell you moni-
 in a friendly, and free manner, if you fayle in any tour sare
 to be thing that is appointed you, that so you may by others fought
 come to the knowledge of your owne faults, & amend after.
 that which you your selues doe not see, because euery
 one is more quick-sighted ordinarily to behould ano-
 ” thers imperfections, then their owne.

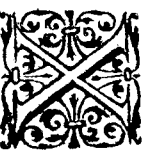
These, and the like admonitions did *Xaverius* giue,
 D d d d 2 partly

partly to Superiours of the Society, and partly to others. But those are very singular which at his departure towards *China* he left vnto *Gasparr* his vicar Which notwithstanding, as well as others (to auoyd the tediousnesse of repeating the same things) we do heere of purpose omit, referring them for another place. For seeing that the same precepts are accommodated for the instruction of diuers sorts of persons, we haue thought good to distribute them into certayne Chapters, that euery one may benefit himselfe, by that which he shall perceyue to be fittest for him.

CHAP. XIV.

What kind of Governours, and Superiours be required in the Society.

Care of ones selfe.



X *AVERRIS* required, that Superiours in the Society, should be such, as himselfe was. He vsed therefore so say, that about all things, they ought first to haue a care to looke vnto themselves, before they tooke vpon them to help others. For that man could neither haue any care of another, who had none of himselfe; nor looke vnto other mens saluation, who was negligent of vnto his owne. Wherefore he said, that it was not for euery one to be a Superiour. For the person of a Governour could in no wise be vnder taken, and endured by the Governour. vulgar sort, and such as were imperfect, without infinite danger to himselfe.

Moreouer

Moreouer he seriously admonished those that were Superiours that they should not suffer themselves to be intangled with other publicke affaires, especially such as belonged to the Common wealth, deeming business a great distraction and hindrance to their profession and domestick charges For no man, who is a voyded fouldar of Christ vnto intangle himselfe in secular business. Wherefore their chiefe care should be, to performe well and daly their owne office, and also to assist, & looke to those who were committed to their charge. And when they had performed that with care & diligence, if they had any tyme to spare they might employ it vpon others: whereto he applied that sentence of our Saviour Christ, *These things you ought to doe, and not to omit those.* This principall Precept therefore he gaue to *Gasparr* his Vicar.

Your first and chiefe care must be rather concerning your selfe, then those who are vnder your charge. *For he that is bent to himselfe, to whom will he be good?* Let your owne saluation, I say, and theirs who are of your house-hold be more deare vnto you, then others, because we must chiefly giue an account to God of our selues, and for those also that be committed to our charge. And they who omit their owne domestick call affaires, and busy themselves about others, do erre nolesse, then they who being vnmindfull both of God and themselves, seeke to please and content men. Wherefore you shall first take care of your owne Household, and afterwards of others, if you haue any leisure. As for your manner of helping them, the more generall it is, the more profitable it will be; such are

D d d 3

are the exercises of often preaching, explication of the Carechisme, and hearing Confessions.

He would also haue Superiours to go before others, no lesse in humble submission of mind, temperance, humility charity, and prudence, then in power and authority; & other & with a fatherly affection to beare as well with their vertues. Subjects weaknesse and imbecility, as to ease them of vexations, & troubles. This likewise he much insisted vpon, that they should alwayes desire to be loued rather then feared, and endeavour in all they could, to be as a louing Father vnto them all, by which means it would easily come to passe, that themselves should be iure to imploy their admonitions with profit, for the reformation of bad habits, and the other could not choofe but take all such things in good part also. Wherefore in their gouernement, they should vse rather lenity & gentlenes, then authority and command, lest they should feed their flocke as *dominering Arrogant ouer the Clergy*, which *S. Peter* forbiddeth. And this course they should hold, especially with the quiet & are to be humble. Now for such as were turbulent, arrogant, and immoderate praylers of themselves, they ought to be sharpeley reprehended for their abuses, and punished also if need were, that the rod of discipline might bring vnder, the haughtines of such dispositions. In which kind he gaue to *Gasparr* certayne precepts in these words.

- ☞ To the Fathers, and Brethren, who be committed to your charge, carry your selfe rather gently and
- ☞ with moderation, then seuerely and with too much
- ☞ grauity, vnlesse any one chance to abuse your benignity;

gnity; for then to provide for his good, you must take vpon you some lenity; the which, if you perceyue any one to be puffed vp with arrogancy and pride, will be to good purpose to beate downe, and abate his ill-diftemperd spirits. For as it is expedient to beare with those who fall, out of some inconsideration or forgetfulness; so likewise it is necessary to repress and keepe thole vnder, who through arrogancy become insolent and contumacious. And by no means must you giue any one cause to thinke, that you being his Redour, and overcome by his insolvency and stubbornes, do giue thereby way vnto his abuses. For there can no greater mischief euer happen to stubborn natures, then if you wincke at them by treating them timorously & gently in their errors and obstinacies, feeling, the giuing way to such persons, causeth them to take more fromake, & putteth them oftentimes in hope to do what they list, without any to correct, or punish them.

Neither would he haue the Rulers and Superiours of the Society to be ouer hasty, or too facile in receiving any into their company without choice, but out is to be of many to choofe few, & those fit members, because there is farre greater strength in a choice band of men are to be then in an infinite multitude of the vulgar sort. And admitted indeed, were wished to be admitted into the Society, who seeme to be borne, and framed as it were, for that course of life, and vpon whose vertue one might assuredly rely both at home, and abroad. But for such as should come vnto the Society inforced rather by some difficulty or necessity, then out of deuotion,

tion, or desire to serve God; to such the Society should in no case give way. And this opinion was so grounded in *Xaverius* mynd, that he had rather have servants, either hyred for wages, or procured by some other means, then to admit such into the Society, as were not fit, for the manage of domesticall affairs. Wherefore he gaue *Gasparr* this charge.

Do not easily, and without choice receive many into the Society, but a few, and such as may be fit. For both the nature of the Society requireth it, and a few extraordinary spirits are more profitable, then a thousand of the vulgar sort. Such therefore as are weak, dull, and of no spirit you shall not admit, as very unfit members for the Society, which requireth men that be industrious, generous, and indowed with extraordinary vertue, and who performing great matters are contented with a little. And as for such to whom a pious and vertuous disposition had given a sufficient commendation, and were iudged fit men for the Society, those he would haue to be long, and well exercised and tryed, vntill their vertue were sufficiently made knownen, by many and great proofs. He com-manded also, that their Vertue should be tryed rather by ouercoming themselves, and suppressing the turbulent motions and appetits of their mind, then by any shew of deuotion, by teares, sighes, or rigorous mortification of the body. Wherefore he gaue order

so to mortify their members, which were vpon the earth, that the same might serue to cast off the old man and put on the new. And therefore he prescribed this method, least by giuing way to new inuentions, the

vnwonted-

vnwontedness of the thing might displease the eyes & minds of the behoulders. Concerning which matter he giueth this command to *Gasparr*.

Those whome you shall admit into the Society, I thinke it better to exerceytle them in the ouercoming of their vnbridled passions and affections, then in corporal mortifications, and such like new inuentions. But if any exterior mortification be applyed to restrain the inward motions of the mind, let it be alwaies such, as may not cause laughter in the beholders, but be approued; As for example, continuall seruing of the sick in the Hospitals, begging of money & other almes for the relieuing of poore prisoners, & the like. It much auaileth some also to Humility, to declare publicly to their companions, the manner, functions, and employments of their former life before their entrance into the Society, and other such like things which may help to humility. But in this kind, there is great respect of persons to be had, and much consideration also of what euery ones condition, and vertue can beare. For vnlesse this heed be taken, there may arise more harme then good therof.

Xaverius iudged it likewise fit, that Nouices should be accustomed to declare themselves to their Instructors, and to lay open vnto them all their temptations, inclinations, and passions, as likewise their feelings of deuotion, their diuine consolations, and voluntary penances; that so they may infallibly defeat all the machinations of the enemy, who most of all assaulteth there, where his deceit is least feared, by manifesting the same to those who are experienced in

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such

such kind of matters : And if by chance they shall haue erred in any thing, they may thereby agayne be brought into the right way . Moreouer he required that Superiours should take great heed, that they did not inconsiderately admit all to receyue holy Orders, but such only of whose fidelity, and vertrue they had had long trial, and whose prudence, & learning was at least ordinary. For Priests of the Society, according to their Infitute, cannot without great danger want these helps . Whereupon he giueth *Gasp* this admonition .

You shall iudge none fit for Priesthood, vnlesse

- » heaue the commendation of long, and throughly-tryed Vertrue : because the Society requireth Priests
- » of approved Vertrue and learning , for the performance of the functions of their Infitute . This our
- » experience hath taught vs to be true : for they that haue not byn such , we know to haue byn rather an hindrance, then an help vnto the Society .

And before all others, he would haue those that be absent, labouring in our Lords vineyard far from the company of their Brethren, to be especially provided for of all commodities, because they (as he was wont to say) were workemen, who indeed did beare the burthen of the day, and the heate . For which cause he sayd, that both their corporall and spirittuall necessities ought carefully to be considered & relieved . And that it was also good, to aske of sinners of such man of credit as came thence, how they behaved themselves, and ofencymes Iyke wife, to giue them comfort by letters ; but neuer to write any thing

thing sharpely vnto them, or of that nature which might either cause them trouble, or put the out of hope of effecting what they haue vndertaken, for that they comm only suffer vexations inough where they be ; & therefore it was good to absteine from all leuerty, & not to heape affliction vpon the afflicted . Moreouer he forbade they should be often changed (vnles necessity did perchance vrge vnto it) especially by such Superiours, as had not yet sufficient knowledge of the changes places, countreyes, and employments wherein they lived . For there was danger least the changing of the labourer should bring some disturbance to their fruitfull, and profitable workes .

He would also, that the Redours and Superiours should haue great care, that the Societies good name might be spread abroad, and that all offence might be enery where auoyded, although it were with some detriment in their temporal means, for *better indeed is a good name, then store of riches.* Wherefore he seriously exhorted them, that attending more to the edification of Vertrue, then of Colledges, they should cause their Houses to be built in such fort, that they might not so much carry a glorious shew, as serue them for necessity, and commodity of habitation . If any thing belonging to their temporall means, should cause them much trouble, as the exaxing of rents or money due vnto them, they should commit that businesse, being no lesse odious then necessary, to some hyred Attorney, rather then to one of their owne Company . Likewife, he most earnestly intreated the Superiours of the Society, to gaine the good will of the

Superiours of all other Religious Orders & families, as also of Clergy men and Priests, and to liue with the in the greatest vniity and friendship that could be. To which end they should sometimes go to visite, and salute them, as well to gaine, as to conferre their good will, or other wayes to shew their vniou, and amity with them.

C H A P. XV

What kind of men Xauerius wished, should be in the Society.



*X*AUERIVS required, that those of the Society should be humble obedient, moderate, and conquerers of themselves in all things which are repugnant to our corrupt nature. For without these vertues none of the Society could either be grateful & acceptable to God, profitable to himselfe and others, or euer liue with a quiet and contented mind in the Society. All therefore ought to exerceyse themselves verydiligently, and for a long space in the knowlege of themselves, tharby plucking vp disordinate appetites, as weeds by the roots, they might lay a deep foundation of truth, mility and solide vertue. For as he who in meditating

upon the most bitter death and torments of Christ, by feeling a pious enflamed grieffe in himselfe, can easily enkindle in another the same sorrow of hart; so he that hath conquered and beaten downe the disordinate

dinate motions of his owne mind, can without difficulty, restraine, and bridle the same also in others.

Moreouer he said, that none ought to esteeme much of himselfe because he had byn long of the Society. For the worth of those that be in the Society, was not to be measured by the length of the time, but by the greatnesse of their vertue. Seing that they ought rather to be ashamed, then to boast of themselves, who hauing bin so long in the schoole of Vertue, haue made so small progresse therein, *Always learning, and 2. Tim. 3.*

meur arriving to the knowlege of truth. He likewise forbade them to make any account of the esteeme which other men had of the, least perhaps a disguised fayre glosse of things might breed in them pride & haughtinesse of mind, the most certaine and greatest plague, and poison which can befall the Society. But contrarywise he willed them to turne their consideration to the knowlege of their owne weakenesse, and especially to ponder oftentimes the difference between the iudgments of mens and the iudgment of God, and therein indeed to lay the foundation of their Humility. For he that attentively considereth, what a different iudgement God, *Who is the searcher of harts*, frameth of men, from that which men themselves do, who behould only exterior actions; will vndoubtedly depresse himselfe to the lowest ranke that may be in Gods sight, & repute all humane prayles (as ayming far amisse from the truth) for nothing els but crosses, and scornes of men. Yet we must not for all this, through consideration of our owne weakenesse, loose courage in the war-fare and seruice of Christ; but we

are rather to endeavour, as well by distrusting our owne forces, as by reposing our confidence in the divine assistance, to take hart in all thinges, since we must employ our felues in great matters for his sake, who alwaies is ready to put therto his helping hand.

The way also to arrive to the perfection of vertue which he shewed them, was this. That every one should in the first place have a care of himselfe, and twice every day (if it could be) or at least once, to examine his owne conscience: vining the greatest endeavour he could by all meanes to amend those defects which he perceyued in himselfe; and that he should moreouer make the greatest esteeme that might be of his daily meditation, and neuer suffer any day to passe ouer, without affording his soule some such kind of repast. And this meditation he would haue to be alwayes made with ferious ponderation vpon the lyfe, passion & death of Christ our Sauiour, as being a subject of perfect vertue, and peculiarly proper to the Society of I E S V S. He counsayled them lykewise after meditation ended, agaynst the incurfions and assaults of the diuell, every day to renew their vovwes, & to declare at the temptations of the enemy of what sort foeuer, together with their bad inclinatioṅ, as well as their desires of vertue, to their Ghostly Fathers, Superiours, and other spirituall Directours, who were able both to counsayle and assiste them. For such is the force of this humble submission, that it doth not only obteyne more light and help from God in the time of combat, but frustrateth also the most impertune Aduersary, who perceyuing his plot to be discovered,

nered, his assaults defeated, and his designs broken off, becometh assuredly more remisse in his batteries, and at last flyeth away with losse of the victory, ouer whome he had before triumphed.

He also required blind, and simple Obedience in those of the Society, that leauing their owne iudgment and opinion, they should in all things (excepting such as were contrary to the diuine Law) obey without any reply, or demurring vpon the matter. That they should not demand of their Superiours such things as they desired after an odious, and importun manner, or by any inuention wrest their command to their owne wils; but that every one should freely direct his iudgment and opinion to that of his Superiour, and leaue himself wholly therein to the iudgment of those that represent the person of God; holding of those that represent the person of God; holding this for certaine, that in all things which they command, God will so inspire them, as may be most for his diuine honour, and their profit. For, quoth he, they that should do otherwise, would oftentimes fall into great troubles, vexations, and miseries. Which inconueniences, those who are perniciously blinded with error might thinke proceeded from the Crosse of our Lord, or from the Obedience; when as indeed they were the fruites which sprung from their owne peruerse iudgement, and selfe will. Wherefore they should alwaies make choyce rather to obey their command; especially feeling that it is alwayes secure to be ruled by another, but often dangerous to gouerne ones selfe. For although one may sometymes rule himselfe well, yet there be very few, as being decey-
ned

ned with a certayne blindloue of themselues, who do not most commonly the contrary.

He furthermore commanded them, that if at any time they were employed in humble & abiect offices, they should carefully, and seriously performe them, and draw out of them the greatest profit of humility which they could, fully perswading themselues, that they could not at that tyme do any thing more grateful, and acceptable to God, in whose name they were commanded: remembering also themselues, that smaller exercises were entrances alwayes vnto greater; & that he who was not quicke in the lowelt, vsed not to be excellent in the highest: whereas contrary-wise he that went with alacricity about little things, would easily find courage in matters of more importance. For as our Saviour Christ sayth: *He that is faithful in the least, is faithful in the greatest.*

Moreouer he prudently admonished them, not to forsake, or neglect the place or station which was assigned them by their Superior, although they might be in hope to do more good somewhere else. For it was infallibly a deceit of the infernall enemy to luggt vayne flourishes of the future and vncertayne fruit that might be reaped in other places, thereby to draw vs from the present, & assured good which we do in the place assigned vs; that so, whilst we are distracted with wauering cares, he may make a mocking focke of vs, and send vs away without any fruit at all: Seeing, that as long as you remayne in this vncertainty what to resolve vpon, you are not well able eyther to labour in another place where you are not,

OR

or in that where you are, because you mynd is some where else. For confirmation of this wholesome precept he vseth that common sentence of the Apostle: *Gal. 10. While we haue tyme, let vs do good.* Wherefore he wished such to be confident, that if what they desired was pleasing to God, he would vndoubtedly moue their Superior to send them thither where it should be most for his diuine honour.

He was also wont to say, that they were indeed grieuoussly mistaken, who desired to be honoured for the vertue, and notable deeds of their predecessours, from whome they themselues were become degenerate; imitating therein those, who adorning themselves with other folkes apparell, fought to be honoured and esteemed for great persons. It were indeed better for them by following their ancestors foote-steps, to emulate their vertue and worth, then degenerating from them, to boast of others goods, as if they were their owne.

Moreouer, this aduise of his was not more prudent then profitable. He charged those that were still in trayning vp at home in regular discipline, that they help should not be ouer desirous to go into the field to their best fight before their tyme, nor trust too much vpon their owne forces, although they should see theselues subiect to no great fault: For certayne it is, that young beginners are many tymes guarded, not so much by their owne vertue, as by the place where they liue, which easily defendeth them from the assaults of their enemies, and allurements to sinne. Wherefore in the time of their Nouice-ship they should carefully arme

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themselves with solid vertue, that afterwards they might live safely in the midst of their enemies darts.

CHAPTER XVI.

What manner of Preachers be required in the Society.

Preachers ought to preach not themselves but Christ.



It oftentimes admonished the Preachers of the Society, not to preach themselves, but Christ crucified; that is to say, that they should, not by handling subtile questions and arguments farre from the reach, & vnderstanding of the vulgar sort, make a flourish of their owne learning and wit, thereby to get esteeme, and applause of the people: but their Sermons should for the most part be of moral matters, such as were plaine and suitable to the capacity of their vulgar audience; which being modestly, religiously, and prudently explicated, would certainly preuaile not a little towards the curing of mens soules. This therefore should be their ayne, by laying before their Auditours, the foulness of sinne, and the greatnesse of the offence against the diuine Maiesty, together with the wrath which from heauen is threatened against such enormities, to draw them to sorrow of hart, and repentance. But it will not be amisse to heare what instructions he himselfe giueth vnto *Gasparr*.

The chiefeft office of a Preacher, sayth he, is to cause in his auditour great feeling of his finnes, and to terrify him from future crimes and enormities, by

by laying before him the infallible, and neuer ending tormets of the damned. To discover also the deceiptes and treacheries of Sathan; and in fine to treat of such things, as may be rather vnderstood, then admired, euen by the vulgar sort. Wherefore in his Sermons he was not to cite too many testimonies out of holy scripture, nor to handle such things as were doubtful, & in controuersy among Doctours; but such as were Testimony certayne, plaine, and fit to draw men to the amendment of their liues, and good deportement in their behaviour. He should therefore much insist vpon re-ounght prehending of vices, making grieuous complaints for the iniuries which are done to our Saviour Christ, especially threatening reuenge from heauen, and euerslast- ing torments, which are prepared in hell for lewd, and wicked persons, together with the imminent terrors of death, which oftentimes seizeth vpon me when they least expect it.

Certaine points also were to be propounded by way of colloquy either of a penitent sinner with God, or of God all-enraged with a sinnefull man. But all meanes must be vsed, that by the seruour of their speech, the auditours may at last open the eyes of their hearts, to behould the wounds of their soules, & cure them by meanes of the Sacraments. And thus his Sermons will in the end proue profitable, and fruitfully notwithstanding he is to take great heed, that he do not let fall any inconsiderate words, which may reprehend, or touch any one in particular either present or absent, especially if they be Prelates or Magistrates. For if such persons shall chance to offend, it will be better

„ better and more secure to admonish each of them pri-
 „ vately, and discreetly at home in his owne house, or
 „ in confession. For to reprehend them publickly is no
 „ way convenient: so apt are men, when they are told
 „ of their faults, to be rather exasperated therat, then to
 „ amend the same; especially Governours and Magi-
 „ strates, whose authority certainly seemeth much im-
 „ peached, when they are reprehended before their
 „ owne subiects; because great Honours caule ordina-
 „ rily great spirits, which may not easily be repressen-
 „ ded.

A man- If any such person be admonished in private, this
 ner how course shall be taken, to do the same more earnestly,
 admo- nish gently according as you are acquainted with him;
 nish gre- for that which is accounted freedom amongst fami-
 at men.

„ liar friends, may seeme ofrenymes too much bold-
 „ nesse with strangers: & the rigour also of the repre-
 „ hension it selfe, must be tempered with cheerfullnesse
 „ of countenance, and mildnesse of speach. Wherefore
 „ let al sterne looks & harshnesse of words be layd aside,
 „ & let there be intermingled imbracements suitable to
 „ that purpose (if the state of the person will allow it)
 „ with frequent signes of humilitie, that being woone
 „ thereby, he may with a more contented mynd receave
 „ that soveraigne antidote of your admonition. For if
 „ thereprehenion, which of it selfe is alwayes bitter
 „ enough, should be presented vnto such men in a harsh
 „ or crabbed manner, persons of great spirits being not
 „ able to brooke the affront, will certaynely conteme
 „ and reject your wholsome admonishment; & moreo-
 „ ver will cast of all respect vnto vs, and vpon the sud-
 „ dayne

dayne become our enemies, who before were friends.
 And these things are to be understood of principall
 persons, and such as are placed in gouernement, and
 authority.

Moreover, he required often and frequent sermons,
 supposing that out of that common fountayne, there
 might flow many and particular benefits. Wherefore
 he would not haue a Sermon omitted without good
 cause, nor preachers to be busied in other affaires.
 Concerning which subiect, as also about the diligent
 endeaours of a Preacher, he giueth to F. Gaspar this
 diuine instruction. You shall, sayth he, neuer prefer
 a private good, before a common. Wherefore prea-
 ching must not be omitted for the hearing of Confes-
 sions, nor the instruction of Children or ignorant
 people be put of for private exercises of charity. If you
 come into a Towne which you do not know, your
 chiefe care shall be, to inquire of some persons of e-
 steeme and credit, about the vices vnto which the in-
 habitants are addicted, and what vniust contracts be
 among them. Against which your sermons shall in-
 deed be carried on with a certeyne seruour, that such
 vices, and corruptions may, by reprehending after-
 wards more sharply in Confession, be wholly taken
 away. For the chiefe meanes to help soules is to know
 the disposition and behaviour of the people in gene-
 rall, and the diseases (as much as may be) of euery
 one in particular, to writ, who disagree amongst them-
 selues, who beare enmity to one another, what de-
 ceipts, what iniustice in matters of sequiry, what per-
 fidiousnesse of winneses, what corruption of Iudges
 and

and indignements there be among them. These things therefore must be inquired after, of prudent and experienced persons, and all carefull consideration be vsed to find out, what course ought best to be taken for the curing thereof.

You shall moreouer by all meanes possible, draw your penitēts to lay open their whole soule vnto you, for you will find no other way better, wherby to help those with whome you conuerse, in matters concerning their saluation, then if you can thoroughly found out their inclinations and conditions, and all such things as hinder them in the way of vertue. This indeed ought to be their chiefe study, who imploy themselves for the gaining of soules. This in fine, is the true reading in liuing bookes, which will teach you, what you cannot find in dead papers. For the things which are deliuered in writing vsenot alwayes to be so good for practise, as those which are taught in liuing bookes, who are the persons with whome you be conuerfant in the same affayres. These bookes assuredly will easly teach vs a prudent method, both how to conuerse warily amongst men, and to preach also with profit vnto the people. Notwithstanding I speake not these things in such sort, as that I would not haue the worthy monuments of holy and learned men to be read, but to giue you this rule; That you should gather doctrine frō thence to confirme thereby such cures of vices, which you haue drawn out of those liuing bookes: for so much as both the examples and sentences of holy men, as also the testimonies of sacred Writ, are of great force to giue credit to any thing

thing you teach.

Moreouer, in your conuersation and discourse, there must rather appeare a chearfulness & sweetness of countenance, then sadnesse and severity. For if you carry your selfe with heauinesse, & too much grauity many will be terrifyed with your lookes, and will assuredly auoid your company: and what then is to be expected of such, but that they become a prey ready for the wolfe to deuoure, seing the Passour hath frighed them away. They be certainly the cords of *Adams*, wherewith men must be drawne, whome gentleness allureth, and severity driueth away. Wherfore it is best to endeaunour to carry your selfe mild and affable to all. Let your reprehensions in any case be gentle, & mollished with the spirit of lenity: and let there be very great heed taken, least any harshnesse in your behaviour make your conuersation troublesome, and odious to others.

Againe, he gaue this instruction to Preachers, that they should both thinke humbly of themselves, and also carry themselves so in the Pulpit, that their very countenance and speech might easly shew their humiliry of mind. Whatsoeuer good they sayd, or did, they should attribute it to God the Author of al goodness, & acknowledging only to be their owne whatsoever should be ill, or done amisse. In so much, sayd he, as they ought sometimes to examine their owne Sermons, and if they found to haue committed any error in their preaching, & hindered either the glory of God, or the profit of the people, they might humbly aske God pardon for the same. For that a princi-

shall profit which may be drawn out of holy sermons consisteth in the amendment of such faults. In which kind there is extant a notable admonition of *Xaverius* to *Gasparrus* his Vicar, who was an excellent Preacher.

The principall thing, sayth he, as well in other things, as in the office of preaching, is to referre to God, whatsoever good ariseth therof. For it is vndoubtedly he who both giueth to the people a feeling of deuotion to heare the word of God, and to you to preach it. Remember therefore, that you haue not receiued that very gift, so much through any merit of your owne, as by the prayers of the Society, which often most instantly beseecheth the diuine Maiesty to bestow his gifts vpon those that be members thereof: bearing also in memory, that whatsoever you shall utter in your Sermon which is good or pious, is not your owne, but Gods who speaketh in you. Exercise therefore that diuine talent with all care & diligence, whereof you are one day to render an account. Attribute nothing to your selfe but only defects, shewfulnesse, pride, and ingratitude both to God, to the people, and to the Society, who haue by their prayers obtained that gift of God for you. Wherefore you shall humbly againe, and againe, desire of God, that he will cleerly manifest vnto you, wherein you haue hindered his diuine grace, as that he hath not effected those things which he would, whilst your vnworthinesse was an obstacle to greater matters. And lastly you shall from your hart cast your selfe prostrate before God, the examiner of hearts and reines, and earnestly beseech him, that you may not in your sermons

or

or discourses giue offence to any one.

This consideration is the nurse of true and perfect humility. For the knowledge of ones selfe, that is to say, a perfect vnderstanding of ones owne weakenesse lieth considered, breedeth, nourisheth, & increaseth Christian humility and verue. I would haue you by all meanes to remember this, and deeply to ponder the same, That there be many Preachers now tormented in hell, who were more copious, and eloquent then you are, and haue also conuered more from a lewed and wicked to an honest and veruous lyfe: and who (which is euen a prodigious thing) hauing byn the cause of many others saluation, haue notwithstanding most miserably perished themselves. And why so? Vndoubtedly for this reason principally, because becoming insolent through pride & arrogancy they did not referre the diuine gifts which God had bestowed vpon them vnto him, but attributed them vnto themselves. So as hunting greedily after popular applause, & puffed vp with a vaine opinion of themselves, they were by an insatiabable desire of pride & glory, eleuated to a most dangerous precipice, from whence they fell down headlong to their euerlasting destruction. Let enery one therefore call his wits together, and looke wel to himselfe. For if we will attentively diue into the truth of this doctrine, we shall easily see, that we haue nothing at all in our selues wherein to glory, vnlesse we do perchance desire to be honored for our imbecillity, imperfections, for such be the flowers, or rather weeds indeed, which our garden affordeth, and are truly & properly our owne. For if in our good workes there

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* be any fault or blemish, it cometh from our selves, but
 * all the worth proceedeth from God, who sometimes
 * euen from our weakenes produceth good effects, ma-
 * king vs of poore and abiect men for the performance
 * of glorious designs; as well to declare his owne in-
 * finite power and goodness, as also to humiliate and re-
 * presse our arrogance of spirit. Take heed therefore that
 * you do not contemne your companions and brethren
 * as though your burden, or labour were more then
 * theirs: But rather perswade your selfe, that by their
 * deuout prayers, the diuine Goodnes is moued to af-
 * foard you greater forces, for the due performance of
 * your charge, so as you owe much more to them, then
 * they to you. This consideration assuredly, will not
 * only repress all haughtinesse of mind in you, so that
 * you shall not despise any one how humble or abiect
 * foeuer; but will also stirre vp such flames of charity
 * , in your hart, that you will beare a fatherly affection
 * vnto all.

Moreover, he seriously aduised such as were prea-
 chers, to procure vnto themselues certayne trusty
 friends, eyther of the same place where they liued, or
 otherwise, that were prudent and vertuous persons,
 who might freely admonish them of what was amisse
 in their sermons, that so they might more easily come
 to know the same, and amend it. That they should
 also giue themselues to prayer, and meditation of
 such things which they were to propound vnto the
 people in their sermons; and endeavour by all meanes
 if it were possible, to get a tast themselues first, by some
 inward feeling, of the force of those things which
 they

they intended to speake of. For there is great diffe-
 rence betwene him who with seruour of spirit hum-
 dereth out those things which he hath before medita-
 red vpon, and him that barely, and coldly produceth
 that which he hath learned by hart. He would more-
 ouer haue them to confirme their words by deeds, and
 alwayes to second their Sermons with the exercises
 of charity and mercy. Wherefore they should be care-
 full to serue the sick in the Hospitals, visit restrained
 persons in prison, provide for the necessity of such as
 were in want, & diligently employ themselues in other
 offices of Christian charity & humility. For certainly
 such offices were much holpen by sermons, & sermons
 agayne by such offices. They should also sometymes
 condescend to Pastours & Vicars, when they inreated
 them to preach to the people in their Churches. Fur-
 thermore what kind of people foeuer they should vn-
 dertake to instruct in their Sermons, they should beare a
 speciall loue vnto them, & very carefully looke to the
 spirittuall good, and commodity of their Auditors.

He charged them likewise, by all meanes to auoid
 contentions & strife with other Preachers, especially
 with the Bishops Vicars, although there might hap-
 pen many, great, and iust causes of the same. For by
 such falling out there commonly aryseth not only of-
 fence to God and the people, but also great distur-
 bance to the contenders themselues, and hindrance to
 the diuine seruice. For indeed the good name and re-
 putation of the Society ought not to depend vpon con-
 tention about their dignity, but vpon labouring for
 the augmentation of the diuine glory. Wherefore our

contention with others must not be with detraction and pride, but with gentleness and humble submission, bending all our forces to beware that our emulation about dignities, make vs not odious, and hateful to others. If perchance, there should arise any controversy which could find no end, the matter must rather be handled by private disputation before Ecclesiasticall Prelates, then publicely, with scandall to the people. Concerning which subiect he gaue to *Gasparr* his Vicar, this notable profitable, then prudent instruction.

With all Religious persons, and Priests your strife shall be in courtesy, & humility. If any offence chance to arise, you shall by your humility appeale their anger, whether it be iust or no, yea although you may seeme vnto your selfe to be innocent. And you shall require no greater reuenge, then to suppress the injury with silence, where right can haue no place. But if any of them should any time swarue from their duty, you shall be hartly sorry for him, who vnlesse he amend himselfe, shall sooner or later pay for it deerer then one can easily imagine. Wherefore taking compassion of the poore mans case, you shall continually pray to God for him. Nor shall you make only a conscience of reuenging your selfe either by deed or word, but also to permit the least anger or diiquiet of mynd remayne with you. For both anger and reuenge are alike to be auoyded, seeing they do both spring from the same roote. God certaynly bestoweth many, and great fauours vpon those who do for Christ his sake patiently suffer the troubles which happen vnto the:

and

and severely reuengeth also, though sometimes it be long first, the injury which thereby is done vnto him, and brandeth commonly at last the aduersaries endeaours, with the marke they deserue. But God will by no means take reuenge on you, if you go about, eyther by deed, word, or thought to be reuenged on your selfe.

If there should (which God forbid) any dissent on arise betweene you and other Religious men, you shall looke carefully that it be suppressed, and take heed that you do not by any signes of auersion giue notice therof, either to the Governour, or others of the City. For it is not to be thought how greatly worldly persons are scandalized, when they see religious men, and such are consecrated to the diuine seruice to be at discord amongst themselves. Wherefore if any controversy chance to arise among you, you shall both take the Bishop for arbitrator, who by his authority may compose the matter without offence to any; and you shall also request the Bishop in any name that if at any time the enemy shall sow debate between brethren, he as a father will make peace amongst you; and as the author of concord take away whatsoever difference may be betweene you, that the matter may not come to the Magistrates, or publicke Tribunal. Remember likewise, that if the other part shall at any time speake ill of you, you are not to defend your selves by speaking ill of them againe; but refraining both your speech and anger, you shall (as I sayd) haue recourse vnto the Bishop, who by comparing the matter with equity, may take away all matter of contention.

tion. And since you know, that the dignity and estimation of the Society consisteth not in the opinion of men, but in the grace and protection of the divine Majesty, you shall have a very special care, not to defend the Honour of the Society, as thereby to incur the offence both of God and men.

Lastly, he advised such as were Preachers, that if any, especially men of note, who were plunged in publick enormities, did desire their company and familiarity, in such sort as notwithstanding they would not arise out of that sinke of sinne; they should declare vnto them, that such friendship and familiarity had only this end, to reclaime those that were our friends and familiar acquaintance, to seeke the good & saluation of their owne soules; seeing we vie only to conuerse with them so farre forth, as our conuersion may help them towards their saluation. He furthermore added, that Preachers, wherefoeuer they had that which was necessary to maintaine life, ought not to take any thing of others, because giufes did hinder their freedome: but if any small things were sent vnto them, as signes of good will, rather then as giufes, they were not to be refused, least they might seeme to reiect the friendship of those who sent them.

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CHAP. XVII.

What manner of Confessours Xauierius required in the Society.

MORE O V E R he seriously exhorted such as were Ghostly Fathers, that in hearing Confessions (having first aninflamed desire of curing soules) they should mildly & gently receiue such as came vnto them, whereby the lenity of such spirituall Physicians might draw them without delay to discover all the soares of their conscience. Wherefore they should not (especially at the beginning of Confession) make any shew of grauity, or severity. but rather of sweetnesse and mildnesse. To which effect he gaue to *F. Gaspar* at this setting forth towards *Ormas*, this instruction.

You must take very great heed, least in hearing of Confessiōs, feare may be an obstacle of freedom to men in disclosing their sins, if you hearken vnto them with a seuerer care: but must rather seeke with sweetnesse, to adde courage to the fearefull, by extolling the diuine clemency, & by compassionating of them, vntill they have freely vngerged themselves of all the poyson of their sinnes. And in this kind there must be great warinesse vsed. For there want not some, who through shamefastnesse commit greater offences by concealing their sinnes, then they had before to confess, turning thereby the wholesome remedy of Confession

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„ fession to their owne destruction. Wherefore against
 „ such pestilent basfulness, all meanes & endeavours
 „ possible must be vsed. And to get out their finnes from
 „ such persons, there is no better way, then to shew
 „ them, that we haue heard farre more grieuous, and
 „ foule finnes of others, and withall somewhat to exte-
 „ nuate by certaine fit words, those very sins which they
 „ shall with feare and much ado confesse, that so taking
 „ hart they may more confidently lay open all the other
 „ offences of their lyfe. And to get them confesse free-
 „ ly, this may beas the last remedy (although it must
 „ be seldome, and warily vsed) to open vnto them in a
 „ general manner, the offences of your owne former
 „ lyfe. For how good a meanes this is, tyme and expe-
 „ rience will teach you .

This course he prescribed against such as were
 fearefull and bashfull; and that other against such as
 were intralled in crimes, and abominations of long
 continuance. And vntill the penitent had so declared
 all his finnes, whilst perhaps he standeth wauering be-
 twixt hope and feare, they should encourage him, by
 putting him in mind of the diuine clemency & mercy,
 and namely they should produce some for an example
 who hauing byn notorious for their abominable wic-
 kednesse, were afterwards receyued into Gods fa-
 uor, of which company he should also make one, if he
 would but confesse his finnes with the lyke sincerity
 and sorrow of hart. At last, when the Confessor had
 thoroughly examined all the soares, and wounds of the
 penitents conscience, then he should liuely present be-
 fore him the heynoulesse and foulnesse thereof, and

by

by terrifying his staggering spirit, with the indigna-
 tion of God hanging ouer his head, & the punishments
 which miraculously haue byn inflicted vpon great
 sinners, draw him to a desertion, and sorrow for his
 sins; differing also his absolution, if it were thought
 convenient, vntill another tyme .

But now, to such as were obstinate, & hard-harted
 he would haue to be propounded not only the euera-
 sting torment of the damned in hell, but also the pu-
 nishments which haue bin inflicted vpon the like offe-
 ders in this life, and especially vpon such, and such
 as themselves had knowne, who had receyued grie-
 uous and bitter torments for their finnes and wicked-
 nesse, to the end they might be a warning vnto others
 lyke vnto themselves. For he sayd, that he had learned
 by experience, that such kind of persons are sooner
 moued by the present detriment which they may suf-
 fer, eyther in their body or goods, then by the future
 torments of their soules, which seeme to be absent, &
 a farre off.

If there should at any tyme come to Confession,
 rich and wealthy merchants, Magistrates, or Gover-
 nours of a loose lyfe, he iudged it fitting before all
 other things, seriously to admonish them, that making
 diligent inquiry into their former lyfe for the space of
 two or three dayes, they should (if they distrusted their
 memory) note down their sins in writing, & humbly
 craue of God with great feeling, sorrow and contri-
 tion for the same. Then, at the beginning of their Con-
 fession they were to aske of them an account of such
 offences and charges whereof they had the care; of the

H h h h

affayres

affayres wherein they were employed; how diligently they did, or had carried themselves therein. For by these interrogations they might more easily find, whether there were any thing to be restored, then if they were demanded in generall, whether they ought to make restitution to any one? because to such interrogations, they vse commonly to giue a negative answer, either out of auarice, or else through ignorance of the thing. Now, when they haue heard their Confessions, they must apply certaine admonitions, and remedies for the cure of their soules; nor must they be absolved presently after their confession, but rather when they haue restored those things they ought. Wherefore of such persons he giueth *F. Gaspar* this instruction.

They shal not presently be absolved as soone as they haue made their Confession, but two or three dayes shall be giuen them to prepare their hart by certayne meditations, that in the meane time they may wash away the spots of their finnes by teares and voluntary penance. If they owe any thing to any one, let the maker restitution; if they haue any grudge against any, let them put it away, and be made friends with their enemies; let them also be freed from libidinous customs, and all other vices wherewith they were intangled. These things ought rather to go before absolution, then to follow it. For such kind of men when they are at confession, promise that they will do all things; but after absolution is giuen them, as carelesse of their promise, they do nothing. Wherefore all diligence is to be vsed, to cause them to performe before they be absolved what they ought to do after.

Moreo-

Moreouer, concerning the meanes how to confirme such as are staggering in their fayth, these documents he gaue to the same *Gaspar*. You shall fynd some also (and I would to God they were not many) who are very weakke concerning their beliefe of the Sacraments, especially that of the Holy Eucharist, eyther because they haue now byn deprived of the fruit thereof, or by reason of the great conuersation which they haue with the Ethnicks, or else because the impure life of some Priests maketh the vulgar and ignorant not to esteeme so highly of this Sacrament. With these therefore you shall deale in this manner:

First you shall get out of them their suspicions and doubts, then you shall confirme them in their fayth, by instructing them so, that they may belieue for certayne that the true body of Christ is conteyned in that mystery. Neyther is there any more prelent remedy for the curing of this malady, then a pious and diligent frequenting of the sacred Eucharist it selfe.

But now because for the most part, in conuersing with women there is more danger then profit, he seriously aduised such as were Ghostly Fathers, that in hearing their confessions, in discourging, and conuersing with them, and in reconciling them to their husbands, they should be very wary, and attentive to auoyd not only all offence and sinne, but also the suspicions & rumours of the people. Concerning which he left to *F. Gaspar* his Vicar very notable and wholesome instructions, which I thought good to insert in this place.

You shall not (sayth he) speake with women of
H h h h 2 what

“ Familia-
“ rity with
“ women
“ is danger-
“ ous.”

» what condition soever, unless it be by day-light, and
 » in publicke; that is, in the Church. And you shall
 » neuer go home vnto them, unless it be vpon some ver-
 » gent occasion, as to heare the confession of one that
 » is sicke. And then also you shall take great care, that
 » her husband, or some other kinsman, or at least some
 » honest neighbour be by. If you haue occasion to spea-
 » ke with some Virgin or widow, you shall go to their
 » house accompanied by men of approved integrity of
 » life, in whose company there may be, not only no
 » scandall, but also no suspicion. Yet these visits of wo-
 » men shall be both very seldom, and also not at all but
 » vpon necessary occasions. For it is a ticklish piece of
 » business, where small profits made with a great deale
 » of perill. And forasmuch as women (for such is the
 » inconstancy, and leuity of their disposition) do for
 » the most part, cause to their ghostly Fathers a great
 » deale of trouble, this warinesse is principally to be
 » held with them. You shall with more diligence labour
 » about the instruction of Christian men, then of their
 » wyues. For seeing that men are more constant by na-
 » ture, and the ordering of the house dependeth vpon
 » them, it is certainly better, & more profitable to im-
 » ploy ones labour vpon the. For as the wiseman truly
 » sayth: *Such as the Governour of the City is, such also are*
 » *they that dwell in it:* and withall many scandalls and
 » speeches are auoyded, which vse to arise vpon famili-
 » arity with women.

» If there happen any debate betwixt man and wife,
 » to take away all controuersy, & to appease their mind,
 » you shall first of all procure, that each of them, dispo-
 » sed

fed them vnto by fir meditations, do make a good con-
 fession of their former life; and as you shall see it sit-
 ting, you may differ to absolve them for a while, that
 they may come againe better prepared for the amend-
 ment of their liues, and establisshing of concord be-
 twixt themselves. If the women tell you, that if they
 might abstaine from the company of their husbands,
 they should be much more diligent in the seruice of
 God, do not by any meanes belieue them. For besides,
 that such feminine seruour groweth easily cold, it can
 hardly euer be vnder take without grieuous offence to
 their husbands. Take heed how you lay the fault vpon
 the husband in the presence of his wife, although he
 be certainly in the fault; but suppressing the matter
 with silence for the present, you shall afterward be-
 tween him & you alone draw him to purify his whole
 life by Confession. And when he is at Confession, take
 then you shall reprehend him in the most modest ma-
 ner that you can, and aduise him to looke carefully to
 the peace of his howse. But by all meanes you must
 haue a care of this (being a businessse very apt to breed
 suspicions,) that you neuer by taking the wiues part,
 seeme to take against her husband. Wherefore he must
 first by little and little, in a friendly manner be admo-
 nished, to acknowledge his owne fault, and at last
 you shall gently and louingly giue him absolution. For
 the Indians affections are moued by loue, but violence
 ouerthroweth them.

You shall therefore (as I sayd a little before) take
 heed of accusing the husband in the hearing of his
 wife. For as the nature of women is to be a little im-
 pudenc

„ pudent & malepart, they will easily cast their husbands
 „ in the teeth with their faults, especially if they be jud-
 „ ged guilty by Priests themselves. Wherefore it is better
 „ by dissembling the matter, to lay before the wives,
 „ the respect which they owe unto their husbands, and
 „ to shew them also, that they, for the contempt which
 „ they have oftentimes had of their husbands, have de-
 „ served indeed to be severely chastised. If therefore there
 „ happen to them any trouble from their husbands, they
 „ ought to beare it humbly and patiently, and to be o-
 „ bedient unto them. Do not easily give credit to either
 „ of them when they complayne of one another, (for
 „ oftentimes they are both deceived themselves, and de-
 „ ceive others also) but you shall with the greatest indif-
 „ ferency that may be, heare them both, & not condene
 „ eyther of them before you have examined the matter.
 „ This I say, that you may the better, and more easily
 „ make accord between them, and avoid suspicion your
 „ selfe. But if at any time you cannot make any reconci-
 „ liatioⁿ between them, you shall refer the whole busines
 „ to the Bishop, or the Vicar General, but in such sort, as
 „ not to wrong either of the parties that are at varian-
 „ ce, which you cannot but do, if you seeme to fauour
 „ one more then another. You must vndoubtedly vse
 „ great prudence to give no offence at all in this bad
 „ world. And the euents of things, which are carried
 „ heere, must be alwaies forecast; for our aduersary the
 „ Diuell doth not cease, but *rameth about seeking whom to*
 „ *devoure*. And it argueth great want of prudence, not
 „ to foresee the inconveniences that may arise of actions
 „ which be vndertaken with neuer so good intention.

Moreouer

Moreouer he would not haue Ghostly Fathers to
 take many vnder pretence either of restriction, or
 almes, but according to the intention of the giuer,
 procure it to be laid out in pious vses, or els giuen
 to the Sodality of *Mery*: for so that Sodality might
 the better prouide for the necessity of the poore, and
 they also for the conseruation of the Societies repu-
 tation. If any come to confession not so much to
 cure their soules, as to seeke some reliefe for their
 bodyes, such would he haue to be admonished of the
 vse of that holy Sacrament, shewing them that the
 sufferances of the soule, are more intollerable then
 those of the body: and at last (if it be iudged expe-
 dient) to commend them to the Sodality of *Mery*.

In like manner, he aduised such as heard confessions
 not to make too much hast with their penitents, but
 to vse all diligence about them, and that they should
 rather desire to heare a few confessions well made, then
 many hastily posted ouer. For how could they els ca-
 refully apply remedies to their soares, vnlesse they cu-
 red them by leasure? for there is no doubt but one con-
 fession well made, is better then many passed sleighly
 ouer, especially seing Confession prepareth the way to
 the holy Sacrament of the Eucharist. Lastly he adui-
 sed them, that they should take some tyme to looke
 into the Confessions which they had heard, and at-
 tentiuely consider whether they had done any thing
 amisse therein, & to satisfy for the same in their owne
 Confession, and after to amend the fault; seing such
 diligence is a great help for the well discharging of a
 Ghostly Fathers duty.

C H A P. XVIII.

What kind of persons Xaverius required for the instruction of soules.



*X*AVERIUS required, that those of the Society who were to labour in the conversion of Ethnicks, and instruction of Neophytes, should be not only of the most choyce that could be gotten, but such also as were most addicted therunto; so that they should preferre nothing, how specious soever, before so noble an employment, since there was nothing more grateful to God, or beneficiall to mankind. Neither did he so greatly exhort vnto this enterprize only, but layd himselfe also for foundation therof, expressing more in deeds, then he willed in words. For as we haue before declared, he neuer made more account of any thing then of the conuersion & instruction of Ethnicks. In somuch, as those of the Society who came vnto him out of *India* or *Portugall*, he so called them to be his companions in this diuine function, that where he found any of most eminent talents, he would commit this charge vnto the as a reward of their labours; following therein the example of the Apostles, *Who when they heard, that Samaria had receiued the word of God, sent vnto them Peter and Iohn, who were the chiefe of the Apostles.* Wherefore he held it fit, that such as were chosen to this Apostolical function, should be

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me extraordinary, and of tried fidelity, vertue, cōfiancy, and sanctity of lyfe. But because such implorment required such men, as also for that he had found by experience, that such charges were exposed to most grievous temptations of the Diuell, vexations, and miseries, therefore in the labours of our Lords vineyard he required prudence and sanctity, rather then knowledge and learning; well knowing that Vertue was absolutely necessary for the ouercoming of so many and great difficulties, and that Sanctity was of more importance then learning, for the conuersion of Ethnicks. But where vertue and learning were beautifully combined together, such, he said, were indeed singular, and perfect preachers of the Ghospell, and specially fit for *Laponia*, and other such places, where the Barbarians, being a sharpe-witted people, do by their subtile interrogations make found tryall of the Christian Religion.

He required moreover, in all such as laboured amongst Ethnicks, a propension, and desire to learne their strangelanguage, since without that knowledge there could be small profit made in gayning the Barbarians to the Christian faith, or in the instructing of new Christians. For which cause the Apostles, before they began to teach the Gentils, were miraculously endowed with the gift of all tongues. And his chiefe desire was, that all should be inflamed with ardent zeale of sauing soules, so as neuer to omit any occasiō in that kind, but presently to lay hold therof, and follow it close. He likewise charged them to instruct thoroughly vpon the saluation and instruction of the

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Neophytes, to reach Children their Catechisme, and about all things to baptize children and infants, so as none, if it were possible, might ever dye without Baptisme, the only safeguard of that tender age. He also exhorted them, that by gayning the affection of the Neophytes, they might be loued & respected by them euen as their parents. For loue naturally taketh all things in good part; and to one that loueth nothing is hard.

Furthermore in the infruicing of new Christiāns they should shew no lesse fortitude then perseuerance as well by enduring their vices, as bearing with their weaknesse; and as good husbandmen expect with our Saviour, the harvest of the seed they had sown, & the fruites of their labours though it were long first, knowing, *that they who sow in teares, shall reape in ioy.*

And if they found the Christiāns at first not to be such as they desired, they should carry themselves towards them as good parents do towards vntoward children, putting their confidence in God, who in due tyme bringeth forth such fruit in men, as is to be hoped for & wished. Wherefore they should attend vnto them diligently, since God our common Parent, although we infinitely offend him, doth not cease to bestow his benenits vpon vs. Yet would he not haue too much time spent with the ancient Christiāns, least the new should be defrauded. But if in civility their conversation could not be auoided, they should at leastwayes bring in discourses of heauenly matters, and of things pertaining to the good of their soules, that so they being plyed continually with such pious admonitions, they might

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might either grow better; or else being wearied out therewith, might suffer vs to bury our selues with helping the Neophytes.

He likewise esteemed more of a little fruit with approbation of the people, then of a great deale with offence, though neuer so small of any, because a little fruit reaped with example of vertue, was both of long continuance, and alwayes received new increase; whereas offensyues a great deale, with offence vnto the people, did by little and little dry vp, and wither away. Heretofore charged them to behaue themselves mildly & humbly towards all, *having* (as the Apostle sayth) *peace with all men,* and by all means to auoid contentions, especially with Religious men & Priests, and to be mindfull alwayes of Gentlenesse and Affability, that so they might gaine all to Christ. He vsed also to say, that what good souer was not gained by vertue, could not any way be gotten, but by vertue. Wherefore they should take great heed, that they did not, according to the practise of the world, seeke (or seeme to seeke) after dignities and honours; neither by words or deeds endeaour to get the fauour rather of men, then of God, since the high authority, which alwayes accompanieth Vertue was a guilt not of men but of God. And it often cometh to passe, that whilst by humane fauour (neglecting the diuine) men seeke to purchase authority, and euen sweat agayne to get it; they by the great providence of God, wholly loose it; so this end no doubt, that they may not haue so base an esteeme of things diuine. For they who in procuring the same haue more regard to humane fauour than

then diuine do manifestly shew, they do not respect the diuine honour, so much as their owne; and that such sacrilegious ambitions will turne at last vnto their owne confusion and destruction. Euerie one therefore ought first to haue a speciall care of his owne soule & then to help other mens. For he that neglecteth his owne, will hardly haue a care of anothers saluation: neither can he well be mindfull of another, who is forgetfull of himselfe. Wheras contrariwise, he that hath care of his owne good, will also haue a care of his neighbours. Wherfore no day should passe without meditation of diuine matters and perfect examination of their conscience, obseruing wherein they had failed in the diuine seruice, or in their owne duety; and withall consider with themselves, how many things God, through their default, had ceased rather effect, then what he had performed by them: since the one was an incitement to humility and perfect vertue, the other to pride and folly; challenging thereby Gods workes vnto our selues; then the which a more deadly plague may not be found among religious persons.

Now, forasmuch as he esteemed the education of children to be a mayne & principall mayster-piece, he ordayned, that they should deliuer the Christian doctrine to whole troupes of children together, neuer omitting so fruitful an employment, nor committing it to others. They should neuer exasperate or prouoke any child to anger, but *forbear* *threats* (as they A-pphef. 6. possible aduise) to the end that so render an age might with the more alacrity embrace their whole some instructions. Towards magistrates, and Ecclesiasticall

Prelates

Prelates they should carry themselves with all moderation and humility, and vpon no occasion whatsoeuer mainrayne iares or quarrels agaynst them, although they should by neuer so great iniuries be prouoked. For Magistrates are looner woone by others suffering, then by withstanding their authority. Wherfore they should communicate vnto them, as to the Parrons of their endeauours and labours, part of their fruit, and gayne, attributing vnto them (next after God) all the good they had receyued: so as by this meanes they who labored in the Vineyard of our Lord should haue more helpers and defenders of their labours, or at least, fewer aduersaries. He lykewise aduised them to employ themselves no lesse frequently, then willingly in the exercise of charity & humility, by helping the sicke of the Hospital, and prisoners the Goales, both with charitable attendance, as also with almes which they should gather for them; but so, as their help might profit them both corporally and spiritually. For by such exercises of Charity we shall haue our owne soules inflamed with diuine loue, and others also wilbe stirred vp to the lyke deeds, and the seruants of God get credit, and authority towards the advancement of the Christian cause. But especially, they should neuer make account of ill rumours made agaynst them without cause, which do often overthrow, and weaken the endeauours of those that be fearefull. Concerning this, there is extant as notable instruction, which he gaue to Fa. *Gaspas*, in these words.

If, when at any time you go about a good worke, &

ill disposed persons give out flaunderous reports against you, you shall not be moued therewith; but be sure that none perceiue you are by such mens words; hindered from the seruice of God. For they who are afraid of false rumors, in such a case, are more truly Soldiars of the world, then of Christ. Lastly, I would haue you greatly to esteeme of this; That remember your self to be a member of the Society of IESVS, you would in all your words and actions, carry your selfe worthy of such an Head and Body. By which admonitions it might easily appeare, how diligently and seriously *Xauierius* both by examples and precepts trayned vp those of the Society to the highest perfection of prudence and sanctity; as also how conformable *Ignatius* and he, were in all their iudgments and opinions, notwithstanding that at the very same time they were almost infinitely distant the one from the other, *Ignatius* being superiour of the Society in *Italy*, & he in *India*. But without doubt, one & the same spirit dictated the same things vnto them both, fashioning the Society in each place, to a certaine forme of discipline, and inspiring them both with diuine wisdom alike.

Xauierius prudence was not more seene, in giving his instructions, then in his gouernement. For whensoever he resided, he would alwayes be certified by the locall superiours of the Society how all things passed, providing remedies for all difficulties, no otherwise then if himselfe had bin present. For at his departure into *Iaponia* he gaue order, that they should at certaine times write vnto him, & acquaint him what number there

there were of the Society, as also with their qualities, & talents both of vertue, learning, & arts, yea with their inclinacions also, & to what they were most addicted, as well by nature as by disposition; what zeale of soules appeared in each of them, what fruit euery one reaped, with what griefes or afflictions each one was oppressed, tryed, and afflicted. And lastly so great was his care euen in the smallest things, that he would be certified of the meanest houshold seruant, as also what debts were owing, and the like: and so accordingly he disposed of each person, and thing in particular by letters, as was requisite. And not contenting himself with hauing giue order what was to be done, he charged also the Superiours, to signify vnto him with all speed, whether euery one had carefully performed his commands-or no, to the end that his command to them might set an edge vpon their cares, for the better discharging of their office.

Moreouer, although in his traualles throughout the ymost Easterne parts, he bent all his forces for the conuersion of those barbarous Nations, notwithstanding in his returne back, through almost infinite tracts of the Ocean, he at times visited those of the Society which were committed to his trust, deuiding his care according to his double charge, that he might so assist Strangers, as not to be wanting to his owne. Certainly, by his singular industry and vertue, he so contrinued all things, that if you consider, how much he aduanced the Christian Religion, he may seeme to haue had no time to think of the Society: & againe if you turne your consideration to the care which he had

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had of the Society, you will thinke, he neither did
nor could possibly have had tyme to performe, any
thing els.

FINIS.

Gentle Reader,

THE fautes which haue escaped in printing (by reason of employing Strangers heerin, nor skillfull of our Language) I hope are not very many, nor yet such, as may not easily be corrected, by thy iudicious Reading