

THE LIFE
OF
ST. FRANCIS XAVIER,
OF THE
SOCIETY OF JESUS,
Apostle of India.

FROM THE FRENCH OF
FATHER DOMINIC BOUHOURS,
OF THE SAME SOCIETY.

BY A CATHOLIC CLERGYMAN.

PHILADELPHIA:
PUBLISHED BY EUGENE CUMMISKEY,
130 South Sixth Street.

.....
1841.

We approved the publication of the *Life of St. Francis Xavier, Apostle of the Indies*, translated from the French by a Catholic Clergyman of this diocess. Given under our hand this 9th day of February, 1841.

† FRANCIS PATRICK KENRICK,
Bp. Arath, and Coadjutor of the Bishop of Philadelphia.

Entered according to the Act of Congress, in the year 1841, by
EUGENE CUMMISKEY,
in the Clerk's Office of the District Court of the Eastern District of
Pennsylvania.

Philadelphia.
PRINTED BY KING AND BAIRD,
No. 9 George Street.

TRANSLATOR'S PREFACE.

AMONG the many great Saints who have illustrated the Church in these latter ages, there is none whose virtues excite greater or more universal admiration than St. Francis Xavier. In his conversion, and subsequent holiness of life, the power of Divine grace is conspicuously displayed; and in his untiring zeal, and the extraordinary success that crowned his missionary labours, we have, perhaps, the most striking

exemplification of the efficacy of the divine word that is to be found after the times of the apostles. Protestants no less than Catholics have borne testimony to this fact. In his lives of eminent Roman Catholic Missionaries, Carne says, that Xavier was "the greatest missionary of his age;" and the late Sir James Mackintosh, notwithstanding his strong anti-catholic prejudices, pays a beautiful tribute to his heroic zeal. "Francis Xavier," says this distinguished writer, "was a very extraordinary man. Persuasion and commanding eloquence, an ascendancy over the minds of men, unconquerable patience in suffering, intrepid courage amid the most dreadful dangers, and a life devoted with inflexible constancy to a purely disinterested purpose, form a combination which varies its exterior and its direction, according to the opinions and manners of various ages and nations. In one age

it produces a Xavier ; in another a Howard ; he (Xavier) taught to slaves the moral dignity of their nature ; he preached humility to tyrants and benevolence to savages. He must have told to the out-cast Hindoo, that he was, in the grandest point of view, the equal of his Rajah, and the ferocious Malay, that his enemy was his brother. He therefore diffused the fruits of the best philosophy, and laboured to improve and ennoble nature."* The Rev. Mr. Palmer, of Oxford College, in his compendium of Church history lately published, says that the "labours and success of Xavier are, perhaps, unequalled since the days of the apostles." †

If Xavier was selected by God, as the event sufficiently shows, to be, like St.

* Life of Sir James Mackintosh.

† Palmer's History of the Christian Church, New York, 1841, pa. 205.

Paul, a vessel of election to carry his name before kings and peoples, we cannot be surprised at finding in him the same signs of an apostleship, as established the divine mission of the great apostle of the gentiles. Hence, far from being astonished at the supernatural events, which are occasionally narrated in the following pages, the judicious reader will be convinced, that such miraculous powers as the apostles possessed, were no less necessary for the success of Xavier's preaching, than in the first propagation of the Christian religion. Had not Xavier to announce Christ crucified to an idolatrous, and, very frequently, a barbarous people? If miracles were required for the success of the gospel, in the first century, among the civilized nations of the Roman empire, surely they were no less necessary in the sixteenth century, when the same mysterious truths,—the same severe morality, were to be announc-

ed to the people of the East,—so blindly attached to the superstitions of their fathers, so prone to sensual indulgence, and so prejudiced against the Christians, on account of the irregularities, injustices, and cruelties, of most of the Europeans, who had landed on their shores? Besides, no miracles have been better attested, or more scrupulously examined, than those of Xavier; and the mass of evidence on which they rest, cannot be rejected without endangering the foundations of our moral certitude. But as this is a subject which would lead him beyond the legitimate limits of a prefatory introduction, the translator contents himself with referring to the “End of Controversy,” and “Vindication” of it, by the Right Rev. Dr. Milner, in which the certainty of these miraculous facts is solidly established. As many may not have the above named books, it has been thought advisable to give in an

appendix, a sketch of the arguments advanced by those who have impugned, and defended, the reality of these supernatural events, that thus the reader may judge to which side the weight of evidence inclines.

LIFE OF ST. FRANCIS XAVIER.

CHAPTER I.

Birth of Xavier—Natural dispositions—He is sent to the University of Paris—Is made Lecturer of Philosophy—Becomes acquainted with Ignatius of Loyola—Escapes the snares laid for his faith.

I AM about to write the life of a saint, who, in the sixteenth century, renewed the wonders of the apostolic age, and exhibited in his own person, a living proof of christianity. A new world was converted to the faith by the efficacy of his preaching, and the miracles whereby it was accompanied. Idolatrous kings and people bowed their heads to the sweet yoke of the gospel; faith was made to flourish in the very midst of barbarism; and the authority of the Roman Church was acknowledged by nations who had never heard of ancient Rome. This apostolical man is Francis Xavier, of the Society of Jesus, and one of the first disciples of St. Ignatius of Loyola. He was of Navarre, and, according to the testimony of Cardinal Antonio Zapata, was descended from the royal family of that kingdom. His father, Don Juan de Jasso, was a distinguished noble-

man, and one of the privy councillors of King John III. The name of his mother was Mary Azpilcueta Xavier. She was the heiress of two illustrious houses in that kingdom. Her father, Don Martin Azpilcueta, still more celebrated for his great virtues than his illustrious descent, married Juanna Xavier, the sole heiress of her family. Francis' mother, Mary, of whom we have spoken, was the only fruit of this union; she was regarded as one of the most accomplished and beautiful ladies of her time. She was married to Don Jasso, by whom she had many children, the youngest of whom was Francis, the subject of the present memoir.

He was born on the 7th of April, 1506, in the castle of Xavier, at the foot of the Pyrenean mountains, about twenty four miles distant from Pampeluna. This castle was in possession of his mother's family for two hundred and fifty years; and was given by King Thibald I., to her ancestors, in recompense for the services which they had rendered to the crown. From this circumstance the family laid aside their former name of Asnarez, and took that of Xavier, which was given to Francis, and some others of his brothers, lest so celebrated a name should otherwise become extinct.

Providence, who had selected Francis to be his instrument in the conversion of many nations, gave him the natural qualities requisite for the functions of an apostle. He was of a strong habit of body, had a lively and vigorous turn of mind, a lofty and enterprising genius, and was of a fearless disposition. His manners were agreeable, and he himself naturally of a gay and winning humour; he was, however, an avowed enemy of all immodesty, and had a great inclination for study.

His parents, whose lives were most edifying, inspired him with the fear of God from his infancy, and took a particular care of his education. When he was of an age to choose his course, he preferred

the pursuit of learning to the profession of arms, which his brothers had embraced : and as he had a quick conception, a happy memory, and a penetrating mind, he made great progress in a short time. When he had acquired a sufficient knowledge of the Latin language, his father sent him to the University of Paris, which was then the most celebrated in Europe, and was frequented by the most distinguished youths of Spain, Italy, and Germany.

On his arrival at Paris, being then in the eighteenth year of his age, he commenced the study of philosophy, with extraordinary earnestness and success. Although logic had not for him the same difficulties it presents to the generality of students, he failed not to apply himself with diligence, that he might be the first in his class ; and, perhaps, no scholar ever united so much ease with so much labour in the acquisition of learning. The great object that engrossed his mind, was to become an excellent philosopher. His father, however, who had many children, and whose income was limited, was inclined to recall him from college, after he had passed a few years there. He communicated his design to Magdalene Jasso, his daughter, who was abbess of the convent of St. Clare of Gandia, then celebrated for the austerity of its rule. It had been founded by some French ladies, whom the calamities of war had forced to abandon their native country, and seek refuge in the kingdom of Valencia.

In her younger days, Magdalene had been maid of honour to Queen Isabella ; but the love of retirement and of mortification made her leave at once the Court of Arragon, and the world. She chose the strictest monastery in Spain for her retreat, and applied herself with such fervour to the exercises of penitence and prayer, that while yet in her noviciate, she was a model of religious perfection. During her life she received extraordinary favours from God, who, among other celestial communications, made her

know that an easy and agreeable death was prepared for her, but that one of her nuns should die in excruciating agony. In this revelation, God wished to afford her the opportunity of exercising an act of heroic charity. She comprehended the design of heaven, and asked to exchange the manner of her death, with that prepared for her sister in religion. God heard the prayer with which he himself had inspired her, and made her sensible, by a new revelation, that her petition was granted. Her confessor heard from her the details of this supernatural communication, which time fully verified. The sister, the manner of whose death had been revealed to her, died without agony, and by the calmness of her last moments, seemed to have a foretaste of the joys of heaven. The abbess, on the other hand, was afflicted with a painful disease, which made her suffer excessive torture. Corporal pain was, however, the least part of what she had to endure; she suffered much more from the interior afflictions by which her soul was tried. She bore all with wonderful patience and resignation to the Divine will, being satisfied that it was the effect of God's merciful designs upon her.

Six years before the death of Magdalene, her father wrote to her concerning Xavier. After consulting God in prayer, and receiving light from above, she answered him, that he ought not to recal Francis, whatever expense his maintenance in the university of Paris might occasion. She added, that he was a vessel of election, whom God destined to be the Apostle of India; and that, one day, he would be a great pillar of the church. Don Jasso received this answer as an oracle from heaven, and gave up all ideas of recalling his son from college. These letters were preserved for a long time afterwards, and were juridically proved in the process of the Saint's canonization.

Xavier was, accordingly, permitted to continue his course of philosophy; at the end of which, having

defended a thesis with great success, he was made Master of arts, and was deemed capable of delivering public lectures. This new post enabled him to display his talents in a still more conspicuous manner than before, and he acquired a high reputation for learning and ability, by his expositions of Aristotle. His vanity was flattered by the praises which he received; he was proud to have augmented the glory of his family by the pursuits of literature, while his brothers were increasing it by the glory of arms; and he hoped that the path on which he had entered, would lead to something of still greater consequence. God, however, had other designs on him; and it was not for these transitory honours that he had conducted him to Paris.

About the time that Xavier began to teach philosophy, Ignatius of Loyola came to Paris. This extraordinary man had renounced the world, and now contemplated the establishment of a Society, which should unite learning with piety, and be wholly devoted to the salvation of souls. The obstacles he found in prosecuting his studies in Spain, had induced him to come to France, for the purpose of completing them; and shortly after his arrival in Paris he heard of Xavier, with whom he soon became acquainted. The new professor lived in the college of St. Barbe, although he taught in that of Beauvois. A Savoyard, named Pierre Le Fevre, better known as Peter Faber, was his companion; and Ignatius deemed them both very suitable persons to aid him in his sublime undertaking. That he might have the opportunity of better cultivating their acquaintance, he took lodgings with them, and occasionally exhorted them to live according to the rules of religion.

Le Fevre was of a mild and yielding nature; and as he was not enamoured with the world, he made no opposition. Xavier, on the contrary, was a haughty spirit; his mind was filled with ambitious

designs; and he, at first, rejected the advances of Ignatius. His maxims and manner of life, made this latter appear in an unfavorable light to our worldly minded professor, who, accordingly, treated him with contempt, and let pass no opportunity of making him the subject of his raillery and amusement.

Ignatius was not to be so easily repulsed. He profited by every opportunity of representing to Xavier the great affair of his salvation, and frequently repeated these words of Christ: "What does it profit a man, to gain the whole world, and lose his own soul?" Perceiving, however, that he could make no impression on a heart, which was so full of conceit, and which only esteemed the glory of this world, he resolved to approach it on the weaker side. He often congratulated Xavier on the rare talents he had received from God, and endeavoured to procure scholars for him, thus to augment his reputation by the number of his disciples. He himself was accustomed to conduct them to him, and, on presenting them, never failed to make the eulogium of their future professor. Xavier was too vain not to be pleased with these commendations. Applause was grateful to him, from whatever quarter it came; but was doubly so, when given by one whom he had used so badly. Being conscious how little he deserved such kindness, he felt it the more sensibly; and he began to look on Ignatius with other eyes than before. He heard also, about the same time, that this man, whose appearance and manners were so humble, was of one of the first families of Guipuscoa;—that his courage was equal to his rank;—and that it was the fear of God, which alone had inspired him with the thought of choosing a mode of life so far beneath what his family and natural inclinations might seem to demand. This intelligence made him listen to Ignatius more willingly, than before he was wont to do; and the maxims which formerly appeared so re-

volting and irrational, now seemed to have acquired a charm and authority, by the character of the person who delivered them.

Meanwhile, Xavier's money began to fail, as frequently happens to persons distant from their own country. As Ignatius had lately returned from Flanders and England, where he had procured a large contribution towards his own support, he assisted Xavier in his pecuniary difficulties, and thus attached him still more closely to him.

About this time the heresy of Luther began to spread in Europe. It was an artifice made use of by the innovators, to insinuate themselves into the Catholic universities, and thus gradually instil their doctrines into the minds of the youth educated there. Francis I. being anxious to restore learning in his kingdom, had invited learned men from all parts for the promotion of his design. Among those who came at the monarch's invitation, were some from Germany, who endeavoured to give their errors a great degree of plausibility, and principally sought for proselytes among those young scholars who were most famed for their talents and acquirements. Xavier, being naturally curious, took pleasure in these novelties, in which he would most certainly have been involved, had not Ignatius rescued him from the danger. He himself gives an account of this circumstance, in a letter to his eldest brother, Don Azpilcueta, of which Ignatius himself was the bearer, when he went into Spain, as mentioned in his life. In this he says:—

“Not only has he relieved me in the necessities to which I was reduced, but what is of more importance, he has withdrawn me from the occasion of contracting friendship with young men of my own rank, who, although full of talent and learning, had imbibed the poison of heresy, and concealed the corruption of their hearts, under a fair and honest appearance. He alone broke off those dangerous in-

timacies, which I had imprudently contracted, and prevented me from being deluded, by laying open the snare that was laid for me. Had Don Ignatius given me no other proof of his kindness, I could never be sufficiently grateful. Without him I never would have known, how much corruption was concealed under the fair appearances of those young men who sought my acquaintance."

We may see by this authentic testimony, that instead of bringing the faith to remote nations, Xavier was in danger of making shipwreck of his own, had he not fallen into the hands of Ignatius, who had a horror for every appearance of error, and whose penetration of character easily discovered heretics, no matter how speciously disguised.

CHAPTER II.

Change of life in Xavier—He consecrates himself to God by vow—Goes to Venice—Painful mortification—He visits Rome—Is ordained a priest—Prepares to celebrate his first mass.

IT was not enough for Ignatius to have preserved Xavier from the snares of error; he wished, moreover, to detach him from the vanities of the world. The favorable dispositions manifested by the young professor, encouraged him to follow up what he had begun, and gave him hope of success. One day, finding Xavier more than ordinarily attentive, he represented to him, with unusual emphasis, these words; “What doth it profit a man to gain the whole world, and lose his own soul?”—He then told him, that a mind so noble and great as his was, ought not to confine itself to the vain honours of the world;—that celestial glory was the only object worthy of his ambition;—and that reason itself would tell him to prefer what was to endure eternally, to what would vanish like a dream.

Then it was that Xavier’s eyes were opened; he saw the nothingness of all earthly greatness, and felt his heart inflamed with the love of heavenly things. These first impressions did not, indeed, immediately produce their full effect upon him. He frequently, however, reflected in silence on what Ignatius had said to him; and after much serious consideration, and many interior conflicts, he yielded at length to the influence of the great truths of eternity: he resolved to live according to the maxims of the gospel,

and to imitate him who had made him sensible of his former blindness.

After the example of Le Fevre, who had already reformed his life, and was full of zeal for the salvation of others, Xavier gave himself up to the direction of Ignatius. The counsels of so enlightened a guide, facilitated his advances in the paths of perfection, which were hitherto unexplored by him. He learned from this new master, that the first object of a sincere convert, should be to overcome his predominant passion. As vain glory had hitherto had the greatest dominion over him, he applied himself, from the very beginning, to practise acts of humility, and to confound his pride by the perpetual recollection of his own nothingness and misery. As he knew that he could not tame the haughtiness of his soul, without mortifying the flesh, he undertook to overcome the body by the use of hair-cloth, by fasting, and other penitential practices.

He devoted the time of vacation to spiritual exercises, as his lectures in philosophy during the year did not permit him to do so before. Ignatius had composed these exercises, when at Manresa, with the particular assistance of God ; a sketch of them will be found in the life of the holy founder of the Society of Jesus.

Xavier commenced his retreat with extraordinary fervour : he passed four days without taking any food. His thoughts were wholly occupied on divine matters, and an ancient memoir assures us, that he went to his devotions,—bound hands and feet. This he did, either to signify that he only wished to be guided by the Holy Spirit ; or to anticipate, and thus avert, the punishment of the man mentioned in the parable of the gospel, who dared to appear at the nuptial banquet, without being clad in a wedding garment.

By meditating on the great truths of christianity,

especially on the mysteries of our Saviour's life, according to the method laid down by Ignatius, he was wholly changed. The humility of the cross appeared more attractive to him than all the glories of the world. This change of feeling made him refuse a canonry of Pampeluna, which was offered to him about this time, and was very considerable on account of its dignity and revenues. During this retreat he formed the design of glorifying God by all possible means, and of dedicating his whole life to procure the salvation of souls. Being thus solidly established in the principles of a spiritual life, he continued his course of philosophy, which then occupied three years and a half. After this, he commenced the study of divinity, being advised to do so by Ignatius, whose disciple he now publicly avowed himself to be.

Ignatius had for some time been strongly impelled to devote himself to the conversion of Jews and infidels in the Holy Land: and he discovered his intentions to Xavier. He had already imparted them to Le Fevre, and to four other learned youths, who had embraced his manner of life. They all engaged themselves, by mutual promise, and by a solemn vow to Almighty God, to undertake a voyage to Jerusalem; or, in case after a year's delay, to be reckoned from their arrival at Venice, they could not find an opportunity of accomplishing their vow, to present themselves to the Pope, and employ themselves in the service of the church, wherever, and in what manner, he should think proper. They made these vows at Montmartre near Paris, on the festival of Our Lady's Assumption, in the year 1534. That holy place, the ground of which had been moistened by the blood of so many martyrs, whose bodies are still deposited there, inspired Xavier with particular devotion, and filled him with an ardent desire of martyrdom.

Towards the end of the following year, he left Paris, accompanied by Le Fevre, Laynez, Salmeron, Rodriguez, Bobadilla, and three other companions, whom Le Fevre had gained in the absence of Ignatius. Important reasons had obliged this latter to precede them, and he was then awaiting their arrival at Venice.

Before setting out, Xavier, who was sometimes transported with excessive fervour, had tied his arms and legs with small cords, that he might thus punish himself, for some vain complacency he had formerly taken in leaping and running; in which exercises he generally surpassed all his competitors. Of all the recreations in which scholars indulge, he liked none but those of active exercise. He did not now suspect that the cords, which he had bound very tight round his limbs, would prevent him from walking; but he had scarcely begun his journey, before he suffered extreme pain from them. He gave, however, no indication of the inconvenience under which he laboured, and journeyed on, as long as he was able, until at length his strength entirely failed him. The exercise had caused his limbs to swell, and the cords were sunk so deep into his flesh, that they could with difficulty be seen. The surgeons who were called on to attend him, declared that an incision would only increase his pains, and that the evil was incurable.

In this trying circumstance, Le Fevre and his other companions had recourse to God by prayer, which obtained what the skill of the surgeon was not able to accomplish. The following morning, when Xavier awoke, he found that the cords had fallen off, that the swelling had subsided, and that the mark of the cords was the only indication of his sufferings and danger. All fell on their knees to thank the Almighty, for his providential interference, so remarkably manifested in their regard. They

then continued their journey, notwithstanding the ruggedness of the roads and the inclemency of the weather.

Xavier attended his companions on all occasions, and always anticipated them, in the discharge of the duties of charity, whether it was that, being naturally of an obliging disposition, he was anxious to employ himself for them; or that the miraculous circumstance of his recent delivery, rendered him more than ordinarily attentive to those, by whose prayers it had been procured.

When they arrived at Venice, their minds were entirely engrossed with the desire of visiting the Holy Land. They were delighted on meeting with Ignatius, whom they acknowledged to be their common father. He was of opinion, that, while awaiting the opportunity of going to ask the Pope's blessing, previous to their intended voyage to Jerusalem, they should devote themselves to works of charity in the public hospitals of the city.

The hospital of the incurables was assigned to Xavier. Not satisfied with occupying himself, during the day, in dressing the sores of the sick men,—making their beds,—and rendering them all the services they stood in need of, he passed entire nights in watching by them. His zeal, however, was not confined to the supply of their corporal wants. Although unacquainted with the Italian language, he frequently spoke to them of God. He exhorted the greatest libertines to repent, and endeavoured to make them comprehend, that although their corporal infirmities were incurable, those of the soul were easily remedied. He shewed them that we ought always to rely on God's mercy, notwithstanding the enormity of our offences; and that the grace of conversion was obtained by earnestly desiring it.

One of the incurables had an ulcer, that was exceedingly painful to behold, and which emitted an intolerable stench. Every one shunned the miserable

creature, and no one dared so much as to approach him. Xavier found at first a great repugnance to attend him ; but he called to mind the maxim of Ignatius, that we make no progress in virtue unless we overcome ourselves ; and that we should esteem the occasion of making a great sacrifice too precious to be lost. Strengthened by this reflection, and encouraged by the example of St. Catharine of Sienna, he approached the sick person, applied his mouth to the ulcer, and sucked out the corruption. His natural repugnance immediately vanished, and never afterwards did he feel any difficulty in similar circumstances. Who can estimate the importance of overcoming ourselves, when God calls for some great sacrifice !

Two months were spent in these exercises of charity ; at the end of which time, he set out for Rome, with the other disciples of Ignatius, who himself remained at Venice. They suffered much on the road, both from the heavy rain which fell almost continually, and from the want of food which they often experienced. Xavier encouraged his companions, and sustained them by that apostolic spirit, with which God, from that time, endued him, and which made him delight in pain and suffering.

On his arrival at Rome, his first thought was to visit the churches, and devote himself to the ministry of the gospel, at the sepulchre of the holy Apostles. He had the opportunity of speaking more than once before the Pope. All were introduced to His Holiness, by Peter Ortez, a Spanish ecclesiastic, whom they had formerly known at Paris, and whom the emperor had sent to Rome, on the subject of the marriage of Queen Catharine of England. Paul III. was a lover of learning, and, during his meals, was accustomed to listen to the conversation of learned men. He ordered these strangers, whose talents he had heard much praised, to be admitted to his pre-

sence, several days successively, and wished them to discuss before him some point of scholastic divinity.

Having received the Holy Father's benediction on their intended pilgrimage, and obtained permission for those among them who were not ordained, to receive priesthood, they returned to Venice. Xavier and his companions made the vows of poverty and perpetual chastity, before Jerome Veralli, the Pope's Nuncio ; after which he took up his abode once more in the hospital of the " Incurables," and resumed the offices of charity, which his visit to Rome had obliged him to interrupt. He resolved to occupy himself in this manner until his embarkation.

In the meantime, war broke out between the Venetians and the Turks, and thus interrupted the commerce of the Levant ; and the ships, which were accustomed to transport the pilgrims, did not consequently sail that year. Xavier was wonderfully afflicted at this disappointment, because he not only lost the hope of seeing places that had been consecrated by the presence and sufferings of Jesus Christ, but was also deprived of an opportunity of dying for his Divine Master. He consoled himself, however, by reflecting on the wonderful ways of God's providence.

To be of still greater service to his neighbour, he prepared himself for ordination, and soon after received the awful dignity of the priesthood, with great sentiments of humility and devotion. The city did not appear to him a suitable place for his preparation to celebrate his first Mass. He sought, therefore, for a retired spot, where, separated from the society of men, he might communicate in silence with God. Such a place he found near Monteselice, not far from Padua. It was a miserable thatched cottage, deserted by its inhabitants, and in a ruinous state. Here he passed forty days, exposed to the injuries of the air, lying on the ground, chastising his body with frequent disciplines, fasting entire days, and never

having any other food than some fragments of bread, which he begged in the neighbourhood. These austerities were, however, all compensated for, by the overflowing delights he found in contemplating the truths of faith. As the cabin in which he dwelt, might easily be supposed to resemble the stable at Bethlehem, Xavier proposed to himself the extreme poverty of the infant Jesus, as the model of his own ; and felt, that as the Saviour of the world had been pleased to suffer the want of all things, so those who laboured, in his name, for the salvation of souls, should imitate him, and possess nothing in this world.

Although his solitude was extremely agreeable to him, yet, at the end of the forty days, Xavier left it, that he might preach in the neighbouring villages and towns, especially in Monteselice, where the people were very ignorant, and knew but little of the obligations of christianity. He made daily exhortations to them, and his penitential appearance gave authority to all that he said. The mere sight of him was enough to convince all beholders, that he had come from the wilderness, to point out the path that led to heaven. Having thus disposed himself by retreat, and the exercise of apostolic zeal, during three months, Xavier at length celebrated his first Mass at Vicenza, whither Ignatius had convoked all the members of the infant Society. During this solemn act, his tears flowed so abundantly, that those present could not but weep, through the excess of holy joy, at beholding such seraphic piety.

CHAPTER III.

Xavier falls sick—Has a vision of St. Jerome—He labours at Bologna—Continued indisposition—He is recalled to Rome—Is appointed for the mission of India—Mysterious manifestations of God's will—Xavier's interviews with Paul III.

IGNATIUS and his companions had bound themselves by vow, to wait, during a year, for an opportunity of going to Jerusalem; and although there now appeared no probability of such being afforded them during that time, they resolved to adhere to the terms of their promise to God. Meanwhile, the austere and laborious life of Xavier, united with the extraordinary sensibility of his devotion,—which not unfrequently impairs the health,—caused him to fall sick, shortly after he had said his first Mass. He was brought to one of the city hospitals, which, at that time, was so full of patients, and so little prepared to receive them, that Xavier got only part of a chamber, which was exposed on all sides. The treatment was no better than the lodgings, and never, perhaps, was a sick man more destitute of human consolation.

Xavier had great devotion to the great doctor of the church, St. Jerome, to whom he had often recourse when he met with difficult passages of Scripture. One night the saint appeared to him, environed with light, and gave him consolation in his sickness. Among other things, he declared to him, that a far greater trial than what he then endured, awaited him at Bologna, where he and one of his companions were to pass the winter.

This apparition was followed by the immediate

restoration of Xavier's health. Whether it was, that he had some doubts of its reality ; or, as is most probable, thought that such matters ought not to be unnecessarily divulged ;—certain it is, that he observed at the time profound silence on the subject. What afterwards occurred, showed that the vision was from God. Ignatius, although entirely unaware of what had been revealed to Xavier, assembled his disciples, and observed, that as they were unable to visit the Holy Land, they ought no longer to delay the offer of their services to the Pope. He added, that it would be sufficient, if some of them went to Rome, and that the rest might divide themselves among the Italian universities, where they would have the opportunity of inspiring the love of God into the minds of the students, and of increasing their present number, by gaining some of the most able among them. He then allotted to them their various stations, such precisely as St. Jerome had announced to Xavier, to whom, in company with Bobadilla, Bologna was assigned.

On their arrival at Bologna, Xavier went to say Mass on the tomb of St. Dominic, as he had a special devotion to the founder of an order which was established for the preaching of the gospel. A devout lady, Isabella Casalini, judged that he was a man of God, from his very appearance at the altar. She felt herself moved to speak to this strange priest, as soon as his Mass was over ; and she was so much edified by his conversation, that she immediately informed her uncle, Jerome Casalini, a distinguished ecclesiastic, of the treasure she had discovered. This virtuous clergyman went to seek after the Spanish priest, who had been mentioned to him by his niece. He found Xavier in the hospital, and by excessive importunities, prevailed on him to take up his abode in his house. He was not, however, able to induce him to partake of any other hospitality than his mere lodging. Francis begged his bread from

door to door, as he had been accustomed, and lived entirely on the alms he received in the town.

He daily celebrated Mass, in the Church of St. Lucia, of which Casalini was rector ; after which he heard the confessions of all who presented themselves to him. The rest of the day was spent in visiting the prisons and hospitals, catechising the children, and preaching to the people. He spoke a confused medley of Italian, French, and Spanish ; but he expressed himself with such vehemence, and the matter of his sermons was so solid and instructive, that the imperfections of his pronunciation and language were not regarded. All listened to him as to a messenger from heaven ; and at the end of his sermon, many came and cast themselves at his feet, confessing their sins.

These incessant labours, joined with the severity of the winter, brought on (as St. Jerome had foretold,) a much more dangerous fit of sickness than he before had had. It was a severe and obstinate attack of quartan ague, which, in a short time, reduced him almost to a skeleton. Still, weak and emaciated as he was, he endeavoured to crawl to the public squares, and would there call on the passers-by, to do penance for their sins. When no longer able to speak, his pale and cadaverous aspect was the most eloquent of sermons ; and many were converted by his very appearance.

Jerome Casalini profited so much by the instructions and examples of Xavier, that he arrived, in a short time, at a high degree of holiness. The more intimately he knew him, the more he admired him, as he himself relates. From him we learn that Xavier, after having laboured all the day, was wont to pass the night in prayer ; and that when saying the Mass of the passion on Friday, he was accustomed to shed abundant tears, and was often in ecstasy. He says also, that he spoke but seldom, but that his words were full of sense and unction.

In the midst of these apostolic labours at Bologna, Xavier was recalled to Rome by Ignatius, who had already presented himself to the Pope, and offered him both himself and his disciples. Paul III. gladly accepted these new labourers, and bade them begin their good work at Rome, where they might preach under his immediate sanction. The principal churches were assigned to them; that of St. Lorenzo in Damaso fell to Xavier, whose health was by this time restored, and who now seemed to preach with more vigour and vehemence than before. Death, the last judgment, and the pains of hell, were the ordinary subjects of his sermons. He proposed these important truths in a plain, but affecting manner; the people who came in crowds to hear him, left the church in profound silence, and thought less of admiring the preacher, than of reducing to practice what he had inculcated.

A famine, which then laid Rome waste, gave opportunity to the ten stranger priests to exercise their charity and zeal in relieving the wants of an innumerable multitude of people, who, otherwise, would have perished unregarded. The zeal of Xavier was conspicuous: he spared no pains to procure them accommodation, and the means of subsistence. He even carried them, on his shoulders, to the places assigned for them, and attended them with all imaginable tenderness.

In the mean time, James Govea, a Portuguese ecclesiastic, arrived in Rome, having been sent thither by John III., King of Portugal, on important business. He had known Ignatius, Xavier, and Le Fevre, at Paris, where he had been the rector of the Collège of St. Barbe, when they lived together there. Seeing the wonderful effects of their ministry, he wrote to the King,—as he had already done from Paris,—that such men as these,—learned, humble, charitable, and zealous, who were indefatigable labourers, ardent lovers of the cross, and who had no other object in

view than the promotion of God's glory,—were precisely the persons to plant and propagate the faith in India. He added, that if his Majesty desired to make use of the services of those apostolic men, he had only to ask them from the Pope, who had the absolute disposal of them.

John III. was the most religious prince then living. He wrote immediately to his ambassador, Don Pedro Mascaregnas, and ordered him to obtain from His Holiness, at least, six of these zealous men, whom Govea had so much recommended. On hearing the demand of Mascaregnas, the Pope referred the whole matter to Ignatius, for whom he had a great esteem, and who had lately presented to him the plan of the new Society, which he designed to establish.

But Ignatius contemplated nothing less than the conversion of the whole world; and as he saw the pressing wants of Europe, which was, on all sides, threatened with heresy, he replied to Mascaregnas, that he could only spare two of his disciples for the proposed mission. The Pope approved of this answer, and ordered Ignatius himself to make the selection. Simon Rodriguez and Nicholas Bobadilla,—the one a Portuguese, the other a Spaniard,—were chosen by him. Rodriguez was then employed at Sienna; Bobadilla was in the kingdom of Naples, whither he had been sent by Ignatius. Although the order reached Rodriguez, when he was suffering from an attack of ague, he instantly obeyed the summons; and soon afterwards embarked at Civita Vecchia for Lisbon in a Portuguese vessel. He brought with him Paul Camerino, who, a short time before, had joined the Society.

On his arrival at Rome, Bobadilla fell sick of a fever. This seems to have been an effect of God's providence, which destined another to supply his place in the Indian mission. What appears the effect of chance, or the result of natural causes, is often a special disposition of heaven. God attains the end

he proposes to himself, in a silent and mysterious manner, which is not the less efficacious, because it appears the result of casual occurrences.

Mascaregnas was now recalled from his embassy. He was anxious to bring with him to Portugal, the other missionary who had been promised to the king ; and was on the eve of his departure, when Bobadilla arrived at Rome. Ignatius saw at once that he was not able to undertake so long a journey, and accordingly sought light from God, to direct him in the choice of one to supply his place ; or rather he prayed that he might select him, whom God himself had already chosen. He was immediately enlightened from above ; and understood that Xavier was the vessel of election. He instantly sent for him, and, full of the Divine Spirit, said :—“ Xavier, I had designed Bobadilla for India, but God has this day chosen you. I announce it to you from the Vicar of Jesus Christ. Receive an appointment, committed to your charge by His Holiness, and delivered by my mouth, as if it were conferred on you by our Divine Saviour in person. Rejoice at finding an opportunity of satisfying that fervent desire we all have, to carry the faith to remote countries. It is not a narrow strip of land like Palestine, or a province of Asia, that now lies before you : but immense countries and numberless kingdoms. An entire world is reserved for your labours ; and so large a field is well worthy of your zeal and courage. Go, brother, where the voice of God calls you,—where the Holy See sends you, and spread among those unknown nations the fire that burns within your own breast.”

Overwhelmed with confusion at these expressions of Ignatius, Xavier, with tears in his eyes, replied, that he could not but wonder that a weak and pusillanimous creature like him, should be selected for an enterprise that required an apostle. He expressed, however, his obedience to the commands of heaven ;

and he offered himself, with all his soul, to do and to suffer all things, for the salvation of the Indians. Then, giving way to his internal joy, he told Ignatius, in confidence, that his desires were now accomplished;—that he had long sighed for India, without daring to declare it; and he expressed the hope that, in those idolatrous countries, he would have the honour—which was denied him in the Holy Land, of shedding his blood for the name of Jesus.

In the excess of his joy, he added, that he now saw clearly what God had foreshown to him under some mysterious figures. Xavier had frequently dreamed, that he carried on his shoulders, a gigantic and swarthy Indian. Oppressed with this strong imagination, he would groan and sigh in those uneasy slumbers, as if he were labouring under the weight of some intolerable burthen. Those who slept in the same chamber with him were often disturbed by his sighs; and one evening, Laynez, who had been awakened by them, asked him, what it was that troubled him. Xavier immediately told him the dream he had had, and added, that it had made him copiously perspire.

Moreover, he once beheld,—either in a dream or in a vision,—vast and tempestuous oceans, rocks, desert islands, and barbarous countries; and he seemed to suffer hunger and thirst, innumerable labours, bloody persecution, and to be exposed to imminent danger of death. On beholding this apparition, he cried out: “Yet more, O God! yet more!”—Rodriguez distinctly heard these words; but although he often importuned him to declare their meaning, he uniformly refused to reveal it; until when about to embark for India, he at length disclosed to him the secret.

His mind was constantly full of these thoughts, and his familiar conversation, in a great measure, turned on the new world, and the conversion of infidels. When speaking on that subject his face would

become inflamed, and his eyes fill with tears. Father Jerome Domenec, who before he entered the Society, had known him at Bologna, testified this fact.

As Xavier only knew of his destination to India, the day before the ambassador's departure, he had but time to mend his cassock, bid his friends farewell, and go to ask the blessing of the Holy Father.

Paul III. was delighted that, in his pontificate, the gospel should be promulgated in the East Indies. He received Xavier with most paternal affection, and excited him to conceive thoughts worthy of his high vocation. To encourage him, he told him, that the Eternal Wisdom never fails to supply us with strength for the execution of the enterprises, to which he calls us, however superior they may be to our natural abilities. It would be necessary that he should be prepared to undergo many privations and sufferings, but the things of God succeed only by the way of the cross, and none can aspire to the honour of apostles, without being ready to emulate their zeal and patience. Heaven had called him to labour for the conversion of souls, in that place which had been sanctified by the zeal and sufferings of St. Thomas. He also should generously devote himself to revive the faith, which that great apostle had planted there; and if it were necessary to shed his blood for the name of Jesus, he should esteem martyrdom a happiness and an honour.

These words made a great impression on Francis, to whom it appeared that God spoke by the mouth of his Vice-gerent. He felt himself full of holy courage; and displayed such magnanimity and humility in his answer, that the Pope had, from that moment, a certain presentiment of the wonderful events that afterwards occurred. After invoking on his labours the divine blessing, the Holy Father embraced him with extraordinary feeling, and gave him his apostolical benediction.

CHAPTER IV.

Xavier leaves Rome—Letter to Ignatius—Remarkable incidents of the journey—He passes by the castle of Xavier, without visiting it—Arrives at Lisbon—Appears at Court—Apostolic labours—The doctor of Navarre.

WITHOUT any other provision for his journey than his breviary, Xavier set out from Rome, in company with Mascaregnas, on the 15th of March, 1540. On parting with Ignatius, he cast himself at his feet, and, with all humility, desired his blessing. He left with Laynez a small document, which he had written and signed, and which is still preserved at Rome. In it he approves, as far as in him lies, of the rules and constitution, which should be drawn up by Ignatius and his companions. He elects Ignatius to be General of the new Society; and, after him, Le Fevre. He consecrates himself to God, by the three vows of poverty, chastity, and obedience, in the Society of Jesus, as soon as it shall be erected into a religious order by the Holy See. This was an event daily looked for, and at length providentially accomplished, as is mentioned in the life of its holy founder. The journey from Rome to Lisbon by land, occupied three months. The ambassador had assigned a horse to Xavier, but as soon as they had left the city, this animal was placed by him at the disposal of every person. He would often alight, to relieve the servants who followed on foot; or would exchange his horse with others who were not so well mounted. At the inns he was the servant of all; and even attended to the most abject offices, through an excess of hu-

mility, which, on those occasions, made him appear to forget the dignity of his character. He gave up his chamber and bed to whoever appeared to want either, and always lay on the ground, or in the stable. His conversation, however, was always agreeable, although ever seasoned with something that might edify both masters and their attendants, and inspire them with thoughts of piety.

They went by the way of Loretto, where they remained eight days ; thence they continued their journey to Bologna. From this city, Xavier wrote to Ignatius the following letter.

“ON Easterday, I received your letter, inclosed in the packet of the ambassador : God only knows my joy on the occasion. Believing, as I do, that we shall never communicate again in this world, otherwise than by writing, and that we shall meet only in heaven, it behoves us, during our short exile, to console each other by frequent letters. The correspondence on my part shall be exactly kept ; as I am convinced, from the reasons you mentioned at parting, that this communication should be regularly maintained between the colonies and the mother country. In whatever part of the world I may be, or any of our Society with me, I am determined to maintain a regular correspondence with you and the fathers at Rome ; and to send you as much information as I can concerning our affairs. Agreeably to your commands, I have taken the opportunity of seeing the Cardinal of Invrea, and have conversed at length with him. He received me with much cordiality, and kindly offered me the benefit of his influence for our common cause. During our conversation, I threw myself at his feet, and kissed his hand in the name of our Society. As far as I was able to gather from his words, he highly approves of our mode of life.

“ The ambassador loads me with so many favours, that I should never conclude were I to begin to relate

them. I know not how I would be able to accept so many kindnesses from him, had I not the hope of repaying him in India, by the sacrifice of my life. On Palm Sunday, I heard his confession, and those of his servants; to all of whom I gave communion in the Holy chapel of Loretto, where I said Mass. I likewise heard their confessions, and gave them communion on Easter-day. The ambassador's almoner recommends himself to your prayers. He promises to accompany me to India. I am more occupied with confessions here than I was at Rome, in St. Louis'. I cordially salute all our fathers, if I do not mention them in particular, it is not from want of memory or affection.

“Your brother and servant in Jesus Christ.

“FRANCIS.

“*Bologna, March 31st, 1540.*”

The city of Bologna was greatly excited at the approach of Francis, as the people were wonderfully attached to him, and looked on him as their apostle. All classes were anxious to behold him, and many discovered to him the state of their consciences; some even offered to accompany him to India; and all shed tears at his departure, knowing that they should never again see him. The worthy priest, Casalini, who had been his host the preceding year, was particularly attentive to him. He obliged him to reside in his house once more; and his church, that of St. Lucy, became a public rendezvous, where Xavier was continually occupied in hearing confessions.

Two remarkable circumstances happened during the remainder of the journey. One of the ambassador's servants, who rode before as *avant courier*, a violent and brutal man, having been reprehended by his master for neglect of duty, fell into a violent passion, as soon as he was out of Mascaregnas' presence. Xavier heard him, but took no notice of it at the time, lest he should only provoke him to still greater ex-

cesses. On the following day, however, Xavier followed him at full speed, as, according to his custom, this domestic had set out earlier than the rest. He found the wretched man at the bottom of a precipice, severely bruised, lying under his horse, which had been killed by the fall. "Unhappy creature," said Xavier to him, "what would have befallen thee, hadst thou died of this fall!"—These few words made the object of his zeal blush at his blasphemies of the preceding day; for which he now asked pardon of God. Xavier alighted; made him get up on his horse, while he himself walked on foot to the place where the company stopped for the night.

On another occasion, the groom of Mascaregnas, in attempting to cross a narrow, but deep and rapid river, together with his horse, was carried away by the current. All regarded him as lost. Xavier was moved with compassion at the danger of his soul, because he had remained in the world, although God had called him to a religious life. He began to implore God's mercy in his behalf, in which devout action he was joined by the ambassador, and, agreeably to his orders, by the whole company. They had not prayed long, when both man and horse appeared above the water, and were transported to the bank. When the unhappy man recovered himself, Xavier asked him, what thoughts he had, when he was on the point of perishing. He candidly acknowledged, that the recollection of his unfaithfulness to his vocation to the religious life, filled his soul with the most dismal apprehension for his salvation. He afterwards declared, as Xavier himself relates, in one of his letters, that at that awful moment, the dread of God's judgment on souls unfaithful to their vocation, was more terrible to him than death itself. He spoke of eternal punishments, in such a lively and feeling manner, as if he himself had experienced them; and frequently said, that, by a just judgment of God, those who during life make no preparation for their last

hour, but rarely think on God, when death surprises them.

All who witnessed this event ascribed the miraculous escape of this man to the prayers of Xavier; while he, with characteristic humility, looked on it as the effect of the ambassador's devotion. In a letter to Ignatius, he says:—"Our Lord was pleased to give ear to the fervent prayers of his servant Mascaregnas, who, with tears in his eyes, implored the deliverance of an unhappy man, whom all looked on as lost, but who was rescued from the jaws of death, by a most evident miracle."

While crossing the Alps, the ambassador's secretary dismounted, in order to walk in a part of the road, which the snow had rendered extremely dangerous. His foot slipped, and he rolled down a steep precipice; he would have been precipitated to the bottom, had not his clothes become entangled in some of the projecting rocks, by which means he remained suspended in the air,—being completely unable to disengage himself from his awful situation. The dread of the frightful abyss, which yawned beneath, deterred the most adventurous of the company from making any effort to save him. Xavier alone was not terrified by the danger. He cautiously descended to that part of the precipice, where the secretary hung, and succeeded in rescuing him from his perilous situation.

Having passed through France, and crossed the Pyrenees at the side of Navarre, they were approaching Pampeluna, when Mascaregnas recollected that Father Francis,—for that was the name by which he was usually called,—had made no mention of visiting the castle of Xavier, which was only a short distance from the road. He reminded him of the circumstance, and urged him to go, saying; that as he was about to leave Europe, probably forever, he could not in decency omit to visit his family,

and bid a last farewell to his mother, who was yet living.

These arguments produced no effect on a man who had forsaken all things for the love of God, and who was of opinion, that flesh and blood are enemies to the apostolical spirit. He refused to turn out of the road ; but contented himself with saying to the ambassador, that he deferred seeing his relations, until he should have the opportunity of meeting them in heaven. He remarked that this transient satisfaction would be accompanied with melancholy and affliction,—the common attendants of a last farewell ; whereas in Paradise, he would behold them with unalloyed satisfaction. Mascaregnas had already a high idea of Xavier's virtue ; but this extraordinary detachment from the world, made him still more admire him. Before he arrived in Portugal, he despatched a courier to the king, for the sole purpose of informing him of the sanctity of the missionary whom he was bringing with him.

They arrived at Lisbon about the end of June, Xavier retired to the hospital of 'All Saints,' where Rodriguez had already taken up his abode. He found this latter much weakened by the effects of the ague, which had not yet left him. The usual fit was about to come on, when Xavier embraced him. Whether it was, that the extreme joy which Rodriguez experienced on so unexpectedly seeing him, dissipated the humour that caused his sickness, or that God attached this effect to the action of Xavier, certain it is, that the fit to which he had been subject did not come on him ; and thenceforward he was free from that distemper.

After a few days, they were both called to court. The king and queen already revered Xavier as a Saint, having learned his character from Mascaregnas. They received them with all imaginable kindness, and asked them many questions regarding their

mode of life, the origin of the new Society, and its ultimate end and object. They also enquired, whence arose the strange persecution to which it had been subjected at Rome, and which had made so much noise throughout Europe. Xavier replied to all these questions, briefly, but satisfactorily. Their majesties were highly pleased with his explanation, as he himself states in his letter to Ignatius; and expressed their approbation of the discipline, nature, and object of the Society.

In the midst of the conversation, the king sent for his son Don John, the prince of Portugal, and the *Infanta* Maria his daughter, that the two missionaries might see them. He also spoke to them of the rest of his children; and entered into conversation with them on the education of youth. Before dismissing them, he recommended to their care a hundred young noblemen, who were then being brought up at court.

An officer of the court was ordered to prepare a handsome lodging and suitable accommodations for Xavier and Rodriguez; but they declined the proffered attention, and returned to the hospital. They would not even so much as receive the allowance made for their support by the court, but went through the city, to beg alms at the usual hour;—thus preserving the spirit of poverty, agreeably to the plan of life they had embraced.

As the fleet was not to sail for India before the following spring, these holy men resolved not to suffer so much time to pass away unoccupied. Not content with instructing in piety those young gentlemen whom the king had committed to his care, Xavier employed himself at Lisbon, in the same manner as formerly at Venice, Bologna, and Rome. Besides attending the sick in the hospital, by day and by night, he daily visited the prisoners, catechized the children, and held pious conferences with the principal persons at court, whom he persuaded to

perform the 'spiritual exercises' of St. Ignatius. Rodriguez was no less indefatigable in the service of his neighbour.

Xavier did not at first preach in the churches, as he thought that the ministers of the gospel ought to begin with less public actions. The king, however, one day sent for him, and expressed the desire he had to hear him preach: he also mentioned that the bishop of Lisbon was of opinion, that he ought not longer defer his public exhortations.

Martin d'Azpilcueta, called the doctor of Navarre, a maternal uncle of Xavier, and first professor of divinity in the university of Coimbrã, having heard of his nephew's arrival at Lisbon, wrote a pressing letter to the king, to induce his majesty to send him to him. He promised to found two lectureships,—one in canon law, the other in mystical divinity,—in case Xavier were allowed to remain with him until the departure of the fleet. He even promised to follow him to India, and labour with him in the conversion of its idolatrous inhabitants.

These letters availed nothing with a man who had refused to turn from his road to see his mother, and who was consequently much less likely to take a journey, and abandon his present occupation, for the mere gratification of visiting a relative. Xavier requested the king to retain him at Lisbon; and he excused himself to his uncle, who had written to him two very affectionate letters. As the doctor was dissatisfied with the mode of life, which Xavier had embraced, the latter replied:—"As to our institute, of which so many reports have been circulated, I have but one word to say in reply. It is not of much consequence to be judged by men, especially by such as will judge of matters they do not understand."—As to his uncle's intention of going to India, he desires him to think no more about it, as the doctor himself mentions in his manual. "I had resolved, writes he, to end my days in those parts, (India,) had

not Xavier, considering my great age, thought me incapable of such missionary labours. He wrote to me at his departure, that I should console myself for his absence, by the hope of seeing each other in heaven."

CHAPTER V.

Effects produced by Xavier and Rodriguez at Court—The King wishes to retain them in Portugal—Intervention of Ignatius—Xavier's parting interview with the King—Extraordinary disinterestedness and magnanimity—He sails for India.

THE labours of the two missionaries were not without fruit at Lisbon ; the increase of piety among the people was obvious from the beginning of their preaching. Before this, few thought of receiving the eucharist, except in Lent ; but now the practice of frequent communion was adopted, and, from the capital, was diffused over the whole kingdom of Portugal. Many, who had long deferred their conversion, now sought to be reconciled with God ; and some even renounced at once their passions and the world. The most inveterate enemies were reconciled, and the most abandoned sinners relinquished the scandals in which they before had lived.

The change was most remarkable at court. The king, who was a truly good and religious prince, was the first to protest against the disorders which too commonly are found in the palaces of princes. To introduce a gradual reformation, not only in his own house, but also through the whole kingdom, he obliged all the young courtiers to go to confession once a week. He said that if the nobility were accustomed, from their tender years, to serve and fear God, they would be more likely to live with edification when they arrived at maturity ; and that their example would induce the people to reform their lives. Hence he considered that the reformation of

all degrees of his kingdom, depended chiefly on the virtuous education of the young nobility. The King was not mistaken; his own example and that of the young courtiers, influenced all who frequented his palace. Xavier, writing to Ignatius, says:—

“Nothing can be more regular than the court of Portugal, which is more like a religious house than a royal palace. The number of courtiers who approach, every week, the sacraments of penance and the eucharist, is so very great, that it is for us a continual subject of wonder and gratitude to God. We are so occupied with hearing confessions, that were we twice, as many as we are, there would be more than enough to employ us. We remain in the confessional the whole day, and even part of the night, although none but courtiers come to us.

“I observed that when the King was at Almerin, those who waited on him as is usual, from all parts of the kingdom, were much struck with this favourable change. When they beheld the young nobles approach the sacraments every Sunday and festival, they thought themselves in another world. Most of them imitated what they admired, and approached the tribunal of penance and the holy table. Had we confessors enough to attend to the numbers that come to court, no man would venture to appear before the King on business, who had not first propitiated God by penance.”

These indefatigable labourers were so exhausted by their occupations, that they were, at length, obliged to accept of the provision which the king had made for their support. They justly thought that their time was more profitably employed in the service of souls, than in seeking alms through the streets. Still they continued to solicit charity, once or twice a week, in order to preserve the spirit of mortification and poverty. It need not be said, that with such feelings, they retained but little of what was assigned them by the court; the greater part of it was

distributed among the poor. The number of confessions which they heard, afforded them but little leisure for preaching. But, all things being well considered, they thought it more conducive to God's service, to administer the sacrament of penance, than to announce the word. Besides this, the court was furnished with able preachers, but was very deficient in judicious confessors, as Xavier observed in the letter already cited.

This visible and wonderful change caused the missionaries to be regarded as extraordinary men, full of the spirit of God. They were generally called 'apostles,' which honourable appellation was given to all the members of the Society in Portugal. The King always exhibited to them marked affection, and Xavier was so delighted with his kindness, that in writing to Ignatius, he thus describes it.

"Our Society, whether in Rome or in Portugal, stands much indebted to his Majesty, for his singular partiality towards us. I have heard from the ambassador, Mascaregnas, that the king declared he would be glad if all the members of our Society were gathered together and established here, even at the cost of a great part of his revenue."

In another letter, Xavier says:—"This prince has as strong an attachment to our Society, and wishes our success as much as if he were of our body. We must feel forever bound to him. We would be guilty of horrible ingratitude, and be even unworthy to enjoy life, if we made not public profession of our service to him, and did not daily endeavour to acknowledge as much as possible, by our prayers, the favours we have received from so generous and magnificent a benefactor."

The prince, Don Henry, who afterwards came to the crown, had no less affection for them than the king his brother. Some of the most influential grandees at court were so much edified by the apostolic lives of Xavier and Rodriguez, that they desired

to enter the Society, as some learned persons in the city had already done. The success which followed their labours was so great, that Xavier had some apprehensions concerning this overflow of happiness. He silently regretted it, and said, that prosperity was always to be dreaded, even in the holiest enterprises; and that persecution was much more desirable, and a much more certain mark of Christ's disciples.

Such was the life and occupation of these two missionaries, while they anxiously awaited the season in which they were to embark for India. The King, however, considering the great good they had so soon effected, both among the nobles and the great mass of the people, was desirous of retaining them in Portugal. He thought it but reasonable to prefer the interests of his own kingdom, to that of foreign nations; and hoped that these new labourers would produce more abundant fruits in a Catholic country, than among barbarians.

Being resolved, however, to do nothing without mature deliberation, he called a council, and proposed the matter to the consideration of his advisers. The King's opinion was approved of by all, except by Don Henry, who strongly urged that as Xavier and Rodriguez had been nominated for the India-mission by the vicar of Christ, to oppose the intended voyage would be, in some measure, to interfere with the order of Providence. He added, that India was deserving of no less consideration than Portugal itself, as it had been conquered by the Portuguese, and was annexed to the crown of Portugal. He remarked, that these idolaters were more favorably disposed towards the Christian religion, than was generally imagined; and that they would easily be brought to the faith, if it was announced to them by zealous and disinterested preachers.

As the opinions of kings generally prevail, the arguments of Don Henry were slighted, and it was resolved to keep the two missioners in the realm. This

determination sensibly afflicted them, as they burned with zeal for the eastern missions. As a last resource they wrote to Rome, and implored the intervention of Ignatius. He accordingly applied to the Pope, but his Holiness refused to make an absolute decision, and referred the whole affair to the king. Ignatius hereupon wrote to them, that the King held for them the place of God, and that they were bound to pay him implicit obedience. At the same time he wrote to Mascaregnas to inform him that Xavier and Rodriguez were at the King's disposal, and that if his Majesty required it, they should remain in Portugal. He suggested, however, a means of satisfying all, namely, to retain Rodriguez in Portugal, and permit Xavier to proceed to India. This proposal of Ignatius satisfied the King, who received it as an inspiration of God. Xavier was overjoyed at it, and gave thanks to Providence, which had thus chosen him once more for the eastern mission; or rather which had removed all opposition to the execution of its eternal counsel.

When the time of departure drew nigh, the King sent for Xavier, and discoursed at length with him on the state of India, especially on its religious condition, which he earnestly recommended to his zeal and piety. He requested him to visit the Portuguese forts, and see how God was served in them; and desired him to communicate to himself whatever was yet wanting for the establishment of Christianity in those newly conquered countries. He ordered him to write frequently, not only to his ministers, but also to himself on these matters.

He then presented to him four briefs, which that year had been sent from Rome. In two of them the Pope constituted Xavier apostolical Nuncio, and invested him with ample powers to extend and maintain the faith throughout the east. In the third he recommended him to David, Emperor of Ethiopia; and in the fourth, to all the princes—either in the islands or

on the continent, from the Cape of Good Hope to the east of the Ganges. The King had himself applied for these briefs, and the Pope willingly granted them, as he wished thereby to render the mission of Francis more illustrious and authentic. Xavier received them from his Majesty with the most profound respect; and said that, as far as his own weakness did permit, he would endeavour to sustain the burthen which was thus imposed on him.

A few days before he embarked, Don Antonio d' Ataida, the supervisor of the naval stores, asked from Xavier a memorandum of what he would want for his voyage; and at the same time assured him, in the King's name, that all his desires would be attended to:—"They want nothing," replied Xavier, "who wish for nothing. I thank the King for his liberality, and you for your attention; but I owe more to Divine Providence, and I am sure you would not wish that I should distrust its care."

The Count, who had an express order from the King, to make a large provision for Xavier, continued to press him to take something, and said, that we ought not to tempt Providence, which does not work miracles every day. Lest he should appear obstinate and presumptuous, Xavier asked him for a few books of devotion, which he foresaw he would stand in need of in India; as also a thick cloth habit, to protect himself against the excessive colds, which are experienced in doubling the Cape. Amazed at these trifling requests, the Count urged him to make a better use of the King's liberality. Seeing, however, that he could not overcome the resolution of Xavier, he said: "At least you shall not be master in everything. You cannot certainly refuse the attendance of a servant, which you will find indispensably necessary." "As long," replied Xavier, "as I have my hands, I will have no servant." "But," observed the Count, "decency requires you to maintain the dignity of your character. How unbecoming would

it not be, to see an apostolical legate washing his own linen on the deck, or cooking his own victuals?"—"I will endeavour," said Xavier, "to serve both myself and others also, without dishonouring my character. As long as I do nothing sinful, I am not apprehensive of scandalizing my neighbour, or of debasing that authority with which the Holy See has invested me. Such human considerations and false notions of honour and dignity, have reduced the Church to the condition in which we now behold it." The Count could say nothing in reply to this. He afterwards gave great commendations to Xavier, and openly said, that he found more difficulty in overcoming the disinterestedness of Father Francis, than in satisfying the desires of others.

The day of embarkation at length arrived, and all things being ready, Xavier went to the port, accompanied by two members of the Society, whom he was to bring with him to India. These were Father Paul Camerino, an Italian, and Francis Mansilla, a Portuguese, who was not yet ordained priest. Simon Rodriguez went with him to the fleet. Embracing him with extraordinary tenderness, Xavier said:—"These are the last words I shall ever address to you. We shall see each other no more in this life. Let us suffer the separation with patience, and be convinced that, if we be united in the Lord, we shall commune with each other; and that nothing can separate those who are united in Jesus Christ. To satisfy you,"—he added,—“I will discover to you a secret that I have hitherto kept concealed. You may remember, that when we lodged in the same chamber in the hospital at Rome, you heard me cry out one night: ‘yet more, O Lord, yet more.’—You have often asked me the meaning of this exclamation; and I have always answered, that you should not trouble yourself about it. I will now tell you that I then beheld,—whether sleeping or awake, God only knows,—all I was to suffer for the glory of Jesus

Christ. Our Lord infused into me so great a love of sufferings, that, not content with the troubles which were presented to my imagination, I asked to suffer yet more. This is the meaning of these words, ‘yet more, yet more, O Lord!’—which I then uttered with such fervour. I hope that Providence will grant me to suffer in India, what he has foreshown me in Italy, and that the desires with which he inspired me, will be shortly satisfied.”

They embraced each other once more and parted. As soon as Rodriguez had returned on shore, the signal for departure was given, and the fleet set sail on the 7th April, 1541. It was commanded by Don Martino Alphonso de Sosa, Viceroy of India, a man of integrity and great experience in the things of the east, where he had resided for many years. Sosa desired to have Xavier in his own ship, called the “St. James,” on board of which he accordingly went. It was the birth day of our Saint, who was now in his thirty-sixth year, more than seven of which he had passed as a professed disciple of Ignatius of Loyola.

CHAPTER VI.

Passage to India—Xavier's occupation during the voyage—Sickness on board—Xavier's zeal in attending the sick—Arrives at Mozambique—Six months spent on the island—Xavier falls sick—Leaves Mozambique—First prediction—Arrives at Melinda—State of Mahomedanism there—Passes thence to Socotora—His regret at leaving this island—Arrival at Goa—Interview with the bishop.

WHILE the Christian religion flourished in Asia under the Emperors of Constantinople, there were two ordinary passages to India;—the one by Syria, the Euphrates, and the Persian Gulf;—the other by Egypt and the Red Sea. But when the Saracens had got possession of those places, the Europeans, finding these passages insecure, sought for a more circuitous route, whereby they might avoid their enemies.

The Portuguese were the first to think of coasting Africa, and a portion of Arabia and Persia. By this course they arrived at India, after a voyage of twelve thousand miles, and after suffering twice the heat of the torrid zone, and passing twice under the equinoxial line, which divides Africa almost into two halves. The son of John I., Don Henry, one of the most skilful mathematicians of his age, was the first to attempt the navigation of those seas, and to double the Cape of Good Hope. He desired to establish a commerce between the crown of Portugal and the Emperor of Ethiopia, commonly called Prester John. This enterprise having succeeded, it was followed up successfully by the King and his successors, and a new passage to India was thus laid open to Europe.

This was the course which the Portuguese fleet now held.

Xavier found sufficient employment for his zeal during the navigation. He first endeavoured to put a stop to those disorders, that are generally occasioned by the idle life which is led at sea. He began with gaming, which is the sole amusement, or rather only employment of the seamen. To banish games of hazard, which almost always occasion quarrels, and profane swearing, he introduced some little innocent recreations, which might engage the mind without exciting the passions. Finding, however, that, despite of his efforts, they were still addicted to gaming, he thought it more prudent to be a looker on, and thus prevent, by his presence, the disorders which might otherwise arise from it. Whenever they forgot themselves, and broke out into any excess, he restrained them by mild rebukes: he appeared to sympathize with them in their losses; and sometimes offered to take their hands, when he foresaw that they were likely to offend God.

There were more than a thousand persons, of all conditions, on board. Xavier made himself all to all, thereby to gain all to Jesus Christ; and entertained each one with the conversation he judged most suitable for him. With sailors he spoke of nautical affairs; of tactics, with the soldiers; of commerce with the merchants; and of politics with men of rank. His natural gaiety and obliging disposition, gained him universal esteem. Men of the most rude and abandoned habits sought his company, and were even pleased to hear him speak of God. He daily instructed the seamen in the principles of religion, of which most of them were wholly ignorant, or had but an imperfect idea; and preached to them, every Sunday. All profited by his sermons, and in a short time nothing was heard among them that was irreverent towards God, offensive to Christian charity, or bordering on obscenity or ill-manners. The veneration

in which he was held was so great, that a single word from him sufficed to appease them when excited, and put an end to all their differences.

The Viceroy invited him, from the very first day, to his table, an honour Xavier humbly but thankfully declined. During the whole voyage, he lived on what he begged about the ship.

Meanwhile, the insufferable colds of Cape Verde, and the excessive heats of Guinea, joined with the putrefaction of the water and other provisions, while passing under the line, produced many dangerous distempers on board. A pestilential fever was accompanied by a species of cancer, which broke out in the mouth, and ulcerated the gums. The circumstance of the sick being necessarily crowded together, caused the infection to spread more rapidly; and as others were apprehensive of catching it, they would have been destitute of all succour, had not Francis taken compassion on them. He cleansed their ulcers, washed their linen, and rendered them all imaginable services. Above all things, he had care of their souls, and laboured principally to dispose them for a Christian death.

He was almost perpetually occupied in this manner, although he himself was, at the same time, suffering from continued fits of vomiting, and extreme languor, which lasted for two months. Sosa caused him to get a larger cabin than had at first been assigned to him. He accepted of it; but it was merely for the purpose of accommodating others, who were more dangerously ill. As for himself, he lay on the deck, and pillowed his head on the ship's tackling.

The dishes which the Viceroy sent him from his table, were divided by him among others, who had most need of nourishment. These heroic actions of charity, procured him the name of the "Holy Father," which remained ever afterwards attached to him, and was given to him even by Mahometans and idolaters.

While Xavier was thus occupied, the ship pursued

her course; and after experiencing several severe tempests and contrary currents, during five months' uninterrupted navigation, she arrived at Mozambique, about the end of August. Mozambique is a kingdom on the eastern coast of Africa, inhabited by a black and barbarous people, although somewhat less savage than their neighbours, the Caffres, in consequence of the trade they carry on with the Ethiopians and Arabs. There is no port on the whole shore to secure shipping from the winds; but a small island forms a haven, equally convenient and safe. It is about a mile's distance from the main land, and, as well as the whole kingdom, bears the name of Mozambique. It was formerly subject to the Saracens. The Portuguese subsequently rendered themselves masters of it, and built a fort to secure the passage of their vessels, and refresh their seamen, who commonly remain there for some time.

The troops under Sosa were obliged to winter in this island, as the season was far advanced, and the sick could no longer endure the inconveniences of the voyage. The place, however, was not very suitable for infirm persons, on account of the unhealthiness of the climate. The sea generally overflows the low lands of the isle at spring-tides, and the waters that remain, being corrupted by the heat, emit noxious exhalations, which cause fatal diseases, especially to strangers. Mozambique is for this reason commonly called 'the grave of the Portuguese.' In addition to the general insalubrity of the air, an infectious disease was then raging in the country.

When Sosa disembarked, he ordered the sick of all the ships to be brought to the hospital, which the kings of Portugal had founded on the island. Xavier followed them, and, being assisted by his two companions, undertook to attend them. The effort was, indeed, beyond his strength, and could only have been inspired by the charity wherewith he was habitually influenced in all his actions. His exertions

were incessant : he visited all the sick, and while he gave medical remedies to some, he administered the last sacraments to others. All were anxious to have the benefit of his assistance ; and his very appearance seemed to be for them the most effectual restorative. Not content with spending the day in this continual occupation, he generally passed his nights by the bed of the dying. Sometimes he lay down to snatch a few moments repose, but his short slumbers were liable to almost continual interruptions. The least sigh, or groan, uttered by any of the sick, was sufficient to bring him to the place whence it proceeded.

These continued exertions at length produced a fever, which was of so violent and malignant a character, as to require him to have blood taken from him no less than seven times, and that, at very short intervals. For three days he was delirious. When first taken sick, he was urged by many to leave the hospital, where the contagion was most violent, and take up his abode with them. He always declined to accept these offers, and said, that as he had made a vow of poverty, he would live and die among the poor.

The violence of his fever having somewhat abated, Xavier seemed to have no longer any thought about himself, so much was he occupied in relieving the wants of others. Although almost unable to sustain himself, and habitually suffering from the fever, he was unremitting in his visits to the other patients in the hospital, whom he attended as well as his weakness permitted. While thus occupied he was met, one day, by the physician, who, having felt his pulse, told him, that in the whole hospital there was none more dangerously ill than himself. He implored him to take some rest, and to cease from his labours until the fever had subsided.—“I will obey you,” replied Xavier, “as soon as I shall have discharged an urgent duty. The salvation of a soul is at stake, and there

is no time to be lost on such an occasion." Saying this, he ordered a sick cabin-boy, who was lying on straw, to be transferred to his own bed. The young man was speechless and in a state of insensibility, from the effect of his fever; but no sooner was he placed on Xavier's bed, than he regained the use of his faculties. Francis did not let this opportunity pass; but lying down beside him, he exhorted him, for a long time, to repent of the disorderly life he had led, and to cast himself on the mercy of God. Nor were his efforts unavailing; as he had the consolation of seeing this poor creature expire with all the marks of a sincere penitent.

Agreeably to the promise which he had made to the physician, Xavier took now more care of his health than before. His fever gradually abated, and at length entirely disappeared; but his strength was not perfectly restored when the fleet put to sea again. The viceroy began to suffer from indisposition; and as he was unwilling to remain longer in so unwholesome a place, or await the recovery of the sick among his troops, he desired Xavier to accompany him, and to leave the care of the sick to Paul de Camerino and Francis Mansilla; who faithfully discharged the trust reposed in him. After six months spent at Mozambique, they re-embarked on the 15th of March, 1542. Instead of the 'St. James,' the ship in which they had heretofore been, they took a lighter and more swiftly sailing vessel.

According to the testimony of some of the passengers, who came with Xavier from Portugal to Mozambique, he now began to manifest the spirit of prophecy, which throughout the subsequent part of his history so much distinguished him. As the crew and company of the 'St. James' were praising that ship, as one of the strongest and best equipped of the whole fleet, Francis expressly said that she would be wrecked. The event justified the prediction. While subsequently pursuing her course to India,

in company with some of her vessels, she was dashed to pieces on the rocks in the vicinity of the island of Salseta.

After a favorable sail of a few days, Sosa and Xavier arrived at Melinda, on the African coast, near the equinoctial line. This town, which is inhabited by Saracens, is situated on the sea-side, in a level, but well cultivated, country, which is thickly planted with palm-trees, and abounds by delightful gardens. The town, which has a large circumference, is surrounded by walls, like the fortified cities of Europe. The style of building is Moorish, and the houses are agreeable and commodious. It is inhabited by negroes of a martial character, who, on account of their proximity to the equator, from which they are distant but three degrees and a few minutes, are but scantily clad. They have always been on friendly terms with the Portuguese, by reason of the commerce which is carried on between them. When the flag of Portugal was descried, the Saracen king, attended by the principal persons of his court, came down to receive the new governor of India. The first object that caught the eye of Francis, as he disembarked, drew from him tears of mingled joy and pity. On account of the frequent trade carried on there by the Portuguese, they are allowed to have a cemetery near the town, for such of their nation as should happen to die there. On all these graves, were erected crosses, as is usual with Catholics; and amid and above all the rest, rose one of cut stone, and of large dimensions.

Xavier hastened to it, and falling down, devoutly revered this type of our redemption. He felt an inward consolation to behold it raised so high, and, as it were, triumphing among the enemies of Jesus Christ. At the same time, he was deeply afflicted on remembering, that this sacred sign served less to edify the living than to do honour to the dead. Raising his hands to heaven, he besought the Father

of all mercies, to impress on the hearts of this infidel people, that cross, which they had suffered to be planted in their territory. After this he desired to confer with the Moors on the subject of religion, that he might shew them the absurdities of the Mahometan belief, and impart to them the knowledge of the truths of the christian faith. One of the principal inhabitants, who was wonderfully attached to his creed, anticipated him, by asking, if piety were not entirely extinct in the cities of Europe as well as in Melinda.—“For,” said he, “of our seventeen mosques, fourteen are quite forsaken. There remain but three, which we continue to frequent, and even these are seldom visited, and that only by a few persons. This is, doubtless,”—continued the Mahometan,—“owing to some grievous sin, which I am unable to discover, but which must have drawn on us so terrible a misfortune.”—“Nothing is more readily accounted for,” said Xavier in reply. “God, who detests the prayers of the infidels, has permitted a species of worship which he abhors, to become extinct. Hence he gives you to understand that he condemns your sect.”

The Saracen was not satisfied with this answer; nor was he convinced of his errors, by any of the arguments which Xavier employed against the Koran. While they were thus engaged, a Cacique, or doctor of the law, joined them, and repeated the same complaints on the diminished attendance at the mosques, and the coldness and tepidity of the people. “If Mahomet,” continued he, “does not come in two years, to visit this congregation, which acknowledges him to be a true prophet of God, I am resolved to look out for some other religion.”—Xavier compassionated his blindness, and made every effort to effect his immediate conversion; but the Mahometan was too much influenced by confidence in his own judgment, to listen to his salutary counsel.

Leaving Melinda, where they remained but a few

days, they continued to coast until they came to Socotora, beyond cape Guardafu, and opposite the strait of Mecca : here they cast anchor. This isle is called by the Moors, 'the isle of the Amazons,' because, they say, it is governed by women. The inhabitants are proud of their country, which they regard as an earthly paradise, although there are few places less deserving that glorious title. The climate is always sultry ; the soil is dry and barren ; and were it not for the aloes which it produces, and which are the best in all the east, the name of Socotora would not even be mentioned. Their worship is so monstrous, that their real belief can scarcely be ascertained. They adore Mahomet, have adopted circumcision and some other Jewish rites, and yet give themselves the name of christians. The men are generally called by the names of the apostles ; the women for the most part, have the name of 'Mary,' although they have no idea of baptism. They adore the cross, and hang it about their necks. They have a great veneration for St. Thomas, and believe that this holy apostle, when going to India, was shipwrecked on their coast. They say that when he came to Socotora, he preached Jesus Christ to its inhabitants, and, of the wreck of the vessel, built a chapel in the middle of their island.

The state of these people much affected Xavier. He did not despair of being able to bring them to the faith, because, although barbarous in an extreme degree, they still retained some vestiges of christianity. As he had no knowledge of their language,—which bears no affinity to the dialects of Europe, and is entirely different from the Ethiopic and Arabic,—he was forced at first to testify his sorrow for their ignorance and errors, by signs. But, whether it was that among them was some one who understood Portuguese, and who acted as interpreter for the rest ; or that Francis now began to receive the gift of tongues, which afterwards was so often bestowed on

him—certain it is, that he explained to them the necessity of baptism, and shewed them that there was no possibility of their being saved without a sincere belief in Jesus Christ. He also declared that faith allowed of no temporizing, and that if they wished to be Christians, they should at once cease to be Jews or Mahometans.

His words made a deep impression on the hearts of those barbarians. Some of them presented him with wild fruits, in token of their good will; others asked him to baptize their children; all promised to receive baptism themselves, and to lead Christian lives, if he were to remain with them. When they beheld the ships in which he had come, ready to set sail, they ran in crowds to the sea-side, and, with tears, besought the holy man not to abandon them.

This spectacle deeply affected Xavier. He urged the Viceroy to let him remain on that island, at least until the vessel which had been left at Mozambique should arrive. Sosa would not consent, but told him, that as Providence had designed him for India, he would be unfaithful to his vocation, if he endeavoured to alter his destination, and stopt at the beginning of his course. He added, that a wider field for the exercise of his zeal awaited him, and that elsewhere he would find people better disposed than those of Socotora, who were naturally inconstant, and would renounce the faith as readily as they had embraced it.

Xavier submitted to these reasons of the Viceroy, who, on this occasion, seemed to manifest to him the will of God. When they weighed anchor, he was so moved with the sight of these poor creatures, who continued to follow the vessel with their streaming eyes, and who raised up their hands to him, in token of supplication—that he engaged himself before God to return to them as soon as possible, or, if that were

not in his power, to procure some preachers of the gospel to instruct them in the way of salvation.

The latter part of the navigation was not long. The fleet arrived at Goa on the 6th of May, 1542, twelve months and thirty days having elapsed since their departure from Lisbon. Goa is situated on this side of the Ganges, in an island of the same name, and is the capital city of the Portuguese possessions in India, an episcopal see, and the most commercial city of the East. Forty years before the Europeans had arrived in India, it was built by the Moors, from whom Don Alphonso d' Albuquerque, surnamed the "great," took it, and subjected it to the crown of Portugal.

A prophecy, attributed to St. Thomas, the Apostle, then appeared about to receive its accomplishment. There was said to be a pillar, not far from Meliapore, the capital of the kingdom of Coromandel, on which might be read in the vernacular language, that "when the sea,"—which was then forty miles distant from the pillar,—“would come up to the foot of it, white foreigners should come to India, who would restore the true religion.” The infidels laughed at this prediction, and looked on the condition, with which it was connected, as impossible. But when Vasco de Gama arrived in India, the sea, which in several places gradually encroaches on the continent, had then risen so much as to reach the lower extremity of the pillar.

It must, however, be acknowledged that the prediction was not fully verified before the arrival of Xavier, as was foretold by a religious of the order of the Most Holy Trinity, Peter de Coullan, a very holy man, who accompanied Vasco de Gama to India, as his confessor, and was put to death by the Indians on the 7th of July, 1497—forty three years before the establishment of the Society of Jesus. While he was being transfixed with arrows for the faith of Christ,

he distinctly declared, "that in a few years should arise a new order to be called the 'Society of Jesus,' and that one of its first fathers should pass over into India, the greater part of which would embrace the faith, through the ministry of his preaching." This is related by Juan de Figueras Carpi, in his history of the order of the Trinity. He derived his authority from manuscripts preserved in the convent of his order at Lisbon, and in the library of the King of Portugal.

On his arrival, Xavier went at once to the hospital, where he resolved to remain, notwithstanding the pressing invitation of the Viceroy, who was most anxious to have him in his palace. He did not, however, begin his missionary functions, until he had visited the Bishop of Goa, Juan d' Albuquerque, of the order of St. Francis, one of the most virtuous prelates of the age. After having informed him of the reasons which had induced the Pope and King of Portugal to send him to India, he presented to him the papal briefs. He then declared, at the same time, that he did not intend to make use of them without his consent and approbation, saying which he cast himself at his feet and asked his blessing.

The prelate was no less edified by the manners of Xavier, than favourably impressed by the air of sanctity, which was visible in his countenance. He immediately raised him up, and embraced him with great tenderness. Having often kissed the briefs, in token of his respectful attachment to the Apostolic See, he gave them back to Xavier, with these words. "An apostolic legate, sent by the Vicar of Jesus Christ, needs not receive his mission from any other hand. Freely use the power conferred on you by the Holy See; and be assured that if the episcopal authority be necessary it shall not be wanting to you."

From that time they contracted a sacred friendship, and seemed to have but one heart and one soul.

Xavier undertook nothing without first taking the bishop's advice, who, on his part, always imparted his designs to Francis. This holy union of feeling and of action, wonderfully contributed to the propagation of the faith, and the salvation of souls.

CHAPTER VII.

State of religion in India on Xavier's arrival—Corruption of the Portuguese population—Idolatrous abominations—Zeal of Xavier—Catechetical instructions—Extraordinary fruits of his public preaching—Reformation of morals in Goa.

BEFORE proceeding further, it may not be unnecessary to take a view of the state of religion in India, at the time of Xavier's arrival in that country. Although those who first discovered the East Indies had endeavoured to restore christianity, which was, in a manner, quite forgotten in those parts, ambition and avarice soon cooled the zeal of the new conquerors. Instead of extending the kingdom of Jesus Christ, and procuring the spiritual advantages of the inhabitants, they thought of nothing else than of enlarging their own temporal dominion, and of enriching themselves. Even among the natives of India, who had been converted to the faith, there were many, who for want of salutary instructions and edifying examples, insensibly forgot their baptismal engagements, and relapsed into their ancient superstitions. Those among them who remained faithful to their religion, were persecuted by the Mahometans, who were most powerful in several places along the coast; nor did the Portuguese governors, or magistrates, interfere to protect them; either because they were unable, or permitted interest to predominate over justice and religion. This timorous policy made the new converts afraid openly to confess Jesus Christ, and deterred many infidels from embracing the faith.

What was still more afflicting, the Portuguese themselves lived more like heathens than christians.

According to the relation which an influential and trustworthy officer sent from India to John III. of Portugal, a short time before the arrival of Xavier, the most unbridled licentiousness prevailed, and polygamy was openly practised. The ordinary evils of slavery were increased by the cupidity and recklessness of the masters, who obliged even their female slaves,—whom they had either bought, or captured,—to pay them a certain sum each day; and in default of payment, punished them with extraordinary cruelty. These unhappy creatures, not being always able to accomplish the usual task, were not unfrequently induced to lead infamous lives, in order to be enabled to satisfy the avarice of their masters. The tribunals of justice were profaned by the most unconcealed venality, and the most flagrant crimes were unpunished, when the culprits had wherewith to corrupt the judges. All means of amassing wealth were regarded as lawful, and extortion was publicly professed. When murder was not looked on as an act of bravery, it was regarded, at most, but as a light offence.

The bishop of Goa in vain threatened them with the terrors of God's justice, and the censures of the ecclesiastical tribunals. The culprits seemed to bid defiance to every remedy, as their hearts were hardened; and far from regarding themselves as unhappy in being deprived of the sacraments, they seemed, on the contrary, to exult in such a privation. The tribunal of penance and the sacrament of the altar, were but rarely approached; and those who were struck with a feeling of remorse, and desired to be reconciled with God, were obliged to practise their devotions privately, the better to escape the annoyance of their worldly friends.

Among the causes of this extraordinary depravity, may be reckoned the licentiousness which conquest seems to sanction in a conquered country,—the warm climate and luxurious habits of the East,—

and the intercourse with the infidels. Add to these, the want of spiritual guides; and the corruption of the Portuguese, who are naturally reserved, will cease to excite astonishment. Throughout all India there were but four preachers, and scarcely any priests except in Goa. In many forts, the garrisons spent several years without once hearing a sermon, or even assisting at Mass. Such was the state of religion in India when Xavier arrived there. The author of the relation, whence the foregoing facts have been collected, seemed to have had a foresight of his coming. In concluding his memorial, he prays Almighty God to cause the King of Portugal to send some holy man to India, who might reform the manners of Europeans, by his apostolic instructions and exemplary virtues.

The idolatrous inhabitants lived more like brutes than rational creatures: those who professed no religion were the least corrupt. Most of them adored an obscene figure of the devil, whom they honoured with abominable ceremonies. There were some who changed their deity, every day, and who made the first living creature they happened to meet in the morning,—not even excepting dogs and swine—the object of their worship during that day. They all offered bloody sacrifices to their Gods; and nothing was more common than to behold bleeding infants on the altars, murdered by the hands of their own parents.

Such multiplied abominations inflamed the zeal of Xavier. He wished, if possible, to apply a remedy to all of them, at once; but thought himself obliged, according to the precept of St. Paul, to begin with those of the household of the faith, that is, with the christians. Among these he commenced with the Portuguese, whose example he hoped would have a powerful influence over the converted natives.

To secure the benediction of heaven on his labours, he spent the greatest part of the night in prayer, and

scarcely allowed himself more than four hours' sleep. Even this short repose was frequently broken in upon, for as he lodged in the public hospital, and lay near the sick, as at Mozambique, his rest was disturbed by the least call, and he cheerfully rose to administer relief. At the dawn of day he resumed his prayers, after which he celebrated Mass. The forenoon was spent in the public hospitals, especially in that of the lepers, which was in the suburbs of Goa. He was accustomed to embrace those miserable creatures with great cordiality; and divided among them the alms he had collected from door to door. After this he visited the prisons, where he acted with equally heroic charity. On his return he went through the town, and by ringing a bell, invited the children and slaves to catechism. Xavier was convinced, that if the Portuguese youth were well instructed in the principles of religion, and habituated from an early age to the practices of a devout life, christianity would soon revive in Goa. On the other hand, if the children were permitted to grow up without instruction or restraint, it was not to be expected, that they who learned impiety and vice from their very cradle, would ever become sincere christians.

The children gathered round him in crowds. Some came of their own accord, through a feeling of natural curiosity; others were sent by their parents, who, although themselves steeped in iniquity, had a great respect for Francis. He brought them to the church, and expounded to them the apostles' creed, the commandments of God, and all the practices of devotion which are in use among the faithful. Their youthful minds easily received the impressions he sought to make on them; and the commencement of a better state of things in the town, was brought about by these little ones. By daily hearing the man of God, they became modest and devout, and their reserve and piety were a silent censure on the irregularities of those of a more advanced age. Sometimes they

ventured to rebuke their parents ; and their language and manner, which displayed a wisdom far beyond their age, caused the most dissolute libertines to blush.

Xavier at length began to preach in public, and his sermons were attended by immense crowds of people. That the Indians might understand him as well as the Portuguese, he affected to speak that language, according to the rude and imperfect dialect, that was then common among the natives of the country. The power which a preacher, animated by the Spirit of God, has over the minds of men, was soon seen. The most abandoned sinners were made sensible of the enormity of their crimes, and, struck with the fear of eternal punishment, were among the first to seek the tribunal of confession. Their example took from others that shame, which is so great an obstacle to conversion, and all emulously sought to cast themselves at Xavier's feet, and pass over, in the bitterness of their souls, the iniquities of their lives.

These outward demonstrations of sorrow were accompanied by the certain proofs of a sincere conversion. Unlawful obligations were cancelled ; ill-gotten goods were restored ; slaves who had been unjustly acquired, or who had been treated with unmerited severity, were emancipated ; and criminal connexions were dissolved, or rendered lawful by the sacrament of matrimony.

With this latter description of sinners, Francis acted as Jesus Christ had done with the publicans and sinners. Instead of treating them with severity, he seemed to have greater tenderness for them in proportion as they were more deeply involved in vice. He declared himself to be their friend, and made them frequent visits, without fearing to incur reproach by frequenting their society. By his piety and prudence, he at length succeeded in inducing them to abandon their irregular habits, and live in a more christian manner.

Nor was this change one of those transient fits of

devotion, which die away almost as soon as they are produced. Pious practices were every where established, and those who formerly came to confession but once a year, now approached every month. All were anxious to confess to Xavier, who, writing from Goa to Rome, on that subject, said, that were it possible for him to have been in ten places at once, he would have found enough to occupy him. The success of his catechetical instructions was so marked, that the bishop ordered that thenceforward the children should be taught the Christian doctrine in all the churches of the town. The heads of families applied themselves to the good government of their houses, and endeavoured to banish vice from its former receptacles. They gave large sums of money to Xavier, who distributed them publicly in the hospitals and prisons, whither the Viceroy accompanied him, once a week, to hear the complaints of the prisoners, and to relieve the poor. This custom was so pleasing to the Portuguese monarch, John III., that he subsequently ordered Don Juan de Castro, governor of India, to do at least once a month what his predecessor, Sosa, had done once a week. The Portuguese of Goa became so habituated to the practices of piety, and such an entire change took place in their morals, that they no longer resembled the people whom Xavier had found on his arrival among them.

CHAPTER VIII.

Xavier goes to plant the faith on the Fishery coast—Miracle at Cape Comorin—Labours among the Saracens—He establishes catechists—Fruits of his labours—He employs children in the miraculous cure of sick persons, and in the delivery of a demoniac—Remarkable punishment of a pagan.

ABOUT this time, Xavier learned from the Vicar General of Goa, Michael Vaz, a man of great virtue and zeal for the propagation of the faith, that on the eastern coast, which extends from Cape Comorin to the isle of Manar, called the Fishery-coast, were certain people called Faravas, i. e., “fishers,” who had been baptized some short time before, but who were Christians only in name, as they were entirely without instruction. He told him that to complete their conversion would be an act acceptable to God ; but he did not endeavour to conceal from him, that the heat was most intolerable during the fishing season, that the land was barren, and so unprovided with the conveniences of life, that no one was willing to settle there. The merchants were the only persons who frequented it, and they were attracted by the pearl fishery.

No proposition could have been more agreeable to Xavier. Without the least hesitation he offered to go, and instruct this abandoned people ; especially as his presence was no longer necessary at Goa, which was now as remarkable for the piety, as it had before been for the immorality, of its inhabitants.

Having received the episcopal benediction, he embarked about the middle of October, 1542, in a small

vessel, which carried also the new captain of Comorin. He took with him two ecclesiastics of Goa, who were familiar with the Malabar language, which is spoken on the Fishery-coast. Sosa offered to supply him with money for all his wants: but apostolic men prefer poverty to riches, and have no more certain fund than that with which Providence supplies them. He only accepted of a pair of shoes, to guard against the effects of the burning sands on the coast. On going away he desired the Viceroy to send him his two companions, whom he had left behind at Mozambique, as soon as they should arrive at Goa.

Cape Comorin is a high promontory, opposite the isle of Ceylon, and about six hundred miles from Goa. Soon after his arrival there, he came to a village inhabited by idolaters, to whom he immediately announced the name of Jesus. His exhortations, which were conveyed to them by an interpreter, were without effect, as the inhabitants told him they could not change their faith, without the consent of their Lord, on whom they depended. Providence, however, did not permit that their obstinacy should continue, or that the first efforts of Xavier for the conversion of heathens, should be unsuccessful.

A woman of the village had been for three days in the pains of child birth, without being relieved, either by the natural remedies, or the prayers of the Brahmins. Xavier, accompanied by one of his interpreters, went to visit her.—“And then it was,” says he, in one of his letters,—“that forgetting I was in a strange country, I began to call on the name of the Lord. I could not, however, but remember that all the earth is his, and all its inhabitants belong to him.”

He expounded the doctrines of our faith to the sick woman, and exhorted her to put her confidence in the God of the Christians. The Holy Ghost who had decreed to save that people by her means, moved her by his grace. On being asked, if she believed in Jesus Christ, and if she desired to be

baptized, she answered: "yes." Xavier read that portion of the gospel appointed for sick persons, and baptized her, after which she was safely delivered, and immediately restored to health. So obvious a miracle filled all who witnessed it with admiration. They cast themselves at his feet, and asked to be instructed, after which they received baptism. The fame of this event was spread abroad throughout the country, and the Chief was curious to see a man, whose words and works were so wonderfully efficacious. Xavier preached to them the words of eternal life; but although he convinced their reason of the truth of Christianity, they dared not become Christians, without the permission of their prince.

An officer sent by the prince to collect a certain annual tribute, was at that time in the village. Xavier visited him, and expounded the law of Jesus Christ to him so clearly, that he at once acknowledged its reasonableness, and permitted the inhabitants to embrace it. Nothing more was required by a people, whom fear alone had hitherto kept back: they all asked to be baptized, and promised to live according to the maxims of Christianity.

Encouraged by so happy a beginning, Xavier joyfully pursued his course, and came to Tutucurin, which is the first town belonging to the Paravas. With the exception of baptism, which they had received more for the purpose of throwing off the yoke of the Moors, than of subjecting themselves to that of Jesus Christ, these people were wholly infidels. Assisted by his two companions, who acted as interpreters, he announced to them the truths of faith, of which before they were entirely ignorant. But reflecting that these young ecclesiastics frequently altered his expressions; and that a man's words, when spoken by himself, have ordinarily greater efficacy, he endeavoured to devise some plan, whereby he might make himself intelligible to the people. He assembled some of them who knew the Portu-

guese language, and with them the two young ecclesiastics, who had a knowledge of the Malabar. He consulted both parties for several days successively, and by dint of application, he translated into the Paravas language the words of the sign of the cross, the apostles' creed, the commandments, the Lord's prayer, the angelical salutation, the confiteor, the *Salve Regina*, and in fine, the whole catechism.

"I went about," says Xavier, "with a bell in my hand; and assembling all whom I met,—both men and children, I taught them the christian doctrine. The children easily learned it in the course of a month. When they understood it, I charged them to teach it to their fathers and mothers,—to all their friends and acquaintances.

"On Sundays, I assembled all,—men and women, boys and girls, in the chapel. They came at the appointed hour, and evinced an earnest desire to hear the word of God. I began with professing belief in the unity of nature, and trinity of persons, in God. I then repeated, in a distinct and audible voice, the Lord's prayer, the angelical salutation, and the apostles' creed,—which they all repeated after me with inconceivable pleasure. I afterwards repeated the creed by myself, and dwelt on every article it contained; asking them:—if they firmly believed in it. To this they replied, with loud cries, and, placing their hands across their breasts, signified their assent. I am accustomed to make them repeat the creed oftener than other prayers, and, at the same time, I declare to them that they who believe it are true christians.

"From the creed I pass to the ten commandments, and give them to understand that the christian law is comprised in these ten precepts; and that whoever observes them, is a good christian, and will obtain eternal life. I tell them, on the other hand, that whoever violates them, or any one of them, is a bad christian, and that unless he repent of his sin, he will

be eternally damned. All, not even excepting the pagans, admire our law, as holy, reasonable and consistent.

“Afterwards I am accustomed to repeat with them the Lord’s prayer and the angelical salutation. Once more we repeat the creed ; and at every article we say the “Our Father,” and the “Hail Mary,” with some other short and appropriate prayer. Thus when I have read aloud the first article, I say,—and they repeat with me these words:—‘Jesus, thou Son of the living God, give me grace firmly to believe this article of thy faith ; and with that intention we offer to thee the prayer, of which thou thyself are the author.’ We add:—‘Holy Mary, Mother of our Lord Jesus Christ, obtain for us, from thy beloved Son, to believe this article, without any doubt of its truth.’ The same method is observed in all other articles : and we go through the ten commandments almost in the same manner. When we have recited together the first precept, which is to love God, we say:—‘O Jesus Christ, thou son of the living God, grant us thy grace to love thee above all things!’—and immediately after we say the Lord’s prayer. We then subjoin:—‘O Holy Mary, Mother of Jesus, obtain for us from thy son, that we may have the grace to keep this first commandment!’—and then we say the ‘Hail Mary.’ The same method, with some slight appropriate variation, is followed in going over the other nine commandments.

“Such are the things which I accustom them to ask of God in their ordinary prayers ; and I occasionally assure them, that if they obtain what they thus seek, it will be a means of obtaining other things, greater than they could demand.

“I oblige them all to say the ‘confiteor,’ especially those who are preparing for baptism, whom I also make frequently repeat the creed. At every article I ask them, if they believe it without any difficulty. When they have assured me that they do, I generally

make them an exhortation, which I have composed in their own language and which is an epitome of the christian faith, and of the duties we must discharge in order to be saved. I then baptize them, and conclude by singing the *Salve Regina*, to implore the assistance of the Holy Virgin.”

It is evident that Xavier had not the gift of tongues, when he began to teach the Paravas; although after he had made the translation, which cost him so much labour, he both understood and spoke the Malabar tongue; whether this was the result of his own natural efforts, or that God had facilitated its acquisition to him in a supernatural manner. It is at least probable that when he applied to the study of any language in India, the Holy Ghost assisted him, and was, in some manner, his teacher; as it was universally believed, that in a very short time, he learned the most difficult languages; and, according to the testimony of many persons, he spoke them all as naturally as if each was his native tongue.

Having spent a month in instructing the inhabitants of one village, in the manner thus described, Xavier, before proceeding further, assembled the most intelligent among them, and gave them in writing what he had already taught by word of mouth. He wished to make these so many teachers of the rest, whom they were to convoke on Sundays and Saints' days, and cause them to repeat what they had formerly learned, in the manner he had established.

To these catechists, called in the language of the country, ‘canacopoles,’ he committed the care of the churches, which he had caused to be built in thickly inhabited places. He exhorted them to ornament these sacred edifices as well as their poverty would permit. But he was not disposed to impose this duty on them, without appointing some kind of salary; and he accordingly obtained from the Vice-roy of India, a certain sum for their maintenance.

This was charged upon the annual tribute, which the inhabitants of that part of the coast annually paid to the king of Portugal.

It is not easy to conceive what a rich harvest of souls resulted from his labours; and how great was the fervour of these new christians. Writing to the Fathers of the Society at Rome, he acknowledges that he had not words capable of expressing it. The multitude of those who received baptism was so great, that owing to the continual labour of baptizing, he says he was unable to raise his arm. His voice often failed him, repeating so often the apostles' creed, the ten commandments, and the short instruction, concerning the duties of a christian, which he always made before baptizing adults.

According to the same authentic testimony, the number of infants who died after they had received baptism, amounted to one thousand. Those who survived, and had come to the use of reason, were so moved with the things of God, and so desirous of knowing the mysteries of faith, that they scarcely allowed Xavier time for nourishment or repose. Every moment they sought after him; and he was, not unfrequently, obliged to hide himself from them, that he might have time to read his breviary.

By means of these fervent neophytes, he performed many extraordinary works, and even many of those miraculous cures which God was pleased to effect by his means. The Fishery-coast was never so full of sickness, as when he arrived there. It would seem, as he himself remarks in a letter, that God had afflicted these people, to force them, as it were, to have recourse to him. When they either witnessed, or experienced, an instantaneous and unhopèd for recovery, after the reception of baptism, or an invocation of the name of Jesus Christ, they clearly saw the difference between the God of the christians and their own idols.

Hence it was that even among the infidels all who

fell sick applied to Xavier. As it was impossible for him to attend to all those who invoked his aid, he was wont to send these christian children, when he was unable to go himself. One took his beads, another his crucifix, a third his reliquary; and under the influence of a lively faith, dispersed themselves through the towns and villages. Assembling about the sick person all those whom they could bring together, they frequently repeated the Lord's prayer, the creed, the commandments, and all that they had learned of the christian doctrine. They then asked the sick person, if he believed unfeignedly in Jesus Christ, and if he desired to be baptized? When the reply was in the affirmative, they applied the chaplet, or crucifix, belonging to Xavier, to the sick man, who immediately recovered.

One day while preaching the mysteries of faith to a great multitude, a messenger came from Manapar, to tell him that one of the most considerable persons of that place had become a demoniac, and earnestly besought Xavier to come to his relief. As he did not deem it proper to interrupt his discourse, he called some of these young christians, and giving them the cross he always carried about him, he sent them to Manapar, with orders to drive away the evil spirit. When they arrived, the demoniac became more than ordinarily furious, and began to yell most hideously, and writhe in apparent agony. Far from being terrified at this, as children would naturally be, they began to sing the prayers of the church; and then forced him to kiss the cross, from which moment he was freed from his infernal torment. Struck with the miraculous power of the cross, many pagans, who witnessed the fact, were at once converted to the faith.

At Manapar was a distinguished man, an infidel, and of a violent and brutal character. Xavier visited him one day, and courteously requested him to attend to what he had to say concerning his eternal happi-

ness. The barbarian did not even condescend to listen to him; but thrusting him rudely out of the house, said; that if ever he went to the christians church, he hoped they would shut the door against him. A few days after, he was attacked by a troop of armed men, who designed to kill him. He endeavoured to save his life by flight. At some distance he beheld a church open, and hastened to it, all the while being pursued by his assailants. The christians were alarmed at the noise, and fearing that the idolaters were coming to plunder the church, they closed the doors. The unhappy man was thus excluded from the holy place, according to his own former wish; and having fallen into the hands of his pursuers, was cruelly murdered by them. The circumstance was too visible a judgment of God, not to excite the attention of all, and to increase the respect with which the character of Francis was already invested, on account of the numerous miracles, which he wrought by means of his youthful neophytes.

CHAPTER IX.

Indian mythology—Celestial descent of the brahmins—Xavier holds a conference with them—Interview with a famous brahmin—Various miracles—Exposes the brahmins—His austere life and continual labours—Spiritual consolations.

As we shall frequently have occasion to mention the brahmins, or idolatrous priests of India, it will be proper to give a description of them, of the doctrines which they teach, and of the rites they practise. The brahmins are much esteemed for their learning and sacred character by the inhabitants of India; and according to the fabulous traditions of that country, they derive their origin from heaven, and are generally regarded as descendants of the Gods. To understand the nature and source of this descent, we must recur to the mythology of the country.

In this, the Supreme God is called Parabrama, that is to say, a most perfect substance, who exists by his own nature, and gives being to all other things. This God, being a pure spirit, and being desirous of appearing under a sensible figure, became man. By the mere desire he had to manifest himself, he conceived a son, who issued from his mouth and was called Maiso. After him, he produced two others, one of whom was called Visnu, and the other Brama. Before he returned to a state of invisibility, he assigned habitations and employments to his three children. He placed the eldest in the first heaven, and gave him absolute command over the elements and mixed bodies. He placed Visnu under his elder brother, and established him the judge of men, the father of the poor, and the protector of the unfortunate.

Brama had for his inheritance the third heaven, with the superintendence of sacrifices, and other ceremonies of religion. These three deities are represented by the Indians, under one figure,—having three heads growing out of the one body, to signify that they all proceed from the same principle. It is not hence unlikely but that they had formerly some knowledge of christianity, and that their superstitions are only a corruption of the true religion.

Visnu is said to have descended a thousand times on earth, and always under a different form ;—sometimes appearing under that of a beast,—at other times assuming the appearance of a man. Hence the origin of their pagods, or inferior deities, of whom they relate so many fables.

Brama being also desirous of progeny, appeared on earth for that purpose : and the brahmins derive their origin from him. Although they are poor and miserable creatures, they are regarded by the people as so many demi-gods. Their austere and solitary manner of living makes them pass for saints. They frequently dwell in the trunk of a tree, or in a cave ; and sometimes live exposed to the inclemency of the weather, on the summit of a lofty mountain, or in the uncultivated plains. They observe a profound silence,—fast sometimes for a whole year, and profess to eat no animal food.

With all this appearance of sanctity, there is not perhaps a more wicked race under heaven. To recompense themselves for the austerities of the desert, they abandon themselves in public to the most brutal licentiousness, without shame or any apparent feeling of remorse. They affect to believe that all things, how abominable soever in themselves, are lawful for them, when they are impelled thereto by the light that is within them. The people are so besotted as to imagine that they themselves become holy by participating in their crimes.

Their imposture is most shameless. They esti-

mate their talent by their faculty in inventing new fables every day, and making them pass with the people for wonderful mysteries. Among other deceits practised by them, they endeavor to persuade the people, that their pagods or idols eat, like men; and to the end that they may be plentifully supplied, they make them of a gigantic and corpulent figure. If the offerings with which they maintain their families fail, they terrify the people by declaring that the pagods will inflict on them some dreadful punishment, or leave a country where they are permitted to die of hunger.

The superstitions of the brahmins are as gross as their lives are immoral. They ascribe an idea of something sacred and divine to a cow. Happy is the man, who can be sprinkled over with the ashes of such an animal, burned by the hands of a brahmin! Still more fortunate is he, who in dying can catch a cow's tail, and hold it until he expires! In such a case the soul issues from the body in a purified state, and sometimes even passes into the body of a cow. This is a favour, however, only imparted to heroic souls, who contemn life, and die magnanimously,—either by casting themselves down a precipice, or by leaping on a kindled pile,—or by throwing themselves under the wheels of the chariots, which carry the pagods in public processions.

We cannot, then, be astonished at the hatred which the brahmins bear against the christians, and at the cunning and artifice they employ in opposing them in India. As they are a numerous, influential, and closely united body, they generally succeed in whatever they undertake; and as they are bigotedly attached to their superstitions, and most obstinate in their opinions, they are not easily converted.

The readiness of the people to receive the gospel, convinced Xavier that if there were no brahmins in India, there would be no idolaters; and he accordingly made every effort to bring those unhappy men

to the knowledge of the true God. He often conversed with them about religion, and once had a particularly favorable opportunity of doing so. As he was passing by a monastery, where above two hundred brahmins lived together, he was visited by some of the chief among them, who were curious to see a man about whom every one spoke. He received them with kindness, according to his custom, and, having gradually engaged them in a discourse concerning the eternal felicity of the soul, he asked them, what their gods commanded them to do, in order to attain future happiness. They remained for awhile silent, looking at each other with mutual astonishment. At length, a brahmin, who appeared to be about eighty years old, said in a serious tone, that two things brought a man to glory, and associated him with the gods:—one was, to abstain from the murder of a cow; the other, to give alms to the brahmins. They all expressed their approbation of the old man's answer, which they received as an oracle, emanating from the gods themselves.

A feeling of compassion for their blindness, brought tears in the eyes of Xavier. He rose up, and in a distinct and audible voice repeated the apostles' creed, and the ten commandments—making a pause at the end of each article, and briefly expounding it in their own language. He then explained what heaven and hell were, and enumerated the actions by which the one was to be attained, as well as those which would lead to the other.

The brahmins had never before heard of Christianity: they listened to Xavier with astonishment, and as soon as he had ceased to speak, they rose up, and affectionately embraced him. They acknowledged that the God of the Christians was the true God, as his law was so conformable to the principles of reason. They proposed various questions to him; among others, whether the soul was immortal;—if it

died with the body; and if not, at what part of the body it issued forth. They also asked, whether, when we dreamt we were in a distant country, or conversing with an absent person, the soul remained then united with the body. They particularly inquired, of what colour God was,—their doctors being divided on that point: the white maintaining that he was white, the black, that he was black. Hence the greater part of the pagods were represented black.

To all these questions Xavier replied, in a manner adapted to their gross understandings, which were no less ignorant of human, than divine sciences. They were apparently much satisfied with him, and manifested such favourable dispositions, that he exhorted them to embrace the faith of Jesus Christ. He told them, that as the truth was now declared to them, they could not plead ignorance, as an excuse for their remaining in idolatry.

But how can truth triumph over men, who find their interest in following error, and whose profession is nothing but systematic imposture? They answered, as Xavier mentions in one of his letters, what too many Christians now-a-days reply: what will the world say of us, if we change? What will become of our families, who derive all their subsistence from the offerings made to the pagods?—Thus human respect and worldly interests made them stifle the voice of conscience, and detain the truth of God in injustice.

Shortly afterwards Xavier had another conference with a Brahmin hermit, who passed for the oracle of the country, and in his youth had been instructed at one of the most famous academies of the east. He had been initiated into all the mysteries of his sect, which are only confided by the brahmins, to a select few even among their wise men. Xavier heard of his fame, and was desirous to see him; and the brahmin, on his part, was no less anxious to see the European

stranger. Francis intended to endeavour to gain this brahmin, whose conversion would draw after it many others, who gloried in being his disciples.

After civilities usual between distinguished strangers at their first meeting, the conversation turned on religion. The brahmin was so much taken with Xavier, that he felt himself impelled to disclose to him those mysteries, which he was bound by the most solemn engagements to keep secret. He acknowledged that their idols were devils;—that there was but one God, who created the world, and who alone deserved the adoration of men. He said that those who were esteemed wise among the brahmins solemnized the Sunday in his honour, as a holyday, on which day they said only this prayer:—"O God, I adore thee now and forever." These words, however, they pronounced in a low tone of voice, that they might not be overheard, and might observe their oath, by which they were bound to keep them secret. In fine, he added, that it was to be found in their ancient writings, that all false religion should one day cease, and that the whole world should observe only one law.

The brahmin having disclosed these mysteries to Xavier, desired him, in his turn, to reveal to him what was most mysterious in the Christian law. To engage him to do this, without the least disguise, he bound himself to observe inviolable secrecy. "So far," replied Xavier, "from obliging you to silence, I will inform you of nothing, unless you promise to publish every where what I shall tell you."—The brahmin having made this promise, he began to instruct him, by explaining the words of Jesus Christ:—"he who believeth and is baptized shall be saved." He shewed him that baptism was necessary for salvation, and explained all the articles of faith. He placed the truth of the gospel in so clear a light, that the brahmin promised to become a Christian, provid-

ed he might be one in secret, and be dispensed with certain duties of Christianity.

So imperfect a disposition rendered him unworthy of the grace of baptism, and he remained unconverted. He asked, however, for a copy of the apostles' creed, as also of our Saviour's words, which Xavier had expounded to him. The brahmin afterwards saw him, and told him that he had had a dream, in which he appeared to receive baptism, and to accompany Xavier in preaching the gospel. But this dream had no effect. The brahmin would never undertake to teach the people that there was only one God, creator of the world. To excuse himself he alleged his fear, that if he broke the oath which bound him to secrecy, the devil would kill him.

Thus this man, who was regarded as a master in his sect, had not strength of mind to act in accordance with his convictions. His example was most fatal in its influence on the other idol-priests, not one of whom embraced the faith, although they were eye-witnesses of many miracles, wrought by Xavier. The process of his canonization makes mention of four dead persons, whom, about this time, God restored to life, by the ministry of his servant. These were Antonio Miranda, who had been stung by one of those serpents of India, whose sting causes inevitable death; a child, who had fallen into a pit, and was drowned; and two more persons, who had died of a pestilential fever.

These miracles, which procured for Xavier the reputation of a saint among the Christians, and caused him to be regarded by the pagans, as a being of superior nature, only served to harden the hearts, and obscure the understandings, of the brahmins. Despairing of effecting their conversion, Xavier thought himself bound to publish all their bad actions, and bring them into disrepute. These men, who were held in veneration by the people, now began to be despised by

every one. The children laughed at them, and publicly upbraided them with their impostures. At first, they threatened the people with the anger of their idols; but finding their menaces despised, they resolved to make use of another artifice, to regain their credit.

Although their hearts were full of malice against Xavier, they acted as if they were his warmest admirers. They visited him, sought to interest him in their favour, gave him many commendations, and sometimes urged him to receive pearls and money from them. But he was inexorable, and did not even condescend to look at the presents which they offered.

The austere life of Xavier, no less than the disrepute into which he brought those idol-priests, contributed to diminish the ranks of the pagans on that coast. His food was of the simplest kind,—rice and water. He slept only three hours, and that on the ground, in a poor fisher's cabin, as he had already disposed of the matras and coverlet, which the Viceroy had sent him from Goa. The remainder of the night was passed in communion with God, or in the service of his neighbour.

He himself states that his labours were unceasing, and that he must have sunk under such great hardships, had not God supported him. To say nothing of the ministry of the word, and those other evangelical functions, which occupied him, day and night,—there was no quarrel or difference of which he was not chosen umpire. And because these barbarians were naturally choleric, and consequently often at variance, he appointed certain hours to adjust their disputes, and effect a reconciliation among them. All the sick sent for him, and as these were in great number, and mostly lived at a distance from each other, he was unable to be present with all who required his assistance. Notwithstanding these various occupations, he continued to enjoy those spiritual consolations,

which God bestows only on those who delight in suffering. The excess of these was so great, that he was often forced to ask the divine goodness to moderate them, as he himself relates in a letter to Ignatius, speaking in the third person. Having related what he had done on the Fishery-coast, he says :—

“ I have no more to add concerning this country, except it be that those who come hither to labour in the conversion of idolaters, receive so much consolation from above, that if there be a perfect joy on earth, they feel it.”—He proceeds to say :—“ I have sometimes heard a man thus addressing God ;—‘ O my Lord ! give me not so much comfort in this life, or if, by an excess of mercy, thou wilt force it on me, take me to thyself, and make me partaker of thy glory ; for it is too great a punishment to live without beholding thee.’ ”

CHAPTER X.

Xavier returns to Goa—Seminary of the “Holy Faith”—Its foundation, and subsequent transfer to the Society—Xavier returns to the Fishery-coast—Visits the kingdom of Travancor—Gift of tongues—Persecution by the brahmins—Miraculous dispersion of an invading army—Two dead men restored to life—Conversion of the entire kingdom of Travancor.

XAVIER had now spent a year, labouring in the conversion of the Paravas. His companions, Paul de Camerino, and Francis Mansilla, had not come to his assistance, although they had arrived at Goa some few months before. The number of the Christians had greatly increased on the Fishery-coast, and as one priest was not able to suffice for the many converts who had embraced the faith, he thought himself obliged to look out for succour. He had, moreover, selected a few young men of good parts, well adapted for the study of divinity, and whom he thought likely, on the completion of their studies, to be efficient in instructing their countrymen. Influenced by these considerations, he left the Fishery-coast about the end of 1543, and arrived at Goa, by way of Cochin, in the latter end of the following January. To understand better what relates to the education of those young Indians, whom he brought with him, it will be necessary to make a slight digression.

Before the arrival of Xavier in India, Christianity had made but little progress in those parts; the pagans who inhabited the isle of Goa, and its adjoining parts, scarcely thought of abandoning idolatry. In 1541, John III. sent to India James de Borba, a

zealous Portuguese divine, who found that this apathy was owing,—partly to the difficulty which the Europeans experienced in learning the Indian language,—and partly to the neglect with which the Indian converts were treated by the Portuguese. The orphans of such as died poor, were permitted to suffer all the evils of poverty and destitution.

Borba communicated his views to Michael Vaz, the Grand Vicar, Pedro Fernandez, the Deputy-governor, and other persons of station and probity. They thought themselves obliged to apply a remedy to the evil, whose source had been pointed out to them: and Borba secured the co-operation of the people, in effecting this great work. Preaching one day, he pathetically bewailed the loss of so many Indians,—he charged it on the consciences of his auditory, and declared, that the salvation of those idolaters depended on them.—“I do not require,” said he, “that you yourselves should engage in the care of souls, or learn barbarous languages, for the purpose of labouring in the conversion of the pagans. What I demand of you, in the name of Jesus Christ, is, that you contribute something towards the maintenance of the newly converted. You will thus effect, what you cannot do by preaching the gospel; and thus gain by the sacrifice of your temporal goods, those immortal souls, for whom the Saviour of the world shed his blood.”

The Spirit of God, under whose influence he spoke, gave efficacy to his words, by touching the hearts of those who heard him. They resolved to combine their means, and form a company, to provide for the subsistence of the newly converted Indians. This society was at first called the confraternity of “Holy Mary of the light,” from the name of the church where they assembled to regulate the affairs of the new establishment. They began by opening a seminary for the poor children of Goa, and its vicinity; but the revenues were subsequently so much in-

creased, by the liberality of Don' Estevan de Gama, Governor of India, and by the munificence of John III., of Portugal, that it was enabled to receive all the convert-children without any local distinction. There was also a fund for the erection of a large house and magnificent church. The seminary, over which Borba presided, was called, "the Seminary of the Holy Faith." It contained about sixty children, who, being natives of various countries, spoke nine or ten different languages. It was, however, soon felt that masters capable of instructing and forming their morals, agreeably to the design of the institution, were most wanted in it. Providence seems to have prepared the "Seminary of Holy Faith," for the "Society of Jesus;" as it was established the very year that Xavier and his companions arrived in India.

Immediately on his arrival, Borba offered him the direction of his new establishment, and used all arguments to prevail on him to accept of it. Xavier, however, felt an inward call to something more important: he already contemplated the conversion of a pagan world, and could not bear to be confined within the limits of a single town. He designed to give to one of his companions the situation which had been offered to himself. Borba wrote at the same time to Father Simon Rodriguez in Portugal, and urged him to send some members of the new society, for whom, he said, the Almighty had already prepared a house in the new world.

In the mean time, Paul de Camerino and Francis Mansilla arrived from Mozambique, whom Borba, with the Viceroy's permission, retained in the seminary; and this was the cause why they did not follow Xavier to the Fishery-coast. On his arrival at Goa, he yielded to the entreaties of Borba, and placed Father Paul de Camerino over the seminarists, among whom were the two neophytes whom he had brought with him. It was not however, until 1548, after the death of Borba, that the Society got the

absolute control and dominion of the Seminary. It then changed its name, and was called the college of St. Paul, from the church dedicated to God under the invocation of the apostle of the gentiles. Hence also arose the name, by which the Jesuits were known, and even are still called, in that country,—‘the fathers of St. Paul,’ or ‘Paulist fathers.’

Xavier remained but a short time at Goa, and returned to the Paravas, with as much spiritual labourers as he could procure. He was also desirous to send a missionary of the Society to the isle of Socotora, as he was not able to go there in person: for he had not forgotten the promise which he made to God, when he was obliged to leave that people. But the small number of companions he had with him, did not suffice for India; and it was not till three or four years afterwards, that he was enabled to send Alphonso Ciprian to that island.

Besides Mansilla, who had not yet received the order of priesthood, he brought two native Indian priests with him to the Fishery-coast, and one Biscayan, called John D’Ortiaga. On their arrival, he visited all the villages with them; and taught them how they should convert the idolaters to the faith, and confirm in it such as were already christians. Having assigned a district on the coast to each of them, he himself penetrated farther into the country, and without any other guide than the Spirit of God, went among a people with whose language he was unacquainted, as he himself wrote to Mansilla, in these words:—

“You may easily imagine what kind of life I lead here, from what I shall tell you. I am wholly ignorant of the language of the people; and they are unacquainted with mine. I have no interpreter. All that I can do is to baptize the children, and serve the sick,—an employment that is very easily learned, without the help of an interpreter.”

This was the preaching by which he declared

Jesus Christ, and caused the gospel to be beloved in that kingdom. These barbarians had before imagined, that benevolence consisted in the absence of positive inhumanity; they could not now but view with admiration a stranger, without any motive of self interest, apply himself to relieve the sufferings of others, and attend on the poor with the affection of a father, and the humility of a slave. The name of the country where Francis thus laboured is not known, nor the fruits which his apostolical charity must have produced. It is, however, certain that he did not continue there a long time, and that some troubles on the Fishery-coast recalled him from it, when he was most inclined to remain.

In the kingdom of Bisnagar is a people called Badages: they are idolaters, and are distinguished by their love of rapine, their natural ferocity and turbulence, and their hatred of the christian name. After they had violently seized on the kingdom of Pande, which is between Malabar and the Fishery-coast, they made a descent on the latter, during the absence of Xavier. Affrighted at the sight of those depredators, whose very name struck them with terror, the Paravas dared not to resist them but fled at their approach, and had no other thought than to save their lives. Some cast themselves into their barks, and sought refuge in small desert islands: others hid themselves among the rocks and sand-banks, between Cape Comorin and the isle, of Ceylon. Thither they retired with their wives and children, while the Badages overran the coast and destroyed their country. They seemed, however, only to have escaped the sword to perish of hunger; and were at once exposed to the burning heat of the sun, and all the horrors of want. Numbers of them daily perished.

The news of this excursion, and of the flight of the christians, was soon communicated to Xavier. The misfortunes of his dear Paravas, most sensibly afflicted him. He hastened to their relief; and having

been informed that they were suffering from famine, he passed speedily to the western coast, and implored the Portuguese to succour them in their extreme necessities. He obtained twenty barks, laden with all kinds of provision, which he himself brought to the places where the Paravas had retreated, and where such of them as survived were yet languishing, without any hope of relief, except what death might afford.

The sight of Xavier, whom they all regarded as their father, caused them to forget a portion of their misfortunes, and seemed to give them new life. He consoled them in every possible way, and when they had partially recovered their strength, he brought them back to their habitations, from which the Badages had retired, carrying away every thing useful or valuable. To succour them in this emergency, he wrote a letter to the christians of another coast, whom he implored to supply their brethren in distress.

The Paravas having by degrees returned to their homes, and resumed their former habits, Xavier left them under the government of the missionaries, whom he had brought with him. Although he was anxious to visit the more inland countries, which had never heard of the name of Jesus Christ, he directed his thoughts elsewhere; as there were no Portuguese to protect the newly converted, and the idolaters and Saracens would not fail to persecute them. He therefore returned by the western coasts, which were in the possession of the Portuguese; and, agreeably to his custom, travelled on foot towards the coast of Travancor, which extends for thirty leagues from Cape Comorin, and is densely inhabited.

On his arrival, he succeeded, by means of the Portuguese influence, in obtaining from the King of Travancor permission to publish the law of God. He pursued here the same plan he had adopted on the Fishery-coast: and was so eminently successful

that the inhabitants of the whole coast were all converted to christianity, in a short space of time. No less than forty five churches were immediately built. In one of his letters, he states that in one month he himself baptized ten thousand idolaters; and that not unfrequently he baptized a thickly inhabited village in one day. He mentions also, that as soon as they received baptism, they emulously ran to demolish their idolatrous temples.

Then it was that, for the first time, God communicated to Xavier the gift of tongues, as related by one Vaz, a Portuguese of Coimbrã, who accompanied him in his travels, and who, on his return to Europe, related what he himself had witnessed. According to this unexceptionable testimony, Xavier spoke the language of this barbarous people, and instructed them in it, without the aid of an interpreter, although he had never learned it. As there was no church capable of containing those who came to hear him, he brought them into a wide plain, where he ascended a tree, that he might be heard by all present—in number six thousand, and thence preached to them the words of eternal life. There, also, he occasionally celebrated the divine mysteries on an altar, covered with the sails of ships, and open on all sides.

The brahmins, indignant at beholding the worship of their idols abandoned, resolved to be revenged on the author of so sudden a change. To accomplish their design, they employed some assassins to lie in wait for, and murder him. These wretches, accordingly, endeavoured to shoot him, in the silence and obscurity of night, but Providence did not permit their murderous attempts to succeed. Of all the arrows they shot at him, one only wounded him, and that but slightly; as if it were to afford him the satisfaction of shedding his blood for the faith, without, however, endangering his life. Impelled by rage at having missed their aim, they sought him

every where, and even set fire to three or four houses, where they thought he might be concealed. Once he was forced to hide himself in a forest, and pass the whole night in a tree, in order to elude the fury of his enemies, who pursued him even to this retreat. The faithful were frequently obliged to keep guard, night and day, about his dwelling, and thus protect him from the violence of his persecutors.

In the mean time, the Badages, who, the year before, had ravaged the Fishery-coast,—impelled by their own feelings of hatred against the christians, by their desire of glory, and above all, by the hope of booty, entered the kingdom of Travancor, by one of the mountain-defiles that border on Cape Comorin. Their former success rendered them proud and insolent, and made them think that every thing would yield before them. Still as they had not now to contend with poor fishermen, they came well armed and in military order, and were conducted by the Naire, or lord of Madura, a valiant and experienced captain.

The inhabitants of the villages on the sea coast, terrified at the approach of an hostile army, retired in great hurry and confusion into the interior of the country, and were the first to announce at court the news of the invasion. The King of Travancor, called by the Portuguese, ‘the great monarch,’ because the most powerful of all the kings of Malabar, hastily drew his troops together, put himself at their head, and advanced to meet the invaders. The struggle was likely to be fierce and sanguinary: and the superior numbers and discipline of these vagrant marauders, seemed to promise them the victory.

When Xavier understood that the Badages were approaching, he fell on the ground, and prayed:—“Remember, O Lord! that thou art the God of mercies, and the protector of the faithful. Give not up to those ravening wolves, the flock of which thou hast made me pastor. Let not these christians, who

are as yet young and weak in the faith, have reason to repent for having embraced it; and permit not the enemies of thy holy name, to oppress those who confide in thy protection."

Having terminated his prayer, he rose up. Full of supernatural courage, which knows not fear, he took with him a troop of fervent christians; and holding up the crucifix, he ran with them in the direction of the marauders, who were advancing in the order of battle. When he came within hearing of them, he stopped, and cried out, in a commanding tone: "I forbid you, in the name of the living God, to pass further; and by his authority I command you to return by the way you have come."

The advance guard of the invading army were terrified at these words, and remained motionless with fear. Those who followed enquired, what had caused them to halt, and were told by those in the front ranks, that they had before their eyes a mysterious person, of more than ordinary stature, and of terrific aspect, whose look struck them with horror. The more courageous of the troops resolved to see the cause of this unexpected delay; but on advancing to behold it, were seized with such a panic, that the whole army turned back, and fled in confusion.

Those who had accompanied Xavier, ran immediately to announce to the neighbouring villages so wonderful an event. It was soon spoken of everywhere; and the king, who was marching at the head of his troops to oppose the enemy, having heard of it, caused Xavier to be brought before him and loaded him with honors. He publicly thanked him, for so eminent a service; called him the Saviour of Travancor, and said to him:—"I am called the 'great Monarch:' henceforward you shall be called the great Father."

Xavier told the King that all his acknowledgments were due to Jesus Christ; and that he himself was only a weak instrument, incapable, of itself, of doing

any good. The pagan did not comprehend this sublime truth : and two vices, which commonly prevent the conversion of the great,—impurity and pride, hindered him from embracing the faith. He caused, however, an edict to be published throughout the kingdom, whereby he commanded all to obey the “ Great Father,” as himself ; and permitted his subjects to embrace Christianity. He styled Xavier “ his brother ;” and bestowed on him large sums of money, which the servant of God instantly disbursed among the poor.

So favourable an edict caused the Christians to multiply exceedingly, even at court, where, ordinarily, men are most influenced by the example of the monarch. The miracles of Xavier completed the conversion of the entire kingdom. Besides numerous cures, which God wrought by him, he raised four dead persons—two men and two women—to life. The bull of his canonization relates no more of the resurrection of the women, than the mere fact ; but it minutely details the facts connected with the restoration of the men to life, of which the substance is as follows.

While preaching in Coulan, one of the maritime villages of Travancor, near Cape Comorin, Xavier found that the greater part of the people continued to be attached to their ancient superstitions. They listened to him with delight ; and acknowledged the reasonableness of the gospel-maxims ; but were content with admiring, without caring to practise them. Finding that he spoke to them of God, without producing any effect on their hearts, he one day prayed more fervently than ordinarily for their conversion. With his eyes raised to heaven, and his countenance much inflamed, he shed abundance of tears, and implored God to have pity on these infatuated idolaters.—“ All hearts, O Lord !”—said he—“ are in thy hands : thou canst incline, as it pleases thee, the most stubborn, and soften the most obdurate. Glorify,

on this day, the name and blood of thy beloved Son." He felt assured that God had heard his prayer. Turning to the people, with the air of one inspired, he said:—"Since you will not believe my words, believe at least my works. What proof do you require of those truths that I have announced to you?" He then called to mind, that a man had been buried there the preceding day. Resuming his address in the same tone that he had commenced it, he said:—"Open the sepulchre, which you closed up yesterday, and bring out the body. Observe first whether he who was buried, be really dead."

The corpse was immediately disinterred, and cautiously examined, but far from exhibiting any sign of life, putrefaction had already commenced. They took off the shroud, and laid the dead man at the feet of Xavier, who had come to the place of burial. The barbarians beheld the scene with amazement, and impatiently awaited the event. Xavier knelt down, and, after a short prayer, addressing himself to the dead body, he said:—"I command thee in the holy name of the living God to arise, for the confirmation of the religion which I announce."—At these words, the dead man arose, and appeared to be in the enjoyment of vigorous and perfect health. All present cried out, with a loud voice, that, the God of the Christians was omnipotent; and that the law which the great Father announced was true. They cast themselves at his feet, and earnestly desired baptism, which they accordingly received.

Xavier raised to life another dead person, a young christian, who had died of a pestilential fever at Mutan, on the same coast, between Carjapatan and Alicale. He had been dead for about four and twenty hours; and the corpse was casually met by Xavier, as it was being borne to the grave. The parents of the deceased, who were the most distinguished people of the country, and all their relations, accompanied the funeral procession according to the

custom of those parts. Although overwhelmed with grief, they no sooner saw Xavier, than they felt hope spring up within them; and, persuaded that what was beyond the power of human art, would cost him but a word, they fell down before him, and, embracing his knees, implored him to restore their son. Moved by their affliction and faith, Francis begged the assistance of the Most High, and made the sign of the cross over the corpse on which he threw holy water; then taking the young man by the hand, he commanded him to rise in the name of the Lord, and restored him once more to his overjoyed parents.

To preserve the memory of an action so wonderful and public, a great cross was erected on the spot where the miracle was wrought; and the father and mother of the youth often visited it, and prayed before it. These miracles were so notorious throughout the country, and made so great an impression on the minds of its inhabitants, that people came from all parts to see the great Father, and receive baptism at his hands. With the exception of the monarch, and some of the principal courtiers, the whole kingdom of Travancor was converted to Jesus Christ in a few months. The blindness and obduracy of those, is an awful instance of the judgments of God, who sometimes abandons the great and wise to their irregular passions, while he communicates himself without reserve to the poor and simple.

CHAPTER XI.

Xavier seeks to obtain a fresh supply of missionaries—Writes to Rome, and to Paris—Sends a missionary to Manar—Constancy of the christians of that island—Their martyrdom—Conversion of the king of Jafanatapan's son—His martyrdom—Miraculous cross—Conversion and flight of two princes—Xavier sets out for Cambaya—Sends Michael Vaz to Portugal—Letter to the king—Its consequences.

THE reputation of Xavier was not confined to the kingdom of Travancor : it was diffused throughout all India ; and the God of the christians was held in such veneration that the most idolatrous nations invited the holy man to come and baptize them. He rejoiced exceedingly to find the pagans spontaneously seeking after the way of eternal life ; but he regretted that he alone was not able to announce the gospel to so many vast countries, as were ignorant of it.

Seeing the harvest was so great, and the labourers so few, he wrote pressing letters to Ignatius in Rome, and Rodriguez in Lisbon, to obtain a supply of missionaries. So strong were his feelings on that subject that he says in one of them :—“ I have often thought of running over all the universities of Europe, especially that of Paris ; and of crying aloud to those who abound more in learning than in charity :—‘ Ah how many souls are lost to heaven, through your fault ! ’ Would that these men applied themselves as zealously to save souls as they do to acquire science. Then they might render to God a good account of their learning, and of the talents they have received from him. Under the influence of thoughts like these, many would make a spiritual retreat, and meditate on heavenly things in silence,

that they might hear the voice of God. They would renounce their passions, and, trampling on all worldly vanities, would prepare to follow the impulses of the Divine Will. They would say from the bottom of their hearts:—‘Behold me in readiness, O my Lord; send me wheresoever thou shalt please, even to India, if thou dost command it.’

“Good God! how much more happily would those learned men then live! What more assurance of their salvation would they then have! And in the hour of death, when they are about to stand before the tribunal of God, how much greater reason would they have to hope for God’s eternal mercy! Then they might say: ‘Lord thou hast given me five talents; behold I have gained five more.’

“Not being able to return to Europe, I have resolved to write to the university of Paris, and especially to our former masters, Cornet and Picard; and to tell them that millions of idolaters might be converted, if we had more preachers, who would sincerely seek the interests of Jesus Christ, rather than their own.”

It is to be regretted that his letter to the doctors of the Sorbonne is lost. It is certain that he wrote to them from India, and invited them to come and join him in preaching the gospel. We have the testimony of Don Juan Derada, one of the chief men of Navarre, who when studying in Paris saw the letter of Xavier; and, full of admiration at the apostolic spirit which it displayed, took a copy of it, as did also many divines to whom it was addressed in common.

Among the idolatrous people who so earnestly desired to be instructed and baptized, the Manarese were the first to send a deputation to Xavier for that purpose. The isle of Manar is situated towards the most northern port of Ceylon, at the head of the banks of Remanancor; it has a good port, and is a place of great commerce. With the exception of a few spots, which are cultivated with extraordinary

care, the soil is so sandy that it is incapable of cultivation. The island is very different from Ceylon, which is the most delightful and fruitful of all the countries of the East. There the trees are clothed with perpetual verdure, and bear fruit throughout the whole year. It abounds with mines of gold and silver, crystal and precious stones. It is covered with forests of ebony, cinnamon and cocoa; and the air is so salubrious, that the inhabitants live to an extreme old age, without experiencing any of the inconveniences which elsewhere accompany it. It is particularly remarkable, that although but six degrees from the equator, the temperature is mild; and the rains which fall regularly once a month, together with the springs and rivers on the island, amply compensate for the warm sun to which its soil is exposed.

When this embassy came from Manar, Xavier was employed in establishing christianity in Travancor. Not being able to abandon this infant church, which thus might be exposed to ruin, he sent to Manar one of the priests whom he had left on the Fishery-coast. The labours of this missionary were accompanied by the benedictions of heaven: the Manarese not only became christians, but died generously for the faith, on the following occasion.

The isle of Manar was then under the dominion of the king of Jafanatapan, as the northern part of Ceylon is called. This prince had usurped the crown, which was the right of his elder brother, and had enslaved his subjects. He was an implacable enemy of the christian faith, although he affected to be a friend of the Portuguese, whose power alone could restrain his tyranny. His fury knew no bounds, when he heard that the people of Manar had become christians. He immediately ordered his army to pass over into the island, and put all its christian inhabitants to the sword. His orders were punctually executed; and all who had embraced the faith, were

slaughtered without distinction of age or sex. Before being put to death, they were examined separately, and were offered their lives if they would renounce their faith: yet not one of them hesitated to declare himself a christian. Parents answered for their children, and produced them, with a degree of courage that amazed the executioners of these helpless innocents. Of the inhabitants of this island, six or seven hundred laid down their lives for the name of Jesus Christ. The place which was consecrated by so much, and such holy blood, laid aside the name 'Pasim,' by which it was formerly known, and was thenceforward called the 'field of martyrs.'

Instead of uprooting christianity, this sanguinary persecution only served to render it more flourishing. Despite of the tyrant's cruelty, he had the mortification to behold his officers and domestic servants abandon the superstitions of their fathers. His eldest son was among the converts, and the rage of the father was inconceivable. This young prince had caused himself to be instructed by a Portuguese merchant, who frequented the court; which could not, however, be so secretly done as not to come to the knowledge of the king; who on hearing it, put him to death, and cast his body as food to savage beasts.

God did not permit that a death so precious in His sight, should be without honour before men. The Portuguese merchant buried his disciple by night; but on the next morning there appeared a beautiful cross, printed on the ground which covered the body of the martyr. This spectacle caused great surprise among the infidels, who endeavoured to deface, and, as it were, blot out the cross, by treading on it, and covering it with earth. It appeared, however, again on the following day; they once more endeavoured to efface it, but it suddenly appeared above them in the air, radiant with light. The barbarians who beheld it, were affrighted, and, being influenced by divine grace, declared themselves christians. The

king's sister, who had privately embraced the faith, instructed both her own son and nephew, the brother of the martyred prince, in the faith. While opening for them the way of heaven, she was careful to preserve them from the cruelty of the tyrant: and for this purpose she confided them to the care of the above named Portuguese merchant, whom she ordered to convey them to the seminary of Goa. This man, in concurrence with the two princes, acted so prudently, that he succeeded in effecting their escape from the island. He went by the way of Travancor, to have the opportunity of seeing Xavier, and presenting these illustrious converts to him, who received them as angels from heaven, and returned thanks to God for so great a blessing. He confirmed them in the faith, gave them excellent instructions, and promised to exert his influence in their favour with the Viceroy of India, that they might have no occasion of repenting for having abandoned all things, for the sake of Jesus Christ.

As soon as the king of Jafanatapan had notice of the flight of his son and nephew, his fury against the christians was rekindled, and many of them were put to death. Fearing lest his brother, whose crown he had usurped, and who now wandered about from place to place, should also change his religion, and interest the Portuguese in his favour,—he dispatched messengers to seize him, and bring him back, dead or alive. His efforts were unsuccessful. The victim of his injustice, attended only by ten horsemen, passed over to Negapatan, and thence came by land to Goa,—a journey of six hundred miles, in accomplishing which he suffered incredible hardships.

Xavier was informed of all these circumstances, and thought it necessary to profit, without loss of time, of so favourable an opportunity. Considering how perfectly those christians would have lived, who had died so generously for the faith, into which they had only been initiated; and, on the other hand, re-

flecting that if the injustice of the tyrant remained unpunished, other idolatrous princes might be induced to imitate his cruelty ;—he saw that justice, as well as mercy towards the new converts, required that the crown should be restored to its lawful owner, and that the Portuguese were bound by every motive, to dispossess the usurper, and punish this merciless persecutor of the christians. He accordingly recalled Mansiila from the Fishery-coast, and having committed to him the infant church at Travancor, he set out by land for Cambaya, where the Viceroy of India then resided.

Francis had other motives for this journey, besides those relating to the king of Jafanatan. A great number of the Europeans in India, and especially the officers of the crown of Portugal, led such irregular lives, that they brought odium on the faith, and scandalized both infidels and christians. The public worship of idols was tolerated at Goa ; and the sect of the Brahmins daily increased in power, these pagan priests having bribed the Portuguese officers. Public situations were sold to Saracens for money, while the christian natives, who were unable to bribe those in power, were excluded from them. The receivers of the king's revenues, who were bound to pay the Paravas of the Fishery-coast, forced them to deliver their pearls almost for nothing, and thus changed a high and lawful tribute into an oppressive and unjust exaction. Men were sold like so many beasts ; and christians were transferred as slaves to pagans for trifling sums. The king of Cochin, who was tributary to the crown of Portugal, was suffered to confiscate the property of such of his subjects as had received baptism.

Xavier was most sensibly afflicted to behold that the greatest obstacle to the progress of christianity in Asia arose from the christians themselves. Sometimes he wept over it before God, in all the bitterness of anguish ; and he once said that he would willingly

return to Portugal, and complain of it to the king; not doubting but that so religious and just a prince, would apply an effectual remedy to this wide spread and constantly increasing evil, as soon as he should know of its existence.

On the 16th of December, 1544, he arrived at Cochin, where he met with Michael Vaz, Vicar General of India. He imparted to him the motives of his journey, and convinced him that the weakness of the government was the principal cause of the avarice and injustice of its officers. He said that Don Alphonso de Sosa was, indeed, a religious man, but that he wanted vigour, and that it was not sufficient to mean well, unless evil-doers were resolutely and strongly opposed. He added that it was necessary, that the king of Portugal should be informed of all the disorders that prevailed in India, by one who was an eye witness of them, and whose integrity would be above suspicion. Vaz at once entered into the views of Xavier, and offered to return to Portugal, in a vessel that was then about to sail. Francis thanked God for this favourable opportunity, and sent by Vaz a letter to John III., which commences thus:—

“Your majesty ought to be assured, and frequently call to mind, that God has chosen you among all the princes of the earth, for the conquest of India, that he might try your faith, and see what requital you would make him for all his benefits. You should also consider, that in conferring on you the empire of a new world, he did not so much intend you to fill your coffers with the riches of the east, as that you should display your zeal, by making known the Creator and Redeemer of the world to the idolaters, by means of your servants.”

He then informs the king of the good intentions of Michael Vaz, and the scandalous conduct of the Portuguese, employed in the government of India. He suggested to him a means of putting a stop to

those disorders, and advised him above all things, not only to recommend by letters the interests of religion, but also to punish all those officers who failed in their duty in this regard.—“For there is danger,” said he, “that when God shall summon your Majesty to judgment,—a thing inevitable, and which will happen, when you least expect it;—you may hear from him those words:—‘Why did you not punish your officers, who made war on me in India;—you, who were wont to punish them so severely, when they were negligent in collecting your revenues?’—It will not avail you any thing to say in reply to Jesus Christ:—‘Lord, I recommended yearly, by letters to my subjects, all that concerned thy honour and service.’—You will undoubtedly be answered:—‘your orders were never executed; and yet you permitted your ministers to act as they pleased.’

“I therefore implore your Majesty, by the fervent zeal you have for God’s glory, and by the care you have always manifested for your own salvation, to send here a vigilant and efficient minister, who shall direct all his actions to procure the conversion of souls:—who may act independently of the officers of your treasury, and not suffer himself to be led astray, by the policy of worldly minded men, who regard nothing else than the profit of the state. May your Majesty be pleased to inspect your revenues from India, and then see what expenses are incurred for the advancement of religion; that when you shall have weighed all things well, you may see if what you give bears any proportion to what you receive. You will then, perhaps, find that you have just ground for fear, lest you should only have given an inconsiderable pittance to God, in return for the immense treasures he has heaped upon you.

“Let not your Majesty defer any longer to pay so just a debt to so bountiful a benefactor; and apply at once a remedy to these enormous evils. Whatever

diligence you will manifest, or whatever remedy you may apply,—all will be too little and too late. The sincere and ardent affection of my heart for your Majesty, has obliged me to write to you in this manner. I am urged to it, when I consider the complaints which these poor Indians send up to heaven against you, for employing so little of the vast wealth you receive from them, in relieving their spiritual necessities.”—The letter concludes with a prayer to Almighty God, that the king might have, during life, the same sentiments, which, at the hour of his death, he would wish to have had regarding this subject.

Michael Vaz negotiated so well with John III., that he caused a new governor of India to be appointed, and brought back such orders and decrees, signed by the king, as Xavier had desired.

CHAPTER XII.

Extraordinary effort of Xavier's zeal—Remarkable conversion—Project of war against the King of Jafanatan—Remarkable predictions—Xavier raises a dead child to life—Visits the island of Manar, which he delivers from the pestilence—Enterprise against the King of Jafanatan defeated—First converts of Macassar—Antonio Galvan—The soldier-missioner—The conversion of the Kings of Supa and Sion—Xavier sets out for Meliapore—Miraculous foreknowledge.

XAVIER embarked at Cochin for Cambaya. In the ship was a Portuguese gentleman, of the most abandoned morals, and of such unconcealed impiety, as openly to profess atheism. This was a sufficient motive to make Francis anxious to become acquainted with him. He associated with him, and occasionally entertained him with agreeable conversation. The Portuguese was much pleased with his good humour, and listened to him with attention, when he discoursed on indifferent subjects. But if Xavier mentioned a word about religion, he was accustomed to laugh at it, and would refuse to continue the conversation. When the holy man mildly rebuked him for his profane and scandalous life, the other would begin to declaim against the practices of the church, and swear that he never would go to confession.

Not in the least discouraged by these evil dispositions, Xavier treated this hardened sinner, as physicians treat a patient who raves in his sickness; he was all gentleness and compassion to him. One day, they cast anchor before the isle of Camanor; both went ashore together and walked into a wood of palm trees, that was near the landing place. After a few minutes, Xavier suddenly stopped, and partially stripping himself, pulled out a sharp pointed disci-

pline, which he applied to his back and shoulders so violently as to cover them with blood in a few moments.—“It is for your sake,”—said he, to his companion,—“that I do what you see; and all this is nothing to what I would willingly suffer for you: but,” added he, “you have cost Jesus Christ much more. Will neither his passion, nor his death, nor all his blood, suffice to soften the obduracy of your heart?”—Then addressing himself to our Saviour, he said: “O Lord, be pleased to look on thy own adorable blood, and not on that of so vile a sinner as myself.”—The gentleman, confounded and astonished at such an excess of charity, cast himself at the feet of Xavier; he besought him to forbear, and promised to go to confession, and entirely change his life. In effect, before leaving the wood, he made a general confession, with all the marks of a sincere contrition for his sins; and ever afterwards led a most exemplary life.

When they arrived at Cambaya, Xavier went to wait on the Viceroy, to whom he easily imparted his own sentiments regarding Jafanatapan. Sosa reposed entire confidence in him, and was himself zealous for the faith. The expedition now proposed was most honorable to the Portuguese; as it was to punish a tyrant and persecutor, to dispossess an usurper, and restore a lawful king. He immediately sent off couriers, with dispatches to the captains of Cape Comorin, and the Fishery-coast, by which they were commanded to assemble all their forces at Negatapan, and make a sudden irruption into the tyrant's country. He charged them to take the usurper alive, if possible, and put him into the hands of Francis; who desired not his death, but his conversion, and who hoped that the blood of the martyrs of Manar, might obtain for him the forgiveness of his crimes.

Encouraged by these hopes, Xavier returned to Cochin, where he proposed to occupy himself with the duties of the ministry, while awaiting the event

of the war. Coming back by Camanor, he lodged in the house of a religious Christian, whose son, however, was a slave to the worst of vices. Disconsolate at the evil conduct of his son, the good man wept, day and night, over his disorders; but was comforted by Xavier, who said, that these vices were common in youth, and expressed the hope that the maturity of age would at length reclaim him. Having spoken to this effect, he stood for a while silent; when suddenly raising his eyes to heaven, he said to the disconsolate parents:—"You are the happiest father in the world. This son, who now causes you so much uneasiness, will one day change his life. He will enter into the order of St. Francis, and eventually die a martyr. The event justified this prediction. The young man afterwards took the habit of St. Francis; he went to preach the gospel in the kingdom of Candé, where he received the crown of martyrdom.

On his return to Cochin, Xavier was kindly received by Cosmo Annez, secretary of state, and his own intimate friend, who had come there on important business. Speaking one day with Annez, Xavier asked him, if the year had been prosperous with the Portuguese merchants. The other replied, that it could not have been more so, and that not long before seven vessels richly laden had sailed for Europe. He added, that he himself had sent a diamond of great value, which had cost six thousand ducats at Goa, and would be worth more than thirty thousand crowns at Lisbon. Xavier then asked, which of the ships carried the diamond; and was told that it was the "Atoghia," to whose captain, Juan de Norogna, Annez had entrusted it. After some moments' silence, Xavier remarked, that he would have been pleased, had a diamond of such great value been sent by another ship. "For what reason?" asked Annez. "Is it because that ship formerly sprung a leak? But, father, she has been since refitted; and is now equally safe as a new

vessel." Xavier said no more; but Annez, on reflection, conjectured, both from his language and subsequent silence, that the ship was in some danger; and accordingly begged of him to recommend it to the protection of God.—“The loss of the *Atoghia*,” said he, “would be a great injury to me. I had no order to buy that diamond; and consequently if it be lost, I shall receive no compensation.”

While they were one day at table, Xavier observed that Annez was very pensive. “Return thanks to God,” said he to him, “your diamond is safe: at this moment it is in the hands of the Queen of Portugal.” Annez implicitly believed these words of Xavier; and afterwards learned by letters from Norogna, that the ship had sprung a leak in the midst of her passage; and that when she appeared to be on the point of sinking, and the sailors were about to abandon her, and commit themselves to the mercy of the sea, they suddenly changed their minds without any apparent reason. The leak closed up without any visible cause, and the ship pursued her course with only two masts,—as they had cut down the mainmast,—and arrived safely in the port of Lisbon.

After remaining at Cochin for three months, Xavier set sail, about the end of May, for Negapatan, where the Portuguese fleet was now stationed. Passing by the isle *De las Vaccas*, near the lowlands of Ceylon, he raised to life the child of a Saracen. He visited the isle of Manar, where so many christians had suffered for the faith; and going on shore, he reverently kissed the ground, which had been moistened with the blood of the martyrs of Pasim. While he rejoiced at the happiness of the dead, he had reason to be afflicted at the misery of the living, as a contagious disease laid waste the island, and daily carried off a hundred persons.

When the Manarese were told that the great father, so celebrated throughout India, was at Pasim, three thousand of them, most of whom were pagans, as-

sembled and most earnestly besought him to deliver them from the pestilence.

Xavier demanded three days, that he might ask of God the favour which they sought. During this time his prayer principally consisted in offering up to God the merits of the blessed martyrs, who had suffered for his name at Pasim. Before the termination of the three days, his prayers were heard; the plague ceased, and all the sick were simultaneously restored to health. So visible an interposition of God's power, caused them all to believe in Jesus Christ, and demand baptism, which they received from the hands of the apostle. He was not able to remain longer with them; for the fleet was awaiting his arrival, and his presence was deemed necessary to encourage both men and officers in the discharge of their duty.

From Manar he passed over to Negapatan, where he found things in a very different state from what he had expected. The Portuguese navy daily dwindled away: those among the officers who had been at first most zealous for the expedition, now condemned it. To no purpose, did Xavier urge every motive of national honour, and zeal for God's glory: he addressed men in whom self interest had extinguished every better feeling.

This unexpected change was caused by the following circumstance. While they were equipping the fleet, a Portuguese vessel from Pegu, whence she carried a rich cargo, was driven by the tempest on the shores of Jafanatan. As is usual with barbarians, the king seized on it, and made himself master of it and cargo. The captain and owners of the vessel, foreseeing that if war were declared against the king in these circumstances, their property would be irretrievably lost, prevailed on the commanders of the fleet, by means of large bribes, to desist from their undertaking. The tyrant was thus maintained in his usurped kingdom, by means of the avarice of the Christians. Providence thus occasionally permits

the persecutors of the church to reign in peace, that a trial may be made of those who have courage to remain faithful.

With that perfect resignation of the will to the decrees of God, which is the character of the saints. Xavier abandoned the enterprise, and resolved now to return to the kingdom of Travancor. While at sea, the island of Ceylon was seen at a distance. Xavier continued to look in its direction for a long time; and at length cried out:—"Ah! unhappy island, with how many slain do I behold thee covered! What rivers of blood inundate thee!" These words were prophetic of what happened, when Don Constantine de Braganza, and afterwards Don Hurtade de Mendoza, invaded it, and put its inhabitants to the sword. The King of Jafanatapan himself, with his eldest son, was taken and put to death in his own palace; as if Providence had only deferred the punishment of this persecutor, in order to render it more terrific and memorable.

Xavier was most desirous to return to Travancor; but contrary winds always drove him off the coast. He inferred from this that God had called him to some other place; and accordingly resolved to carry the light of the gospel from isle to isle, and from kingdom to kingdom, even to the extremities of the east. During the navigation, he received some intelligence which caused him to direct his thoughts to a populous and rich island, under the equinoctial, between the Moluccas, and Borneo, called Celebes and Macassar, from the names of the two capital cities of the two principal kingdoms it contains. It was inhabited by idolaters.

He was told that about the year 1531, two brothers of Macassar, having gone to Ternate, the principal of the Moluccas, had some conversations on religion with the Portuguese governor, Antonio Galvan, distinguished among his contemporaries no less by his piety than valour. Being convinced by him of

the vanity of their idols, they agreed to embrace christianity, and, at their baptism, took the names of Antonio and Michael. On their return to their country, they publicly taught the faith of Jesus Christ; and their countrymen unanimously agreed to send a deputation to the governor of Ternate, from whom they asked some person to instruct them in the principles of faith. The leaders of this embassy were the two brothers whom Galvan had converted. This latter received them joyfully; and as he had not a priest to send with them, gave them Francis de Castro, a soldier by profession, but whose knowledge of religion and exemplary piety, rendered him capable of instructing them in the principles of christianity. A tempest unfortunately prevented Castro from arriving at Macassar.

Xavier was, moreover, informed that shortly before, a Portuguese merchant, Antonio Payva, having been sent on some business to Macassar, by Ruys Vaz Pe-reyra, captain of Malacca, the King of Supa, one of the principalities of Macassar, came himself to see him, and asked him many questions concerning the christian faith. This merchant, although more versed in matters of commerce than of religion, answered very satisfactorily, and spoke of the mysteries of religion, so forcibly, that he converted the king, and, with him, his whole family and court. Another king of the same island, called the King of Sion, followed his example. These two princes were baptized by Payva; and on his departure they requested him to send some priests, who might instruct and baptize their subjects.

Such excellent dispositions convinced Xavier, that it was a most favorable opportunity for introducing christianity into Macassar. The excess of his joy made him shed tears; and he adored the hidden judgments of God, who had permitted the King of Travancor to remain obdurate, while all his subjects were converted; but who now began the conversion

of Sion and Supa, by that of their respective sovereigns. He believed that Providence required him to undertake the conversion of these two kingdoms.

Before he would resolve on the voyage to Macassar, he thought himself bound to consult God by prayer; and to do this more effectually, he determined on imploring the light of heaven, at the sepulchre of St. Thomas, whom, as apostle of India, he had taken for his patron in all his undertakings. He accordingly resolved on a pilgrimage to Meliapore, which is only one hundred and fifty miles distant from Negatapan, whither the wind had driven him back. On the Palm Sunday of 1545, the 29th of March, he embarked in the ship of Michael Pereira, and sailed along the coast of Coromandel. They had at first a favorable wind, but had not made more than forty miles, when the weather suddenly changed, and the sea became so rough that they were forced to make land, and cast anchor. There they lay for seven days in expectation of a propitious wind, during the whole of which time Xavier was occupied in heavenly contemplations, and took neither meat nor drink, as was observed by all in the vessel, among whom was John Madeira, who subsequently testified it on oath in due form. On Easter eve, at the request of Madeira, he took a little water, in which an onion had been boiled, pursuant to his own direction. On that day the wind having changed, they weighed anchor, and continued their voyage.

While all things seemed favorable, Xavier, to whom God continued to communicate a spirit of prophecy, asked the pilot, if the ship were strong, and capable of weathering a storm.—The pilot answered in the negative, and said, that she was an old and crazy vessel.—“Then,” said Xavier, “it would be better to bring her back to port.”—“How, father,” said the pilot, “can you fear a storm, with so favourable a wind? All the signs indicate good weather, and even a small bark need not fear.” To no purpose

did Xavier urge him, not to trust these deceitful appearances: neither he, nor the passengers, attended to his advice. Soon, however, they had occasion to repent of their incredulity. They had not proceeded far, when a furious tempest arose; the sea became dreadfully agitated, and the waves rolled mountain high. Unable to withstand the storm, the ship was obliged to put back for the port of Negatapan, whence she had set out, and where she at length arrived after having been, more than once, in imminent danger of being wrecked.

CHAPTER XIII.

Xavier arrives at Meliapore—Monuments of St. Thomas—Remarkable conversions—Wonderful events—A rich merchant aspires to evangelical perfection—Temporary weakness of this man—Xavier's charity in favour of a distracted gamester.

THE impatience of Xavier to visit the tomb of St. Thomas, caused him to make the journey by land. Notwithstanding the rough and difficult way through which he had to travel, such was his ardour, that in a few days he arrived at Meliapore. This city is also called by the name of St. Thomas, as that apostle lived there for a long time, and at length was crowned with martyrdom in it. According to the tradition of its inhabitants, it once suffered much from an inundation of the sea; and the ruins of many buildings are yet to be seen under the water. The new town of Meliapore was built by the Portuguese. Adjacent to the walls, is a small elevation called by the people, the Little Mount; and in it a grotto, wherein, they say, St. Thomas concealed himself in times of persecution. At the entrance of this cave, is a cross, cut in the rock; and at the foot of the mount rises a spring, the waters of which are drunk by the sick, as a remedy for their infirmities, which are ordinarily cured.

Above this elevation is a much larger mountain, which seems designed by nature as a habitation for those who would wish to lead a lonely and contemplative life. On one side it overhangs the sea, and on the other it is thickly covered with evergreens. Hither St. Thomas was wont to retire and pray with his disciples, and here also he was slain by a brahmin.

The Portuguese, who had rebuilt Meliapore, found on the top of the mountain, the ruins of a small stone-church. Being anxious to repair it, in honour of the holy apostle, they dug round its foundations, and discovered a white marble slab, whereon was a cross, with characters cut round it, which declared the eternity of God, the divine maternity of the Virgin Mary, and that God had taught his law to twelve apostles; one of whom had arrived at Meliapore, where he led a holy and austere life, built a church, and converted the kings of Coromandel, Malabar, Pandi, and of other nations, together with their people, to the faith.

As this marble slab had on it many stains of blood, it was thought to be that on which the apostle suffered death.

When Xavier came to Meliapore, he was welcomed by the Vicar, who had heard of him, as an apostolic man who was sent by God, for the conversion of the inhabitants of India. He offered to him his house, of which Xavier accepted, as it was adjacent to the church wherein were the relics of St. Thomas; and thus afforded him the opportunity of passing the night in prayer, before his sacred shrine, without attracting observation.

While engaged in his devotions in this place, he suffered much from the assaults of hell; but the favours he received from God, made him ample amends for the malice of his infernal assailants. The particular lights he received from God are not known; it is, however, certain that he was given clearly to understand, that he should pass to the south, and labour in the conversion of the islands in that direction. The increase of fortitude he received at the same time, caused him to disregard all the dangers he might naturally fear; as is evident from what he wrote from Meliapore, to two of his friends at Goa, Paul de Camerino, and James Borba, of whom mention has been already made.

“ I hope that God will confer many favours on me during this voyage, since, through His infinite goodness, I have learned with so much joy, that it is his holy will, that I should go to those kingdoms of Macassar, where so many christians have lately been made. I am so determined on executing what our Lord has revealed to me, that if I should be wanting on my part, I would act in direct opposition to his orders, and render myself unworthy of his favour, both in this life and in the next. If I cannot this year find any Portuguese vessel bound for Malacca, I will embark on any ship, whether it belongs to the pagans or the Saracens. I place so much confidence in God, for whose sake I undertake this voyage, that if there should pass this way a little bark of Malacca, I would unhesitatingly go in it. All my hope is in God ; and I conjure you, by his love, always to remember, in your prayers, so great a sinner as I am.”

Although in coming to Meliapore, he only intended to receive direction from heaven in his solitude, he still employed a portion of his time in promoting the good of others. His holy life gave a lustre and value to his discourses ; and the sight of him alone sufficed to touch the heart. The people looked on it as certain, that whoever followed not the counsel of Father Francis, should die an enemy of God. They related the unhappy death of some sinners, who being urged by Xavier to repent, deferred the work of their conversion. This popular opinion greatly contributed to the change of manners in the town ; and the fear of a disastrous death, produced effects which no other motive perhaps could have caused.

At Meliapore was a Portuguese gentleman, whose irregularities were enormously scandalous. His house was a seraglio ; and the greatest part of his business consisted in making a collection of beautiful slaves. Xavier went one day to visit him, about dinner time. “ Are you willing,” asked he, “ that we should begin our acquaintance, by dining to-

gether?" The gentleman was somewhat annoyed, both by the visit and the compliment. Still he affected good humour, and appeared to be very glad of the honour the Father did him. At table Xavier spoke not a word of his irregularities, and discoursed on indifferent subjects; although the dress and appearance of all the attendants were sufficient indications of this man's wretched state. After dinner he spoke as before, and took his leave, without making him the least reproach.

Surprised at this conduct of Francis, his host concluded that his silence was ominous; and that he had nothing else to expect than an unhappy death, and a still more unhappy eternity. Impelled by this thought, he anxiously sought Xavier, and falling down before him said: "Your silence has spoken powerfully to my heart. I have not enjoyed a moment's repose since you left me. If my everlasting doom be not already determined, I put myself into your hands. Do with me, Father, what you may judge necessary for the salvation of my soul. Behold me ready to obey you."

Xavier embraced him with tender affection; and having assured him that the mercies of the Lord are infinite, he shewed him that we are bound never to despair; and that although God sometimes refuses sinners time to repent, he always pardons the truly penitent. He caused him to put away the occasions of his sins, and prepared him for a general confession, the fruit of which was a regular and christian life.

So great was the favorable change produced by Xavier at Meliapore, that, according to the solemn depositions of witnesses of known integrity, he left the town quite a different place from what he had found it on his arrival. He himself was so well pleased with the result of his labours, that he accumulated his benedictions on it; and said that in all India there was not a more christian town. At the

same time he foretold that one day it should become flourishing and wealthy; which prediction was accomplished a few years afterwards.

While all these conversions made Francis an object of public veneration, God was pleased to glorify his name by certain wonderful events. A merchant of Meliapore was about to embark for Malacca, and went to take his leave of Francis. On receiving his blessing, he asked of him some little token of his friendship. Xavier was very poor, and had nothing to give but the beads which he wore round his neck. "These beads, said he to the merchant, will not be useless to you, provided you put your confidence in the Virgin Mary. The merchant embarked, full of confidence in the protection of heaven, and without any fear of pirates, storms, or other dangers of the sea. God, however, tried his faith. He had almost crossed the gulf, between Meliapore and Malacca, when a furious storm suddenly arose. The sails were torn, the rudder broken, and the mast came by the board. In this state the vessel was dashed against the rocks, and opened. Most of the crew and passengers were drowned. Some of them, among whom was the merchant, clung to the rocks, on which they had been cast. In this destitute condition, deprived of all means of sustaining life, they took a resolution, with which despair alone could have inspired them. Having gathered up some floating planks of the wreck, and joined them together as well as they could, they put themselves on them, and committed themselves to the mercy of the waves, without any other gleam of hope, than that of falling into some current, which might carry them ashore.

Full of confidence in the protection of the Blessed Virgin, the merchant still reserved the beads, and had no apprehension of being drowned, as long as he held them in his hand. No sooner was the raft adrift on the water, than he seemed to be transported to Meliapore, and thought he was conversing with

Francis. When he recovered from this ecstasy, he was amazed to find himself on an unknown coast, without being able to discover any of his former companions, or the planks on which he had risked his life; but he learned from some people who approached him, that he was on the coast of Negatapan. Transported with joy at his miraculous preservation, he told them how God had delivered him from a watery grave.

A Portuguese soldier, Jerome Fernandez de Mendoza, received assistance from Xavier, in a manner somewhat different, although no less wonderful. Having sailed in a westerly direction from the coast of Coromandel, in a ship belonging to himself, and in which was all his wealth, Fernandez was taken near Cape Comorin by Malabar pirates, who were no less remarkable for their cruelty than for their love of plunder. To save his life, while he lost his goods, he threw himself into the sea, and was happy enough to reach the coast of Meliapore. He met there with Francis, to whom he related his misfortune, and of whom he asked an alms. Xavier almost regretted his own poverty, which prevented him from relieving this poor creature. He put his hand into his pocket, as if in search of something; but finding nothing, he raised his eyes to heaven, and then turning to Fernandez, said:—‘ Courage, brother, heaven will provide for you.’ Then advancing four or five paces, he once more put his hand into his pocket, and drew forth fifty pieces of gold.—“ Take,”—said he, as he gave them to Fernandez,—“ what heaven sends you: make use of it, but speak not on the subject.” His joy and surprize were too great, to allow Fernandez to keep silence. He published every where the bounty of his benefactor; and the very appearance of the gold gave no obscure indication of its miraculous origin.

Nothing, however, is more remarkable than Xavier’s conduct towards John Duro or Deyro, as he has

been differently called. He was about thirty-five years old, and, in the beginning of his career, had been a soldier. He then became a merchant, and accumulated great wealth. Still, he was dissatisfied with the world, uneasy amidst all his riches, and had a deep conviction that God alone could satisfy the desires of his soul. One day, he went to see Xavier, and told him that, for many years, he had a desire of changing his state of life, and of serving God with all perfection. Two reasons hitherto prevented him. He never could meet with any person, who was capable of shewing him the way of perfection; and he had a great dread of falling into poverty. These difficulties, he said, no longer existed. He hoped to walk in the way of perfection, under the direction of so able a guide as Xavier; and as for the apprehension of poverty, he said that he had as much wealth as would supply all his wants for the remainder of his days. He, therefore, begged Xavier's permission to follow him, and promised to defray all his expenses.

Francis made Deyro sensible, how far he yet was from the kingdom of heaven. He told him that to arrive at perfection, he should follow the counsel given by our Saviour to the young man, who was willing to follow him:—"Sell all thou hast, and give it to the poor." Deyro acknowledged his error; and immediately begged Xavier to take all his goods and give them to the poor. This however the latter would not do; neither would he permit Deyro to dispose of any thing until he made his confession. He doubtless foresaw, that he would be obliged to make restitution of, at least, some part of the wealth he had gained.

Deyro made his confession, which occupied him three days; after which having sold his ship and his merchandise, he restored whatever he had got unjustly, and gave great alms. Under Xavier's direction, he applied himself to the exercises of piety and penance, thereby to lay the solid foundation of that

perfection, to which he aspired. This auspicious beginning was not attended with corresponding fruit; and the spirit of retirement, of mortification, and of poverty, was soon extinguished in one, who had been so long accustomed to the turmoils of the world, who had always lived in plenty, and who passionately loved wealth. His former habits returned, and having recovered some jewels, he privately bought a small vessel, with the intention of resuming his former line of life.

He was upon the point of setting sail, when a catechist, called Antonio, came to tell him that Xavier desired to speak with him. Deyro who thought of nothing but of making his escape, and who, therefore, had not communicated his design to any one, affected to believe that the messenger had made a mistake. Antonio however insisted that there was no mistake; and Deyro, being no longer able to dissemble, went to meet Xavier, to whom he resolved to deny every thing, as he thought that the latter could have at most but a suspicion of his intended flight. Assuming, therefore, an air of confidence, he presented himself to Xavier, to whom God had revealed Deyro's intention.—“You have sinned,” said the saint to him, “you have sinned.”—These words so deeply affected him, that casting himself at his feet, he cried out in the accents of fear: “It is true, father, I have sinned.”—“Penance, then, my son,”—replied Xavier, “penance.”—Deyro immediately went to confession: he sold his ship, and distributed the proceeds among the poor. He then returned to put himself once more under the direction of Xavier, being firmly resolved to follow his advice more faithfully, and to serve God with greater disinterestedness in future.

How sincere soever the repentance of Deyro appeared to be, Xavier had no confidence in it. He refused to receive him into the Society of Jesus, which requires solid spirits, and such as are steady in their vocation. He did not, however, refuse to

take him as a companion, in quality of a catechist, and brought him with him to Malacca; for which he sailed from Meliapore in September, 1545, amid the tears of the people who in vain endeavoured to retain him. Before going on board, he wrote to Father Paul de Camerino, and told him, that when the fathers of the Society who were daily expected from Portugal, should arrive, two of them were to accompany the princes of Jafanatapan, whenever the Portuguese should think fit to re-establish the lawful king. It was rumoured that this expedition, which had been so unworthily frustrated, was to be renewed. This project, however, was not realized; and both the young princes died, successively, in less than two years after their conversion.

While the ship that bore Xavier was crossing the gulf of Ceylon, an opportunity was afforded him for exercising his charity, which he did not permit to pass by unheeded. The mariners and soldiers, as is usual with such people, passed their time in playing at cards. On one occasion, two soldiers having engaged at play, more out of avarice, than from a love of amusement, one of them was so unlucky as to lose not only all his own money, but even that with which others had entrusted him for purposes of traffic. When he had lost all, he withdrew in dreadful rage, which he vented in imprecations and blasphemies. So far was he influenced by this feeling, that he would have leaped into the sea, or have run on the point of his sword, had he not been prevented by his companions. Xavier was informed of his misconduct and dreadful intentions, and at once endeavoured to assist him. Embracing him cordially, he used all the persuasion of which he was master, to console him; but the soldier, still excited by his fury, drove him away, and poured out a volley of abuse upon him. Xavier remained recollected for a few moments, during which he implored God's assistance and counsel. He then borrowed fifty reals from

one of the passengers, which he brought to the soldier, and advised him once more to try his fortune. The unhappy man took courage, and had such good success, that he won back all he had lost. Xavier had been looking on, and took from the overplus of the winnings, the money he had borrowed for him. Seeing then the gamester once more in a tranquil state of mind, he expostulated with him on his conduct so forcibly and so successfully, that he, who before refused to listen to him, now yielded to the weight of his reasons and authority. He never afterwards played at cards, and became an exemplary christian.

CHAPTER XIV.

Xavier arrives at Malacca—State of that city—Efforts of Xavier's zeal for its reformation—He learns the Malaya tongue—Miraculous recovery of Antonio Fernandez—Raises a dead woman to life—Arrival of new missionaries from Portugal—Inconstancy of the people of Malacca—Xavier sails for Amboyna—Extraordinary gift of speech—Great zeal—Pestilence on board the Spanish fleet—Charity of Xavier towards the sick—John Araus—Remarkable prediction.

THEY arrived at Malacca on the 25th of September. As Xavier frequently visited, and laboured much in this place, it will not be unnecessary to enter into some details, concerning its character and situation. It lies beyond the gulf of Bengal, near the head of the great peninsula, which extends south from the Ava, within two degrees and a half of the equator, opposite the island of Sumatra, which the ancients believed to be joined to the continent. Malacca was under the dominion of the kings of Siam, until the Saracens, who traded thither, insinuated Mahometanism into the minds of its inhabitants, and then induced them to revolt against their lawful prince, in whose place they set up a monarch of their own sect, called Mahomet. At this time, it was celebrated for its commerce; and its port was frequented by ships of many nations. Besides, the people of Guzarette, Aracan, Malabar, Pegu, Sumatra, Java, and the Moluccas,—the Arabs, Persians, Chinese, and Japanese, carried on business there. The town stretched along the sea coast, for the convenience of trade.

Of all the Asiatics, the people of Malacca are, perhaps, the most inclined to pleasure; owing, in a great measure, to the delightful climate they enjoy, for although near the equator, they have a perpetual

spring. The inhabitants follow the natural bent of their inclinations, and delight in perfumes, banquets, and music ; not to say any thing of grosser pleasures, in which they indulge without restraint. They speak the Malaya tongue, which of all the languages of the east has the most harmonious pronunciation.

In 1511, Don Alphonso Albuquerque conquered Malacca, which was defended by thirty thousand men, numerous pieces of artillery, and a great number of elephants and ships. It was carried by storm, at the second assault, by eight hundred Portuguese, aided by some Malabars. During three days it was given up to pillage ; and the king, accompanied only by fifty horsemen, was forced to fly. The Portuguese built a citadel, which the succeeding governors endeavoured to fortify : this the barbarians often attacked, and sometimes with destructive effect.

When Xavier disembarked, he went to visit the governor of the town, to inform him of his intended voyage to Macassar. The governor told him, that he had lately sent thither a holy priest with some Portuguese soldiers, and that he expected to hear from them very shortly. In the mean time, he was of opinion, that our saint and his companions should stay at Malacca, until news should come from Macassar. Xavier assented to the proposition of the governor, and retired to the hospital, which, as usual, he had chosen for his residence. The people flocked in crowds to behold the great apostle, whose fame was spread over all India, and generally throughout the east. Parents shewed him to their children ; and it was observed that the man of God called every one of these little ones by their names, as if he had previously known them, and was not a stranger who had lately arrived.

The morals of this city were awfully corrupt. The Portuguese who were there at a distance, both from the bishop and the viceroy of India, lived in the most unconcealed irregularity, without fear of any laws,

either ecclesiastical or civil. Avarice, intemperance, impurity, and forgetfulness of God, every where prevailed; and the christians were distinguished from the unbelievers both by their dress, and the excess and enormity of their vices. This state of things convinced Xavier, that it would be necessary for him to remain some time in Malacca, where he hoped to be able to do some good. Before, however, undertaking the reformation of a town, so deeply sunk in corruption, he employed some days in serving the sick; he passed many nights in prayer, and performed extraordinary austerities.

After having made these preparations, he began his public instructions, according to the method he had practised in Goa. He went through the streets at evening, with a bell in his hand, and crying out with a loud voice:—"Pray to God, for those who are in a state of mortal sin."—By this means many were reminded of their sinful state, and of the punishments that awaited them. Seeing the evil inclinations of their minds, and that the disease was likely to be aggravated, if violent remedies were applied, he moderated more than ever the ardour of his zeal. Although he was naturally of a serene countenance and amiable manners, he seemed at Malacca to be more than ordinarily gay and affable; so that John Deyro, his companion, was astonished at the change.

By thus acting he succeeded in gaining the hearts of all, and became most influential in the city. At first, he abolished a long established custom, which authorized an unbecoming interchange of dress, and was the source of an infinite number of disorders. He induced those who lived publicly in sin, to dismiss the partners of their crimes, or to contract the bands of lawful wedlock. As the children had no knowledge of God, and learned indecent songs as soon as they began to speak, he paid particular attention to their religious instruction. They corresponded so well with his efforts, that, in a short time, they learned the

christian doctrine, and were accustomed to assemble, and sing the hymns of the church in the streets. He restored the practice of confession, which before his time was almost neglected. So many penitents of both sexes now crowded to the tribunals of penance, that he was not able to satisfy all who applied to him for spiritual relief.

He applied himself diligently to acquire the Malaya tongue, which is spoken in all the islands beyond Malacca. As soon as he was able, he translated a short catechism into it,—the same he had composed on the Fishery-coast; as also a longer instruction on the principal duties of christianity. He committed all this to memory, and was very attentive to acquire a correct pronounciation, that he might be better understood.

By means of these books, and with the aid of interpreters, who were never wanting to him when necessary, he converted many idolaters, and some Mahometans and Jews. Among these latter was a famous Rabbi, who made a public abjuration of Judaism. Before seeing Xavier, this man regarded all the wonderful actions that were related of him, as so many juggler's tricks; but now being convinced by the evidence of his own senses,—for never did the holy man perform so many miracles as at Malacca,—he acknowledged their truth. The juridical depositions of eye witnesses assure us, that all the sick who touched him, were immediately cured. Among others, Antonio Fernandez, a youth of fifteen years of age, was so sick that recovery seemed hopeless. His mother, although professedly a christian, was not without some remains of pagan superstition. When she saw that all natural remedies were of no effect, she had recourse to some superstitious practices of the heathens. Instead, however, of getting better, Fernandez grew sensibly worse; his death was hourly expected, when a christian woman suggested that Xavier should be called. On

his arrival at the house, the dying youth, who lay insensible, began to cry out, and make violent contortions of his frame; all which appearances were increased, when Xavier presented to him the crucifix. He was convinced that these manifestations were not the effect of natural causes; and that God, to punish the superstition of the mother, had delivered her son to the power of the infernal spirit. He, therefore, knelt at his bed side, and read aloud the passion of Our Lord. He then placed his own reliquary about the neck of the sick person, whom he also sprinkled with holy water. The young man's violent agitation immediately ceased, and he lay motionless as before. Xavier rose up, and told those in attendance to give him something to eat. He also ordered the father of the youth to lead him as soon as he should be able to walk, for nine days successively, to the church of "our Lady of the mount,"—where, said he, tomorrow I will say Mass for him. While he was celebrating the divine sacrifice on the following day, Fernandez suddenly came to himself, and was perfectly restored to health.

The astonishment caused by this extraordinary cure, was much increased by his restoring to life a young woman, who had died at Malacca, while Xavier was a short distance from the city. Her mother sought for him in vain, while her daughter was sick: on his return she came to him, and casting herself at his feet, said to him as Martha said to Christ,—that if he had been there, her daughter would not have died; and that if he would but invoke the name of Jesus Christ, the dead might be restored to life. Xavier was overjoyed to behold so great faith, in one who had been but lately baptized; and judging that she was worthy of the blessing which she sought, he raised his eyes to God, and prayed silently for some time. Then, turning to the woman, he said to her with great confidence:—"go; your daughter liveth."—The mother seeing that he did not offer to accom-

pany her to the place of burial, replied, with mingled sentiments of hope and fear, that it was now three days since she had been interred.—“It is no matter,” said Xavier; “open the grave, and you will find her living.”—Without further reply, she ran full of hope to the church, and, having caused the tomb-stone to be removed in the presence of many persons, found her daughter living.

While Xavier was thus employed at Malacca, he received letters by Goa from Italy and Portugal, which informed him of the progress of the Society, and of what it had already done in Germany, for the good of the church. He never tired of reading these letters, which he affectionately kissed, and bedewed with his tears, and which seemed to restore him once more to his brethren in Europe, or render them present to him in Asia. At the same time, he learned that three missionaries, sent by Ignatius, had arrived, in company with Don Juan de Castro, the successor of Don Alphonso de Sosa in the government of India. Their names were Antonio Criminali, Nicholas Lancilotti, and John Beyra; the two first were Italians, and the last a Spaniard. They were all men of an apostolical spirit and eminent holiness of life; especially Criminali, who of all the disciples of Ignatius, was the first to receive the crown of martyrdom. Xavier sent letters, by which he ordered Lancilotti to remain in the seminary of Holy Faith, that he might teach the Latin language to the young Indians; he directed the other two to accompany Mansilla to the Fishery-coast.

Having waited in vain, during three months, for news from Macassar, when he saw that no vessel came from that island, although the time for the return of the ship, which the governor of Malacca had sent to those parts, had elapsed, he concluded that Providence would not make use of him, at present, for the instruction of that people, especially as they had a priest already with them. That he

might, however, be able to profit by any opportunity, which God might afford him, of going thither, he purposed to visit the islands of the neighbouring coast, which were in a state of great spiritual destitution.

At that time, God made known to him the calamities, both of pestilence and war, which impended over Malacca, and the utter desolation to which it was to be reduced, for the chastisement of its crimes. Although the inhabitants had reformed their morals, when he first came among them, they relapsed insensibly into their former evil habits; and became more dissolute than ever, as is commonly the case with those who have been long habituated to criminal indulgence. To no purpose did Xavier denounce to them the judgments of God, and exhort them by every motive, even that of their own interest, to practise piety. His menaces and promises were equally ineffectual; and he was obliged to say of Malacca, the very contrary of what he had said of Meliapore;—that he had not seen in all India a more wicked place.

On the 1st of January, 1546, accompanied by John Deyro, he embarked for Amboyna, in a vessel bound for the isle of Banda. With the exception of the captain, who was a Portuguese, the ship's company and passengers were natives of India, of various countries, and almost all were mahometans and pagans. During the voyage, Xavier converted them all to Jesus Christ; for when he expounded to them the mysteries of faith in one language, they all understood him, each in his own tongue, as if he had simultaneously spoken different languages. This evident miracle convinced them of the truth of his doctrine.

They had been now six weeks at sea, without discovering Amboyna. The pilot thought that they must have passed it; and he was unable to tack about, as the wind was unfavourable. Xavier per-

ceived his perplexity, and said; "do not annoy yourself: we are yet in the Gulf. To-morrow at break of day we shall be in view of Amboyna." On the next morning they came in view of the island, as he had foretold; and as the pilot did not wish to cast anchor, Xavier and some other passengers, were put into a boat, and the ship continued on her course. When they were near the shore, two light pirate vessels suddenly appeared, and commenced a chase. As there was no hope of any succour from the ship, and as they were without any means of defence, they were forced to put out to sea, and by this means they were soon lost sight of by their pursuers. Although this danger no longer appeared, still they were not entirely without apprehension, lest the pirates should lie in wait for them, and intercept them on their return. Xavier, however, assured them, that all danger was over, and they accordingly made for the island, where they arrived in safety on the 16th of February.

Amboyna is distant from Malacca about two hundred and fifty leagues, and is about ninety miles in circumference. It is a celebrated commercial mart, and merchants of all the neighbouring countries trade to it. While Antonio Galvan was governor of Ternate, the Portuguese conquered it, and placed in it a garrison. Besides this there were also seven villages of native christians; but the only priest in the island had lately died. Xavier immediately visited these villages, and baptized many infants, several of whom died soon after, as if, according to his own remark, Providence had prolonged their lives, until the gates of heaven were opened to them.

Having been informed that many of the inhabitants had retired from the coast, to the woods and caves of the mountains, the more effectually to avoid the rage of their barbarian neighbours, who were accustomed to pillage the coasts, and put to death or capture all who fell into their hands; Xavier

went in search of these poor creatures. He lived with them in their terrific abodes, until he made them all acquainted with the duties of Christianity, of which the greater part of them were before entirely ignorant.

Having thus instructed the faithful, he applied himself to announce the gospel to the Moors and idolaters. So abundant was the harvest, with which God rewarded his exertions in disseminating the divine truths, that almost all the inhabitants of the island became christians. In every village he built churches, and made choice of the most intelligent and fervent among them, to preside over the rest, until the arrival of new missionaries. He wrote to Goa, and commanded Paul de Camerino to send him Francis Mansilla, John Beyra, and one or two more of the first missionaries who should arrive from Europe. He gave a special order to Mansilla, to come, as he intended to establish a house of the Society in one of those isles, whence missionaries might go forth, to announce the gospel in all the islands of the Archipelago.

While Xavier was thus employed at Amboyna, two fleets,—one of Portugal, the other of Spain,—arrived there. The Spaniards were coming from New Spain or Mexico, to conquer the Moluccas in the name of the Emperor Charles V., as they asserted. They had spent two years in cruising, and delayed a long time with the king of Tidore, who received them kindly, that he might annoy the Portuguese, who were allied to the king of Ternate, his avowed enemy; they now made for Amboyna, intending thence to pass into India, and return to Europe by this route. They were engaged in an unjust expedition against the rights of Portugal; and that, without the orders of Charles V., who, on the remonstrances of John III., disavowed their acts, and permitted them to be treated as pirates.

The Portuguese did not, however, act so severely

towards them ; but it would appear that Providence punished their misdeeds, for a pestilential fever broke out in the Spanish fleet,—consisting of six men of war,—and carried off great numbers of them. It was a melancholy spectacle to behold the seamen and soldiers lying on the decks, or on the shore in tents covered with leaves. The disease that consumed them, kept all others at a distance from them ; and the more need they had of relief, the less of it they received from the people of the island.

As soon as Xavier heard of the pestilence, he went to assist the sufferers, and discharged towards them all the duties which extreme charity could suggest. Day and night he was occupied in relieving their corporal and spiritual necessities ; not only did he assist the dying, but he also buried the dead with his own hands. The sick were before without suitable food or medicine : he procured both for them, from the the liberality of a Portuguese merchant, Juan Araus, who accompanied him from Molucca to Amboyna. As the malady continued daily to increase, Araus began to fear, lest he should impoverish himself by these charities ; and from being a tender hearted man, became so obdurate that nothing more was to be expected from him. Xavier sent once for some wine to give a sick man, who had continual faintings. Araus gave it with great reluctance, and charged the messenger to trouble him no more, saying, that he had need of the remainder for his own use, and that when his own was out, he knew not where he should go for a supply. When this was related to Francis, he became indignant, and said : “ What ? Does Araus think of keeping his wine to himself, and of refusing it to the suffering members of Jesus Christ. The end of his life is very near ; and after his death, all his estate shall be distributed among the poor.” The event verified the prediction, as will hereafter appear.

Although the pestilence had not entirely ceased,

and many were yet sick in the fleet, the Spaniards sailed for Goa, to avoid the winter, which in those places begins about May. Before their departure, Xavier made provision for the necessities of the soldiers, and furnished them with all that he could obtain from the charity of the Portuguese. He recommended them likewise to his friends at Malacca, where they were to touch; and wrote to Father Paul Camerino at Goa, not to fail to receive into the College of the Society, some religious of the order of St. Augustin, who had come along with the fleet from Mexico. He enjoined him to pay them all the attention, which their character and virtues called for.

CHAPTER XV.

Xavier preaches the gospel in several islands—Miraculous restoration of his crucifix in Baranura—Solitary conversion at Rosalao—Remarkable prediction—Xavier obtains rain from God for the people of Ulate—Their conversion—Sails for the Moluccas—Preaches at Ternate—Deaths of Juan Galvan, and Juan Araus—Great success at Ternate—Conversion of a distinguished lady.

AFTER the departure of the Spaniards, Xavier visited some places, in the neighbourhood of Amboyna, as also some other islands, which were but thinly inhabited. This he did, while waiting for a vessel to bring him to the Moluccas, which are nearer to Macassar than Amboyna. One of these islands is called Baranura, where he miraculously recovered his crucifix, as related in the following manner by Fausto Rodriguez, an eye-witness of the fact, and whose sworn testimony is recorded in the process of the saint's canonization.

“We were at sea,” says Rodriguez,—“Father Francis, John Rapose, and myself, when a violent storm arose, which alarmed all the crew. Xavier drew from his bosom a small crucifix, which he always carried about with him, and leaned overboard intending to dip it into the sea; but the crucifix dropped out of his hand, and immediately disappeared. It was very manifest that this loss much afflicted him. We landed safe, however, next morning on the island of Baranura, although from the time when the crucifix was lost, up to the moment of our landing, a space of twenty fours,—we had been in continual danger. Francis and I were walking on shore, towards the town of Tamalo; we had proceeded about five hundred paces, when we per-

ceived a crab fish coming from the sea, and bearing—suspended in his claws—the identical crucifix that was lost. I saw the crab approach the Father, and stop before him. He knelt down and took the crucifix; after which the crab returned to the sea. Xavier continued in the same posture for half an hour, pressing the crucifix to his breast, and affectionately kissing it. I joined him in returning thanks to God for so evident a miracle; after which we arose, and continued our journey.”—Such is the relation of Rodriguez.

After remaining eight days on that island, they afterwards set sail for Rosalao; where Xavier preached as soon as he landed, as he had previously done at Baranura. The idolatrous inhabitants of these islands were extremely vicious and brutal, and seemed to have nothing more than the figure of men. They did not pay much attention to his preaching, and of all their number, one only believed in Jesus Christ. On departing from Rosalao, he took off his shoes, and shook off the dust, that he might not carry away anything belonging to so unbelieving a people.

The conversion of that one man was, however, equal to that of many: he took in baptism the name of Francis; and Xavier foretold to him, that he should die a very happy death,—invoking the name of Jesus. This prophecy, which was taken notice of, and which was accomplished forty years after, has commended the fame of this convert to posterity. This neophyte subsequently left this barbarous island, and became a soldier; he served on various occasions, until the year 1588, when he was mortally wounded in a battle with the Saracens. He was immediately brought to the camp, and many of the Indians and Portuguese came to witness the accomplishment of Xavier’s prediction. He died with sentiments of extraordinary piety, and the words,—“Jesus, assist me,”—were perpetually on his lips.

The island of Ulate, which is better peopled; and

less savage, than those of Baranura and Rosalao, was not so rebellious to the exhortations of the holy man. When he arrived, the people were all under arms, and the king was besieged in his capital. They were on the point of surrendering, as the enemy had cut off all the springs of water, and there was no probability of rain; so that both men and beasts were exposed to perish through drought. This seemed to Xavier a favorable opportunity of gaining the vanquished party to Jesus Christ, and, perhaps, of converting also the conquerors. Full of noble confidence in God, he got into the town, and presenting himself to the king, offered to supply him with the water he so much needed.—“Permit me,” said he, “to erect a cross, and place your confidence in the God whom I announce to you. He is the Lord and Governor of nature; and whenever he pleases, he can open the fountains of heaven, and inundate the earth. In case the rain comes down, promise me to acknowledge his power, and, together with your subjects, to receive his law.”—In the extremity to which the king was reduced, he readily consented to the conditions, and pledged the public faith for the performance of his promise, in case Xavier procured for him the expected favour. Francis then caused a great cross to be made, and placed on an eminence in the town, where kneeling down before it, in the presence of a multitude, attracted by the novelty of the sight, as well as by the hope of speedy relief, he implored God, by the death of his beloved Son, and the merits of that crucified Saviour, who had poured forth his blood for the sake of all mankind, not to refuse a little rain for the conversion of an idolatrous people.”

As soon as he began to pray, the sky became overcast with clouds; when he had finished, the rain poured down in torrents, and continued to fall, until a plentiful provision of water was made. On beholding this, the enemy gave up all hopes of taking the

town, and immediately decamped. The king and all his people were baptized by Xavier; and this prince ordered all the neighbouring islands that depended on him, to adore Jesus Christ, and, for that purpose, engaged the holy man to announce the faith to them. More than three months were spent in these excursions, after which Xavier returned to Amboyna, where he had left his companion, John Deyro, to instruct the newly converted christians. He continued him in this office, and embarked for the Moluccas in a Portuguese vessel.

The Moluccas are a cluster of islands in the eastern ocean, famous for their fertility in cloves and other spices. The principal islands are Ternate, Tidor, Motir, Macian, and Bacian. The first is in 50' north latitude, and the rest follow in the order above mentioned. Ferdinand Magellan caused much discussion among geographers in regard to the exact situation of these islands; and the courts of Spain and Portugal had serious quarrels on the same subject. The Portuguese discovered them while sailing in an easterly direction, and the Spaniards, while sailing to the west; and hence, each nation endeavoured to comprize them within the limits of their conquests, according to the degrees of longitude which they reckoned.

Ternate is the greatest of the Molucca islands, and thither Xavier directed his course. He was obliged to cross a gulf, ninety leagues in extent, which is exceedingly dangerous by reason of its strong current and uncertain winds. The ship which carried Xavier was one of those vessels, called in those parts 'caracores,' of a long and narrow form, and which are impelled either by sails or oars. A similar vessel bore Juan Galvan, who had much merchandize with him. Both sailed from Amboyna, and at first kept company by the way, as they were both bound for the same port of Ternate; but in the midst of the gulf, they were parted by a violent storm, and lost

sight of each other. After escaping from many imminent dangers of being wrecked, the 'caracore' of Xavier gained the port of Ternate. What became of Galvan was not known, until manifested by God in the following manner.

While Xavier was preaching on the first festival after his arrival, he suddenly stopt in the midst of his discourse, and said after a short pause:—"Pray for the soul of Juan Galvan, who has been drowned in the gulf." Some of Galvan's friends, and other persons interested in his return, were present; they immediately asked the sailors if they had brought any intelligence of so tragical an event. These replied that all they knew was, that the storm had separated them. Imagining that Francis knew no more than the seamen, the Portuguese were somewhat encouraged: but, three days after, the corpse of Galvan and the wreck of his vessel, were thrown on the shore, by the waves.

About the same time, Xavier turning to the people, at the "Orate Fratres" of Mass, said:—"Pray also for Juan Araus, who has lately died at Amboyna." The day and hour of this announcement were carefully observed, and when, ten or twelve days after, a ship arrived from Amboyna, the fact of his death, at the very moment that Xavier addressed the people, was ascertained, both by letters and by the testimony of a Portuguese, who had been present on the occasion. This was the merchant who refused to give wine for the sick Spanish seamen, and whose sudden death Xavier had foretold. After Xavier's departure he fell sick, and as he had no children or other heirs, all his property was distributed among the poor, according to the custom of that country.

The shipwreck of Galvan, and the death of Araus, caused the fame of Francis to increase much at Ternate; the inhabitants of which island conceived an exalted idea of his holiness. Without this, indeed, he would not have been able to effect any reformation,

or even to be heard with patience, by a people who unblushingly committed the most shameful and abominable crimes. To have a correct idea of the success of his labours in this place, it is enough to read what he himself has written, namely,—that of an infinite number of dissolute persons, whom he found there at his arrival, there were only two who had not abandoned their vicious courses, when he departed. Their insatiate desires of riches and pleasures was extinguished; restitutions became common; and alms were dispersed so liberally, that the charitable establishments of the town, which before were almost extinct, now revived and flourished more than ever.

This visible improvement in the morals of the christians, made a great impression on the idolaters and Saracens, many of whom embraced the faith. Among these converts was an illustrious lady, Neachile Pocaraga, daughter to Almanzor king of Tidore, and widow of Boliese, who had been king of Ternate before the arrival of the Portuguese. She was a princess of great mind, and of a generous disposition; but was much attached to Mahometanism, and a great enemy of the christians, especially of the Portuguese. This last was not indeed to be wondered at. She had received them into her kingdom with great kindness, and permitted them to establish themselves in a part of the island, for the purposes of trade. In return for this hospitality, they despoiled her of all her possessions, leaving her nothing but the empty title of Queen; and by their intrigues deprived the three princes, her sons, of their crown, their liberty, and even their lives. She herself had been forced to wander about from isle to isle; but Providence had designs of mercy on her, and conducted her to Ternate, about the time of Xavier's arrival. She lived there as a private person, although in great splendour; and manifested in her

appearance and manner that dignified air, which the great retain even in their misfortunes.

Xavier was introduced to her, and taking the opportunity of conversing with her about religion, he gave her an exalted idea of the kingdom of God, which, however, he told was easily attained; and added, that when we once were in possession of it, there was no reverse to be feared. As she had no remaining hopes of recovering her earthly possessions, she more willingly turned her thoughts to heaven. Still being a woman of considerable talents, and well instructed in the law of Mahomet, she did not at once yield: but Xavier removed all her doubts, and shewed her, more and more clearly, the falsehood of the koran, and the truth of the gospel.—Overcome by his arguments, or rather by the graec of Jesus Christ, she was publicly baptized by him, and took the name of Isabella.

Finding her dispositions very favourable for piety, he was not satisfied with making her a christian, but resolved to cultivate her great and noble inclinations with great care, and conduct her in the most sublime and solid ways of a spiritual life. Under the direction of Xavier, Neachile arrived at a high degree of perfection, and instead of being disdainful and haughty became humble and modest. She was mild to others, but severe upon herself, and endured her misfortunes without complaint. She lived in retirement, enjoying the union of her soul with God; and only appeared in public, to exercise deeds of charity to the poor. Thus she lived, more respected and honoured both by the Indians and Portuguese, than when she sat upon the throne, encompassed by all the pomp and pride of royalty.

CHAPTER XVI.

Xavier proposes to visit the isle del Moro—Martyrdom of Simon Vaz, a former missionary there—The people of Ternate oppose the intended voyage—Decree of the governor—Apostolic remonstrance of Francis—Letter to Rome—Manifestation of supernatural knowledge—Eight Portuguese murdered—Arrival at the isle *del Moro*—Wonderful success—Conversion of all the inhabitants of Tolo and Momoya—Miraculous escape—Spiritual consolations.

WHILE Xavier was in Ternate, he heard of certain islands, about sixty leagues to the east of Ternate, which are called del Moro, from the name of the largest one among them. It was reported to him, that most of the inhabitants of those islands, although barbarians, had been baptized; but that the faith had been abolished there immediately after its introduction.

The inhabitants of Momoya, a town in the isle del Moro, constantly refused to embrace Mahometanism, although all the neighbouring villages had received it. The prince, or ruler of that town, preferred to remain an idolater than become a Mahometan; and being molested by the Saracens, had recourse to Tristan d' Atayda, governor of Ternate, to whom he promised that he and his subjects would become christians, if the Portuguese would take him under their protection. These propositions being favourably received by Atayda, the prince was accordingly baptized at Ternate, and in honour of the King of Portugal, took the name of John. On his return to Momoya, he brought with him a Portuguese priest, Simon Vaz, who converted many idolaters. The

number of christians having daily increased, another priest, called Alvarez, came to aid Vaz, and both of them laboured so successfully, that all the inhabitants of Momoya renounced idolatry, and embraced the christian faith.

In the meantime, the Portuguese troops, sent by the governor of Ternate, came to defend the town against the enterprises of the Saracens. But the cruel treatment of the mother of Cacil Aerio, an illegitimate son of king Boliefe, so much exasperated those princes and the neighbouring people, that they resolved to put all the Portuguese to death. The inhabitants of Momoya, naturally changeable and cruel, commenced the slaughter by the murder of Simon Vaz, their first pastor; and would have killed Alvarez, whom they pursued and shot arrows at, as he fled to the sea side. There he providentially found a bark in readiness, which bore him away, wounded as he was, and thus saved him from the fury of those christian barbarians.

The Saracens profited by those disorders, and made themselves masters of the town, the religion of which they changed. The prince was the only one who remained constant, and, notwithstanding the severe treatment he received, continued to profess the faith. Shortly after, Atayda was succeeded in the government of Ternate by Antonio Galvan, illustrious both for his piety and valour. He sent to the isle del Moro, an able and zealous priest, by whose ministry the people were once more brought back to the fold of Christ. This ecclesiastic did not, however, remain long on the island; and the people, owing partly to the want of instruction, and partly to their natural changeableness of character, relapsed into their original barbarism.

Such was the state of things in the isle del Moro, when Xavier first heard of it. He resolved at once to go and preach the gospel there, after he had remained three months at Ternate. As soon as his

design was known, every effort was made to dissuade him from executing it. He was told that it was a barren and terrific country, which seemed to be under a curse, and which was a more fitting habitation for beasts than for men. The air was said to be dense and unwholesome, so that strangers could not live in the country: the mountains vomited forth fire, and the ground itself was frequently agitated by terrible earthquakes. To this was added, that the people of the country surpassed, in cruelty and perfidiousness, all the barbarians of the world;—that they poisoned each other, and were cannibals. They were even so savage, as on great occasions to beg from their friends, some old and useless parent, whom they served up for the entertainment of their guests, and undertook to be as obliging when asked for a similar favour.

If these people, said they, spare not their own countrymen and parents, how would they treat an unknown person. They could not become christians, without first being humanized; for how could the divine law be imprinted on their hearts, which were hardened against all the impressions of humanity? Who would guide him through those thick and tangling forests, where they mostly dwelt, like so many wild beasts? And even were he to succeed in taming and converting them?—how long would such conversion last? At most, while he continued with them. None would venture to succeed him in a mission to those parts; as it would only expose them to certain and unavailing death. The blood of Simon Vaz was yet flowing. There were, besides, many other isles, which had never heard of the name of Jesus Christ, and which were better disposed to receive the faith.

These representations and remonstrances, although urged with all the earnestness of strong affection, were not sufficient to move Xavier from his resolu-

tion. Seeing that entreaties were useless, his friends had recourse to a kind of constraint. They obtained from the governor of Ternate a decree, by which all vessels were forbidden, under severe penalties, to take Father Francis to the isle del Moro.

Xavier deeply felt this conduct of his friends, and publicly complained of it. "Where," said he, "are those who dare limit the power of the Almighty God, and have so poor an idea of our Saviour's love and grace? What hearts so hard as to resist the influences of the Most High, when it pleases him to soften and to change them? Can they withstand the gentle, yet pervading power, that can make the dry bones live, and raise up children to Abraham from the stones? What?—Shall he who has subjected the whole universe to the cross, by the ministry of the apostles, not be able to cause his power to be felt, in this petty corner of the world? Is the isle del Moro the only place, that shall not profit by the benefit of redemption? When Jesus Christ offered to the Eternal Father, all the nations of the earth, as his heritage, was the isle del Moro excepted? I admit that they are barbarous and brutal; but were they even more inhuman than they are, it is because I can do nothing of myself that I have better hopes of them. I can do all things in him who strengthens me, from whom alone proceeds the power of those who labour in the gospel."

He added, that less savage nations would never want preachers, but that he should evangelize these islands, as no other person would undertake to convert them. In fine, giving way to his holy indignation he said:—"If these isles abounded with precious wood, or mines of gold, christian merchants would have the courage to go thither; nor would any danger be sufficient to deter them. They are only timid and cowardly, when there is question of saving souls. Shall it then be said that charity is less daring than avarice? You tell me that they will take a way

my life, either by open violence, or secret treachery ; but those favours are too great for me to receive from heaven. Yet I am bold to say, that whatever kind of torture or death they may inflict on me, I am prepared to suffer still more for the salvation of a single soul. Should I happen to die by their hands, who knows but all may receive the faith? For it is most certain, that since the establishment of the church, the gospel-seed has fructified more abundantly in the field of paganism, by the blood of martyrs, than by the labours of missionaries.”

He concluded his discourse, by telling them that the undertaking was not really hazardous ; that God had called him to the isle del Moro, and that man should not prevent him from following the voice of God. Such was the impression made on them by this discourse, that not only was the decree against his departure revoked, but many offered to accompany him, and share in all the dangers of the undertaking.

Having thus surmounted all the obstacles to his voyage, he embarked with some friends, amid the tears and prayers of the people who accompanied him to the beach. They were impressed with the conviction, that they should never more behold him. Before embarking he wrote to the fathers at Rome, informing them of his intended voyage.

“The country to which I go, is full of danger, and dreaded by strangers, on account of the barbarity of the inhabitants, who mingle various poisons with their food. Hence priests fear to go and instruct them. For my own part, considering their extreme necessity, and the duties of my ministry, which oblige me to hazard my life for their salvation, I have resolved to venture all for their sake. All my confidence is in God, and all my desire is to obey the word of Jesus Christ, who says :—‘ he who is willing to save his life shall lose it ; and he who will lose it for my sake shall find it.’—Believe me, dear brethren,

although this evangelical maxim is easily understood, yet when the moment to act on it comes, when we are called on to die for God, the text which was before so clear, becomes obscure; and he alone can comprehend it, to whom God in his mercy has revealed its hidden meaning. Then it will appear how frail and feeble is human nature. Many who love me much in this place, have done all in their power to make me abandon this design; and when they could not prevail upon me, either by their entreaties or tears, furnished me with antidotes. These I would not take, lest by making provision of remedies, I might begin to fear the danger; besides, having placed my life in the hands of Providence, I have no need to employ preservatives against death. It appears to me that the more I employ remedies, the less I trust in God."

They had a favourable wind at setting out, and had made about one hundred and eight miles, when Xavier, whose mind was absorbed in meditation, and whose eyes were directed to a certain part of the sea, cried out suddenly;—"Ah Jesus! how they massacre the poor people!" He continued to repeat these words, when the sailors and passengers ran to him in alarm, and asked him their import, as they could see nothing. Xavier, who had been elevated in spirit, and who was enabled to see this sad spectacle, had no sooner come to himself, than they renewed their solicitations for an explanation of his mysterious language. Deeply confounded at the words which had escaped him, he would make no reply; but retired to his devotions. They soon, however, beheld what he had refused to tell them. Having anchored before an isle, they found on the beach the bodies of eight Portuguese, who had just been murdered: and they understood, that it was the fate of these unhappy creatures, that excited the compassion of Francis. They buried them there, and planted a cross over their graves; after which they

pursued their voyage and in a little time arrived at the isle del Moro.

On their arrival, Xavier went at once to the next village, the greater part of the inhabitants of which had been baptised. They retained, however, only a confused notion of their baptism; and their religion was a medley of Mahometanism and idolatry. The appearance of the Portuguese put the barbarians to flight, as they imagined they had come to revenge the massacre of their countrymen, which occurred the preceding years. Xavier followed them into the thickest of the woods; and his benignant countenance soon convinced them, that he was not an enemy, but a friend. He addressed them in the Malaya tongue, and declared to them the motives of his voyage. In the isle of Moro there prevailed a great diversity of languages, so that persons who lived but a short distance from each other, did not understand one another in the languages of the island, but they all were acquainted with the Malaya.

The roughness and barbarism of these islanders, were not able to resist the gentle and winning manners of Xavier. He prevailed on them to return to their village, and spoke most kindly to them, as they journeyed home. He then sang aloud the christian doctrine in the streets, and afterwards expounded it for them, in so intelligible a manner that they easily understood it. By this means he brought back those christians to the faith, which they had forsaken, and announced it to those idolaters who had refused to embrace it, when it was first preached to them by Simon Vaz and Francis Alvarez. There was no town, or village, which he did not visit, and in which crosses were not set up and churches built by the new converts. The inhabitants of Tolo, the chief town in the island, twenty-five thousand in number, were entirely converted, together with those of Momoya.

The isle del Moro was now called by Francis the

isle of "Divina Esperanza,"* because those things which God accomplished there, were beyond all human hope and expectation; as also because the fruits of his labours surpassed the hopes, which had been entertained of them, when his friends at Ternate wished to make him believe, that his voyage would prove unprofitable.

To engage those new christians, who were dull of apprehension, in the practices of a holy life, he threatened them with eternal punishment, and made them sensible of what hell was, by the terrific objects which they had before their eyes. Sometimes he would lead them to the brink of those volcanoes, which cast up vast masses of burning stones into the air; and at the view of the flames, which, mingled with a dusky smoke, obscured the light of day, he explained to them the nature of those pains, that were prepared on the fiery abyss, not only for Mahometans and idolaters, but also for those christians who lived not according to the faith.

During the great earthquakes, when no one was secure, either in his house or in the open plain, he exhorted them to do penance. He declared to them, that those convulsions of nature were caused,—not, as they imagined, by the souls of the dead buried under the ground,—but either by the demons, who were desirous of destroying them, or by the omnipotence of God, who gave increased effect to natural causes, that he might imprint the fear of his justice, and of his wrath, more deeply in their hearts.

One of those violent earthquakes happened on the festival of St. Michael, when they were assembled in great numbers at the mass of Xavier. During the sacrifice, the earth was so violently shaken, that the people ran out of the church. Although Francis feared lest the altar should be overthrown, he did not abandon it, but continued to offer the divine mysteries;

* Divine Hope.

thinking, as he himself says, that the holy arch-angel was then driving the devils down to hell, and that all that noise was the result of their indignation, at seeing themselves banished from a place, where they had held dominion for so many ages.

The undaunted resolution of Xavier amazed the barbarians, and made them believe, that a man who remained immovable, while the rocks and mountains trembled, was of a supernatural character. The high opinion they conceived of him, gave him an absolute authority over them. Assisted by God's grace, which operated in them, while he was employing outward means, he effected so extraordinary a change in their hearts, that they who before were like wolves and tigers, now seemed as mild and docile as lambs.

There were, however, some among them who did not at once divest themselves of their natural ferocity of character; either because divine grace does not produce its due effect unless aided by natural dispositions; or because God wished the patience of his servant to be tried. The most rebellious to the grace of God were the Javares,—an uncouth and inhuman people, who dwell at night in caves, and in the day roam through the forests. Not only did they neglect the instructions of Xavier, but even laid divers ambushes for him; and, one day, while at the side of a river, he was explaining the rules of the gospel-morality to them, they were so excited by the zeal with which he condemned their dissolute manners, that they cast stones at him with intent to murder him. On one side were the barbarians, and on the other the river which was broad and deep; so that it seemed impossible for Xavier to escape, if any thing were impossible to one whom heaven protects. Lying on the bank was a large beam of wood, which he gently pushed into the water; and placing himself on it was instantly transported to the other side, where the stones could not reach him.

Besides this, he endured in this barren and ungrateful soil, all imaginable miseries of hunger, thirst, and destitution: but the consolations he received from God, sustained him in all his labours, as he himself wrote to Father Ignatius. After giving him a faithful description of the place, he continues:—"I have given you an account of it, that you may conclude, what abundance of heavenly consolations I have enjoyed in it. The dangers to which I am exposed, and the pains I take for the service of God, are the inexhaustible source of spiritual joys; so that these islands, destitute as they are of all worldly necessities, are the places for a man to lose his sight with weeping through excessive joy. For my part, I do not remember ever to have tasted such internal delights. These consolations of the soul are so pure, so exquisite, and so perpetual, that they take from me all sense of corporeal sufferings."

CHAPTER XVII.

Xavier returns to Ternate—Remains there during Lent—Endeavours to convert the king of that island—Conversion of the king's brother—Departs from Ternate—Arrives at Amboyna—Exercises his zeal among the soldiers—Remarkable prediction—Miraculous cross—Constancy of the christians of Amboyna—Xavier leaves that island—Probable time of his visit to Macassar.

AFTER remaining three months in the isle del Moro, Xavier returned to the Moluccas, intending to sail thence to Goa, where he hoped to procure some missionaries, for the new churches he had established in all those isles, and which he alone was not able to supply. The affairs of the Society, which was daily increasing in India, also called him thither.

At Ternate he resided near a chapel, called "Our Lady of the Port," from its situation, contiguous to the port; as he only intended to remain, until the ship that was destined for Malacca was ready to sail. The christians were overjoyed at his return, as they had despaired of seeing him again. As Lent was approaching, they besought him to stay with them, especially as he would be obliged to pass that holy time in the island of Amboyna, awaiting the proper season for navigation to Malacca. To induce him to stop, the captain of the fortress, and the confraternity of *La misericordia*, undertook to have him brought to Amboyna, in time for the departure of the ship. This proposition was so reasonable, that Xavier could not refuse his assent; and he hoped that their anxiety to retain him, might aid him in procuring the salvation of their souls.

He remained three months at Ternate, during

which time he was constantly occupied, day and night, in the tribunal of penance. Agreeably to his custom, he preached twice on all holy days,—in the morning to the Portuguese, and in the evening to the newly converted natives of the place. He catechised the children every day of the week, except on Wednesday and Friday, which he set apart for the instruction of the wives of the Portuguese. These women had been for the most part either mahometans or idolaters, and had only received baptism, for the purpose of being able to intermarry with the christians. They were, consequently, unable to profit by the usual sermons, not being sufficiently instructed in the mysteries and maxims of christianity. In these separate instructions, he explained to them the articles of faith, the commandments, and other points of christian morality. These exercises of penitence and piety, filled up the time of Lent, and prepared them for worthily receiving the holy sacrament at Easter. All approached the holy table at that solemnity, which they celebrated with a degree of fervour that recalled the happy days of the primitive church.

Xavier was particularly anxious to effect the conversion of the king of Ternate, commonly called the “king of the Moluccas.” This prince, Cacil Aerio, was the son of king Boliefe, before mentioned. His mother was a mahometan, remarkable for her opposition to the Portuguese, whom Atayda, the former governor of Ternate, had caused to be thrown out of a window. This barbarous conduct justly irritated Cacil, who, however, suppressed his feelings, on account of the great power of those who had murdered his parent and his brothers. This unnatural moderation did not delude the Portuguese. According to the maxims of those politicians who hold, that those who inflict an injury should never pardon, they treated him as a rebel and an enemy, upon every slight conjecture or pretext. The governor of the fortress of Ternate, Jordan de Treitas, a rash and

imprudent man,—the very opposite of Galvan,—seized on the person of this prince, stripped him of all the insignia of royalty, and, in 1546, sent him a prisoner to Goa, in the Spanish fleet before mentioned.

The cause having been duly investigated, before the sovereign tribunal of Goa, Cacil was declared innocent, and the injustice of Treitas condemned. The new viceroy of India, Don John de Castro, sent him back to Ternate, with orders to the Portuguese to replace him on the throne, and compensate, by their respect, for the injustice they had done him. Treitas was not only deprived of his government, but was recalled to Goa, where he remained a prisoner of state.

The king of Ternate had been just restored, when Xavier visited the island for the second time. Another son of king Boliefe, Tabarigia, experienced similar ill-treatment some years before. He was acquitted of the charges against him, and was sent back to his kingdom, with a splendid equipage. Before he left Goa, he was so edified by the equity of the christians, that he embraced the faith.

Xavier hoped that the example of his brother, would not be lost on Cacil, if any care were taken to instruct him after his restoration. At first this hope seemed not to be destitute of foundation. Cacil received his visits with great civility; he testified a great affection for him, and seemed anxious to enjoy his company. He listened to him while speaking of God for several successive hours; and many thought that he would eventually renounce mahometanism.

But licentious morals are a great obstacle to the grace of God; and the dissolute life of the king of Ternate, who kept a large seraglio, and would not listen to the salutary restraints of christian morality, blasted all these hopes. When Xavier endeavoured to persuade him, that the law of God could not be avoided, he reasoned on the principles of his sect, and replied, that as the God of the christians was the

same as the God of the Saracens, he could not conceive why the christians should not enjoy the liberty which the Saracens possessed.

Sometimes, however, he spoke differently; and said that he would not lose his soul, or the friendship of Xavier, for such unworthy motives. Still he continued obstinate in his errors, as he did not wish to observe the restrictions of christian purity, and was not able to make the law of Mahomet agree with that of Jesus Christ. He promised, however, to receive baptism, if the Portuguese would invest one of his sons with the sovereignty of the isle del Moro.

Xavier obtained from the Viceroy of India, what the king of Ternate desired, but so far was the barbarian from keeping his word, that he commenced a persecution of his christian subjects. Queen Neachile felt the first effects of it: he dispossessed her of all her lands, and reduced her to extreme poverty, in which she spent the remainder of her days. Her faith sustained her in these new misfortunes; and Xavier, who had baptized her, made her so sensible of the advantage of losing all things for Christ, that she gave continual thanks to God for the entire destruction of her fortune.

The labours of the saint were not entirely unprofitable in the court of Ternate. He converted many persons of the royal family; among others, two sisters of the prince, who preferred the quality of christians and spouses of Jesus Christ before all earthly crowns. They suffered patiently the ill-treatment of their brother, rather than abandon the faith.

As the time of his departure drew nigh, Xavier composed in the Malaya tongue, a long instruction concerning the faith and morality of the christians. He gave this to the people of Ternate, written with his own hand, which might partially compensate for his absence. Many copies were taken of it, and distributed among the neighbouring islands, and through other countries of the east. It was read on holydays

in the public assemblies; and the faithful listened to it, as if coming from the mouth of the holy man.

He chose also some virtuous young men to accompany him to Goa, designing to educate them in the college of the Society, and afterwards send them back to preach the Gospel in the Moluccas. Having made all these necessary arrangements, and the "caracore," which was to bring him to Amboyna, being in readiness, he resolved to depart as privately as possible at night, that he might thus spare the inhabitants the pain of the parting scene. All his precautions were, however, fruitless. They followed him in crowds to the shore: men, women, and children pressed round him; with tears they bewailed his loss, begged his blessing, and besought him at least to return quickly.

Unable to bear so moving a scene, Xavier mingled his tears with those of his spiritual children. He was afraid lest their great affection for him, might cause his absence to prejudice their spiritual welfare. Considering, however, that God had otherwise disposed of him, he contented himself with enjoining on them, to assemble, daily, at a certain church to repeat the Apostles' creed, and excite each other to the practice of virtue. He ordered the new converts to commit to memory the exposition of the Apostles' creed, which he had composed, and left with them in writing: and was much consoled on hearing that a priest, who was then present, promised to devote two hours, every day, to the instruction of the people. After this Xavier parted from his well beloved children; and as the ship set sail, the universal cry that rose from the shore at his departure, pierced his heart.

On his arrival at Amboyna, he found four Portuguese vessels, the company of which consisted entirely of sailors and soldiers,—a description of persons but badly instructed in the duties of religion, and, from the continual bustle in which they live, but

little accustomed to reduce them to practice. To profit by the leisure he then enjoyed, he constructed a small chapel on the sea-shore, wherein he was wont to converse with them concerning the great affair of their salvation,—sometimes separately, at other times, when all would be assembled. The most irregular and scandalous among them were reclaimed by his discourses; and one soldier, all whose life had been spent in vice, died with such sentiments of true contrition, that on his death, Xavier said:—“God be praised, who has brought me hither for the salvation of that soul.” This made some think he had had a particular revelation of the fact.

By the same extraordinary favour, he knew that a person whom he had left at Ternate in the vigour of health, was at the point of death. Preaching one day, he suddenly interrupted his discourse, and said to his auditors;—“recommend to God James Giles, who is now in the agonies of death.” The news of his decease, which came soon after, verified the words of Xavier.

After a delay of twenty days at Amboyna, the four ships sailed for Malacca. The captain of the merchantman, which was the strongest and best equipped of all, invited him to go in her, but this he refused, out of horror for the enormous crimes which had been committed by the ship’s company. Turning to Gonsalvo Fernandez, he said: “This ship will be in great danger, God deliver you out of it.” The prediction and wish of Xavier were accomplished. At the passage of the strait of Saban, she struck upon a rock, broke the iron work of her prow, and had well nigh foundered: she, however, escaped that danger, and performed the rest of her voyage in safety.

During the few days that he spent on the island, he visited the seven christian villages in it, and caused crosses to be set up in all of them, for the consolation

of the faithful. One of these crosses became afterwards famous for the following remarkable miracle.

Extreme drought having caused a general famine to be apprehended, some women, who previous to their baptism, had been accustomed to use charms to procure rain,—assembled round an idol, and worshipped it with the usual magic ceremonies. It need scarcely be said, that these were without effect. A devout christian woman, who knew what they were doing, ran thither; and having sharply reprehended them for their impious folly, reproached them particularly for not having sought protection, by means of the cross which they had so near them.—“Did not the holy father promise us,” said she, “that we should infallibly obtain whatsoever we sought at the foot of the cross?”—Saying this, she conducted the other women to the river side, where Xavier had erected a cross; where falling down before it, she besought our Saviour to confound the idol by giving them water. Immediately the clouds began to collect, and the rain soon poured down in great abundance. They all then ran to the idol, pulled it down, and trampled it under foot; after which, throwing it into the river, they said contemptuously, that though they could not get a drop of rain from him, they would give him a whole river.

This strong and lively faith corresponded with the hopes Xavier entertained of the christians of Amboyna. He sometimes compared them to the primitive christians; and believed that their constancy would be proof against the cruelty of tyrants. He was not deceived in the estimate he formed of them; as was seen, when the Javese, exasperated by their abandonment of Mahomet, invaded their island. While the Saracen army ravaged the country, six hundred christians retired to a castle, where they were immediately besieged. Although they had all to dread from the fury of the barbarians, they most

feared lest their enemies should exercise their malice against a cross which was raised in the midst of the castle, where Xavier himself had put it up. To preserve it, therefore, from the enemies of Jesus Christ, they wrapt it up in gold cloth, and buried it in the earth.

Having thus secured their treasure, they opened the gates to the infidels, who suspecting what had been done, ran to search for the cross, that they might avenge on it, the contempt which had been manifested for Mahomet. Not being able to find it, they fell with fury on those who had concealed it, and who now refused to discover where it was. Death was the least part of the tortures they inflicted. The mahometan soldiery cut off one man's leg, another man's arm; they tore out this man's eyes, and that man's tongue. The christians thus died by a slow death, without, however, letting a sigh, or a groan, escape, or showing the least sign of weakness; so powerfully were they supported by the omnipotent grace of Jesus Christ, for whom they suffered.

After Xavier had left Amboyna, he went to Macassar, as seems most probable from the sequel of his life. For, although it is not known when he visited that island, or the particular fruits his labours produced there, it is certain that he was there. We have the juridical testimony of a Portuguese lady of Malacca, Jane Melo, who often heard from the princess Eleonora, daughter of the King of Macassar, that Xavier had baptized the king her father, her brother, and a great many of their subjects. At whatever time, however, he made this voyage, he returned to Malacca in July, 1547.

CHAPTER XVIII.

Mansilla dismissed from the Society—New missionaries—John Deyro again relapses—Remarkable vision and prediction—Incessant occupations of Xavier—Hostilities against Malacca—Expedition of Achen—Sudden, and destructive attack on the city—Bombastic defiance—Counsel of Xavier—He overcomes great difficulties in its execution—Vow of the soldiers—Loss of a vessel—Tumult among the people—Prophecy of Xavier—Its accomplishment—Departure of the fleet—False rumour—Consternation in Malacca—Insidious attempt of the King of Bintan—Engagement of the two fleets—Dreadful slaughter of the enemy—Miraculous manifestations of the victory—Triumphant return of the fleet.

AT Malacca, Xavier found three missioners of the Society, who in obedience to his directions communicated by letter, were going to the Moluccas. These were John Beyra, Nugnez Ribera, priests, and Nicholas Nugnez, who had not yet received priest's orders. Mansilla was not with them, notwithstanding the directions he had received to that effect. Being a self-willed man, he preferred to labour where he was, rather than follow the command of his superior. His disobedience did not remain unpunished. Xavier expelled him from the Society, as he thought that a disobedient member would do it more injury, than an active labourer could do it service.

These three missioners had come to India in the fleet with Don Perez de Payvra: seven other disciples of Ignatius accompanied them. Some of these were left at Cape Comorin, and the Fishery-coast, to attend to the new christians of those parts, who were so beloved by Xavier. The ships which were bound for the Moluccas, not being ready to sail before the end of August, Beyra, Ribera, and Nugnez, profited

by the intermediate time, to enjoy the company of Xavier, and to prepare themselves, under his direction, for the apostolic functions. He himself remained four months at Malacca, waiting for a ship to take him to Goa, during all which time he was continually occupied in the service of his neighbour.

His old companion John Deyro came with him from Amboyna. He was not, however, a member of the Society, and deserved not to be, for the causes already mentioned, and for those which we are about to mention. Some rich merchants placed in his hands a sum of money for the subsistence of Xavier, to whom, however, he mentioned nothing of the circumstance. The holy man, who lived on the alms that were daily given him, hated money as much as Deyro loved it. He looked on this action as an injury done to evangelical poverty, and severely punished the offender. Not content with giving him a sharp reprimand he ordered him to retire to a desert isle, not far from the port, and imposed on him prayer, and rigorous fasting on bread and water, until he should recall him. Deyro, who was of a changeable and easy disposition, neither constant in good nor obdurate in evil,—obeyed these orders, and lived according to the rule prescribed for him.

One night he had a vision, but whether sleeping or waking does not appear,—in which he seemed to be in a beautiful temple, where he beheld the Blessed Virgin, seated on a magnificent throne. Her countenance appeared severe, and when he endeavoured to approach near her, he was rejected as unworthy to be of the Society of her Son. Some time after Deyro was recalled from his solitude, but said nothing of the vision he had seen: but Xavier, who had a supernatural knowledge of the event, repeated it to him, and yet Deyro persisted in denying it. The holy man, more scandalized than ever with this conduct of Deyro, refused to have any farther commu-

nication with so insincere a character. He parted with him, but told him, that God would be merciful to him, and change his evil inclinations; and that he should hereafter enter the order of St. Francis. This was literally fulfilled, and when judicial informations, concerning the holiness and miracles of Xavier, were taken in India, Deyro wore the habit of St. Francis, and led a most holy life.

After the departure of the three missioners for the Moluccas, Xavier had to bear all the burthen and heat of the day. His sanctity was so highly esteemed by the Portuguese and Indians, that all men were anxious to treat with him concerning their spiritual necessities. Being unable to satisfy all, many were so unreasonable as to murmur against him; but at this he was rather consoled than offended, as he himself states in one of his letters. He was ordinarily employed in preaching either to the christians or pagans, instructing and baptizing catechumens, teaching children the christian doctrine, visiting the sick and imprisoned, reconciling enemies, or in other such works of charity. While thus occupied, a circumstance occurred which increased very much his fame throughout all India. To understand it well, it will be necessary to digress a little.

After the conquest of Malacca by the Portuguese, the neighbouring princes became jealous of their power, and made many efforts to expel these foreign invaders from India. These efforts, although often sustained by numerous armies, were always unsuccessful; and the barbarians learned, by dear bought experience, how much superior valour and discipline are to mere numbers. The king of Achen, Sultan Alaraddin, was rather provoked than humbled by his want of success. Achen is the principal kingdom of the island of Sumatra, distant about twelve leagues from Malacca. This prince was a mahometan, and an implacable enemy of all christians, especially of

the Portuguese. As he dared not openly assault the fortress of Malacca, he contented himself with infesting the coasts with a strong fleet, that thus he might injure the trade of the Portuguese, and cut off the supplies that came to them from Europe. He accordingly designed to attack the town, when it should be destitute of provisions and means of defence. For this purpose he wished to seize on a port to the north of Malacca, which might serve as a secure place of retreat for his fleet, and a fortress for his own security. He accordingly made himself master of the port, and commenced the building of a citadel.

So secretly did he make his preparations for war, that the Portuguese were perfectly unaware of them, and had not even any suspicion of his design. He selected five thousand veterans for this expedition; of these five hundred, called 'Orabalons,' were the chief men of the country, and as a mark of their nobility, wore gold bracelets. There was moreover a number of Janissaries, lately arrived at Achen, who volunteered their services, and were burning with the desire to manifest their courage against the christians. The fleet consisted of sixty ships, all well equipped and manned;—not to speak of the barks, transports, and fire-ships, that accompanied them. A distinguished captain, Bajaja Soora, commanded the expedition; and such was the confidence reposed in him by the king, that he conferred on him a royal title, to reward him for the capture of Malacca—even before he had laid siege to it!

The inhabitants of this town received the first intelligence of this expedition from the approach of their enemies. On the 9th of October, 1547, about two o'clock in the morning, the hostile fleet entered the port, intending to assault it while protected by the darkness. They began by discharging their artillery, and sending their fire-ships among the Portuguese vessels. The most bold

and adventurous of them landed, and, without observing any order, ran to that part of the wall which they thought to be the weakest, or least defended; they filled up the ditch, and applied ladders, on which they mounted, determined to carry the place by storm. They met, however, with unexpected resistance. The garrison and inhabitants were at first terror-struck, at the shouts of the barbarians, and the discharge of their artillery; but immediately recovering courage, and convinced that there was no other alternative than to conquer or to die, they flew to the ramparts, and vigorously repulsed the assailants. They overturned their ladders, tumbled the barbarians down into the ditch, where great numbers of them lay dead or in a dying state.

Soora consoled himself for this failure, by the execution his artillery and fire ships had done. All the vessels in the port were either entirely burned, or so injured as to be unfit for service; and although a violent fall of rain seemed likely to extinguish the flames, it was accompanied by a violent wind, that contributed to spread the devastating element. The enemy exulted in their success, and appeared next morning on deck, shouting with joy as if already victorious; but the cannon of the fortress forced them to retire to the isle of Upe. Seven poor fishermen, as they were returning to the town were taken by them, and brought to the Admiral. He ordered their ears and noses to be cut off, and dismissed them, with a letter directed to Don Francisco de Melo, governor of Malacca, in these words:

“ I Bajaja Soora, who have the honour to carry in golden vessels the rice of the great Sultan Alaraddin, King of Achen, and of the territories washed by both seas, give thee due notice, to write to thy king, and inform him, that I am spreading terror and dismay in his fortress; and that I will remain here as long as I please. I adjure, not only the earth and all the nations thereof to witness what I declare, but

also the elements, even to the lunar heavens, before all of whom I declare, that thy king is a man of no reputation or courage;—that his standards, which are now trampled under foot, shall never be lifted up without the conqueror's permission;—and that by the victory I have achieved, the head of thy king is under the feet of my master. From this day forward, he is his subject and slave; and to make thee thyself confess this truth I defy thee to battle in the place where I now am, if thou feelest sufficient courage to oppose me.”

This challenge, although couched in such absurd and bombastic terms, perplexed the governor and officers of the fortress. How could they accept the challenge, while they were destitute of ships? And how could they decline it, without compromising the honour of Portugal? A council of war was immediately summoned, at which Xavier attended. He was saying mass at the church of ‘Our Lady of the mountain’ near the city, so called from its situation, when the governor sent for him. He gave him the letter of Soora to peruse, and asked his advice in this perplexing situation of affairs.

Xavier was well aware that the King of Achen not only intended to expel the Portuguese from Malacca, but also to extirpate christianity from the East. Having read the letter, and raised his eyes to heaven for a few moments, he replied, that the honour of the christian religion was still more concerned in it than that of the crown of Portugal. Should this insult be borne, to what extremity of audacity would not the enemy go? Would not other mahometan princes learn to imitate his example? He concluded by declaring that the challenge ought to be accepted, that thus the infidels might see, that the King of heaven was more powerful than their King Alaraddin.—“But how,” asked the governor, “shall we meet them; since of eight galleys that we had, four only remain, and these are so shattered

and burned as to be almost useless? Were we even able to refit them, what would they avail against so large a fleet?"—"If,"—replied Xavier,—“the barbarians had twice the number of ships, are not we stronger, who have heaven on our side?—how can we fail to conquer, when we fight in the name of our Lord and Saviour?”

No one now dared to oppose the man of God: but all went immediately to the arsenal, where they found a tolerably good bark, called in those parts ‘catur,’ and seven galleys, which were, however, old and unfit for service. The superintendent of the naval stores, Duarte de Bareto, was ordered to fit them out, immediately; but he declared that the king’s stores were unprovided with all necessaries, and that the treasury was likewise empty.

The governor, who had no other fund at his disposal, was ready to lose courage, when Xavier cordially embraced seven sea captains, who were then present, and besought them to undertake the fitting out of the galleys, by each of them taking one; and without giving them time to reply, he assigned to each his task. These men were unwilling to oppose Xavier, or rather God, who moved them to comply with his request. Above an hundred workmen were immediately employed on each galley; and in four days they were all in fighting condition. Andrea Toscano, a courageous and experienced seaman, took the command of the ‘catur,’ by the governor’s direction; who divided among the seven captains, one hundred and eighty soldiers, and appointed Francis Deza, admiral of the fleet. Xavier wished to go with them; but the people, who looked up to him as their only consolation and protection, in case of any disaster, made such a tumult on the occasion, that it was deemed advisable to retain him in the town.

On the day before their embarkation, he called together the captains and soldiers, and told them that he would accompany them at least in spirit, and that,

while they were contending with the enemy, he would raise up his hands to heaven for their success. He exhorted them to fight valiantly,—having before their eyes the acquisition, not of vain and transitory, but of solid and imperishable glory; and to remember, during the contest, their crucified Redeemer, whose cause they maintained, that they might learn from his sufferings and death, not to fear such things, but rather to esteem themselves happy, if they could render life for life.

These words inspired them with such noble and generous sentiments, that with one voice they solemnly promised to shed the last drop of their blood in defence of their religion. Xavier was affected even to tears by this magnanimous vow; and giving them his blessing, in order to encourage them, he called them the ‘Saviour’s soldiers.’ After this he heard the confessions of all, and administered to them communion with his own hand.

On the following day, they embarked, with such sentiments of joy and confidence, as seemed to pre-
sage certain victory. Their feelings were, however, but momentary; for they had scarcely weighed anchor, when the “catur,” which carried the admiral, opened, and sunk, and there was scarcely sufficient time to save those on board. This melancholy accident occurred in the sight of the multitude who had assembled to see them depart. They looked on it as a bad omen; they began even to murmur against Xavier, and called out that the other vessels should be recalled. The governor apprehended some evil consequences from this popular commotion, and sent in haste for Xavier, who had retired to say Mass in the church of “Our Lady of the Mount,” and who was about to receive the communion when the messenger arrived; to whom he gave a sign, as he drew near to him, to be silent and retire. After Mass was over,—“return,”—said Xavier to him, without giving him time to communicate the intel-

ligence—"return, and assure the governor, that he need not be discouraged at the loss of one vessel." By this he shewed that God had revealed to him what had occurred. He continued some time praying before the statue of the Blessed Virgin, and these words were overheard by those present.—"O my Jesus, the desire of my heart! regard me with a favorable eye; and thou, Holy Virgin, be propitious to me! Lord Jesus! look on thy sacred wounds, and remember that they give us a right to ask of thee every thing that can conduce to our good."

When his prayer was over, he went to the citadel, where he found the governor, who, terrified with the cries and mumurs of the people, could not dissemble his anxiety, but reproached Francis, for having engaged him in this enterprise. Xavier chided him for his distrust in God; and said to him; "why are you so dejected for so slight an accident?" They then went together to the shore, where the soldiers who had been rescued from a watery grave, were in great consternation at the hazard they had so lately escaped. Xavier bade them be of good cheer, and exhorted them to remain constant in their holy resolution, notwithstanding their misfortune. He told them that heaven had permitted the vessel to sink, thus to make trial of their faith; and had saved themselves from shipwreck, to give them the opportunity of performing their vow. In the meantime, the governor having deemed it necessary to summon the great council, all the officers and principal inhabitants of the town were inclined to give up the enterprise, which they looked upon as rash in its origin, and likely to prove unsuccessful. The captains and soldiers of the fleet, encouraged by the exhortations of Xavier, and inspired with more than ordinary confidence, protested that they would rather die, than violate the vow they had made to Jesus Christ. "What have we to fear," said they, "to-day, more than yesterday? Our number is not diminished,

although we have one vessel less : and we shall fight as well with six galleys as with seven. On the other hand, what hopes may we not conceive under the auspices of Father Francis ?”

Then Xavier cried out with a prophetic voice ; “ the lost galley shall soon be made good. Before the sun goes down, two vessels better than that which perished will arrive. This I declare to you on the part of God.” The whole assembly were amazed at this declaration, and determined to defer the further consideration of the matter to the next morning. The remaining part of the day was passed in the most eager impatience to see the fulfilment of the holy man’s promise : and the sun was just on the point of setting, and many were disposed to question the accomplishment of the prediction, when from the steeple of the Church of “ Our Lady of the Mount,” were discovered two European ships, sailing directly from the north. Melo, perceiving that they were Portuguese vessels, sent out a skiff to hail them, and learned that one of them belonged to James Suarez Gallego, and the other to Balthazar Melo, his own son. They were coming from the kingdom of Patan, by way of Pegu, but did not intend to anchor at Malacca. Xavier, who was at his devotions in the Church of Our Lady, was immediately sent for, and told that the accomplishment of his prophecy would avail but little, unless the ships entered the port. He accordingly undertook to effect this, and going into the skiff went to the two ships, by whose captains he was received with great respect. He told them of the present juncture of affairs, and besought them, both by their attachment to religion and love of country, to aid the town against the common enemy of christianity and Portugal. He shewed them also, that their interest, no less than their duty, required this of them ; as they could not pursue their course, without running the evident danger of falling into the hands of the bar-

barians. They yielded their assent to his request, and accordingly entered the port next morning, amid the shouts and acclamations of the people.

All apprehension of encountering the enemy now vanished, and those who before were most timorous, openly adopted the opinion of the captains and soldiers of the fleet. All things being thus favorably arranged, Deza, the admiral, having received the flag from the hands of Xavier, who had solemnly blessed it, went on board the ships of his brother, George Deza, as his own vessel had sunk the day before. The small fleet was increased by the two vessels lately arrived, and its strength by fifty additional men, making in all two hundred and thirty Portuguese. They sailed on the 25th of October, and had strict orders not to pass Pulo Cambylan, which is the extreme westerly limit of the kingdom of Malacca. The motive of this order was, that as they were vastly inferior to the enemy, in men and shipping, they would save their honour by driving them off the coasts, without pursuing them further. Although we should place hope in God, it is not proper to tempt heaven by rashness and presumption.

They arrived in four days at Pulo Cambylan, without having met with the enemy, or discovering any trace of them. In obedience to the governor, the admiral was disposed to return at once, although the courage and ardour of his men prompted them to pass the prescribed bounds, and go in pursuit of the enemy, wheresoever they had retired. But a strong wind having arisen, they were forced to remain at anchor for twenty three days, when their provisions growing short, and the wind not permitting them to return, they resolved to take in fresh provisions at Tenasserim, towards the kingdom of Siam.

Meanwhile the greatest consternation prevailed at Malacca, where the hopes imparted by Xavier, had kept up the people for a few days; but as a month

had now elapsed, without any news of the fleet, they thought that it must have been either wrecked, or destroyed by the enemy. The Saracens confidently reported that the fleets had met, that the men of Achen had destroyed the Portuguese, and sent their heads as presents to their king. This rumour was confirmed by the minute details of the supposed engagement, its time and place being duly assigned. The pagans who had friends in the fleet, consulted the sorcerers and soothsayers, and these confirmed the falsehood by their answers. In this state of things the people of Malacca were greatly incensed against Xavier, nor was the governor himself wholly free from this unworthy and unreasonable feeling.

Far, however, from distrusting the promises of God, or doubting of the certainty of the knowledge he had of the state of the fleet, Xavier confidently assured them that they should see it return victorious. He did not diminish his prayers and vows to heaven for the success of the expedition; and at the conclusion of all his sermons, he recommended his congregation to pray for the return of the fleet. But the minds of the people were so much embittered, that some were not ashamed to use reproachful language to him; while others, less violent, told him that his prayers might be of some use to the souls of the fallen soldiers, but were not likely to gain a battle that was already lost.

The intelligence which came from Sumatra, increased the terror and anxiety of the town. The king of Bintan, whose father had been despoiled of the kingdom of Malacca by Albuquerque the great, was always watching for an opportunity to reconquer his lost patrimony. As he heard that the town was now destitute of soldiers, and believed that the Portuguese had been defeated by the army of the king of Achen, he sailed with a considerable force, and anchored in the river of Muar, six leagues west of Malacca.

The better to accomplish his design by concealing it, he wrote thence to the governor, Melo, that he had prepared an armament against the king of Patan, but that learning of the defeat of the Portuguese, he had come, as a brother and ally of the king of Portugal, to defend Malacca against the king of Achen. He therefore asked to be admitted into the place, before it came into the hands of the enemy, who would not fail to make himself master of it, unless the progress of his victories were speedily arrested.

Melo, whose confidence was somewhat revived by the assurances of Xavier, saw the snare that was laid for him; and answered the king of Bintan, that the town was amply provided with men and ammunition, and had, consequently, no need of relief. He advised him, therefore, not to lay aside or defer the expedition in which he was engaged. So far from crediting the rumours concerning their fleet, he said that they were in hourly expectation of seeing it return triumphant, and laden with the spoils of their enemies; and that the report of its defeat originated with the Saracens, whose tongues were generally longer than their swords.

This reply made the king of Bintan suspect that his design had been discovered; and he concluded that prudence required him to wait, until he should have some more certain information of the two fleets.

It is time to return to the christian fleet. Before arriving at Tenasserim, they were forced by the want of water to enter the river Parlez, at Queda. While here, they observed a fishing smack pass close to them at night, from the men in which they learned, that the fleet of Achen was in the river, and had been there for six weeks. They had plundered all the low-lands, and were now engaged in building a fortress.

This news filled the Portuguese with joy. To testify his satisfaction at having found the enemy, whom he despaired of meeting, the admiral put on

his richest apparel, and discharged all his artillery, without reflecting that he thus lost his powder, and put the enemy on their guard. With somewhat more prudence, he sent three galleys up the river, to reconnoitre the enemy; and in the mean time he put all things in order for engaging.

The three Portuguese galleys met with four light vessels, sent by the enemy to ascertain the cause of the firing. Three of them were respectively seized by the three galleys, but the fourth escaped. All the enemy's force in these galleys, were killed in the fray, with the exception of six, from two of whom the Portuguese learned where the rest of the king of Achen's fleet lay, as also that the number of his forces, including the sailors, was above ten thousand. They also understood, that the king of the country where they now were, had been compelled to avoid a shameful death by flight; that these marauders had massacred above ten thousand of the natives, and made an equal number of prisoners; and that they were now building a fort, to command the passage through which ships ordinarily came from Bengal to Malacca. Their design was not only to render this route impassable, but also to put to death all the christians who should fall into their hands.

This report gave new zeal and courage to the Portuguese, who were still further incited by the address of the admiral. He went from vessel to vessel, and exhorted them to remember the advice of Father Francis, and during the battle to have Christ crucified before their eyes; to be mindful of the solemn promise they had made; and above all to entertain an assured hope of victory, relying on the promise of so holy a man. All unanimously answered that they would fight as long as life remained, and would be happy to shed the last drop of their blood, for the defence of their religion. Animated by their reply, Deza took a favourable

position on the river, whence he might be able to fall on the enemy, without exposing his small fleet to be surrounded by their superior numbers.

The fleet of Achen was, in the meantime, no less busily engaged in making preparations to attack the Portuguese, whose proximity they learned from the brigantine that had escaped. Confiding in their greater number, and irritated by the loss of the three vessels, they sailed down with all their forces,—excepting two vessels and two hundred land soldiers, whom they left to guard the two thousand captives and the rich booty they had taken. The wind and course of the river favoured them, so that they descended with amazing rapidity. Deza had scarcely returned from the general visit before mentioned, and had got on board his own vessel, when he heard their shouts and yells, which were re-echoed from the banks and hills as they came on. They were in ten divisions, each composed of six vessels, except the first, which had but four, but these were the largest in the whole fleet. Among them was the admiral's vessel, and with him three Turkish large galleys. The barbarians were so transported with rage, at the sight of the Portuguese fleet, that they discharged at once all their artillery, but with so little skill, as to render it only a puerile and harmless display. The ships in which were the two admirals, met and engaged with each other so fiercely, that for a long time the result was doubtful, until a ball from the vessel of John Soarez sunk Soora's vessel. The three vessels that fought abreast with his, now turned aside, and left off fighting, in order to save their leader, and the principal lords of his retinue. Thus it happened that these vessels completely blocked up the river, and the remaining vessels as they came down rapidly, struck against them and against each other, and soon became involved in inextricable confusion.

Seeing the enemy's ships thus entangled, the Por-

tuguese opened their guns on them on all sides, and with such effect, that nine of the larger vessels were sunk, and almost all the rest disabled. Having grappled with, and boarded them sword in hand, a frightful carnage ensued; so that it is supposed that in less than half an hour, two thousand of the enemy fell. The confusion increased among them, at the sight of this slaughter, and at the continued and destructive fire of the Portuguese guns; so that many of the Achen soldiers leaped into the river, preferring a watery grave to the terrible retribution they expected at the hands of the christians.

Soora had been taken up, when he was on the point of drowning. He endeavoured to rally those that were about him, but a musket shot, which he received, obliged him to consult for his own safety in a speedy flight, in which he was accompanied only by two vessels. The five hundred "Orabalans," or chief nobility, together with the Janissaries, were either slain or drowned. Of the christians only twenty-six were killed, among whom were only four Portuguese. The spoil was immense. Besides the two guard-ships, which, together with all the pillage the enemy had gained, came into the power of the conquerors, they captured forty-five vessels, most of which might easily be refitted for service. Among the spoils were a great quantity of Turkish arms, three hundred pieces of artillery of all sizes, and what was particularly gratifying, sixty-two pieces of ordnance, whereon were engraved the arms of Portugal, and which had been taken in divers wars.

When the king of Parlez heard of Soora's defeat, he issued from the woods where he had lain concealed, and with five hundred men, fell upon those who were erecting a fortress, by Soora's orders. Having entirely overcome them, he visited Deza, and congratulated him on the signal success of his arms. He acknowledged that he owed the preservation of

his kingdom to the Portuguese arms, and offered to pay an annual tribute to the crown of Portugal.

Deza immediately despatched a frigate, to carry the news of his victory to Malacca,—where, however, it was already fully known, together with all the circumstances by which it was accompanied.

As Xavier was preaching in the church, on the morning of Sunday the 4th of January, between the hours of nine and ten,—the very time the fleets were engaged,—he suddenly stopped, and appeared so absorbed in some important thought, that the change in his appearance excited universal attention. Having partially recovered himself, he announced, in a mysterious and figurative manner, the meeting and engagement of the two fleets; but the people did not at once comprehend his meaning, and were of opinion that he was distracted. As the engagement became closer, his appearance was proportionably excited, and manifested all the symptoms of one under the influence of a supernatural power. At length, fixing his eyes on the crucifix before him, he said with tears and sighs, in an audible and distinct voice;—“Ah Jesus! God of my soul, and Father of mercies! I most humbly beseech thee, by the merits of thy sacred passion, forsake not those who fight thy battle.”—After this he hung down his head as if wearied, and leaned over the pulpit in silence. After continuing some time in this posture, he suddenly rose up, and said with indications of irrepresible joy:—“My brethren, Jesus Christ has vanquished for you. At this moment, while I am speaking, the soldiers of his blessed name have completed their victory, by the entire defeat of the enemy, of whom many have been killed, while we have lost only four of our Portuguese. You will receive the news on next Friday, and may shortly expect the return of your victorious fleet.”

Although this news seemed in itself incredible, yet the governor and the principal persons in the town

unhesitatingly believed it, as the manner of the holy man indicated a divine communication, and sufficiently attested its truth. The mothers and wives of the absent soldiers, were so much influenced by their anxiety and fears, that they assembled at the Church of Our Lady in the afternoon, where they heard him repeat distinctly all that he had said in the morning, so that they might no longer doubt of its truth.

In the early part of the week the intelligence they received of the king of Bintan, confirmed them in the belief of what Francis had announced. As soon as he had learned from his spies, that the Portuguese had been victorious, he quitted Micar in haste, lamenting, at the same time, the misfortune of his ally, and his own ill-timed expedition.

The frigate dispatched by Deza, under the command of Emmanuel Godigno, arrived on Friday, as Xavier had foretold; it was soon followed by the fleet, which entered in triumph into the port, amid sound of trumpet and a general discharge of artillery. On the shore was Francis, at the head of the people, who welcomed back the victors with reiterated shouts of applause. He held up a crucifix in his hand, by which he reminded both soldiers and people, that they owed the victory to Christ. All united in rendering solemn thanks to the Saviour of mankind, and in praising that extraordinary man, whose counsels had directed them in their enterprise, and to the efficacy of whose prayers, they attributed the wonderful success with which it was crowned.

CHAPTER XIX.

Arrival of a Japanese—Causes of his visit—Providential interposition—Xavier sends him to Goa—Sails himself for Cochin—Strait of Ceylon—Dreadful storm—Miraculous preservation—Xavier writes to the King of Portugal—His letter—Writes also to Father Simon Rodriguez—Spiritual delights during the storm.

To escape from the veneration of the people, Xavier availed himself of the opportunity which was afforded by the affairs that called him to Goa. He had been now four months at Malacca, since his return from the Moluccas, and was on the eve of his departure, when some ships arrived from China, in one of which was a native of Japan, named Anger, who had come expressly to see him. About two years before, the Portuguese who had discovered Japan, became acquainted with him at Cangoxima, the place of his birth, and learned from him that as his mind was much troubled by the recollection of the sins of his youth, he had retired among the solitary bonzas; but that neither the solitude in which he lived, nor the conversation of those heathen priests, had been able to calm the agitations of his soul; and that therefore he had returned to the world, more disquieted than ever by remorse of conscience.

Among the Portuguese at Cangoxima were some merchants who had seen Francis, when he first came to Malacca, and who were intimately acquainted with Anger, who discovered to them the anxiety of his mind, which time only served to increase. They told him that in Malacca there was a religious man, eminent for holiness of life, and of

great experience in spiritual things, who would probably restore tranquillity to his mind. They offered to afford him the means of visiting Xavier, for it was of him that they spoke, if he himself were willing to seek consolation from one who was no less famed for his compassion to sinners, than his power in calming agitated consciences.

Anger felt a strong desire to visit this holy man, of whom he heard such great things; but the length of the voyage,—eight hundred leagues, the dangers of the sea, and the thought of his family, deterred him from yielding at once to his own inclinations. At length he was determined by a disagreeable occurrence, in which he became involved. Having been so unfortunate as to kill a man in a quarrel, he was obliged to take refuge in the ships of Portugal to elude the pursuit of justice; and he now consented to make the proposed voyage as the best means of preserving his life.

The Portuguese merchant, Alvarez Vaz, who had particularly urged him to visit Xavier, and had frequently offered to conduct him to him, had not finished all his affairs, when the Japanese sought refuge in his ship. He sent him, however, to another Portuguese, Ferdinand Alvarez, who was about to sail for Malacca, from another port of Japan. Anger, accompanied by two servants, set out for this latter place, where when he arrived he met with George Alvarez, who was on the point of weighing anchor. This was a wealthy and virtuous man, and was extremely fond of Xavier. He received the letters of Alvarez, as if they had been directed to himself, and took the three Japanese on board. During the voyage he treated them with all imaginable kindness, and was much gratified at the idea of the satisfaction he would have, in presenting them to the man of God, who would probably make them the first christians of their country. On their arrival at Malacca, they found that Xavier had set out for

the Moluccas, a short time before. More troubled by remorse in a foreign land than he had been in his own country, and despairing of meeting with him of whom he had heard so much, Anger was thinking of returning, without adverting to the danger to which he exposed himself, or the cause of his departure from his native country. He accordingly went again to sea, and having delayed for some time in a port of China, he pursued his voyage to his native country. He was already in sight of some of the islands of Japan, when a furious tempest arose, which drove him back in four days to the same port in China, from which he had sailed. This was a special interference of Providence on behalf of Anger, for the same hand that urges forward the guilty to the precipice, sometimes withdraws them from its brink, in a miraculous manner.

He met there most providentially with Alvarez Vaz, who was on the eve of sailing for Malacca. This affectionate friend reproved Anger for his impatience; he offered to bring him back to the place which he had so abruptly left, and represented to him that in all probability Xavier had now returned from the Moluccas. Anger, whose troubled mind still agitated him, and who was easily induced to assent to any proposal, that promised him tranquillity of conscience, yielded to the request of Vaz, and returned to Malacca with him.

On his arrival he met with George Alvarez, who was surprised to see him once more, and from whom he received the agreeable information that Xavier had returned from the Moluccas, and was then in Malacca. He was immediately conducted to the holy man, who received him with great joy and cordiality; for he foresaw that this man would be the first christian of his nation, and that by means of him the christian faith should be preached in that distant and hitherto unknown region of the earth. The appearance of Xavier, and the kindness of his

manner, were for Anger a certain presage that he would entirely correspond with all his expectations. As he understood a little of the Portuguese language, Xavier assured him that the uneasiness of his soul would soon cease, and that he would speedily find that repose, in search of which he had undertaken so long a voyage. He told him, however, that before he could attain this, he should first understand and practise the law of God, which alone could impart true happiness to his soul, and make it enjoy uninterrupted tranquillity. Desiring nothing more anxiously, than quiet of conscience,—and captivated by the amiability and goodness of Xavier, Anger offered to be directed by him in all things; and was accordingly instructed by him in the principles of faith, of which his Portuguese friends had already given him some idea. That his conversion, however, might be more solid and permanent, he thought it advisable to send him and his two attendants to the Seminary of Goa, where they might be fully instructed in the truths and practices of christianity before they received baptism. He wished also, that these first fruits of religion in Japan, should be consecrated to God by the bishop of the capital city of the Portuguese possessions in India.

As he himself designed to visit the Fishery-coast on his way to Goa, he would not take the three Japanese with him, but intrusted them to the care of George Alvarez. He wrote by them to the rector of the college of St. Paul, and ordered him to instruct them with all diligence; and at the same time he put on board the ship of another Portuguese, twenty or thirty young men, whom he had brought from the Moluccas, that they might go through their studies in the same college. After which he himself departed in another vessel, that was bound directly for Cochin.

In passing through the strait of Ceylon, the ship

in which was Xavier, was overtaken by a terrific tempest. At first they were obliged to cast all the cargo overboard, and the pilot, being no longer able to hold the rudder, abandoned the vessel to the fury of the waves. During three days and three nights, they had death continually before their eyes; and the only source of consolation for the ship's company was the presence of Xavier, whose countenance remained serene and undisturbed, while all about him was tumult and confusion. After he heard their confessions, he implored the protection of heaven, and exhorted them to resign themselves to the holy will of God, whether it should be for life or death. He then retired into his cabin, where Francis Pereyra found him, in the very midst of the storm, absorbed in recollection, before his crucifix, and unmindful of all things but God. The ship at length struck on the sand-banks of Ceylon, and the crew gave themselves up as irrecoverably lost. Francis came out of his cabin, and asked the pilot for the line and plummet, with which he was wont to take soundings. Having received it, he let it down to the bottom of the sea, and said these words:—"Great God! Father, Son, and Holy Ghost! have mercy on us!" At the same moment the wind fell, and the vessel suddenly stopped. After this they pursued their voyage, and arrived at Cochin, on the 21st of January, 1548.

A Portuguese vessel being then about to leave that port for Europe, Xavier profited by this opportunity to write several letters, among others, one to John III. king of Portugal, to Simon Rodriguez, and to the fathers at Rome. The letter to the king was full of the most wholesome counsel, on the duties and obligations of a ruler. He told him that he would have to answer before God, for the misconduct of the officers of his government; and that, one day, a rigorous account would be demanded from him, of those souls that perished through his neglect, or

want of perseverance in his efforts. But these severe truths were conveyed to the monarch, with all due precautions of christian moderation and humility.

“I have long deliberated, whether I should inform your majesty of the acts of your officers in India, and of what is necessary yet to be done for the establishment of our faith. On the one hand, I am moved to write to you, by zeal for God’s honour and glory; but on the other, I am deterred from doing so, by the apprehension of effecting no good. I have, however, concluded, that I could not remain silent, without betraying my duty to God, who had inspired me with these designs, to the end, probably, that I should communicate them to your majesty. Still I have always dreaded, that if I communicated my thoughts freely to you, my letter would only serve as evidence against you at the hour of your death, and would only increase the rigour of your trial before God, by depriving you of the plea of ignorance. These considerations give me much uneasiness, as your majesty must know; for my heart will answer for me, that I desire to employ all my strength, and even spend my life itself, in endeavouring to effect the conversion of the inhabitants of India, that, as far as in me lies, I may free your majesty’s conscience, and render your future judgment less terrible. In this I only do my duty, as the special attention with which you cherish our Society, well deserves that I should sacrifice myself for you.”

He then informs the king, how much the jealousy and secret divisions of his officers had impeded the progress of the gospel. He declares, that he would wish the king to bind himself, by a solemn oath, to punish whosoever should oppose any further obstacle to the establishment of the faith in India; and assures him that if those invested with authority were convinced, that their faults would not pass without

due punishment, the whole isle of Ceylon, Cape Comorin, and many of the Malabar princes, would receive the faith within the space of a year. He declares that the divinity of Jesus Christ would be acknowledged, and his doctrine professed, throughout all India, if those men in power, who had neglected to promote the interests of the faith, had been deprived of their offices and revenues.

After this he implores the king to send him a supply of missionaries of the Society, whom he deemed best adapted to the wants of India. "I beg and adjure your Majesty, by the love you bear our Lord, and by the zeal wherewith you are inflamed for the divine honour, to send, next year, preachers of our Society to India. Your fortresses are in extreme want of such supplies, both in regard of the Portuguese, who garrison them, as also of the native christians, in the towns and villages dependent on them. I speak from experience, and what my own eyes have seen, obliges me to urge this request. When I was at Malacca and in the Moluccas, I preached twice on all Sundays and festivals, because I saw that both the soldiers and the people had great need of being instructed in the law of God.

"I preached in the morning to the Portuguese at Mass : in the afternoon I went again into the pulpit, and instructed their children, their slaves, and the newly converted christians, accommodating my discourse to their understanding, and explaining to them the principal points of the christian doctrine. Besides this, on one day of the week, I assembled the wives of the Portuguese in the church, and instructed them in the articles of faith, especially on the sacraments of penance and the eucharist. If this method were every where adopted, great good would be done. Every day in the fortresses, I explained the principles of religion to the children and servants of the soldiers, as also to the natives of the country, who were born

of christian parents. These instructions had so much effect on the latter, that they abandoned the superstitious practices which are so prevalent among these dull and uninstructed converts.

“I enter into all these details, that your Majesty may, in your prudence, judge what number of preachers is necessary for us here, and that you may not forget to send us many. Unless the ministry of preaching be more frequently exercised, there is reason to fear, that not only the Indians who have embraced the faith will abandon it, but that many of the Portuguese will insensibly forget the duties of religion, and henceforward live more like heathens than christians.”

As Father Simon Rodriguez, who governed the Society in Portugal, had great interest at court, Xavier urged him to support his request with all his influence. He specially recommended to him to make choice of preachers of tried virtue and exemplary austerity. He says:—“If I thought that the king would not be offended at the counsel of a faithful servant who sincerely loves him, I would advise him to meditate, for fifteen minutes every day, on this divine sentence:—‘what does it profit a man to gain the whole world, and lose his own soul?’ It is time to undeceive him, and let him know that the hour of death is nearer than he imagines it to be,—that momentous hour, when the king of kings will summon him to judgment, with these awful words: ‘give an account of your stewardship.’ For which reason, my dear brother, act in such a manner, that he may fulfil his whole duty, and that he may send the necessary supplies into India, for the promotion of the faith.”

In his letter to the fathers of Rome, he gives them a detailed account of his voyage to Malacca, Amboyna, the Moluccas, and the isle del Moro; and of the success with which God blessed his labours. He

did not omit the extreme danger in which he was, while in the Ceylon strait.

“In the height of the tempest, I took for my intercessors with God, all the living members of our Society, as well as all who are well affected towards it. With these I united all christians, that I might be assisted by the merits of the Spouse of Christ, the holy Catholic Church, whose prayers are heard in heaven, although she dwells on earth. I then implored the aid of the departed, and particularly of Pierre Le Fevre, that the wrath of God might be appeased. I went through all the orders of the angels, and the saints, all of whom I invoked in my distress. But that I might more easily obtain the pardon of my innumerable sins, I took as my special patroness and protectress, the most holy Mother of God, and Queen of Heaven, who easily obtains from her divine Son, whatever she asks. In fine, having placed all my hope in the infinite merits of our Lord and Saviour Jesus Christ, I enjoyed a greater satisfaction in the midst of this raging tempest, than when I was wholly delivered from the danger.

“And, indeed, being, as I am, the very worst of men, I am ashamed of having shed so many tears of joy, through an excess of pleasure, when I was on the point of perishing. I humbly prayed the Lord that he would not save me from the danger of shipwreck, unless it were to preserve me for other and greater dangers, for his honour and service. God has often interiorly discovered to me from how many dangers I have been delivered by the prayers and sacrifices of those of the Society,—both of those who labour here on earth, and of those who enjoy the reward of their labours in heaven. When I have once begun the mention of our Society, I cannot leave off. The vessel, however, is about to sail, and I must conclude with what I deem the most appropriate termination of my letter. ‘O Society of Jesus! if ever I forget thee, may my right hand be

unprofitable to me, and may I even forget to use it.* I pray our Lord Jesus Christ that as he has united us in the Society, during this miserable life, he may re-unite us in a blessed eternity, in the company of all his saints who behold his glory.' ”

* Si oblitus unquam fuero tui, Societas Jesu, oblivioni detur dextera mea.

CHAPTER XX.

Xavier visits the Fishery-coast—Is consoled by the faith and piety of its inhabitants—Encourages and instructs his fellow missionaries—Passes over to Ceylon—Attempts the conversion of the king of Jafanapatan.

AFTER he had written those letters, and devoted some time to the service of the people at Cochin, Xavier again doubled Cape Comorin, and visited once more the Fishery-coast. The Paravas were overjoyed to behold their “good father,” as they named him; and the inhabitants of all the villages came forth to meet him, singing the christian doctrine, and praising God for his return. The satisfaction of Xavier on beholding these his first children in Jesus Christ, was no less than theirs; and he was particularly consoled at seeing that the number of the christians was considerably augmented, by the labours of his brethren. Many of the Society were there, the chief of whom were Antonio Criminali, Francis Henriquez, and Alphonso Cyprian. Xavier having written from Amboyna, for the greatest number of missionaries that could be spared, for the instruction of these new converts on the Fishery-coast,—all those who came from Portugal after his own arrival in India, were sent thither, with the exception of three, who went to the Moluccas, and of two, who remained at Goa, to aid in the management of the college

Xavier was no less edified by the fervour, than consoled by the number, of these new christians. While visiting one of their villages, a young man was shown to him, who had embarked in company

with a Portuguese, and was shipwrecked on the coast of Malabar. The Saracens, who inhabit that place, murdered the Portuguese, and endeavoured to make this youth renounce the faith. They brought him into a mosque, and promised him much riches and great honours, if he would abandon the faith of Christ and embrace Mahometanism. Seeing, however, that these promises did not move him, they threatened him with death, and drew the sword, as if about to kill him; but this did not make the least impression on him. He was then loaded with heavy irons, and otherwise treated with great cruelty; until he was at length delivered by a Portuguese captain, who being informed of the affair, came to his relief. Xavier tenderly and frequently embraced him, and returned thanks to God for having impressed the faith so firmly on the heart of a barbarian. He also heard with great joy of the constancy of some slaves, who had fled from the houses of their Portuguese masters, but complied exactly with the obligations of their baptism, and lived in a most religious manner even among the gentiles. He also heard, that when one of these slaves died, they did not permit the body to be burned, as was the custom of the pagans, but buried it according to the ceremonies of the church, and set up a cross over the grave.

Although their infidel masters did not hinder them from living as christians, and they themselves were all resolved to persevere in the faith, still they anxiously desired to return to the society of the faithful, where they might have those spiritual succours of which they stood in need. When they heard of the return of Xavier, who had baptized the greatest part of them, they came to beg of him to make their peace with their former masters, whom they had left, for the purpose of freeing themselves from slavery. They now declared that they were ready to lose their liberty once more, rather than endanger the salvation of their souls. Xavier received

them with open arms, and easily reconciled them with their masters.

After he had visited all the villages, he remained sometime at Manapar, not far from Cape Comorin. As his only object was to propagate religion in India, and for that purpose establish the Society there, he began to regulate all things according to the principles, and in the spirit of Ignatius. He accordingly assembled all the missionaries on that coast, and examined their respective talents and virtues, by familiarly conversing with them, and causing them to give an account of what passed between God and their own hearts. When he had assigned to each of them the post, for which his bodily strength and spiritual advancement most fitted him, he made father Antonio Criminali superior of all. He ordered them to apply with all possible diligence to acquire the Malabar language, which prevails on that coast, that thus they might be made capable of serving the people; and he required father Francis Henriques to compose a grammar of it. This seemed an impossible undertaking, to one who but lately arrived from Europe, and who was but little versed in the languages of India: still Henriques accomplished it in so short a time, that it was looked on as a miracle of obedience. In the meantime, Xavier thought that the exposition of the christian doctrine, which he had composed for those of Molucca, might be of use to his dear Paravas, and he accordingly ordered a Malabar priest, who was well versed in the Portuguese, to translate it into his own language. That the conduct of the missionaries might be uniform, and that they might all be animated with the same spirit, he gave them the following written rules, besides others which he delivered by word of mouth.

“In the first place, wherever you are, be careful to baptize the newly born infants; and do this yourselves, without confiding it to any other person. At present, there is nothing of greater importance. Do

not wait until they invite you, as they easily neglect it. It behoves you to go through all the villages, to enter into the houses, and baptize all the children.

“ After the important duty of giving baptism, you should be particularly careful to teach the principles of faith to such children as are capable of receiving instruction. As you cannot be in all places, you shall cause the “ canacopoles,” and the teachers of the catechism, to perform their duty, and religiously observe the established customs. For which purpose, when you visit the villages, to take an account of what passes there, assemble the masters with their scholars, and know from the children, in the presence of those who are accustomed to instruct them, what progress they have made since their last communion. This will increase both the zeal of the teachers and of their pupils.

“ On Sundays, assemble the men in the church, to repeat their prayers, and observe if the chief people of the place are present. You are to expound the prayers which they repeat, and reprove them for the vices that most prevail. Make your instructions intelligible to them, by adducing familiar examples. You shall threaten the most obstinate sinners with the wrath of God, and tell them that unless they reform, their lives will be embittered and shortened by all kinds of disease, that pagans will enslave them, and that their immortal souls will be fuel for the everlasting flames of hell.

“ When you come to any place, you shall enquire, if any, and what quarrels prevail there, and who are the parties : after which you shall endeavour to reconcile them. These reconciliations are to be made in the church ; where also it will be proper to assemble the women on Saturdays, and the men on Sundays. As soon as the Malabar priest shall have translated the exposition of the creed, you shall take copies of it, which you shall cause to be carefully

read to the women on Saturdays, and to the men on Sundays. If you are present, you shall read it yourselves, and add to the exposition, whatever you think necessary to render it more intelligible.

“Distribute to the poor those collections which are made for them in the churches, by the charity of the faithful. Beware of applying any part of them to your own use.

“Every Saturday and Sunday, give the faithful due notice to call you when any one falls sick, that you may visit him. Tell them that unless they give you notice, in case the sick person dies, you will not allow him christian burial, in punishment of their neglect.

“When you visit the sick, be careful that they repeat the apostles’ creed, in their own language. Interrogate them on every article, and ask them, if they sincerely believe. After this, make them say the ‘Confiteor,’ and other Catholic prayers, and then read the gospel over them.

“For the burial of the dead, you shall assemble the children, and be accompanied by them in procession, following the cross, and singing the christian doctrine, both while going and coming. You shall say the prayers of the church at the house of the deceased, and also before the body is committed to the earth. You shall also make a short exhortation to the assembly, in the presence of the corpse, upon the certainty of death, the amendment of life, and the practice of virtue.

“You shall give notice to the men on Sunday, and to the women on Saturday, to bring their sick children into the church, that you may read the gospel over them for their cure. The parents will hence receive an increase of faith and respect for the temples of God.

“You shall decide all lawsuits, and if you cannot accomplish it on the spot, put off the matter to the next Sunday. After divine service, cause them to

be expedited by the principal inhabitants of the place. I do not, however, wish much of your time to be taken up with these affairs, or that you should prefer the care of your neighbour's goods, to the solicitude you should have for his soul. When any affair of importance occurs, refer it to the Portuguese commandant.

“Do all things in your power to make yourself beloved by these people; thus you will do more good than if they feared you. Condemn none to punishment without the assent of Father Antonio Criminali; and if the commandant of the Portuguese be present, do nothing without his order. Banish those from the village who attempt to make pagods, or idols, if Father Criminali thinks proper. Shew great kindness to the children who frequent the christian schools: pardon them readily, and occasionally overlook their faults, lest ill-timed severity might drive them away.

“Abstain from reproving, and condemning the christian natives of the country, in the presence of the Portuguese; but rather commend and excuse them on all occasions. When we reflect how lately they have embraced the faith, and how much they stand in need of encouragement, we should only wonder that they are not more vicious.

“Render all the services in your power to the Malabar priests, in regard to their spiritual advantage. Encourage them to frequent the tribunal of penance, to say Mass, and lead edifying lives. Never write any thing against them to any person whatever.

“Endeavour to be on good terms with the Portuguese commandants, and let no coldness be perceived between you and them. Endeavour, by all means in your power, to make friends of the rest of the Portuguese. Never have any quarrel with any of them, even were they to go to law with you, or quarrel without the least provocation. Oppose them firmly but mildly, if they treat the new christians

unjustly. If you find your interference likely to do good, complain to the Portuguese commandants, with whom I again beseech you never to have any difference.

“With the Portuguese let your conversation be always on spiritual subjects, on death, judgment, purgatory, hell, the frequentation of the sacraments, and the exact observance of God’s commandments. If you only speak to them of these things, they will not rob you of that time that is required for your ministerial functions.

“Forget not to write to the fathers and brothers of our Society at Goa, and give them an account of the fruit of your labours; and propose to them what you think may be for the advancement of piety. You shall also write to the bishop, but always with great reverence and submission, as to the common father and pastor of this new world.

“I recommend to you, above all other things, and I cannot sufficiently repeat it, that, wherever you go, or wherever you may be, you endeavour to gain the love of all people, by your good works, and edifying example. By this means you will find greater opportunities of gaining souls than otherwise you would have, which may Almighty God give you the grace to do, and abide with you for ever.”

Having made these regulations on the Fishery-coast, Xavier desired to pass over to Ceylon, before he returned to Goa. He hoped to reap the harvest of that precious seed, which he expected the blood of the martyrs made by the king of Jafanatan would cause to fructify; or at least to see what were the dispositions of a people who had witnessed the heroic constancy of so many christians. The death of the two convert princes, who claimed the crown of Jafanatan, destroyed all hopes of propagating religion in that isle; still Xavier effected the conversion of the king of Cande, one of the princes of Ceylon. He then went to the tyrant, who had persecuted

the Christians so wantonly, to try,—what to all human appearances seemed impossible,—if he would permit the gospel to be preached in his kingdom, and even embrace christianity himself.

As political motives prevail most with rulers, Xavier represented to this prince, that his throne could never be established without the aid of the Portuguese, with whom if he contracted a strict alliance, he would be secure from all enemies, foreign or domestic. The barbarian was, indeed, apprehensive of attacks from every quarter; and he now seemed to forget that Don Alphonso de Sosa had been on the point of making war upon him, for the restoration of the two princes who had embraced the faith. He listened to the propositions of peace, and even permitted Francis to explain to him the mysteries of the christian faith; and so great was the impression made on him by these instructions, that being changed in a short time he promised to embrace the faith, and aid in bringing his subjects to profess it. As a pledge of his sincerity, he offered to put his kingdom in the hands of the king of Portugal, and to pay him such a tribute as might be thought suitable, on two conditions. The first was, that the governor of India should conclude a firm alliance with him, as with the other Indian kings, who had become vassals of the crown of Portugal. The other, that in order to guard against the commotions, which generally arise from a change of religion, he might have a company of Portuguese soldiers, to be maintained at his own charges.

Satisfied at having succeeded so far beyond his expectations, Francis set sail with an ambassador from the king, and arrived at Goa on the 20th of March, 1548. Having learned there that the Viceroy, Don John de Castro, was at Bazain, towards the gulf of Cambaya, he embarked once more, notwithstanding the unfavourable season for navigation. He thought that so important an affair should be speedily

concluded, as delays often blast the most promising prospects. Although Castro had never seen Xavier, he was most anxious to meet him, from the reports he had heard of his character. He received him with all the honours due to a holy man, and willingly accepted of the offer of the king of Jafanatapan ; on the conditions above mentioned. He retained Xavier, however, for some time, both to hear him preach, and to consult him on some difficult affairs, where the interests of the state and of religion were equally involved.

In the meantime he appointed Antonio Monis Barretto, a brave and experienced officer, with a hundred well disciplined soldiers, for the garrison of Jafanatapan. At the same time he ordered a magnificent provision for the ambassador, who remained at Goa ; and commanded that if any of his suite received baptism, no expense should be spared on the occasion. Notwithstanding these auspicious prospects, the king of Jafanatapan afterwards broke the faith which he had pledged both to God and men ; and hence, probably, arose the misfortunes which subsequently befel his person and kingdom.

CHAPTER XXI.

Xavier reproves a young nobleman—Cosmo de Torrez joins the Society—Baptism of Anger and his two attendants—Their great piety—Xavier determines to go to Japan.

THE presence of Xavier at Bazain was not unprofitable to a dissipated young nobleman, Rodriguez Segueyra, whom he had known a few years before, when he first visited Malacca. Segueyra, after having committed a murder in that town, fled to the hospital, as a place of refuge, where Francis became acquainted with him, and by his amiable and courteous manners, succeeded in gaining his confidence. When he had secured the affection of the young man, he spoke to him of eternity with such effect, that Segueyra entered seriously into himself, and made a general confession. To advance him in the ways of virtue, and to free him from the restraints of the hospital, Xavier reconciled him with the friends of the murdered man, and obtained his pardon from the governor of Malacca. But as the dissolute manners of that city were likely to destroy all the good that had been done, he advised him, to leave India and return to Europe. Segueyra was conscious of his own weakness, and being sincerely desirous of saving his soul, promised compliance. With that design he went to Goa, intending to pass thence to Portugal; but Don John de Castro prevailed on him to accept of the office of receiver of the public revenues; and he not only laid

aside all thoughts of returning, but soon relapsed into his former disorders.

He had succeeded in banishing all remembrance of Xavier from his mind, when he happened to meet him at Bazain. The appearance of the holy man at first confounded him; but recovering himself a little, he advanced to make the usual salutation by kissing his hand. Although Xavier was habitually courteous and polite, he at first sternly repulsed him; but, by degrees softening his manner somewhat, he said:—"What, my son, are you still in India? Were you not advised to leave Malacca and return to Portugal?"

The other blushed deeply at the rebuke, and laid the whole blame on the governor, who had detained him, in some manner, against his will.—"But,"—replied Xavier, with a holy indignation,—“has the governor obliged you to lead a wretched life, and to be two years without approaching the confessional? Be that as it may, added he, we cannot be friends with one another, as long as you are at enmity with God.”—These words pierced the soul of Segueyra; he asked pardon of Xavier for his breach of promise, and his infidelity to divine grace: he went to confession on that very day, and made an entire change of life, under the direction of him whom God had sent to bring him back to a better way.

Don John de Castro was anxious to retain Xavier, for the purpose of profiting by his counsels, for the regulation of his own life; but when he saw him intent on going, he permitted him to depart. He at the same time begged of him to pass the winter at Goa, that when he himself should have returned thither, he might avail himself of his spiritual assistance.

The return of Xavier to Goa was very acceptable to Cosmo de Torrez, a Spanish priest, distinguished for his great talents and extensive acquirements. He

was on board the fleet that sailed from Mexico to the Molucca islands, and which, as before stated, after cruising for a long time stopped at Amboyna. There he met with Xavier, and was so charmed with his manner of life, that he had some thoughts of becoming his disciple. He was, however, somewhat deterred, by the labour and fatigue inseparable from the apostolic ministry, and, moreover, thought that he ought to undertake nothing, without the advice of the bishop of India. He accordingly left Amboyna, without coming to any resolution, and even without communicating with Xavier on the subject.

On the arrival of the Spanish fleet at Goa, he presented himself to the bishop, who being then in great want of spiritual labourers, gave him one of the chief vicariates of his diocess. Torrez thought that God required nothing more from him; and continued for the space of four or five months to discharge all the functions of the office confided to him by the bishop. The continual disquiets of his own soul rendered him, however, doubtful of the course he had pursued, and made him think that God had punished him for not having followed the new apostle of the east.

One day, being more than ordinarily agitated, he went to the college of St. Paul, and addressed Father Lancilotti, from whom he sought a description of the institute, of which he had conceived so favourable an idea, by seeing Xavier at Amboyna. He had long felt himself impelled by the internal motions of grace, to perform something great for the glory of Jesus Christ; and he now found the institute of Ignatius so conformable to the dispositions of his own soul, that without further hesitation, he resolved to go through the spiritual exercises, as a preparation for his change of state. From the very commencement, he received such light and consolation, that he seemed to enjoy the tranquillity of the blessed. He could

not suppress his astonishment, that those plain and simple truths, which he had often read without emotion, should now make such a lively impression on him, as he mentioned to Lancilotti in terms of amazement. Being, however, somewhat terrified at the prospect of a perpetual engagement, and, probably, assaulted by the devil, he could not determine on any thing, and became every day more and more irresolute.

In this state of things Xavier arrived; he had scarcely seen Torrez, when the latter asked to be admitted among the disciples of Ignatius. The holy apostle immediately received him, and took great pains to form him to the spirit of the Society. He also admitted some Portuguese, who had great talents for the mission, and were inflamed with zeal for the salvation of souls. They all lived together in the College of St. Paul; where fervour reigned, not only among the Jesuits, but also among those of the Seminary, whose numbers daily increased. Among these was the Japanese, Anger, who lead a most edifying life, and who was most anxious to receive baptism, which had been deferred until the return of Xavier. This latter, not satisfied with instructing him anew, consigned him to the care of Torrez, who explained to him the mysteries of faith; and at length Anger with his two attendants, who had received the same instruction, were solemnly baptized on Whitsunday, by the bishop of Goa, Don John d' Albuquerque. Thus on the same day that the Holy Ghost descended on the apostles, and gave them power to announce the gospel to the whole earth, the church entered on the possession of the most remote country in the eastern hemisphere.

Anger took the name of Paul de Sainte Foi, i. e. of Holy Faith, in honour of the college, where he had received the exact knowledge of the divine law.

This college now belonged to the Society, and was sometimes called the 'College of St. Paul,' and sometimes the 'Seminary of holy faith.' One of his attendants took the name of John; the other, that of Anthony. Baptism imparted to him that peace of soul, which before he was never able to attain, as he himself wrote to Rome in a letter to Ignatius, dated the 25th November in the same year.

That these new converts might have the true principles of christian morality, and that their lives should be influenced by its dictates, Xavier commissioned Torrez to give them the spiritual exercises of the Society. During the thirty days that they were thus occupied, the Holy Spirit communicated himself to them, by heavenly illustrations of their minds, holy thoughts, and interior delights. Anger was able to speak of nothing but God; and he spoke with such fervour, that he seemed quite inflamed with divine love. He was specially affected at the mystery of the passion, and his soul was so overwhelmed with the contemplation of the goodness and charity of God, manifested in the crucifixion of our divine Saviour, that he was anxious to suffer martyrdom for the salvation of his brethren. In the midst of his devotions, he was often overheard to exclaim;—"How gladly would I die for thee, O my God!—O my dear countrymen, how much are you to be pitied! how much do I compassionate you!"—They came out of their retreat so filled with zeal, that Xavier wrote to Europe, that he was animated by their example to renewed fervour in God's service; and that he could not regard them without blushing for his own imperfection.

In conversing with them he learned,—what he had formerly heard from George Alvarez and other Portuguese,—that the empire of Japan was most populous; and that the people were naturally docile and intelligent, and exceedingly desirous of infor

mation. He was also assured, that if they were instructed in the truths of religion, by apostolic preachers, the whole nation would submit to the yoke of Jesus Christ, if not all at once, at least after obtaining a satisfactory solution of their doubts.

This was enough to induce Xavier to determine on announcing the faith in Japan. He was led to conceive a high idea of the Japanese from the mildness, affability and talents of the three converts. The Portuguese merchants, who traded in those parts, assured him, that he might see the character of the whole nation in these three persons; and he himself felt confident that the christian religion would make great progress among them, if once introduced. He learned also from Anger, that there were many monasteries of heathen priests, who lived in solitude and contemplation; and that each monastery was governed by a Superior, highly respected for his age, and learning. These priests come out of their monastery only once a week, to preach to the people; and their mortified looks, and lively representations of heaven, made a deep impression on their auditory. All this appeared to Xavier to be very likely to facilitate the introduction of the faith; and he admired the providence of God, which sometimes makes the errors of men, and the artifices of their infernal enemy, subservient to his own merciful designs upon them. He also adored the counsels of that same Providence, which made use of a man, who had fled from the justice of his country, to serve as a guide to a missionary, who should announce everlasting justice to it.

To render Anger and his companions more serviceable, he deemed it necessary that they should learn to write and read in the Portuguese language. This Japanese, whom henceforward we shall name Paul de Sainte Foi, was easily instructed in every

thing to which he applied. He was of a lively and ready mind, and had so great a facility for learning, that he easily committed to memory the gospel of St. Mathew, which Father Cosmo de Torrez had expounded to him before baptism.

CHAPTER XXII.

Expedition to Aden—Extraordinary zeal—Xavier converts a licentious soldier—Return to Goa—Sickness and death of Don John de Castro—Interior delights—Arrival of five missionaries from Europe—Many apply to be received into the Society—Xavier consoles Father Henriquez—Returns to Cochin—Thence to Bazain.

DON JOHN DE CASTRO was now occupied in preparing a fleet, to take possession of Aden, one of the strongest towns of Arabia Felix, situated at the foot of a high promontory, with which it was joined by a narrow tongue of land. This port commands the passage to India by the Red Sea ; and on that account had been attacked by Albuquerque, surnamed the ‘great,’ who was, however, obliged to raise the siege. The inhabitants of the town afterwards offered to give it up to the Portuguese, in order to free themselves from the tyranny of the Turks. The offer, however, was not accepted of ; owing to the timidity of Soarez, the captain to whom it was made, who, as he had no orders to receive it, refused this voluntary cession to the Portuguese crown.

The Turks subsequently treated the inhabitants of Aden with still greater cruelty than before ; and these persecuted people now renewed their offer to Castro, who thereupon sent a fleet consisting of eighteen vessels, to the strait of Mecca, under the command of his son, Alvarez de Castro. Among the soldiers embarked in the expedition, was one equally notorious for his courage and military prowess, and the irregularities of his life. He seemed to have

nothing human about him but the figure, and was in his conduct more a pagan than a christian. He had not been for eighteen years at confession; and although he once presented himself to the bishop of Goa, it was not so much for the purpose of reconciling himself with God, as to avoid the imputation of being a renegade.

Xavier observed the conduct of this wretched man, and only waited for the opportunity to effect his conversion. Learning that he was to join the army in the fleet, the holy man, who was in the college of St. Paul when the news came, immediately embarked in the same vessel, bringing nothing with him but his breviary. Those who saw Xavier, thought that the governor had sent him to accompany his son, Alvarez; and all, with the exception of the above mentioned soldier, were happy at the circumstance. When they had weighed anchor and begun their voyage, Xavier entered into familiar conversation with the object of his zeal; and those who were less guilty than he was, could not conceal their astonishment at his affability. Some of them said, what the pharisees formerly said of our Lord:—"If this man were indeed a prophet, he would discover what manner of man he is, with whom he speaks."

Nowise discouraged by these remarks, Xavier continued to treat the infidel soldier with his accustomed gentleness of manner. He seemed to take no notice of his immoderate love of play, which made him spend whole nights at cards; nor did he seem to hear the oaths which constantly escaped his lips. He, however, told him one day, that play requires a tranquil mind; and that if he took not better heed, passion would make him lose his game. Brutal as the soldier was, he insensibly conceived a kindly feeling for one who appeared so much interested in his success, and he listened to him with pleasure when he spoke not only of war and naval affairs, but also of religion

and its moral precepts. At length he began to reflect on his own misconduct, and felt great remorse of conscience at his bad life.

When he was one day in a retired part of the ship with Xavier, the latter asked him, to whom he had gone to confession before embarking. "Ah! father," replied the soldier, "I have not been to confession for many years." "And what," said Xavier, "do you imagine would become of you, were you to fall in this action, in your present situation?" "Once," said the soldier, "I presented myself, through formality, to the vicar of Goa; but he refused to hear me, and told me that I was a reprobate who deserved only hell-fire." "In my opinion," replied Xavier, "the vicar was too severe in thus rejecting you. He may have had his reasons; but I have mine for treating you otherwise. The mercies of the Lord are, indeed, infinite; and God would have us to be as indulgent to our brethren, as he himself is to us. Although the sins of which you are guilty, were a thousand times more numerous and enormous than they are, I will have patience to hear them all, and will give you absolution, if, indeed, you enter into the sentiments and take the resolutions I shall endeavour to impart to you."

These words induced the soldier to make a general confession, for which Xavier prepared him by causing him to pass over the years of his past life, and examining the sins which a man of his character and profession might be supposed liable to. In this state of feeling, the ships anchored at a port in Ceylon. Many of the fleet went ashore, among whom were Xavier and the soldier; who both retired to a wild and solitary place. There the soldier with many tears made his confession; he declared his resolution to perform whatever penance should be imposed on him, no matter how rigorous. Xavier, however, only bid him say the "Lord's prayer," and the "Hail Mary!" Amazed at this, the penitent cried

out; "Why, father, do you give so light a penance to such a sinner as I am?" "Be satisfied," said Xavier, "we will appease the divine justice."—While the soldier was performing his penance, Xavier withdrew to a wood, where, as on a former occasion, he bared his shoulders, and disciplined himself so severely, that the noise of the strokes drew the soldier to the spot. Beholding Xavier covered with blood, and perceiving the motive of so extraordinary an action, he snatched the discipline from him, and, exclaiming that the guilty, and not the innocent, should endure punishment, he chastised himself in like manner. Xavier then cordially embraced him, and told him that it was solely for his sake that he had come on board. Having given him salutary counsels, for the future regulation of his life, he left him, and returned to Goa, by the first vessel that sailed from the port where they had stopped. After the expedition to Aden, this soldier entered one of the most austere religious orders, where he led a most holy life, and died in the odour of sanctity.

The governor, Don John de Castro, returned to Goa, shortly after Xavier. His health had been for some time on the decline, and he was now suffering from a fever. Believing that the end of his life was now approaching, he gave his exclusive attention to the concerns of his soul, and occupied himself with the thought of death, and of the great truths of eternity. He refused to see any one but Xavier, with whom he often had long conversations on these subjects. A vessel from Lisbon arrived about this time, and brought letters to the viceroy from the king of Portugal, in which great praises were bestowed on his administration, and he was also continued in office for three years more. As Don John was much beloved, public rejoicings were made in the town, on the receipt of this intelligence. The dying viceroy, beholding from his couch the illuminations, and hearing the discharges of the artillery, could not but

smile, although in the agony of death. "How deceitful is this world," said he, "it presents us with honours for three years, when we have but a few moments to live!" Xavier remained by him until he had breathed his last; and expressed his satisfaction at beholding a great man of the world expire with the humble piety of a saint.

The death of Don John of Castro left Xavier at liberty to execute what he had long since designed, but what the entreaties of the viceroy had hitherto induced him to defer, namely, to visit the fishery coast. The bad weather prevented him from doing so immediately; for at certain seasons the sand accumulates so much in the port that no ship can either enter into, or come out of, harbor.

While awaiting the favorable season for navigation, Xavier applied himself particularly to the exercises of a spiritual life, as is usual with apostolical men, who seek to regain strength from their past labours, by communicating in solitude with God. Then it was, that while walking in the garden of St. Paul's College, near a hermitage which was there, and to which he was wont to retire, he was heard to exclaim:—"enough, O Lord, enough."—He was obliged to open the breast of his cassock, by reason of those flames of divine love that burned within him, being otherwise unable to support the abundance of heavenly consolations. His exclamation shews, that he would have preferred to suffer for the service of God, rather than enjoy these spiritual delights. It was a prayer to God to reserve those pleasures for another life, and, in the mean time, a petition not to be spared here below.

These inferior occupations did not, however, prevent him from following his ministerial vocation, or from succouring the sick in the hospitals and prisons: on the contrary, the more lively and ardent the love of God was in him, the more he desired to manifest it, and excite it in others. His charity often obliged

him to relinquish the repose of solitude, and the delights of prayer ; in which he acted on the principle of Ignatius, that sometimes it is necessary to leave God for God.

When the season permitted Xavier to depart, and he was on the eve of sailing for Cape Comorin, a Portuguese vessel from Mozambique arrived, bringing five missionaries of the Society. The most considerable of these was Gaspar Barzeus, a Fleming, whom Xavier had already heard commended as a laborious missionary and excellent preacher. His own appearance and the testimony of all on board confirmed him in this opinion, and made him regard him thenceforward as the apostle of the east.

He spent five days with these new companions, and often caused Father Gaspar to preach, that he might himself judge of his talents for the pulpit, which he found to be of the first order. Many Portuguese gentlemen, who had come to India at the same time, were so much edified by the life and conversation of Barzeus during the voyage, that they came, and besought Xavier to receive them into the Society. Among them was the captain of the ship, and the governor of one of the chief citadels the Portuguese had in India. Some of them he admitted before his departure ; others he put off until his return ; but he made them all perform the spiritual exercises of Ignatius.

At length on the 9th of September, Xavier sailed for the Fishery-coast, where he consoled and confirmed the faithful, who were incessantly persecuted by the Badages,—irreconcilable enemies of the christian name : he also encouraged the missionaries of the Society who laboured there, and who were daily exposed to lose their lives by the hands of those barbarians. Here Xavier heard that Father Francis Henriques, who was charged with the mission of Travancor, was somewhat dissatisfied, and believed that he lost his time ; because some of the new converts,

moved either by the promises or threats of the new king, who was opposed to the christians, had relapsed into their superstitions. He wrote to him, and desired him to be of good courage ;—assuring him that his labours were more profitable than he imagined ; and that if he did nothing more than baptize the children who died in their infancy, God would be satisfied with his efforts, as the salvation of one soul was a sufficient consolation for a missionary in all his labours. He added that God has regard to our good intentions, and that a faithful servant of his was never to be looked on as unprofitable, whatever might be the success of his efforts.

Not satisfied with fortifying his fellow missionaries, both by word and example, Xavier requested Ignatius to encourage them by his letters, and especially wished him to write to Henriquez, a mortified and laborious missionary.

Having thus arranged all things on the Fishery-coast, he returned to Cochin, where he remained for two months, constantly occupied in instructing the little children, attending the sick, and reforming the morals of that place. He then went to Bazain, to speak with the deputy governor of India, Don Garcia de Sa, whom Don John de Castro had named at his death, as his temporary successor. Xavier was anxious to obtain letters of recommendation from him to the Governor of Malacca, that thus his voyage to Japan might be facilitated. On this subject he now received rather unfavourable intelligence, which would have damped the zeal of any other person. The Chinese had become dissatisfied with the Portuguese, and had expelled them from their country. This seemed to interfere with all his plans, as it was impossible to arrive at Japan, by the way of Malacca, without touching at some Chinese port. But apostolic men disregard apparent impossibilities, and are never more confident than when they have difficulties to encounter.

CHAPTER XXIII.

His friends oppose Xavier's voyage to Japan—He rebukes them for their pusillanimity—He writes to Ignatius—He constitutes Father Paul Camerino, superior in his absence—Instructions for his conduct in that office—He sends Father Gaspar Barzaeus to Ormuz—Gives him written directions for his guidance.

WHEN Xavier returned to Goa, and made known his intention of going to Japan, his friends used all their efforts to make him change his resolution. Some represented to him the length of the voyage, which was thirteen hundred leagues, and the inevitable danger to which he would expose himself, of either falling into the hands of the numerous pirates, by whom those seas were infested, or suffering shipwreck in a dangerous and tempestuous ocean. The whirlwinds, which prevail on the sea between China and Japan, and the rocks with which the coasts abound, were also pointed out as almost certain causes of destruction. And even were he to escape these dangers, they added, he could not promise himself safety in the ports of China, whence the Portuguese had been expelled. If he wished to exercise his zeal, there were other vast kingdoms in the east, where the light of the gospel had not shone. In the neighbourhood of Goa, were isles and territories, filled with idolaters, whither he might go, and abandon the design of visiting those remote islands, which nature seemed to have separated from human intercourse, and where, the Portuguese power not being established, christianity was not likely to maintain itself against the persecution of the pagans.

Xavier was too deeply convinced that God would have him go to Japan, to listen to these reasons of his friends. He derided their fears, and told them that he should be as successful as George Alvarez, or Alvarez Vaz, each of whom had made the voyage of Japan, without suffering from these pirates and tempests, with which they sought to terrify him. He smiled, as he said this; and then assuming a serious air he said:—"I am, indeed, amazed that you would endeavour to prevent me from going to a place, where you yourselves would go for the acquisition of perishable wealth. I must tell you, that I am ashamed of your want of faith. I am also ashamed at having been anticipated; and I cannot bear the thought that merchants should have more courage than missionaries."—He added that having so often experienced the care of Providence, it would be impiety to distrust; that he had not been preserved from the swords of the Badages, and the poisons of the isle del Moro, to perish in other dangers; that India was not the boundary of his mission; and that in coming to it, he designed to carry the faith, even to the utmost limits of the world.

He then wrote to Ignatius, and informed him of his intended voyage, and of his own views and feelings on the subject.—"I cannot express to you, with what joy I undertake this long voyage. It is so full of dangers, that whoever saves one out of four ships, thinks he has succeeded well.—Although these perils surpass all that I have hitherto experienced, I am not the least discouraged in my undertaking; so firm a conviction has God been pleased to produce within me, of the great fruit the cross will produce in those countries, when once it shall be planted there."

From a letter written the same time to Father Simon Rodriguez, we also learn what were his feelings on the subject,—"Some ships have arrived here from Malacca," says he, "which confirm the intelligence that all the ports of China are closed against

us ; and that the Chinese are about to make war on Portugal. Still I am resolved to go to Japan, for I find nothing more pleasing or agreeable in life, than to live in continual danger of death, for the honour of Jesus Christ, and the interests of the faith. It is the characteristic of the christian, to take more delight in the sufferings of the cross, than in the tranquillity of repose."

Before going to Japan he established Father Paul Camerino, superior general in his place, and Father Antonio Gomez, rector of the Seminary at Goa. At the same time, he gave each of them regulations for their mutual advantage ; and instruction as to the manner in which they should govern their inferiors. Addressing Camerino, he says:—

"I adjure you, by the desire you have to please Our Lord, and by the love you bear to Father Ignatius, and all the Society, to conduct yourself towards Gomez, and all our fathers and brothers in India, with much mildness ; giving no orders without mature deliberation, and then in gentle and moderate language.

"Judging by the knowledge which I have of all the labourers of the Society, at present employed here, I might conclude that they had no need of a superior. But not to deprive them of the merit of obedience, and because the order of discipline so requires, I have thought proper to place one above the rest, and have chosen you for that purpose, on account of the experience I have had, both of your modesty and prudence. I have only to command, and pray you, by the obedience you voluntarily vowed to our Father Ignatius, to agree so well with Antonio Gomez, that every appearance of misunderstanding and coolness between you, may be avoided, and that you may be always seen to be united, and mutually co-operating with all your strength, for the common welfare of the church.

"If our brethren who are at Cape Comorin, the

Moluccas, or elsewhere, write to you, to obtain any favour for them from the bishop, or the viceroy, or demand any spiritual or temporal supplies from you, do all in your power to effect what they desire. In your communications with those unwearied labourers, who bear the burden and heat of the day, let there be found nothing indicative of acerbity of manner; on the contrary, let every word breathe tenderness and sweetness.

“Whatsoever they shall require of you, for their support, clothing, preservation or recovery of health,—supply them with it, speedily and liberally; for it is just that you should sympathize with those who labour incessantly, and without any human consolation. This is particularly true of the missionaries of Comorin and the Moluccas: their mission is the most painful, and they ought to be encouraged, lest otherwise they should sink under the burden of the cross. Let them not then be obliged to apply to you twice for what you want. Remember, that while *you* are in the camp, *they* are in the battle field. For my part, I find those duties of charity so just and indispensable, that I venture to adjure you in the name of God, and of our Father Ignatius, to perform them with all exactness, with all diligence, and with all joy.”

After his arrival at Goa, Xavier had sent Nicholas Lancilotti to Coulan, Melchior Gonsalez to Bazain, and Alphonso Cyprian to Socotora. He now sent Gaspar Barzaeus to Ormuz, together with one companion, who was not yet in orders. The people of this celebrated town, at the entrance into the Persian gulf, were then distinguished for the enormous vices to which the concourse of so many different nations and sects naturally give rise. Xavier designed to go there himself, to prepare the way for other missionaries; as his maxim was not to send any of the priests to a place of which he himself had no experience.

The voyage to Japan, however, made him abandon the idea of visiting Ormuz.

Although he highly esteemed the prudence and virtue of Father Gaspar, he thought it proper to leave with him some written instructions, which might be of service to him in his important mission. To the general reader this document cannot be uninteresting, as it admirably displays the sentiments of Xavier; and to the missionary it will be, at once, both pleasing and profitable. The following is a faithful translation of the original manuscript, preserved in the archives of Goa.

I. "Above all things endeavour to attain perfection, and discharge with fidelity what you owe to God, and your own conscience. By this means you will become most capable of assisting your neighbour and gaining souls. Take pleasure in the most abject employments of your ministry, that by exercising them, you may acquire humility, and daily advance in that virtue.

II. "Be careful to teach the ignorant those prayers which every christian ought to know, and do not transfer to another so humble a duty. Make the children and slaves repeat them, word for word, after you; and observe the same method with the children of the christian natives. Those who behold you thus occupied, will be edified by your humility. And as humble persons attract the esteem of others, they will judge you to be a suitable person to instruct themselves in the mysteries of the christian religion.

III. "You shall frequently visit the poor in the hospitals, and, from time to time, exhort them to confess and communicate. For that purpose, tell them that confession is the remedy for past sins, and the communion, a preservative against relapse; and that both remove the causes of the miseries they suffer, which are the punishments of sin. Whenever they are willing to confess, you shall hear their confessions with all the leisure you can afford. While

you take care of their souls be not unmindful of their bodies. Recommend the distressed, with all diligence and affection, to the notice of the administrators of the hospital; and otherwise procure them all the relief in your power.

IV. "You shall also visit the prisons, and excite those detained there to make general confessions. They have greater need of it than others, because few of such people have ever made good confessions. Interest the brotherhood of mercy on behalf of those unhappy creatures, and, if possible, procure their liberation. In the meantime, forget not to provide for the necessitous, who often have no means of subsistence.

V. "Promote and serve, as much as in you lies, the brotherhood of mercy. If you find any rich merchants, who possess ill gotten goods, which they are willing to restore, but know not to whom restitution is to be made, and who spontaneously intrust you with the money;—give it all to the brotherhood of mercy, even in cases when you know some necessitous person, on whom such charities might be well employed. Thus you will not be exposed to be deceived by impostors, who counterfeit piety and indigence, but who will not be able to deceive so easily the brotherhood, whose principal duty is to distinguish between real and apparent objects of charity. Thus also you will have more leisure for those functions which are particularly your own; you will be able to devote your whole time to the conversion of souls, which otherwise would be filled up by the troublesome and distracting occupation of distributing alms. In fine, by this means you will prevent the suspicions and complaints of many, who are ever ready to view things in their worst light, and who, perhaps, might believe that while pretending to discharge the debts of other people, you applied to your own use some of the money intrusted to you for that purpose.

VI. "With secular persons, however familiar or intimate they may be with you, act always as if one day they were to become your enemies. Thus you will neither do nor say any thing of which you will have occasion afterwards to repent, or with which they might subsequently upbraid you. We are obliged to adopt this precaution, by reason of the corruption of the world, in the midst of which we live, and which continually looks on the children of light with distrustful and malignant eyes.

VII. "You ought to have no less circumspection in what relates to your own spiritual advancement; and be assured that you will make more progress in contemning yourself, and in cultivating a union of the soul with God, if you regulate all your words and actions by prudence. The particular examen will assist you much in it. Fail not to make it twice a day; if not, at least once, whatever other business you may have.

VIII. "Preach to the people as often as you can, for preaching is an universal good, and among all the evangelical functions, there is none more profitable. Beware, however, of advancing any doubtful propositions, on which opinions are divided. Make your sermons on clear and unquestionable subjects, which immediately tend to, and regard, the reformation of manners. Set forth the enormity of sin, by making your hearers conceive an idea of that Infinite Majesty which is offended by the sinner. Impress on all, a lively dread of that sentence, which will be thundered out against reprobates at the last judgment. Represent with all your powers those pains which the damned are eternally to suffer. Often hold forth the threat of death, and even of a sudden death, to those who neglect their salvation, and who rest in security, although their conscience is loaded with many sins. To all these considerations, you are to add those of the cross, and the death of the Saviour of mankind; but you are to do it in a

moving manner ; and for that purpose employ those figures that are calculated to produce in the heart a deep sorrow for our sins, and to make your auditory weep in the presence of an offended God. This is the plan which I wish you should adopt for preaching profitably.

IX. When you reprove vices from the pulpit, never characterize any person, especially the chief officers or magistrates. If they do any thing of which you disapprove, and of which you think proper to admonish them, visit them and speak with them in private ; or when they come to confession, tell them what you have to say, but never speak of them in public. These people are generally proud, and are easily offended ; instead of profiting by public admonitions, they become furious, like impatient animals under the goad. Besides this, before you undertake to give them private admonition, be careful first to gain their confidence by becoming familiarly acquainted with them. Admonish them with more or less energy, according as you have more or less acquaintance with them. Be always careful to soften the asperity of your rebuke, by the gaiety of your air and manner,—by the use of kind and courteous language,—and by a sincere protestation, that what you do is the effect of your affection for them. It is good also to add expressions of submission to the conclusion of your discourse, and all the marks of affection and good will, which you have for the persons of those whom you thus correct. If a severe manner and harsh language accompany reproof,—so bitter in itself and so hard to be borne with,—there is no doubt but that men, who are accustomed to hear flattery, will not bear with it. A burst of indignation on the reprover, is all the fruit it probably will produce.

X. “As to what regards confession, this is the method I deem best adapted for the east, where licentiousness is so great, and penance so rare. When a person, who is hardened by long habits of sin,

comes to confession, exhort him to take three or four days to prepare himself, and to examine his conscience thoroughly. To assist his memory, make him write down the sins he has committed in the course of his life, from his youth to the present time. When thus prepared, after he has made his confession, it will not be always well that you should at once absolve him. It would be advisable for him to retire, and, for two or three days, abstain from ordinary Society, or intercourse with men, in order to excite himself to sorrow for his sins, in consideration of the love of God; for thus he will derive more benefit from the sacramental absolution. During these days of retreat, you shall teach him how to meditate; and oblige him to make some meditations from the first week of the exercises. You shall counsel him to practise some corporal austerity, for example, to fast or discipline himself; which will serve to make him conceive a true sorrow for his offences, and to shed tears of penance. Besides, if he has enriched himself by unjust gains, or injured the reputation of his neighbour by malicious reports, cause him to restore his ill-gotten goods, and make reparation of his neighbour's honour, during these three days. If he is given to unlawful love, and actually engaged in sinful commerce, make him break off those criminal engagements, and forsake the occasions of sin. There is no more suitable time, to exact from sinners those duties, the performance of which is no less difficult than indispensable. Once their fervour shall have passed away, it will be in vain to demand of them the execution of their promises. You will then, probably, have the affliction of beholding them fall back into the precipice, from which you did not sufficiently remove them.

XI. "In administering the sacrament of penance, be careful not to discourage those who begin to discover the wounds of their souls to you, by appearing too rashly and hastily severe. How enormous so-

ever their sins may be, listen to them not only with patience, but with mildness ; assist their false delicacy, by sympathizing with their misfortunes, and not appearing to be amazed at what you hear. Let them understand that you have heard sins, even still more grievous ; and to prevent them from despairing, speak to them of the infinite mercies of the Lord.

“ When they appear unwilling, or ashamed, fully to confess any of their crimes, interrupt them, and let them know that their sin is, probably, not so great as they may imagine ; but that with God’s assistance, you can heal the most mortal wounds of the soul. Tell them to proceed without any hesitation, and to make no difficulty of confessing all. You will find some whom a false delicacy will prevent from revealing their most shameful sins. When you perceive that bashfulness keeps them tongue tied, anticipate them, and tell them that they are not the first, or the only, persons who have fallen into disorder. Attribute their misfortune to the frailty and corruption of nature,—to the violence of temptation,—to the circumstances in which they were placed, which rendered their fall almost inevitable. Nay more ; to take their false shame from such persons—whom the devil ordinarily makes as bashful after sin as they were shameless before its commission—it might sometimes be necessary to discover, in general terms, the sins of your own past life. For what can a true and fervent charity refuse, for the salvation of souls, redeemed by the blood of Jesus Christ ? To know, however, when this is to be done, how far to proceed, and with what precautions, must be taught you by the interior spirit and your own experience.

XII. “ You will sometimes meet with christians, who believe not the truth of the Holy Sacrament of the altar ; either because they neglect to receive it, or by conversing with mahometans, pagans and heretics ; or by the scandal which is given by some christian, especially—what I say with shame and sorrow

—by some priests, whose lives are not more holy than those of the people. When men see them approach the altar, without any preparation, and celebrate without decency or reverence, they imagine that Jesus Christ is not in the sacrifice of the Mass; as otherwise he would not permit such unholy hands to touch him. Make such unbelieving christians propose to you all their thoughts; and when you have discovered them, prove the real presence of Jesus Christ by all those arguments which solidly establish it. Declare to them, that the surest means to disengage themselves from their errors and vices, is to approach that holy sacrament with suitable preparation.

XIII. “Although your penitents may be well prepared for confession, think not that when they shall declare their sins, all is done. You must sound the depths of their consciences, and by means of prudent examination, discover to themselves the sins of which before they were ignorant. Ask them by what means they have accumulated wealth:—what are their principles and practice, in their sales, loans, and in a word, in all their business. You will find usury pervading all their transactions; and that the greatest part of their riches have been acquired by unjust dealings, which, however, cause in them no remorse of conscience. But wherever there is question of money, many are so hardened, that they have little or no scruple of the injustices by which they acquired it.

XIV. “Adopt this method especially with the governors, treasurers, receivers of the customs, and other officers of the revenue. Whenever they approach you in the holy tribunal, ask them by what means they have grown so rich, and by what secret their offices and employments bring them in such large sums? If they appear unwilling to tell you, endeavour, with all possible mildness, to make them speak out. You will soon discover their artifices and

means, by which many of those men divert to their own purposes, what was intended for the public advantage. They buy up goods with the king's money, and sell them again at an enormous profit. By monopolizing all the goods in the port, they oblige the people to buy from them, at their own prices. Frequently also, they exhaust the patience of those to whom the exchequer is indebted, by their tedious delays and other cunning artifices; and thus these men are forced to compound with the state, for one half of their just demands, the other half being pocketed by those harpies. These gentlemen call this unblushing injustice, by the mild name of 'industry' and 'management.' When you have made them once acknowledge these transactions, you will more easily become acquainted with their unjust gains; and will see more clearly the restitution they are bound to make, before they can hope to be reconciled with God, than you could expect to be, by general questions concerning injustice. Ask them for instance; have they wronged any one?—and they will answer; no!—The reason is obvious; custom has for them the force of law, and what they see others do, appears to them lawful for them to do likewise. But custom cannot authorize what in itself is vicious and unjust. You must not recognize any such right; but must tell such people that, if they will secure their salvation, they must restore their unjust gains.

XV. "Remember especially to obey the vicar of the bishop; when you arrive at Ormuz; go and wait on him, and, falling on your knees, humbly kiss his hand. Without his permission, you shall neither preach, nor exercise any other function of our institute. Above all things, avoid having any difference with him; on the contrary, endeavour by all means in your power, to gain his confidence, that so he may be willing to profit by your ministry, and make the meditations of our spiritual exercises, at least those

of the first week. Act also in the same manner with all the other priests. If you do not succeed in persuading them to make a month's retreat, as is usual with us, endeavour at least to make them spend a few days in retirement. During that time, fail not to visit them daily, and propose to them the subjects of the meditations.

XVI. "Pay great respect to the governor, and show by your whole deportment how much you honour him. Beware of having any difference with him, on any occasion whatsoever. Should you observe that he neglects important duties, as soon as you shall have acquired his confidence, visit him, and testify to him the anxiety you feel for his salvation and reputation. Then subjoin, with all possible prudence and modesty of expression, the regret you experience to see both endangered by what is said of him. Then you shall tell him the reports in circulation; and desire him to reflect on the evil consequences such rumours must produce; that they might be committed to writing; and possibly go farther than he would wish, unless he endeavours to satisfy the public in time. Do not, however, undertake this, before you are certain of his good dispositions, and you deem it likely that your advice may have a good effect. Be even still more cautious in bearing to him the complaints of individuals, and absolutely refuse such commissions, excusing yourself on the ground of your ministerial functions, which do not permit you to frequent the great, or to wait a long time for an audience, which is always difficult to obtain. Say also, that even had you leisure, and were the doors of the palace always open to you, you should have no hope that your remonstrance would be attended to. If the governor be such a man as they pretend, he would disregard you, as being nowise influenced by the fear of God, or the dictates of his own conscience.

XVII. "You shall devote whatever time remains from your ordinary duties with the christians, to pro-

cure the salvation of infidels. Prefer always those employments which are of extensive utility, to others of a more limited influence. Proceeding on this rule, you must never omit a sermon in public, for the purpose of having leisure to hear a confession. You shall not omit the daily catechism at the appointed hour, to visit any particular person, or for any good work of the like nature. An hour before catechism, either you, or your companion, should go to the most public places of the town, and with a loud voice invite all to come and hear the exposition of the christian doctrine.

XVIII. "You shall write from time to time, to the superior at Goa, informing him how you are employed for the advancement of God's glory, what method you follow, and what blessing God gives to your efforts. Let your relations be so exact, that they may be sent to Europe, as so many authentic proofs of what you perform in the east, and of what success God is pleased to bestow on the labours of our little Society. In these accounts let there be nothing that may offend any one,—nothing improbable,—nothing, in a word, but what may tend to edify the reader, and magnify the name of God.

XIX. "When you shall have arrived at Ormuz, I am of opinion that you should visit those who have the greatest reputation for probity and sincerity, and who are best acquainted with the state of society in the town. Enquire from such persons, what vices most prevail, and what artifices are generally employed in business. When you have thus acquired an accurate knowledge of those things, you will be better able to instruct and reprove, either in confession or familiar conversation, those who are guilty of secret usury, and of those artifices in commerce, that must needs be so common in a place which is visited by so many different nations.

XX. "Every night you shall go through the streets, and recommend the departed souls to the

prayers of the living. Let the language you employ on such occasions, be calculated to excite the sympathy of the faithful, and to impress them with strong sentiments of religion. You shall also desire them to pray to God for such as are in mortal sin, that they may obtain the grace of rising from such a deplorable situation.

XXI. "At all times, endeavour to be agreeable. Let your countenance be gay and cheerful,—never clouded by melancholy or anger. Those who approach you will never otherwise open their hearts to you, or repose in you all that confidence they ought to have in you, in order to profit by your discourses. Speak always with civility and mildness, even when you reprehend, as I have heretofore told you. When you reprove, do it with all possible charity, that so it may be evident that it is the fault, and not the person, that displeases you.

XXII. "On Sundays and holy days, you shall preach at two in the afternoon in the principal church of the town. Before the sermon, send your companion about the streets, with the bell, to invite the people to church, unless you prefer to perform that duty yourself. Bring to the church the exposition of the apostles' creed, which I have placed in your hands, and the method of spending the day in christian duties, which I have composed. Give copies of that method to those whose confessions you hear; and impose the practice of what it contains as a penance. By this means, you will accustom them to the duties of a christian life, and they will at length do of their own accord what, at first, they were obliged by their confessor to perform. But as you cannot have copies for so large a number of people, I advise you to have that 'method' written out in large characters, and exposed in some public place, that those who wish to use it, may read or transcribe it at their leisure.

XXIII. "Those who apply for admission into the

Society, and whom you shall judge suitable for it, you shall either send to Goa,—giving them a letter, in which you state their wish and their talents,—or retain them with you. In this latter case, after you shall have made them perform the spiritual exercises for a month together, you shall try them in such a manner, as may edify the people, without rendering them objects of ridicule. Order them to serve the sick in the hospitals, and to perform the humblest and most revolting duties. Make them visit the prisons, and teach them how to console the unfortunate. In a word, exercise your novices in all the practices of humility and mortification; but suffer them not to appear in public in a manner that might expose them to the laughter of the people. Engage not all novices indifferently in those trials, which their nature most abhors; but examine well the strength and temper of each one, and adapt the mortifications in which you exercise them to their disposition, education, and progress in virtue; so that the trial may not be unprofitable, but may produce its effect according to the measure of grace that is imparted to them. If he who directs the novices acts not in this manner, it will happen that those who, under good management, would be capable of making a great proficiency in virtue, will lose courage and fall away. Moreover, those indiscreet trials are too difficult for beginners, and diminish the love and affection which the novices and the master should have for each other. In the meantime, whoever forms young people to a religious life, should leave nothing untried to make them candidly discover their evil inclinations, and the suggestions of the devil when they are tempted. Without this they will never be able to disentangle themselves from the snares of the tempter, or arrive at religious perfection. On the contrary, those first seeds of evil being deposited in the heart, and matured in silence, will eventually produce most melancholy effects. The novices will grow weary of regular discipline,

and will, at length, throw off the yoke of Jesus Christ, and return to the disorders of the world.

XXIV. "Such among the novices as you shall observe to be most subject to vain glory, and inclined to vicious indulgence, should be corrected in this manner. Make them search for reasons and proofs against the vices to which they are most inclined, and make them compose short discourses on them. Let them then deliver those discourses, either at the churches, or in the hospitals of the convalescent, or elsewhere. It may be expected that the things which constant application shall have impressed on their minds, will be no less profitable to themselves than to their auditory. They will be ashamed not to profit by the remedies they propose, and to be attached to vices from which they have dissuaded others. Use also the same remedy with those sinners who cannot prevail upon themselves to put away the occasion of their sin, or to restore ill gotten goods. When you shall have gained their confidence, by your familiarity with them, advise them to apply to themselves the counsel they would give a friend, in similar circumstances.

XXV. "Sometimes men will present themselves to you in the tribunal of penance, so infatuated with their passions, as to be moved by no motive of God's love, or thought of death, or fear of hell, to put away the occasions of their sin, or restore ill gotten goods. The only way to affect such people is, to threaten them with the misfortunes of the present life which they apprehend most. Tell them, then, that if they do not soon appease the divine justice, they will suffer heavy losses at sea,—be badly treated by the governor,—be cast in their lawsuits,—seized with incurable diseases,—reduced to extreme poverty—or that they and their children will become infamous, and be the objects of the public hate and execration. To give them the reason of these visitations, tell them that no man offends God with impunity, and that his

vengeance is the more to be dreaded, the longer his patience is abused. The representation of these temporal punishments will terrify those carnal men, who are only to be moved by the apprehension of sensible evils. These will produce within them the first motives of the fear of God, which is the beginning of wisdom.

XXVI. "Before treating with any one on the affairs of his conscience, endeavour to ascertain what is the state of his soul; whether it be calm, or agitated by any violent passion—ready to follow the right way when it shall have been shewn to him, or wandering from it on purpose. See also whether his temptations arise from the suggestions of the devil, or the propensity of his own nature;—whether he be docile, and prepared to listen to good advice, or of that stubborn mould which no care can form. You must vary your instructions according to those several dispositions. But while you take greater precautions with obdurate sinners, take heed not to flatter them in their disorders, or to say any thing that may weaken the efficacy of the remedy you apply, or hinder its effect.

XXVII. "Wherever you are, or through whatever place you pass, endeavour to form some acquaintances; and ask of those who have most reputation for virtue, what crimes are most generally committed there; as also what frauds are most common in traffic; as I have already mentioned in regard to Ormuz. Learn also the inclinations of the people,—the customs of the country,—the form of government,—the received opinions,—and all things concerning the state of society. Be assured, that the knowledge of all these things are most profitable to a missionary, and enables him to apply appropriate remedies to the spiritual diseases of those who present themselves to him for relief. You will hence understand on what points you are most to insist in preaching, and what chiefly to recommend in con-

fession. Thus nothing will be new to you, nothing will surprise or amaze you ; it will aid you in directing souls, and give you authority over them. Men of the world are wont to despise religious persons, as unacquainted with it ; but when they meet with one, whose conversation shews that he has a knowledge of its ways, they look on him as an extraordinary person. They permit themselves to be conducted by him without any difficulty ; and will even offer violence to their own inclinations, and do whatever he desires, how repugnant soever to their corrupt nature. This is the result of having a knowledge of the world, which, therefore, you must no less endeavour to acquire, than you formerly did to learn philosophy and theology. This science, however, is not to be learned from books, but must be studied in the conversations of men. It will more avail you in your intercourse with others, than all the arguments of the doctors, and all the subtleties of the schools.

XXVIII. “ You shall set apart one day of the week to reconcile differences, and regulate the affairs of such as are at variance, and are preparing to go to law. Hear them in succession, and propose to them terms of accommodation. Above all things, make them sensible that their mutual interest requires a friendly reconciliation, rather than a law suit ; which, besides the injury it commonly does to the conscience and reputation of those concerned, generally costs much money and more trouble. I am aware that this will not please the lawyers and proctors, who enrich themselves by the artifices of the law ; but disregard their murmurs, and teach them that by their artful and unjust delays, they expose themselves to the danger of losing their souls for ever. Endeavour also to engage them to make a spiritual retreat, which may give them other and more christian sentiments.

XXIX. “ Delay not to preach until you arrive at Ormuz, but begin at once on board the ship. In your

sermons, make not a show of much learning, or of happy memory, by citing many passages out of the ancient authors. Some are, indeed, necessary, but they should be few and appropriate. Employ a good portion of your discourse in describing the interior state of worldly souls: place before their eyes, as it were in a mirror, all their disquiets and artifices,—their trifling projects and deceitful hopes. You shall also shew them the unhappy termination of all their projects. Discover to them the snares laid for them by the evil spirit; and teach them how to avoid them. Tell them, besides, that if they permit themselves to be surprised by them, they have every thing to fear. Thus you will gain their attention; for a man is always heard when he interests his auditory. Fill not your discourse with sublime thoughts, and difficult questions of the schools. These things are too high for worldlings; they make a noise, but produce no other effect. If you wish to gain men, you must exhibit them to themselves. To describe, however, what passes within their hearts, you must know them thoroughly; and on that account, must frequent their society,—observe them closely,—and penetrate all their artifices. Let these living books be your study, and be assured that the knowledge you will acquire from them, will enable you to dispose of sinners as you please. I do not, however, forbid you to consult the Holy Scriptures, or the fathers of the church,—the canons, moral treatises, or books of devotion. These will supply you with convincing arguments, for establishing the truths of religion,—efficacious remedies against temptation,—and heroic examples of virtue. But all these will appear cold, and be of no avail, if souls be not disposed to profit by them; and this can only be effected by the way I have described. The duty of the preacher is, to sound the depths of the human heart,—to have an exact knowledge of the world—to give

a true representation of man,—and make it so exact, that each one will discover in it his own resemblance.

XXX. “As the king of Portugal has ordered you an allowance from the treasury, avail yourself of the liberality of so charitable a prince, and receive nothing from any one but his ministers. If other persons offer you any thing, decline to accept it. It is of great importance for an apostolic man, not to owe his subsistence to those whom he is to conduct in the way of salvation, and whom he must reprove when they stray from it. Of these presents we may truly say:—that whoever receives them is himself taken. Hence it is that when we have to reprehend those from whom we have received them, we know not how to begin, or in what words to address them. And although zeal should embolden us to speak freely, our words have less effect on them, because they regard us with a feeling of superiority; as if what we had received from them made them our masters, and authorized them to despise us. This is particularly true of a certain class of persons, who, although plunged in vice, willingly seek the honour of your friendship, and endeavour, by all means, to conciliate your good will. They do not intend to profit by your conversation, for the amendment of their lives; all they aim at is to escape the censure which they are conscious of having deserved. Beware of such people, although I do not advise you to reject them, or wholly to disregard their civility. Should they invite you to their table, refuse not to go; still less refuse to accept of trifling presents, which are usually made in India by the Portuguese to each other, and which cannot be refused without giving offence. Tell them, however, that you take these little gifts from them, in the hope that they will profit by your advice; and that you go and eat with them, that you may dispose them by a good confession to approach the holy table. Send such presents

as I have named to the sick, the poor, and the imprisoned, as soon as you shall have received them. This will edify all, and there will be no room left for suspecting you of delicacy or covetousness.

XXXI. "As for your residence, you will see when you arrive, and taking into account the state of things, determine whether it be more prudent for you to dwell, either in the hospital or house of mercy, or some other convenient place. Should I think proper to call you to Japan, you shall give notice of it, by letter, to the rector of this college, and send two or three copies of your letter by different vessels; so that he may be able to supply your place with one of the fathers, who will console the city of Ormuz for your absence. In fine, I recommend you to yourself, and particularly charge you never to forget that you are a member of the Society of Jesus. Circumstances will of themselves best instruct you, in what is most for God's service. Experience and observation are the best teachers in affairs of prudence. Remember me always in your prayers, and take care that those under your charge recommend me to the common Master whom we serve. To conclude this long instruction, I give you, as my last advice, to read this paper carefully over, once a week, in order that you may not forget any of the articles it contains. May it please the Lord both to accompany you in your voyage, and also remain forever with us."

CHAPTER XXIV.

Xavier sets out for Japan—Stops at Cochin—Extraordinary conversion—Arrives at Malacca—Deplorable state of the Grand vicar—Xavier prepares him for death—He is consoled by the edifying lives of Francis Perez and Roch Oliviera—Juan Bravo joins the Society—Xavier abridges his noviceship, and gives him special instructions—Extraordinary circumstance in Japan—Xavier departs from Malacca—He is afflicted at the idolatry of the crew—Melancholy occurrence—He arrives in Japan.

IN April 1549, a few days after Father Gaspar Barzaeus and his companion, Raymond Pereyra, departed for Ormuz, Xavier set sail for Cochin, on his way to Japan. At Cochin was a vessel that was to bring him to Malacca. He was accompanied by Cosmo de Ferrez, and Juan Fernandez, together with the three Japanese, Paul de Sainte Foi and his two attendants, Juan and Antonio. In the same galley with him were Emanuel Moralez and Alphonso de Castro, who accompanied Xavier as far as Malacca, whence they were to be sent to the Molucca islands.

On their coming to Cochin they found the ship which had awaited their arrival, ready to sail, so that they only remained a short time there, which, however, was not unprofitably employed. Walking one day through the streets, Francis met with a Portuguese whom he knew, and of whom he asked the state of his health. The other answered that he was very well. "Yes," replied Xavier, "as far as your body is concerned, but as to your soul, no one can be in a worse condition." This man, who was then designing an evil action, saw at once that Xavier was acquainted with his intentions; and seriously reflect-

ing on the extraordinary circumstance, followed him, went to confession, and changed his wicked life. The people were so pleased with the preaching of Castro, that they were anxious to retain him among them, for the purpose of establishing there a college of the Society. Xavier had already destined him for the Molucca islands, and therefore opposed it, in which he concurred with the designs of Providence, which had prepared the crown of martyrdom for this zealous missionary, and, accordingly, suffered him not to remain in a place, where he was so much venerated.

They departed from Cochin, on the 25th of April, and arrived at Malacca on the 31st of the following month. The whole town came to see Xavier, and his return occasioned universal joy. The grand vicar of the bishop, Alphonso Martinez, lay at that time dangerously ill; and the state of his soul was still more deplorable than that of his body. Having neglected the frequent admonitions he had received, to put himself in a condition to give to God an account of the ministry he had exercised for thirty years, he was now so terrified at the prospect of immediate death, and the retrospect of his life, that he fell into a deep melancholy, and wholly despaired of salvation. He uttered frightful cries, that struck all who heard them with horror; he openly declared his sins, not, however, in a spirit of penance, but from a feeling of despair. When God's infinite mercy was mentioned to him, he appeared to grow furious; and exclaimed that there was no mercy for the lost soul,—no hope in the bottomless pit! The unhappy man was informed of Xavier's arrival; and was asked if he would wish to see him. Martinez had formerly been very intimately acquainted with the holy man, and the mention of his name seemed to inspire him with hope. He even attempted to rise, to go, as he said, and visit the man of God; but the attempt brought on a fainting fit, in which he was found by Xavier,

who just then entered. It had always been his custom to pay his first visit to the ecclesiastical authority; and the report of the vicar's danger made him on this occasion hasten to discharge this duty. When the sick man had partially recovered himself, Xavier began to speak with him on eternity, and the dispositions necessary for a christian death. This discourse made Martinez relapse into all his former terrors, and Francis saw, on this occasion, how true it is, that nothing is more difficult than to persuade a dying man to hope for mercy, if in his life he has made the prospect of a death-bed-conversion, the motive for more freely violating God's law.

Perceiving that the evil was almost beyond remedy, he undertook to offer holy violence to heaven, to obtain for the unhappy man, the grace of sincere conversion. He made a vow on the spot, to say a great number of masses, in honor of the Holy Trinity, of the Blessed Virgin, of the angels, and some of the saints to whom he was particularly devoted. Scarcely had he done this, when Martinez began to grow tranquil; his fears entirely vanished; and having received the sacraments, with sentiments of a lively sorrow for his sins, and a full reliance on God's mercies, he expired in the arms of Xavier, while invoking the name of 'Jesus.'

The consolation he felt at this happy termination of a case, apparently so hopeless, was still further increased by the apostolic labours of Francis Perez, and Roch Oliviera, who had been sent by him, the preceding year, to found a college of the Society at Malacca. Perez had opened a public school, for the education of the youth in learning and piety, according to the spirit of the institute. Oliviera devoted himself entirely to the ministry of preaching, and the direction of souls; he was particularly employed with the Turks and Jews, who are always in great number in the town. The Turks came from Mecca, and the Jews from Malabar, for the purpose of establish-

ing their respective errors in a place where christianity flourished.

The example of the two missionaries attracted many of the Portuguese to that method of life, of which they made profession. Of these the most distinguished was Juan Bravo, a young gentleman whose family, and personal merits gave him flattering prospects in the world ; but he preferred evangelical poverty, and religious obedience, to all his earthly expectations ; and was about to embark for Goa, to execute the design with which God had inspired him, when he learned that Xavier was daily expected at Malacca. He accordingly resolved to await his arrival, and, in the meantime, lived with Perez and Oliviera, as if he were one of the Society. He conformed, as far as possible, to their rules ; instead of rich garments to which he had been accustomed, he wore an old cassock ; and thus triumphed over the world before he had actually abandoned it. He spent a month in the spiritual exercises, and only left his retirement, to attend to works of charity in the public hospitals. During three months he attended the sick, lived in poverty, begging his bread from door to door,—even before the eyes of his kinsman, James Sosa, admiral of the fleet which was about to sail for the Molucca islands.

So severe a trial induced Xavier to receive Bravo into the Society, and admit him, soon after, to make the first vows. Finding in him excellent disposition for the apostolical virtues, he carefully cultivated them, and, before setting out for Japan, left him the following rules in writing.

“ My dear brother, the form of life you are constantly to practise is as follows. In the morning, as soon as you awake, prepare to meditate on some mystery of Our Lord’s life,—beginning from the Nativity and continuing to his glorious Ascension ; according to the order laid down in the book of the exercises. Spend at least half an hour in prayer, and

bring to it all these interior dispositions, which you were wont to do during your retreat of a month. Every day consider one mystery, so that if, for example, the birth of our Saviour was the subject of your meditation on Monday, his circumcision should occupy you on Tuesday; thus in the course of a month you will have passed through all the actions of Jesus Christ, and have contemplated his triumphant return to heaven. Begin these meditations every month in the same order.

“At the end of each meditation, renew your vows of poverty, chastity and obedience, by which you have bound yourself, and offer them to God, with the same fervour with which you first made them. This renewal of your vows will weaken in you the violence of concupiscence, and render you less open to the attacks of the enemy of your soul. On this account, I am of opinion that you should never omit it.

“After dinner, resume the subject of your morning’s prayer, by reflecting on the same mystery for half an hour; renew also your vows at the end of this meditation. Let this be your interior occupation, in all the distractions of your exterior employments. Give an hour every day to the meditation of the most holy life of our Lord Jesus, in whatsoever affair you are engaged, or whatever obstacles you may have. You will do this most conveniently, by following my direction, and giving half an hour in the morning, and half an hour in the afternoon.

“Before retiring at night, examine your conscience diligently; pass over all the thoughts, words, and actions of the day. See if you have omitted any of your duties; and make this examination with the same exactness, as if you were about to go to confession. When you have conceived a lively sorrow for your sins, from the motive of the love of God, humbly ask pardon of Jesus Christ, and promise him to amend. In fine, so compose yourself to rest, that

sleep may come on you, while occupied in pious thoughts, and in resolutions of passing the next day with greater holiness.

“On awaking in the morning, think of the sins you discovered in the examen of the preceding evening; and while dressing yourself, ask the assistance of God’s grace, not to relapse, that day into those offences. Then go through your morning’s meditation, and proceed in the manner I have before pointed out. Endeavour to be so punctual and constant in all these spiritual duties, that nothing but sickness may cause you to omit them. If on the pretext of business you neglect or defer them while in health, be sure to accuse yourself of it in the presence of your brethren. Ask also a due penance for having omitted or neglected, what was so strictly imposed on you by your Superior.

“Whatsoever you do, or whatever be your feelings, labour strenuously to overcome yourself. Subdue your passions; embrace what is most disagreeable to your senses; resist all desire of vain glory. Be not sparing of yourself in this particular, and do not give over until you shall have eradicated all pride from your heart, so as not only to bear with patience the contempt of men, but even to take pleasure in encountering it. Be assured, that without humility and mortification, you can neither advance in virtue, nor serve your neighbour as you ought, nor be acceptable to God, nor, in fine, persevere in the Society of Jesus.

“Obey the father with whom you live, in all things; and however disagreeable or difficult may be what he commands you, perform it with much cheerfulness. Never object to his orders, or make exceptions to them. In a word, suffer yourself to be directed by him in all things, as if Father Ignatius himself gave you the command.

“Make known, with great candour, the temptations with which you may be assaulted, to him

who governs you ; and be persuaded that this is the only means of overcoming them. Besides other advantages resulting from this practice, the violence you do your own feelings, in surmounting your natural unwillingness to acknowledge your imperfections and frailties, will draw down the grace of God upon you. This openness and frankness will frustrate all the designs of the evil spirit, who can only harm when concealed, but who, when discovered, is so far disarmed and weakened, as to be the object of ridicule, to those for whom he lays snares.”

Thus it was that Xavier instructed the novices of the Society, and nothing, perhaps, could be produced, better calculated to exhibit the identity of views between him and Ignatius.

About this time some vessels came from Japan, and brought letters in which it was stated, that one of the kings of those islands had sent an embassy to the viceroy of India, to ask for some preachers of the gospel. This prince had learned something of the christian law ; and an extraordinary circumstance had made him desirous of knowing it still more perfectly. It was thus related in those letters.

Some Portuguese merchants having arrived at the port of the capital city of one of those kingdoms of Japan, were lodged by the monarch's order in a house, said to be haunted by evil spirits. The general opinion did not appear to be entirely without ground, as the Portuguese asserted, that their slumbers were disturbed by horrible noises,—they themselves dragged out of their beds, and violently beaten by invisible hands ;—and their servant declared that he had seen a frightful apparition, such as that by which painters represent the devil. As this man was neither credulous, nor deceitful, credit was given to his assertions by the Portuguese, who immediately caused crosses to be placed in all the rooms ; after this they were no more disturbed.

The Japanese were astonished to hear that the

house was now quiet, and the king was so struck by the declaration of the Portuguese, that this freedom from annoyance was to be attributed to the crosses placed in the rooms, that he ordered them to be set up in his own palace, on the roads, and in other public places. He also desired to be informed, whence the cross derived this wonderful efficacy; and, he was thus gradually initiated in the mysteries of faith; but as the Japanese are naturally curious, he was not satisfied with what he learned from soldiers or merchants, but determined to send an embassy to India, to procure some preachers of the gospel.

This intelligence gave great satisfaction to Xavier, who resolved to accelerate his departure, as he found that the Japanese themselves were, in some measure, prepared to receive him. At Malacca there were many Portuguese vessels ready to sail for Japan, but all of them were to make other voyages on the way, which would occasion considerable delay; and therefore he resolved to go in a Chinese junk, or small vessel, which was to sail directly for Japan. Neceda, the master of the vessel, was on friendly terms with the Portuguese, notwithstanding the war which had been lately declared against them by the Chinese. He was, however, so notorious a pirate, that his vessel was commonly called "the robber's junk." Don Pedro de Sylva, governor of Malacca, made him solemnly promise to bring Xavier in safety to Japan, and obtained from him hostages to secure the inviolability of his promise.

In the evening of the 29th of June, Xavier and his companions embarked, and at the dawn of day, next morning, set sail, with a favourable wind. When they were out at sea, a pagod was set up on the poop, by the captain and his idolatrous crew. The remonstrances of Xavier, did not prevent them from sacrificing to it, and employing superstitious ceremonies, to ascertain the success they would have in their voyage. Sometimes the answers were favourable;

at other times, unpropitious. They cast anchor before an isle, where they stopped to take in timber, and at the same time they renewed their questions to the idol, and cast lots to know whether they should have good winds. The lots having promised a favourable passage, they resumed their voyage in fine spirits; but they were no sooner out at sea, than they drew lots a third time, to ascertain whether the vessel should arrive safely at Malacca, from Japan. The result of their inquiry was, that they should arrive happily at Japan, but were never more to see Malacca. The captain, who was extremely superstitious, being much alarmed by this answer, resolved to change his course, and immediately tacked about, and cruised among the islands that came in view. The regret of Xavier was great, on beholding the enemy of man's salvation, thus made the master of their destiny, and all things ruled by his malignant counsels.

While sailing thus slowly, they approached the coasts of Cochin China, off which they were often in danger of being shipwrecked by furious tempests. The idolaters had recourse to their accustomed superstitions, and learned from their lots that the winds would fall, and that there was no danger; but a sudden and impetuous gust obliged the sailors to take in all their sail, and cast anchor. The unexpected shock of the vessel, threw a young Chinese, whom Xavier had baptized, into the sea: he was, however, taken out, but was injured by the accident. While they were engaged in restoring him, the captain's daughter fell in also, and, notwithstanding all the efforts made to save her, was lost.

This melancholy occurrence made Neceda almost despair. "It was," says Xavier, in one of his letters, "a melancholy sight to behold the disorder that every where prevailed on board. The loss of the captain's daughter, and the imminent danger of being wrecked, filled all with terror and alarm."

Instead, however, of acknowledging that the idol had deceived them, these deluded men endeavoured to appease him ; as if the death of the young woman had been the effect of his displeasure. They sacrificed birds, burned incense in his honour, and again cast lots, to ascertain the cause of the misfortune which had befallen them. They were answered, that the captain's daughter would not have perished, had not the young christian been saved. Neceda, in a transport of rage, designed to throw Xavier and his companion overboard ; but as the storm suddenly ceased, and his mind grew more calm, he weighed anchor, and steered for Canton, where he intended to pass the winter. The designs of men, and the machinations of devils are, however, unable to frustrate the decrees of God. A strong wind arose, which drove the vessel towards the coast of Japan, and they landed at Cangoxima, the birth place of Paul de Sainte Foi, on the 15th of August, 1549.

CHAPTER XXV.

Sketch of Japan, its government and religion—Paul de Sainte Foi at the court of Saxuma—Xavier commences the study of the Japanese language—Is presented at court—Begins to preach—Visits the bonzas—They oppose him—Austere life of Xavier.

It is not necessary to give a minute description of Japan,—its situation, the manners and customs of its inhabitants, as this appertains more to geography than to history; and it suffices for our purpose to know that Japan is a cluster of islands opposite to China, the chief one of which gives its name to all the rest. The mountains of these islands are remarkably high, the cold is excessive, and the soil, which abounds in mines of gold and silver, is not cultivated, and therefore does not produce much grain. A short notice of the government and religion of Japan will naturally find its place here, and is indeed necessary for the perfect understanding of the history of Xavier.

Japan was formerly subject to one ruler, who was called the Deiri, and was supposed to descend in a direct line from the sun! The first office of the empire was that of the Kubo, or captain general of the army. To elevate this dignity, in itself so conspicuous, in process of time, the name of Sama or lord was added to that of Kubo. Thus the generals of Japan were called "Kubo Sama."

When the sceptre of Japan was in the hands of a weak and effeminate prince, the Kubo Sama revolted from him, and seized on the regal dignity. He intended to reduce the whole state under his power, but was only able to make himself master of Meaco,

the capital city, and of the provinces depending on it. The governors of other provinces maintained themselves in their respective jurisdictions, by force of arms, and formed independent principalities. The empire thus became partitioned into sixty six cantons, each of which assumed the name of kingdom.

After these revolutions, the king of Meaco was called Kubo Sama, and the former sovereign continued to be called the Deiri. In consideration of his supposed divine descent, he retained the insignia, but not the powers, of royalty ; and his descendants enjoyed the same title and advantages. Such was the state of things when Xavier arrived in Japan. In the year 1585, the Kubo deprived the Deiri of the last semblance of political power, and since that time, the government of Japan may be considered as an absolute and hereditary monarchy.

With the exception of a small number who profess atheism, and deny the immortality of the soul, the Japanese are idolaters, and believe in the transmigration of souls. Some of them worship the sun and moon ; others adore the Camis, or immediate descendants of the sun, and the gods of China. There are many of them who adore beasts ; and some even worship the devil, under hideous figures. Besides these, they recognize a certain mysterious deity, called Amida, who, they say, resides in a palace so far from the earth, that the souls take three years in passing to it. But the god of whom they report the most extraordinary things, is called Xaca, who was born of a virgin queen, and, having retired into the deserts of Siam, endured severe penances for the expiation of the sins of the world. On coming out of this wilderness, he assembled some disciples, and preached a heavenly doctrine in various countries.

An incredible number of temples have been built in honour of Amida and Xaca ; all the cities are full of them, and they are equally magnificent and numerous. In the worship of these deities, superstition

hurries its votaries to the greatest excesses. They precipitate themselves from the summits of high rocks, or bury themselves alive in caves; and it is not an unusual thing, to see barks filled with men and women, with weights suspended from their necks, who after singing the praises of the **G**ods, cast themselves into the sea.

They have a kind of ecclesiastical hierarchy, which, like other parts of their religious system, seems to be a corruption of the institutions of Christianity. The chief priest of their religion, called Saco, keeps his court in the capital city of the empire; he approves of the various sects,—institutes ceremonies,—inaugurates the Tundi, or subordinate religious chiefs, by whom the priests are ordained, and empowered to offer sacrifice. These priests are called bonzas; the greater part of them reside in deserts; others, in towns. All affect a great austerity of life, and resemble much the brahmins of India, whom, however, they surpass in impiety and hypocrisy.

Xavier and his companions, immediately on their arrival, went to pay their homages to the king of Saxuma, on whom Cangoxima depends, and who resided about eighteen miles from this latter place. This prince had formerly shewn great favour to Anger, now called Paul de Sainte Foi; and he received him with great cordiality, especially as he had believed that he was dead. Encouraged by this reception, Paul asked the king, to pardon him the action which had occasioned his departure. This he easily obtained.

The prince being, like all the Japanese, very curious, made a multitude of inquiries concerning India, the nature of the country, the character of the people, and the valour of the Portuguese. When Paul had satisfied him on these subjects, the conversation turned on the different religions that prevailed in India, and, at length, on christianity, which the Portuguese had introduced into it.

Paul took this opportunity of laying before the prince an account of the mysteries of faith ; and perceiving that he was listened to with attention and pleasure, he exhibited a picture of the Virgin with the child Jesus in her arms. Xavier had given this painting, which was well executed, to Paul, that he might use it on suitable occasions. The king was so affected at the sight, that he reverently knelt down, as did also all his attendants, to honour those superior beings whom he saw represented before him. He ordered it to be brought to the queen, his mother, who was equally charmed with it, and paid it similar marks of her respect. But as the Japanese women are still more inquisitive than the men, she asked a multitude of questions, concerning the Blessed Virgin, and the child Jesus ; and thus afforded Paul an opportunity of relating to her the principal events of the life of Our Divine Saviour. The queen was so well pleased with what she heard, that some days after, she sent to have a copy taken of the picture she had seen, but could not find a painter who would undertake the performance. She asked, at least, for an abridgment in writing of the principal doctrines of christianity, with which Paul joyfully supplied her.

Overjoyed at these favourable dispositions of the court, Xavier was desirous to render himself capable of preaching in the language of the country. Although there is but one tongue spoken throughout all Japan, it is so copious and rich, that it may be said to comprise many different languages. In common conversation they have a different dialect, from that which they employ in studied compositions. Persons of rank have a dialect quite different from that of the mass of the population : merchants and soldiers speak a language peculiar to themselves ; and the women have an idiom, which differs from the other varieties of this comprehensive language. Nay, more, the language varies according to the nature of the subject treated of, so that religion, state affairs, and such

elevated matters, have each a phraseology peculiar to itself, and which cannot be confounded with another dialect, without giving offence.

Xavier had already some little knowledge of all these languages, by means of his intercourse with the three Japanese converts; but he knew not enough to enable him to speak with ease and fluency; as we learn from his own letters, in which he says, that, at first, he and his companions stood mute and motionless as statues. He accordingly applied himself with all diligence, to acquire the language of the country, as he relates, in these words:—
“ We are become children again, and are at present wholly occupied in learning the first elements of the Japanese grammar. May God grant, that while we are employed in the exercises, we may imitate the simplicity and innocence, of children !”

We must not be astonished, that one to whom God had on so many occasions communicated the gift of tongues, should be obliged to learn that of Japan. Xavier never expected the renewal of these transient favours. Accordingly whenever he intended to reside in a country, he studied the language of it with as much industry as if application were the only means of acquiring it. The Holy Spirit assisted him in a most extraordinary manner, as we have formerly observed; and the facility with which he learned so many different languages, may be regarded as something like the constant gift of tongues.

While Xavier and his companions were labouring to acquire that knowledge so necessary to enable them to announce Christ to the people of Cangoxima, Paul de Sainte Foi, with whom they resided, instructed his own family with such effect, that his mother, wife, and daughter, together with many of his relations, were converted, and solemnly baptized by Xavier. In the space of forty days, this holy man had acquired enough of the language, to enable him to undertake the translation of the apostles' creed, and

the exposition of it which he had composed in India. He committed it to memory, according as he translated it; and judged that by means thereof, he might begin to preach the gospel. But as in Japan all the laws and customs are scrupulously observed, and nothing is attempted without previous permission from the government, he determined to visit the king, and accordingly selected the feast of St. Michael for the occasion. He commended the whole empire to the protection of that glorious arch-angel,—the leader of the heavenly host; and besought him in his daily prayers to banish from Japan the demons, who for so many ages held undisturbed sway over it.

The apostle of India was not unknown at the court of Saxuma. Paul de Sainte Foi had already spoken of him in such high terms, that all desired to behold him, and, on his appearance, regarded him with admiration. The king and queen paid him great honour, testified particular kindness for him, and spent a considerable portion of the night, in listening to his conversation. They could not suppress their amazement, at hearing that he and his companions had come from such a distant quarter of the earth,—passed through so many dangers,—navigated such tempestuous seas,—not for the purpose of enriching themselves with the gold of Japan, but with no other view than to announce the glad tidings of eternal happiness to its inhabitants. At the very first audience, the king cautioned Xavier to keep very carefully all the books and writings, that contained the christian doctrine: “for,” said he, “if your faith be true, the demons will be sure to attack you, and exert all their malice against you.”—He then gave the required permission to preach the christian law throughout all his domains; and published an edict, by which he permitted all his subjects to embrace christianity, if they were so disposed.

Profiting by these favourable dispositions of the court, Xavier began to preach at Cangoxima, by ex-

plaining the first article of the creed. The existence of one God,—all powerful, and Creator of heaven and earth, strangely surprised his hearers, who had no notion of a First Cause, from whom all other beings have derived existence. The other articles of the Trinity and Incarnation, appeared to them still more incredible; and some regarded the preacher as a mad-man, and openly scoffed at him. The more reflecting among them, however, began to consider that a stranger, who had no possible interest in deceiving them, would not have come so great a distance for that purpose. Influenced by this rational principle, they listened to Xavier, and then proposed to him the difficulties they felt in the mysteries he announced. The holy man answered them so distinctly and satisfactorily, by means of Paul de Sainte Foi, whom he occasionally used as an interpreter, that many of them were perfectly satisfied with his solutions, and embraced the faith.

The first who desired to receive baptism, was one of humble station, and quite destitute of the goods of fortune; as if God wished that the church of Japan, like the universal church itself, should have its first professors among the humbler classes of Society. This first fruit of Xavier's labours in Japan, took the name of Bernard, and afterwards was distinguished for his sanctity.

In the meantime, Xavier visited the bonzas, and endeavoured to ingratiate himself with them, as he was persuaded that the progress of the gospel would be greatly impeded by their opposition. His modest deportment and candour immediately acquired for him the favour of the chief, a venerable old man of eighty years of age,—one so highly esteemed for his wisdom that the king consulted him on his most important affairs. He was such an adept in the knowledge of his religion, that he was surnamed, 'Ningit,' or 'heart of truth!'—an appellation, which Xavier soon perceived, but badly applied to him. In fact,

he knew not what to believe concerning the immortality of the soul; sometimes saying, that our souls were nowise different from those of beasts; at other times, that they were of heavenly origin, and so many divine emanations.

These uncertainties of a mind fluctuating between truth and error, gave Xavier the opportunity of proving the immortality of the soul, on which he reasoned from purely natural principles. His arguments merited the approbation, but did not effect the conversion, of Ningit, who commended the knowledge of the European bonza—as he called Xavier,—and said that no one had a clearer insight into the natural truths. Still he continued in a state of uncertainty on the question of religion: either because he was ashamed to change his opinion at that age; or, perhaps, because those who have doubted all their lives, are more hard to be converted than those who have never believed.

The esteem which Ningit testified for Xavier caused the latter to be held in great repute with the bonzas. They listened to and applauded him, when he spoke of the divine law; and publicly declared that one who had come from the extremity of the world, and encountered so many perils, to preach a new religion, must be inspired by the spirit of truth, and could propose nothing that was unworthy of belief.

This favourable testimony of the bonzas, gave great authority to the preaching of Xavier, although their own immoralities hindered them from following the gospel. Before the end of the year, two of them, however, less corrupt than the rest, or more faithful to the grace of Jesus Christ, embraced christianity. Their example had great influence on the inhabitants of Cangoxima, many of whom desired to be baptized.

This auspicious beginning seemed to promise a still greater harvest, and the faith was becoming every day more strongly rooted in Cangoxima, when a persecution suddenly arose, which blasted these

fair prospects, and retarded the progress of the gospel. Surprised and alarmed at beholding the religion of the country about to be abandoned by the people, the bonzas opened their eyes to their own interest, which they easily saw would be compromised, if this new religion were received ; as they lived principally on the offerings made to their deities. They resolved therefore to remedy the evil, before it was too late, and to procure the banishment of these Portuguese preachers from the country. Those who at first appeared so favourable to Xavier, now violently opposed him, and decried him every where as an impostor. One day as Xavier was preaching in one of the public places of the city, a bonza interrupted him in the midst of his discourse, and told the people not to listen to him, as it was a devil who had assumed the appearance of a man, in order to deceive them. This insult failed to produce its intended effect. The Japanese are naturally of acute minds, and easily saw the motives of the change of manner, so visible in the conduct of the bonzas towards Xavier. Finding that self-interest was the grand spring by which they were actuated, they listened with increased attention to the doctrine of the holy man.

Some of them even upbraided the bonzas with that attachment to their own interest, which had roused their zeal so suddenly against Xavier. They told them that religion was not to be defended by calumnies and outrages, but by solid arguments ; and that if the European bonza taught false doctrines, they ought to convict him of his error. They added, that it was of little moment whether this new preacher were a demon or a man, that truth was to be received, by whomsoever it was announced ; and that he lived more holily, and was more worthy of credit, than any of them.

And, indeed, Xavier, to edify the people, who ordinarily judge by appearances,—abstained altogether from flesh and fish, and lived entirely on some bitter

roots and boiled pulse. Thus he practised to the very letter that austerity, which the bonzas professed, or rather pretended to observe. He acted thus from his arrival in the country, as Paul de Sainte Foi had told him, it would not look well if a christian preacher should live less austerely than the priests of idols.

CHAPTER XXVI.

Miraculous draught of fishes—Cure of a leper—A young woman restored to life—Exemplary chastisements—Deputation of the bonzas to the king—Edict against the christians—Xavier proposes to leave his infant flock—Sets out from Cangoxima—Visits the fortress of Ekandono—Makes many converts there—Piety, zeal, and lively faith of these new christians.

THE wonders which God vouchsafed to work by the ministry of his servant, gave an additional confirmation to his preaching. Walking one day by the sea-shore, Xavier met with some fishermen, who were spreading their empty nets, and who complained much of their bad success. He compassionated their misfortune, and having spent a few moments in prayer, advised them to cast their nets once more.—They did so, and took so large a quantity of fish, that they could scarcely draw in their nets. Nay more, they continued to have the same success during several days; and what is still more extraordinary, the sea of Cangoxima, which before was scarce of fish, from that time abounded with them.

A woman having heard of the miraculous cures performed by Xavier in India, brought to him her child, whose entire body was deformed by unnatural tumours. The holy man took the child in his arms, looked at him with an air of pity, and pronounced thrice over him the words:—"God bless thee."—He then gave the child—who was perfectly restored to health, and now as beautiful, as he before had been deformed,—to his mother, who remained motionless with gratitude and admiration.

The report of this miracle having spread through

the town, a leper, who had for years vainly sought for relief, now conceived strong hope of being cured. Not daring to appear in public, as the leprosy excluded him from all intercourse with society, he sent for Xavier, who then happened to be engaged in some business, and therefore could not go, but sent one of his companions to visit him. He bade him ask the leper, three times, if he would believe in Christ, in case his leprosy were cleansed; and in case he assented, to make the sign of the cross over him three times. All these injunctions were exactly observed; the leper engaged to become a christian on the recovery of his health, and as soon as the sign of the cross was made over him, his leprosy entirely disappeared. This sudden cure made him at once believe in Christ, and earnestly desire to be baptized, that the same power which had cleansed his body, might also purify his soul.

The most wonderful of the miracles which Xavier wrought in Cangoxima, was the restoring of a young lady of rank to life. Her death had overwhelmed her father with grief, who refused to receive any consolation. As he was an idolater, he had nothing to sustain him under this severe trial; and those who came to condole with him, increased, rather than diminished, his sorrow. Two of those who had been lately converted to the faith, came to visit him before the interment of his daughter, and advised him to apply to Xavier, who had wrought such astonishing wonders, and in whose power they exhorted him to have every confidence. The father lent a willing ear to this advice, and being persuaded by what these new christians told him, that nothing was impossible to the European bonza, he perceived a slight ray of hope penetrate the thick darkness, with which his soul, up to this moment, had been enveloped. He accordingly went to Xavier, cast himself at his feet, and with tears in his eyes, besought him to restore to him his beloved daughter. Affected by the faith and

tenderness of the disconsolate parent, Xavier retired, together with Fernandez his companion, to recommend the matter to God. Returning in a short time to the sorrowing father, he said :—" Go, your daughter liveth."

The pagan thought that Xavier would accompany him to his house, and invoke the name of God over the body of his departed child, and believing that he was trifled with, went away dissatisfied ; but he had not proceeded many steps homewards, when he was met by one of his servants, running towards him in great joy, and exclaiming, " Your daughter is alive !" and soon after beheld his daughter herself, who came to confirm the joyful intelligence. She told him, that she had no sooner departed out of life, than she was seized by two hideous fiends, who were about to precipitate her into a pool of fire, when two unknown, but venerable persons snatched her out of their hands, and, in a manner altogether inconceivable, restored her to life.

Her father conjectured who these two unknown persons were, and brought her directly to Xavier and Fernandez. On seeing them, she exclaimed, " Behold my deliverers," and her father immediately desired to be baptized. Nothing of the kind had ever been seen or heard of before in that country ; and even the mythology of Japan did not ascribe such a power to its deities. The fame of Xavier, and the power of the christian faith, were wonderfully celebrated by this event.

The exemplary chastisement of an impious man, who either impelled by his own fury, or urged on by the bonzas, one day railed at, and publicly insulted, Xavier, shewed, if possible, still more evidently how much he was beloved of heaven. The only reply he made to the outrage was :—" God preserve your mouth." The unhappy man felt his tongue immediately eaten away by a cancer ; and from his mouth

came forth worms and a purulent matter, which was intolerable. -

Notwithstanding this terrific and notorious visitation of God, which ought to have struck the bonzas with salutary dread, they seemed to borrow strength from their great numbers. Their indignation indeed passed all bounds, on the conversion of the wife of one of the greatest lords of the court, who had formerly been a liberal supporter of the idol priests, but who now, together with all her family, was solemnly baptized. Seeing that all their efforts against Xavier were of no effect, and that the rich and powerful, no less than the poor and humble, embraced christianity, which they dared not openly oppose, on account of the royal edict,—they devised a new artifice, which was to remonstrate with the king, in the name of the deities of the country.

A deputation of the most considerable of the bonzas accordingly waited on the king, and said, in rather a threatening tone, that they came in the name of Xaca and Amida, and the other gods of Japan, to ask of him, to what country he was about to banish them. They said that the gods were looking out for new habitations and new temples, as he had driven them shamefully from his dominions, or rather from theirs, and, instead of them, had received a strange God, who usurped all divine honours to himself, and admitted no equal or superior. They said, moreover, in an insulting tone, that although he was a king, he was a profane man, who was not capable of being an arbiter in religion, or of judging between the Gods. "Besides," added they, "what likelihood is there that Japan, the wisest nation in the world, should have erred for so many ages? What will posterity say, when they shall be told, that the king of Saxuma, who held his crown from Xaca and Amida, overthrew their altars, and deprived them of the honours they had so long enjoyed?—Will not the neighboring provinces avenge the insult offered to

their divinities? On such occasions every thing was allowable, and the least evil he had to fear was a civil war, which would be the more bloody, because originating in religious motives.

The circumstances in which the bonzas addressed the king, were favourable to them. He had been lately informed that the ships of Portugal, which were wont to come to Cangoxima, now directed their course towards Firando. This greatly annoyed him, both because his kingdom would suffer by the loss of their commerce, as also because his enemy, the king of Firando, would profit by the change. As the kindness he had at first exhibited to Xavier, was principally grounded in the motive of his own interest, this news made him at once grow cold in his manners to the holy man, and lend a favourable ear to the suggestions of the bonzas. He granted all that these men asked of him, and forbade his subjects, on pain of death, to abandon the religion of the country. This edict caused the people of Cangoxima, who before were so well disposed to receive the gospel, to break off all intercourse with Xavier and his companions. So much does the prince influence the people!

Those, however, whose heart God had already moved, about a hundred in number, far from being unfaithful to the grace of their vocation, seemed to have been strengthened in their belief. They ceased not to return thanks to God, for having chosen them to compose this small, but precious flock. Persecution served only to increase their fervour; and they unanimously declared to Xavier, that they were prepared to suffer death rather than deny Christ.

Although he had no distrust in their constancy, he ceased not to strengthen them by good discourses, before he left a place, where all hope of farther promoting the gospel was thus taken away. He, accordingly, assembled them every day, and read for them some portions of the Scripture, translated into

their own language, and adapted to their circumstances. He also explained to them some of the mysteries of our Saviour's life; and these fervent souls received such an abundance of spiritual consolations, that they interrupted his words each moment, by their sighs and tears.

He caused many copies of this instruction to be taken, for the use of the faithful. He gave in it a more ample exposition of the creed, and added various spiritual instructions: he then got it printed in Japanese characters, that it might be circulated more extensively. About this time, two converted bonzas, and two other baptized Japanese, undertook a voyage to India, that they might behold the splendour of the church ceremonies, the multitude of christians, and the magnificence of the churches at Goa, of which Xavier had spoken so much.

At length in the beginning of September, 1550, accompanied by Cosmo de Torrez and Juan Fernandez, he left Cangoxima. Agreeably to his custom, he carried on his back whatever was required for the sacrifice of the Mass. Before his departure, he recommended the faithful to Paul de Sainte Foi. It must appear wonderful that, in the midst of paganism and of persecuting bonzas, these few christian converts should preserve the faith; yet not only did they not abandon it, but their exemplary lives caused numbers to join this "little flock." In the course of a few years the number of christians was increased to five hundred; and the king of Saxuma wrote to the viceroy of India, to ask for some fathers of the Society, who might publish so pure and holy a law throughout all his territories. The intelligence that the Portuguese, who formerly came to Japan, now went to Firando, caused Xavier to go thither. He hoped that he and his companions would be favourably received by the king of that place, as his enemy, the king of Saxuma, had, in a manner, banished them from his dominions.

Their way lay by a fortress, belonging to a prince called Ekandono, a vassal of the king of Saxuma. It was situated on a rock, and defended by ten great bastions. It was encompassed by a thick wall and deep ditch,—cut through the solid rock. On every side were frightful precipices, and the only way by which the fortress could be approached, was guarded day and night, so that it could not be taken by surprise. The interior of this fortress was the very opposite of its external appearance. In it were porticoes, galleries, halls, and suites of apartments—all of admirable beauty and workmanship.

Some of the inhabitants who were returning from Cangoxima, where they had seen Xavier, invited him to enter, and visit their lord, who, they doubted not, would gladly see so celebrated a character. Anxious to profit by every opportunity of announcing the gospel, Xavier assented; and the reception he met was so favourable, that he at once began to announce the truths of salvation. The prince's attendants and soldiers who were present, were so moved, both by the sanctity of his manner, and the sincerity which was manifested in his words, that after they had received the solution of their difficulties, seventeen of them asked to receive baptism. They were, accordingly, baptized in the presence of their lord, who, although himself inclined to the faith, prevented some more from embracing it, who were so disposed, lest he should incur the anger of the king of Saxuma. He was in his heart a christian, and permitted Xavier privately to baptize his wife and eldest son; and promised also to receive baptism himself, as soon as his sovereign should be favourable to the new religion.

Among those who embraced the faith, was the steward of Ekandono's house, an old and very prudent man. Xavier committed to his care the new christians, he gave him the written form of baptism, the exposition of the creed, the epitome of our

Saviour's life, the seven penitential psalms, the litanies of the saints, and a list of the festivals of the church. He set apart a place in the palace, for the assemblies of the faithful, and exhorted the steward to collect as many of the pagans as he could, and read to both some part of the christian doctrine, on every Sunday, and to cause the penitential psalms to be sung on every Friday, and the litanies every day. These orders were so faithfully attended to, that some years after, Louis Almeyda found an hundred christians in the fortress of Ekandono, all of whom were edifying in their conduct, devoted to prayer, to the practice of austerities, and works of mutual benevolence; so that they seemed more like the inmates of a religious house, than the inhabitants of a garrison. Ekandono, although still an idolater, assisted at these exercises, and caused two of his children to be baptized.

One of these new converts composed in his native tongue, the history of human redemption, from the fall of Adam to the descent of the Holy Ghost. Being once asked what reply he should make to the king, in case he was commanded to renounce his faith, he said that his answer would be in these terms:—"Sire, you desire that as I have been born in your kingdom, I should remain faithful to you, and be ready to hazard my life in your service. You would also wish that I were moderate with my equals, condescending to my inferiors, obedient to those placed over me, and, in a word, equitable to all. For these reasons, command me to remain a christian; for a christian is obliged to be all that I have said. But if you forbid me to be a christian, I shall immediately become hard-hearted, insolent, rebellious, unjust, and wicked."

In taking leave of the steward, whom he had made superior of the rest, Xavier left with him a discipline, which he himself had formerly used. The old man kept it with religious care, and would not

permit any one to use it; saying, that they should abstain from using it for the punishment of their flesh, that it might remain for the preservation of their health. And, indeed, God ordinarily made use of this instrument of penance, as a means of curing the sick in the castle. Among other remarkable instances, when the wife of Ekandono was in the agonies of death, she was instantly restored to health, by the sign of the cross being made over her with this discipline. She had herself received from Xavier, at his departure, a small book containing the history of the saints and some prayers, written by himself. This was also the occasion of several extraordinary cures, not only among the christians, but also among the idolaters. Ekandono himself was restored to health by its application, when he was so exceedingly ill, that his recovery was regarded almost as equivalent to a resurrection from the grave.

CHAPTER XXVII.

Xavier arrives at Firando—Great success of his preaching—Sets out for Meaco—Stops at Amanguchi—Journey thence to Meaco—Zeal of Xavier—He is miraculously preserved from being stoned to death—Leaves Meaco and returns to Amanguchi—Trait of disinterestedness—The king protects the missionaries—Importunities of the Japanese—Letters to Ignatius—Miraculous multiplication of Xavier's words—Wonderful success of his ministry—Interior delights—Admirable patience of Fernandez—The bonzas lose credit with the people—They inspire the king with distrust of Xavier—Xavier determines on returning to India.

XAVIER and his companions pursued their journey alternately by sea and land, and after encountering a multiplicity of dangers, they arrived in safety at the port of Firando. The Portuguese exerted themselves to procure for Xavier an honourable reception; and on his arrival all the artillery was discharged, and the colours were hoisted. He landed amid sound of trumpets, and re-echoed acclamations from the various vessels; and, notwithstanding his unwillingness, was conducted in the same pomp to the royal palace. This had a great and beneficial effect on the pagan court, which, otherwise, might have contemned him, on account of the simplicity and poverty of his appearance. The king of Firando learned from the Portuguese, how much Xavier was esteemed and valued by the king their master; and, on that account, received him with marked attention, particularly as he knew that the king of Cangoxima had forced him to leave his states. To gratify the crown of Portugal, and at the same time oppose his adversary, he at once gave leave to the three missionaries,

to publish the law of Jesus Christ, throughout all his dominions.

The people flocked in crowds to hear the European bonzas; and the first sermon of Xavier made such an impression, that in less than twenty days he baptized more infidels in Firando, than he had done during a whole year in Cangoxima. The facility he found in bringing these people to the faith, made him determine to follow out his original design of visiting Meaco, the capital of Japan, and, in the meantime, leave them to the care of Torrez. He thought that the faith of Christ would be more easily propagated from the chief city, throughout all the empire.

Towards the end of October 1550, he accordingly set out, accompanied by Fernandez, and two Japanese christians, Matthew and Bernard.

They went by sea to Facata, which is twenty leagues distant from Firando; and thence they embarked for Amanguchi, a hundred leagues distant from Facata. This is the capital of the kingdom of Nangato, and one of the richest cities of Japan, by reason of the great concourse of foreign merchants who frequent it, of the silver mines with which its vicinity abounds, and of the fertility of its soil. As vice is the general concomitant of wealth, it was no less notorious for the immorality than for the wealth of its inhabitants.

Although Xavier only intended to touch on that place, on his way to Meaco, the corruption of manners which he beheld so moved him, that he was unable to pass on, without preaching the name of Christ, and making known the purity of the christian law, to this blind and besotted people. So much was he transported with zeal, at hearing the crimes that were perpetrated in the town, that he did not even wait, until he obtained permission from the king, as was his custom elsewhere. He at once appeared in public, displaying, by the fire that inflamed his countenance, the fervour of his soul, and unhesi-

tatingly announced to them the truths of faith. In another part of the town his companion, Fernandez, did the same. The people listened to them through curiosity; and when they heard of all the dangers they had been exposed to, they admired their courage and disinterestedness, as the Japanese are naturally noble minded and magnanimous. They were even invited to private houses, and there asked for a more detailed exposition of their doctrine. The principal men of the town declared, that if the christian law appeared more reasonable than their own, they would at once embrace it.

Notwithstanding these favourable dispositions, they were too much enslaved by vicious indulgence, to see, or at least to follow, what was best; and not a single conversion took place among them. When they had compared both laws, they agreed, almost unanimously, that christianity was more in accordance with reason; but, as the gospel forbade vengeance, polygamy, and impurity, they found these things to be practically unreasonable;—such at least, did they appear to their corrupted understanding. They looked on Xavier and his companions as hot headed enthusiasts; and by the influence of their authority so far exasperated the people's minds against them, that contemptuous terms were publicly applied to them, and even stones hurled at their devoted heads. "See," cried out the people, as they cast stones at them, "the bonzas, who would persuade us to worship one God only, and have but one wife."

The king of Amanguchi, Oxindono, felt his curiosity excited by the reports, he had heard of these strangers; and he wished to form his own judgment of the law they announced. He accordingly sent for them, and asked, in the presence of all his court, of what country they were, and for what purpose they had come to Japan. Xavier answered in a few words, that they were Europeans, and that they had come to announce the divine law. "For," added he,

“no man can be saved who adores not God, and the Saviour of all men, Jesus Christ, with a pure heart and pious worship.” “Shew me,” said the prince, “this law, which you call divine.” Xavier then began to read some of the book he had composed in the Japanese language, which treated of the creation of the world, of which none of those pagans had before heard, of the immortality of the soul, of our last end, of Adam’s fall, of the eternal rewards and punishments of another life, of the coming of Christ, and of the fruits of our redemption. Whatever might seem to require elucidation, was explained by Xavier, who continued to speak for more than an hour.

The king listened to him with attention, and dismissed him without giving him any indication of his opinion of what had been said. His silence and politeness seemed to Xavier to augur favourably, or at least, to be equivalent to a permission to continue his public preaching; which he accordingly did with renewed zeal, but with inconsiderable success. Of those who heard him, the greater part laughed at himself, and ridiculed the truths of faith; and although some compassionated the sufferings of Christ, the recital of which drew tears from their eyes, the number of converts was very small.

Having continued there for more than a month, without any other advantage than the affronts he received, he resolved to continue his journey to Meaco. He wept, with his companions, over the blindness and obduracy of those who refused to receive the gospel; but he consoled himself with the thought of God’s mercies. An inward voice seemed to tell him that the seed, which had been cast on so ungrateful a soil, would not eventually be lost.

They set out about the end of December, when the rains usually fall in great abundance, and the winds on land are almost as dangerous as tempests are at sea. Owing to the cold, and heavy falls of

snow, the people in the towns do not venture abroad, and have no other communication with each other than by means of covered galleries. In the country, every thing has a still more dreary aspect. Nothing is to be seen but thick forests, steep and rugged rocks, and violent torrents, which sometimes overflow the plains. The ice renders the roads so slippery, that travellers are every instant in danger of falling,—while the long icicles which hang from the trees, threaten them with instant destruction.

Such was the season, at which these four servants of God began their journey through these dreary wastes. They were quite unprovided with warm clothing, to resist the inclemency of the weather, and had not even always shoes to protect their naked feet from the icy roads. Their whole means of support was some roasted rice, that Bernard carried in his wallet. They could have been more abundantly supplied, had Xavier accepted the money which the Portuguese merchants of Firando offered him for the journey, or had he made use of the supply which the viceroy of India was empowered to grant him. But the holy man thought, that such a provision would argue a distrust of Providence; and he accordingly employed the thousand dollars he had received from the treasury, in relieving the necessities of the newly baptized christians. Not content with this alms, he got what he could from Goa and Malacca. He was accustomed to say, that the more these new converts were destitute of worldly goods, the more they were deserving of relief;—that their zeal was worthy of the primitive ages of the church;—and that there was not a christian in Japan, who was not prepared to forfeit his life, rather than renounce Jesus Christ.

In good weather, the journey from Amanguchi to Meaco, occupies about fifteen days; but our travellers were obliged to spend two months in it;—sometimes crossing over torrents swollen by heavy rains,

or penetrating through forests choked up with snow, or climbing up rocks, or rolling down precipices. These excessive and constant fatigues brought a fever on Xavier, during the journey, and he was obliged to stop at Sacay. He would not, however, take any remedies, and soon afterwards resumed his journey.

It unfortunately happened that Bernard, who undertook to be their guide, generally led them astray. One day when they were involved in the intricacies of a forest, from which they could not extricate themselves, a horseman passed by on his way to Meaco. Xavier followed him, and offered to carry his valise, if he would direct him how to get out of the forest, and avoid the dangerous passes. The offer was accepted, but the stranger advanced so rapidly, that Xavier was obliged to run after him, and that, for the greater part of a day. On his companions coming up to the place where the horseman had left him, they found him in a state of complete exhaustion. His feet were much torn by the briers and ruggedness of the road, over which he had been obliged to hasten; but the union of his soul with God supported him under all these trials.

In passing through the towns and villages, Xavier always read some part of the catechism to the people who assembled round him. The greater part laughed at him, and the children cried out: 'Deos, Deos, Deos;'—because when mentioning God, he commonly used the Portuguese word, which he seldom pronounced without repeating it. In speaking of God to them, he abstained from using the Japanese term for indicating the Supreme Being, not only because there was no term in the language which accurately expressed the true idea of the Divinity, but also lest the idea of God should be confounded with their Camis, and their Potoques, in case he should express it by the name which was common to those idols. He accordingly took occasion to tell

them, that as they had never had any knowledge of the true God, they were unable to express his name; but that the Portuguese who knew him, called him Deos; and he repeated that word with so much energy, and in such a tone, as made even the pagans themselves sensible, how great veneration was due to that sacred name.

His zeal had well nigh cost him his life, on two different occasions, when he had confuted the errors of the sects prevailing in Japan, and attacked the enormous vices which were every where to be found. The people took him out of the town to stone him to death; but just as they were about to cast the stones, a violent storm, accompanied with thunder and lightning, obliged them to retire. Amid the confusion, Xavier remained undisturbed, admiring and adoring the counsels of that providence, which so visibly protected him.

They arrived at Meaco in February 1551. This city is celebrated as the seat of empire and religion. The presence of the Kubo Sama, the Deiri, and the Saso seemed to promise much to Xavier, but the event did not correspond with his expectations. In the language of Japan, Meaco signifies 'a thing worth seeing;' but it was now a heap of ruins; wars and conflagrations had laid it waste. All the neighbouring princes had combined against the Kubo Sama, and nothing was to be heard but the din of arms.

Xavier vainly endeavoured to procure an introduction to the Kubo Sama, the Deiri, or the Saso, who is the high priest of the Japanese religion. To obtain these several audiences would have cost about six thousand French crowns, which Xavier had not to give. Despairing of doing any good in that way, he preached in the public places, by virtue of the authority which God gives to his ministers. As the city was all in confusion, and every one's thoughts occupied with the prospect of the approaching con-

test, no one listened to him, or such as casually heard him, paid him no attention.

After a fortnight's stay at Meaco, Xavier seeing no likelihood that he should make converts, felt strongly inclined to return to Amanguchi. He did not, however, look on as lost all that he had suffered in coming to Meaco, not only because sufferings are the delights of the saints, but also because he had announced Jesus Christ in the most idolatrous city of the universe. He also felt assured that he had opened the way, in which others would follow, and establish there the christian faith.

He sailed from Meaco, which is connected with an arm of the sea by a navigable river. While borne away from it, he ceased not to turn his eyes to the city; and Fernandez tells us, that he often sung the beginning of the 113th Psalm.—“In the coming forth of Israel from Egypt;”—either because he looked on himself and his companions as Israelites departing from an infidel and barbarian land; or saw that that unbelieving people would one day receive the faith, and become the people of God. As he perceived that presents are of wonderful efficacy in causing strangers to be introduced to the princes of India, he returned to Firando, to take with him a small musical clock, and some other musical instruments, which the viceroy of India and the governor of Malacca had persuaded him to bring to Japan.

Having also perceived that his poor dress shocked the Japanese, who, like most other people, judge of men by their appearance, and who can scarcely listen with patience to a man that is badly dressed, he procured for himself a new garment; as he was persuaded that apostolic men ought to make themselves all to all, and that sometimes it was necessary to conform one's self to such petty weaknesses of worldly men, when we wish to gain them to God.

On his return to Amanguchi his presents procured

for him a favorable reception with the king, who, not content with admiring the European workmanship, thanked Xavier in a very obliging manner, and sent him on the same day a large sum of money. This Xavier absolutely refused to accept; and this refusal gave the king a still higher idea of his virtue and disinterestedness. "How much," said he, "does this European bonza differ from our covetous priests, who love money so excessively, and mind nothing but their temporal interest!"

On the following day, Xavier presented to the king the letters of the governor and of the bishop of India, in which the christian faith was much extolled; and he asked, as the greatest favour, permission to preach it once more, assuring him it was the only motive of his journey. The king admired more and more the magnanimity of Xavier, and gave him, both by word of mouth and by a public edict, the required permission. The edict was placed in several parts of the town; it contained a free permission for all to embrace the European belief, and prohibited, under grievous penalties, any hindrance or obstacle to be placed in the way of the foreign bonzas, in the exercise of their functions.

The king assigned them also for their residence an old habitation of the bonzas, where, as soon as they were settled, vast multitudes came to hear them. Some visited them out of policy, to please the king; others to watch them, and find fault with them; and many out of mere curiosity, and a desire to hear something new. They all proposed their doubts, and argued with great warmth. The house was constantly full; and these perpetual visits took up all the time of Xavier, as he himself relates in his letters to Ignatius, in which he gives an account of his voyage to Japan. After having pointed out the qualities required in whatever missionaries the Society should send thither, who, he said, ought to be no less solidly established in science than in virtue, as the

Japanese were very intelligent and easily scandalized, he adds, that a missionary should come prepared to suffer all kinds of hardships, and be disposed, if necessary, to endure with heroic fortitude tortures and even death itself. He subjoins :—

“I write to Father Simon, and in his absence to the rector of Coimbra, to send here only such men as are well known and approved of by you. They must expect to meet with much more difficulties in their undertaking than, perhaps, they at first imagine. They will be wearied out by visits, and by troublesome questions both day and night. They will be incessantly sent for to the houses of the great, and will sometimes be obliged to omit their accustomed prayers and meditations. Nay more, they will not always find time to say Mass, or read their breviary, or take their necessary refecti^on and repose. It is inconceivable how importunate these Japanese are, especially to strangers, of whom they make no account, but rather seem to sport with them. What, then, will they have to endure, when they declare against their sects and vices?”

These importunities, however, became at length agreeable to Xavier, and produced salutary effects. As the Japanese are naturally docile and intelligent, the more questions they asked, the more they understood the truth. When their doubts were solved, they plainly saw that there was nothing contradictory in our faith, nothing but what could bear the test of the most severe discussion.

It was during these interrogations, that by an extraordinary, and before unheard of, gift of speech, Xavier was enabled to satisfy by one answer the questions of many persons, on different, and sometimes opposite subjects; such as, the immortality of the soul, and the motions of the heavens, the eclipses of the sun and moon, and the colours of the rainbow, sin and grace, hell and heaven. It was astonishing how in a few words he answered all these questions

simultaneously proposed. His replies, being multiplied and varied by a divine virtue, conveyed to each one the answer he expected. They noticed this prodigy with astonishment, and looked at each other and at Xavier, with feelings of inexpressible amazement. Notwithstanding their ordinary good sense, they did not think that this was above the power of nature; but ascribed it to some secret science which the foreign bonzas possessed. Hence when Father Cosmo de Torrez returned from Firando to Amanguchi, the bonzas remarked: "this man is not so learned as Father Francis, and has not the art of answering many questions at once."

The process of his canonization makes mention of this miracle; and Father Antonio Quadros, who went to Japan four years after Xavier, thus wrote about it to Father Diego Moron, provincial of Portugal.—"A Japanese informed me that he had witnessed three miracles performed by Xavier in his country. One was the cure and restoration to speech of a palsied and dumb person. The others were the cure of two persons, one of whom was deaf, the other dumb. This man also told me that Father Xavier was esteemed by the Japanese as the most learned of the Europeans. He said that the other fathers of the Society were not to be compared with him; because they could only answer one person at a time, whereas Xavier, by a single word, answered ten or twelve questions. When I remarked that this might probably be accounted for, by supposing the questions to be somewhat similar, he assured me, that such was not the case, but that they were on many different subjects. He added, in fine, that this was not a rare thing with him, but rather his ordinary practice."

As soon as Xavier and his companion, Fernandez, were somewhat relieved from these importunities, they began to preach publicly twice a day, notwithstanding the opposition of the bonzas. In Amanguchi there were seven or eight contending sects, the

partizans of which defended their respective doctrines as the only true ones. The bonzas who were leaders of different parties, had hence frequent disputes among themselves; but these they forgot for a moment, and united to oppose Xavier, when he began to announce the gospel. They did this, however, rather covertly, not daring to declaim openly against one who was so much esteemed at court, and who seemed even to themselves to have something supernatural in his character.

About this time also God restored to Xavier the gift of tongues, which he had had on so many occasions in India. Although he had never learned the Chinese language, he preached every day in it to the Chinese merchants, many of whom traded at Aman-guchi. In the afternoon he preached to the Japanese, in their own language, but with such fluency and accuracy that he spoke more like a native of the country than a foreigner.

The evidence of truth, to which their doctors were not able to oppose any thing reasonable; the miracles which we have mentioned and many others that Xavier wrought about this time; his austere life and the divine energy with which he spoke, produced so great an impression, that in less than two months, five hundred were baptized. The greater part of these converts were men of learning and of talent; they had thoroughly examined christianity, and only yielded when they had nothing further to oppose to it.

It was wonderful to observe, as Xavier himself remarks, that the most ordinary subject of conversation in the town was about Jesus Christ, and that those who had most warmly opposed christianity, were now the most fervent in defending its principles and practising its duties. All were affectionately attached to Xavier, and could with difficulty be separated from him. They delighted in putting many questions to him concerning the mysteries of

faith, and experienced great satisfaction even in the most ordinary ceremonies. On his part, Xavier enjoyed no less pleasure, as he sometime afterwards thus related in a letter to the Jesuits of Europe.

“Although my hairs are already gray, I feel more vigorous and robust than ever; for the trouble taken to convert an intelligent people, who love the truth and desire to be saved, affords me great joy. Seldom have I had more satisfaction than at Amanguchi, where multitudes flocked to see me by the permission of the king. The pride of the bonzas was humbled, and the most determined enemies of the christian name were subjected to the humility of the gospel-yoke. I witnessed the joy of these new christians, who came to me in triumph, after having overcome the bonzas in dispute. I was no less pleased to witness their zeal in labouring to convince the gentiles, and emulating each other in their efforts. They delighted to relate the victories they had achieved, the argument by which they had silenced them, and by means of which they brought them to the truth, and destroyed the heathen superstitions. All these particulars gave me such joy, that I seemed to lose the sense of my own afflictions. Would to God, that while I recall to mind the consolations I have received from the fountain of mercies during my labours, I could also impart a sense of them, and cause them to be felt and appreciated as they ought, by the youth of our European universities. I am assured that many who now study there, would come and employ all their learning and talents in converting an idolatrous people, if they had once tasted the heavenly consolations which accompany our labours.”

These inward delights of the servant of God were not unmixed with suffering. He was particularly moved with compassion for Oxindono, king of Amanguchi, who, although persuaded of the truth of christianity, was retained in idolatry by the force

of evil habits; as also for Neatondono, the first prince of the kingdom, who possessed noble and virtuous inclinations, which might have made him the apostle of the court, had he not been kept back by worldly considerations. Both he, and the princess his wife, loved Xavier as a father, and revered him as a saint; they were also liberal in relieving the necessities of the newly converted, and always spoke of our faith in terms of great veneration. But as they had founded many houses of bonzas, they dreaded, as they said, lest they should lose the rewards which these crafty hypocrites had promised them, as the fruits of their charity. Thus the delusive hope of an imaginary benefit, made them forfeit that certain and eternal recompense which God was prepared to bestow on them.

Although the example of the monarch generally influences the people in matters of religion, many continued to embrace christianity. An action of Fernandez, the companion of Xavier, contributed in no small degree, to gain over the most stubborn to the faith. Among the crowd that was assembled round him, while preaching one day in the most frequented part of the town, were some so bigotedly attached to the errors of their sect, that they only listened in order to make sport of him. During the discourse, a man from the crowd spat in the face of Fernandez, who, without saying a word, applied his handkerchief to his face, and continued his discourse.

All present were astonished at the moderation of the preacher. Those who before had laughed at the insult, were now the first to express their admiration at his forbearance; they acknowledged that one who had such a mastery over his passions, must necessarily be endued with true greatness of soul and heroic courage. One of the principal men there present saw in it something more than mere magnanimity. He was the most learned of all the doctors of Aman-guchi, and at first most violently opposed to the gos-

pel. He thus argued with himself: a law which teaches such patience and such insensibility to insults, can only come from heaven; and those who preach with such perseverance, and endure the vilest outrages, cannot be deceivers. It would cost them too dear a price, and no one willingly deceives another at his own expense. He alone who made the heart of man, can give it such tranquillity. The force of nature cannot reach so far; and this patience can proceed only from some divine principle. These people must have some infallible assurance of the doctrine they receive, and of the recompense which they expect. They are ready to suffer all things for God, and have no human expectation in view. And after all, what inconvenience or danger can there be in embracing their law? If what they tell us of eternity be true, I shall be eternally miserable, unless I believe it: and even were there no other life than the present, would it not be better to follow a religion, which raises man so much above himself, and gives such an unutterable peace to the soul, rather than adhere to our own sects, which leave us in all our weakness, and are incapable of appeasing the disorders of the heart.

These reflections, aided as they were by supernatural grace, produced a great impression on him; and as soon as the sermon was concluded, he declared that the virtue of the preacher had convinced him; he asked to be baptized, and received that sacrament with great solemnity. His example had a most extensive influence. Many who before had endeavoured to exclude the light, which Francis had let in on their understanding, now yielded to the evidence of truth. Among these was a young man, about twenty five years old, much esteemed for his talents and learning. He had studied in the most celebrated universities of Japan, and had come to Amanguchi to become a bonza. But finding that these idol-priests did not admit a first principle, he

changed his intention, and was unresolved on what course he should determine. At length being convinced, both by the arguments of the doctor and of Xavier, he became a christian, and took the name of Lawrence at his baptism. He was subsequently received into the Society, by Xavier, and applied himself to preaching with such success, that vast multitudes were brought by him to the faith, among whom were many learned and distinguished men, who were subsequently the pillars of the church of Japan.

The monasteries of the bonzas were daily thinned, by the numbers of young men who, having some remains of virtue and decency, abandoned those abodes of hypocrisy and licentiousness. They had become ashamed of the corrupt life they there led, and returned to the world, that they might more easily be converted. From them Xavier learned the abominations which were concealed from the public view by these men; and as he was openly at war with them, on account of their unprincipled opposition to the propagation of the faith, he published all that he had heard, in order that their real characters might be known to the people. These impostors now became the subject of general ridicule; and they who before were regarded as oracles of wisdom, were now publicly reproached for their ignorance. Xavier having accurately learned all the secrets of every sect, enabled the new converts to contend successfully with the bonzas, so that simple people, and sometimes even women, made them fall into manifest contradictions, which the Japanese regard as the greatest infamy that can befall a man of letters. It was not, however, merely their reputation that the bonzas lost; the contributions of their deluded followers, the only source of their support, were likewise withdrawn. The greater part of them were forced to leave the houses in which many of them dwelt to-

gether; and, that they might not perish of hunger, they laid aside their profession, and became either soldiers or tradesmen. The christians hence took occasion to say, that there would soon be no more of these impostors in Amanguchi, than was absolutely necessary to keep possession of their houses.

In the meantime the elder bonzas, more attached to their profession and more obdurate than the rest, spared no effort to maintain their station. They threatened the people with the infliction of the divine vengeance, and denounced the total overthrow of the city and the kingdom. They said, that the God whom the Europeans adored, was not, as the Portuguese called him, 'Deos,' but Dajus, which in the Japanese language signifies 'lie,' or 'forgery.' They added, that this God imposed on men a heavy yoke. "Where," they asked, "was the justice in punishing men for the transgression of a law, which it was impossible to keep? If the law of Christ were necessary to salvation, why did it remain concealed for fifteen hundred years from the most noble part of the world? A religion which represented God as partial in the distribution of his favours, could not possibly be true. Moreover, if the christian doctrine were true, China would have, long since, embraced it."

These were the principal difficulties, which they were accustomed to urge, as we learn from the letters of Xavier, who does not, however, mention the answers he returned. Without, then, imitating some historians, who make him speak according to their own ideas on the subject, I shall content myself with what he himself has written. Instead of congratulating themselves on their own happiness, in being enlightened by the gift of faith, the idolaters began to lament the blindness of their ancestors, and exclaimed:—"What?—Are our forefathers burning in hell, because they did not believe in a God, of whom they had never heard, or observed a law that was

unknown to them?"—The bonzas made the matter still worse, by saying that the Portugese priests were unable to redeem a soul from hell, whereas they could easily do it by their fasts and prayers.

We know not the particular replies which Xavier made to all these questions, except that he consoled the Japanese, for having been so long deprived of the knowledge of christianity, by suggesting them more seasonable thoughts. He showed them that the most ancient of all laws, is the law of God;—not that which is published by the sound of words, but that which is written by nature in the hearts of men; so that each one brings with him into this world certain rules or precepts for the direction of his actions.—“Before Japan received its laws from the wise men of China,” said Xavier, “it was known among you that theft and adultery were to be avoided; and hence it was that thieves and adulterers sought out secret places for the perpetration of these crimes. Remorse follows the commission of such acts, and ceases not to afflict the guilty, although their wickedness be not known to others, or prohibited by human laws. A person bred up in forests among the beasts, far from the society of men, and without any knowledge of the rules of civil life, if asked, whether it be an evil action to murder a man, to despoil him of his goods,—to surprise him by force,—or circumvent him by fraud,—would answer, without hesitation, that nothing of all this should be done. If this be true of one who has no moral culture, how much more true is it of persons well educated and living in society? It is not then true,” added Xavier, “that God has left you for so many ages, without a knowledge of this law.”—Hence he gave them to understand, that the law of nature led insensibly to the christian law; and that whoever complied with the precepts of the one, could not fail to arrive at the knowledge of the other, by ways best known to God, who would either send some apostolic

man to such a person, or enlighten his mind by some immediate revelation. These reasons, which the fathers of the church often used on like occasions, so satisfied the pagans, that they found no longer any difficulty in what had before given them such trouble.

The bonzas perceiving that the king preferred the authority of Xavier before theirs, and being unable to refute him in argument, laid a plan to diminish the good opinion which the king entertained of the christians. To inspire him with jealousy of them, they represented them to him, as designing intriguers, who were enemies of the public safety, and hostile to the monarch. Oxindono, who had been at first so favorably disposed towards them, suddenly became opposed to them; but as the Japanese are very tenacious of their word, when they have once pledged it, he did not revoke the edict which he had published in their favour. In order to frustrate it, he treated the christians with great severity, and seized on the property of the most considerable among them. The bonzas became at the same time overbearing in their conduct towards Xavier, whom they calumniated in a multitude of libels. They represented him at one time, as a wandering mendicant, who being unable to maintain himself in India, had come to Japan, to subsist on charity; at another time, as a notorious magician, who by his incantations, forced the devil to obey him, and was thus enabled to delude the people by his apparent prodigies.

The progress of the gospel was not, however, impeded by the coolness of the king, or the calumnies of the bonzas. In a few days, the number of christians at Amanguchi was about three thousand; who were all so fervent, that they were ready to sacrifice fortune, and even life, rather than renounce the faith. The injurious reports concerning Xavier were not believed; and his name was so famous throughout the whole country, that all were anxious to see the great European bonza.

Xavier now determined to return to India, for the purpose of selecting some labourers, adapted to the mission of Japan; and he intended to return by China, as the desire of converting that country much influenced his heart. From the conversations he had with the Chinese merchants resident at Amanguchi, he was persuaded that so polished and intelligent a people, would easily be brought to embrace the christian religion; and he knew that if China were once converted, Japan would soon imitate such an example. The more incredulous among the Japanese were accustomed to say, that they would not alter their religion, until the Chinese had led the way. "Let him carry the gospel," said they, "to that vast and flourishing empire; and when he has gained it to Jesus Christ, then we may entertain the idea of adopting it."

In the meantime, a Portuguese vessel, commanded by Edward de Gama, arrived in the kingdom of Bungo; and news came to Amanguchi that this vessel would return to India in the course of a month. To ascertain the truth of this report, Xavier sent a Japanese convert, named Mathew, to Bungo, and gave him a letter directed to the captain and merchants of the vessel. He requested them to inform him, who they were,—whence they had come,—and when they designed to return. He told them, that he wished to return, and that he would be glad to go with them. He concluded by exhorting them to devote some time to the thought of their souls' salvation, and declared that all the silks of China, or whatever gain they might derive from them, would not compensate for the spiritual advantages they would receive, by a daily examination of their consciences.

The ship was at the port of Figen, about fifty leagues from Amanguchi, and within a league of Fucheo, otherwise called Funal, the metropolis of Bungo. The Portuguese were delighted to hear news

of Xavier, to whom they sent back the required intelligence. They informed him that within a month, at farthest, they should sail for China, where they had left three vessels, bound for India, on board of one of which was his familiar friend James Pereyra. Besides the letters which Mathew brought to Xavier from the captain and Portuguese merchants, he delivered to him some from Goa, by which the fathers of the College of St. Paul informed him, that the interests of the Society required his immediate return.

CHAPTER XXVIII.

Xavier leaves Amanguchi—Is honourably received by the Portuguese at Fichen—Invitation from the King of Bungo—Grand procession—Extraordinary child—Xavier is graciously received by the King—Insolence of a bonza—Xavier receives extraordinary honours.

HAVING commended the care of the newly converted Japanese to Cosmo de Torrez and Juan Fernandez, whom he left behind him, Xavier departed from Amanguchi in the middle of September, 1551. He might have made this voyage by sea, but he preferred to travel by land, and on foot, as was his custom. He took with him Matthew and Bernard as his companions, along with two christian lords, whose property had been confiscated for having embraced the faith. The grace of Jesus Christ made them glory in this tribulation, and they esteemed themselves richer than they had been before. They were accompanied by a christian convert, called Laurence, who suffered from an imperfection of his sight.

Xavier walked cheerfully on with his companions as far as Piulaschau, a village a few leagues distant from Figen, where he found himself so exhausted with fatigue, and suffered so much from a violent head-ache, that he was unable to proceed further. Mathew and Bernard brought the news of his illness to the vessel. As soon as Edward de Gama knew that Xavier was nigh, he collected the Portuguese who resided at Fucheo; and, accompanied by the chief among them, went to receive him with becom-

ing solemnity. The holy man was much recruited by a little rest, and had already set out on his journey, in order to avoid the honour which he suspected was intended for him ; but within a league's distance from Figen, he unexpectedly met the cavalcade, as he was walking with the two noble converts of Amanguchi, and was carrying his own baggage. Amazed at beholding so celebrated a person in so humble a situation, Gama descended from his horse, as did also all his companions, and saluted Xavier with all possible demonstrations of respect. After this they invited him to mount one of the horses, to which proposal, however, he would by no means assent. The Portuguese accordingly accompanied him on foot to the port,—having given their horses to be led after them by their attendants.

The ship was beautifully equipped ; its flags and streamers were floating on the breeze : those who remained on board appeared on deck in their most splendid dress. Xavier was welcomed by the discharge of four rounds of artillery, which being heard at Fucheo, caused some alarm ; as it was feared that the Portuguese had been attacked by the pirates who infested these coasts. A messenger was immediately despatched by the king to ascertain the real cause of the firing. Gama, pointing to Francis, told the messenger that the noise which had been heard, was only a small indication of the honour due to one, who was a special favourite of heaven, and was much esteemed in the court of Portugal.

The Japanese, who only regarded the poverty of Xavier's appearance, remembered what had been written about him from Amanguchi. After a moment's pause, he said, with evident astonishment :—“ I know not what answer I shall give to my prince ; for what you tell me does not correspond either with what I behold, or what we have heard from the bonzas of Amanguchi. They say, that your bonza entertains a familiar spirit, by whose agency he performs

certain magical operations, and thus deludes the ignorant; and they describe him as an abandoned wretch. I fear were I to relate all that they report against him, you might be tempted to take our priests for idiots, or persons of weak understanding, or else condemn them as envious impostors.”—Gama in reply mentioned every thing that could remove the unfavourable impression, which the humble appearance of Xavier had produced. He said, that this man of so very abject appearance, was of noble family;—that he had been abundantly provided with wealth, which he had magnanimously abandoned, as his soul despised all those vain pomps that worldlings so much esteem. This discourse filled the messenger with admiration. He made a report of what he had witnessed to the king; and said, that the Portuguese appeared happier in the possession of this stranger, than if their vessel were laden with gold.

The king of Bungo, who was young and intelligent, had already heard much of Francis, and he gave no credit to what the bonzas of Amanguchi had written about him. What he now heard served to increase the desire he had long had to see Xavier, to whom he accordingly wrote, on the very same day, the following letter.

“Father bonza of Chemachicogin, (the Japanese name for Portugal,) May your arrival among us be as pleasing to God, as the praises he receives from his saints. My domestic servant, Quansyonafama, informs me, that you have arrived from Amanguchi, at the port of Figen, whither I sent him. All my court will bear witness with what joy I received this news. As God has not given me power to command you, I earnestly request you to come before the rising of the sun to-morrow, and to knock at my palace-gate, where I shall impatiently await you. Let me not appear troublesome, in demanding this favour from you. In the meantime, prostrate on the ground,

before your God, whom I acknowledge to be the God of all gods,—the best and greatest of all who live in heaven, I beg of him to make known to the proud and haughty of this world, how much your poor and humble life is agreeable to him, that thus the children of men may not be deceived by the false promises of earth. Let me have news of your health, that I may be able to sleep tranquilly, until I be awakened by the welcome intelligence of your approach.”

This letter was carried by a young prince, accompanied by thirty young lords of the court; and by a venerable old man who was his governor. The honour which was given by the Portuguese to Xavier, so surprised the prince, that turning to his governor, he said: “The God of these people must be truly great, and his counsels hidden from men; since it is his pleasure, that these wealthy men, should be obedient to so poor a man as is this bonza of the Portuguese.”

“Although we have a horror for poverty,” replied the governor Poomendono, “and believe the poor to be incapable of happiness, this poor man may be so contented with his indigence, and may so much esteem it, as to please the God whom he adores. Observing it with all possible rigour for his sake, he may be richer than the greatest monarch of the world.”

When the young ambassador returned to court, he reported to the king with what respect the letter had been received, and convinced him that the European bonza was to be treated with more respect than their ordinary bonzas. He was not, he remarked, so poor as his enemies had suggested. Were he willing to accept of them, the captain and other Portuguese, would give him their ship and all their treasures. He who possesses as much as he desires cannot be accounted poor.

In the meantime, the Portuguese assembled to

consult how Xavier should appear in court the next morning : they were unanimously of opinion that he should appear with all possible pomp and magnificence. Xavier was averse to such an exhibition as unsuitable in a religious ; he at first opposed it, but at length yielded to the wishes of the assembly. The reasons advanced in support of this pomp, were, that as the bonzas of Amanguchi had done all that they could to render Xavier contemptible, it was necessary to remove these false ideas from the minds of the people, and at the same time shew them how much the christians venerate the ministers of the gospel. They said that the honour given to the priest of Christ, was referred to his divine Master, and that the doctrine was respected in proportion to the exalted opinion entertained of him who announced it.

They prepared, therefore, with all diligence, for the entry of Xavier ; and they set out the next morning before day light. Thirty of the most considerable among the Portuguese were splendidly dressed, and adorned with gold and jewels,—followed by their servants richly clothed. Xavier wore a cassock of black camlet, and over it, a surplice, with a stole of green velvet, adorned with gold brocade. The sloop, and the two boats in which they passed from the ship to the town, were adorned with beautiful Chinese tapestry, and hung round with silken banners of various colours. During the passage, the trumpets, flutes, and hautboys, which were in the sloop and boats, formed a most harmonious concert. A vast multitude among whom were many persons of rank, had assembled on the sea-shore, to witness the arrival of the great European bonza.

Quansyandono, one of the principal men of the court, attended Xavier by the king's orders. He received him on landing with great courtesy, and offered him a litter to carry him to the palace, which, however, Xavier refused, preferring to go on foot. The procession advanced in this order. First came

Edward de Gama, bareheaded, followed by five of the principal Portuguese, carrying various articles belonging to Xavier, among which was a beautiful image of the Blessed Virgin. He himself followed, in the dress before mentioned, and manifesting in his countenance a combination of modesty and majesty. The rest of the Portuguese succeeded him. The procession passed through the streets, accompanied by various instruments of music, and followed by an immense concourse of people. The windows, balconies, and roofs of the houses, were likewise covered with persons anxious to catch a glimpse at the distinguished stranger. Six hundred of the king's guards were on the square which fronts the royal palace; on his approach they opened their ranks, and let Xavier and his suite enter.

After passing through a long gallery, they entered a large hall, which was filled with courtiers, among whom was an old man, holding a child by the hand. This latter, coming up to Xavier, saluted him in these words: "May your arrival in the palace of the king be as welcome to him, as the rain of heaven to the labourers in a long and parching drought. Enter without fear, for I can assure you of the love of all good men; although the wicked cannot behold you, without melancholy in their faces, which will make them appear like a black and stormy night."—Xavier answered in a manner suitable to the age of the person who thus complimented him; but the child replied in a style far above his years:—"You must indeed be endued with extraordinary courage, to come from the end of the world to a strange country, and expose yourself to contempt on account of poverty. The goodness of your God must, indeed, be boundless, to be pleased with poverty, which is so much condemned by the world. The bonzas are not able to do any thing of this kind: indeed they publicly affirm, that neither women, nor the poor can be saved."

“May it please the Divine Goodness,” replied Xavier, “to enlighten these dark and wretched souls, that they may acknowledge their error on that, as also on the other points of their doctrine.”

The child discoursed on other subjects with so much sense and depth of thought, that Xavier did not doubt but that he was inspired by the Holy Spirit, who, when he pleases, can give wisdom to little ones, before age has matured their intellectual powers.

They now passed to another hall, on entering into which, all that were there assembled bowed profoundly three times to Xavier, which with them is a mark of peculiar respect and attachment. Two of them then approached and addressed him. “May your arrival, holy father bonza, be as pleasing to our king, as the smiles of a babe are to his mother. All of us, and even the very walls seem to exult with joy at your presence. We doubt not but that it will redound to the glory of that God, of whom you spoke so much at Amanguchi.” When they had paid him this compliment, they were about to follow him, but remained stationary at a sign given by the child, whom Xavier continued to lead by the hand. Ascending a terrace, bordered with orange trees, they passed into another hall, more spacious than either of the two former ones. Here they were received by the king’s brother, splendidly attired, who told Xavier that the king felt himself happier in having him in his palace, than if he were master of all the silver contained in the two and thirty treasuries of China.

The child who had hitherto guided Xavier now retired, and the king’s brother passed with him into the anti-chamber of the monarch, where the principal lords of the kingdom were in attendance. At length he was introduced into a gorgeously furnished chamber, where the king himself was, who not only advanced to meet him, but, to the amazement of all present, bowed thrice to the ground to honour him.

On his part, Xavier prostrated himself before the prince, who raised him up, without even permitting him to observe the customary ceremonies used on approaching the kings of Japan. He made the holy man sit with him on the same couch; and laying aside all the reserve of royalty, treated him with the kindness and familiarity of a friend. The father answered all these civilities of the king by giving every indication of profound respect. He then took occasion to announce Jesus Christ to him, and explained, in a few words, the principal maxims of christian morality; and did this in so persuasive a manner, that when he had finished, the king exclaimed: "How can any man learn these profound secrets from God? Why has he suffered us to live in darkness, and given this Portuguese bonza, such wonderful light? We ourselves are eye-witnesses of what we heard formerly by report; and all that we hear is maintained by so strong and evident proofs, and is so conformable to the light of reason, that in whatever way we examine it, we find it every way consistent with itself. Not so the doctrine of our bonzas; they cannot make any discourse without contradicting their own principles: and hence it is that the more they speak, the more they embarrass themselves. They reject to day, what they taught yesterday; they contradict themselves, and every moment recant their opinions. Hence the most intelligent cannot comprehend their doctrine; and as for eternal happiness, we are always left in doubt as to what we should believe. This is a manifest proof that they only follow the extravagancies of their own fancy, and have no permanent and solid truth, for the rule and foundation of their faith."

The king expressed these sentiments in a manner, which shewed that he spoke from the abundance of his heart. A bonza, who was present, named Faxiondono, and who was esteemed for his supposed knowledge, became indignant at the insult thus of-

ferred to his profession, and was often about to interrupt the king. He, however, so far restrained his feelings as to await the termination of his discourse, when seeming entirely to forget himself, he cried out:—"How dare you decide matters relating to religion, when you have never studied in the university of Fianzima,—the only place where the sacred mysteries of the gods are explained? If you know not these things, consult the learned: I am here to instruct you."

The king was the only person present who did not appear moved by the insolence of the bonza. He bade him, with a smile, proceed, if he had more to say. Emboldened by the moderation of his prince, Faxiondono began to extol the profession of a bonza. He said that nothing was more certain, than that the bonzas were the favourites of heaven, because they observed the laws themselves, and caused them to be observed by others. They passed whole nights during the severest colds, in praying for their benefactors, and abstained from all sensual pleasures. They administered to the sick, instructed children, comforted the distressed, reconciled enemies, appeased seditions, and pacified kingdoms. What was, however, the chief thing, they gave letters of exchange for another life, by which the dead became rich in heaven. In fine the bonzas were the familiar friends of the stars, and the confidants of the saints.

These extravagancies set all present in laughter, at which the bonza became so enraged, that the king commanded him to withdraw, and told him that his choler was a convincing proof of a bonza's holiness; and that a man of his character seemed to have more intercourse with hell than with heaven. At these words, the bonza cried out with excess of rage, that the time would come, when no one would be worthy to serve him,—meaning thereby when he would be transformed into a divinity. Hereupon the king bade him go and do penance for the pride and insolence

of his speech, wherein he had made himself a companion of the gods. On going out of the room, the enraged bonza said,—“May the gods consume thee with fire from heaven, and all those kings who shall presume to speak like thee.”

The king and Xavier continued their discourse on several articles of religion, until dinner-time, when the king invited the holy man to eat with him. Xavier endeavoured to excuse himself, but the king would not accept of any apology. “I know,” said he, “that you are not in want of my table; but if you were a Japanese, you would know that a king cannot give a higher mark of his favour, than to permit others to eat with him.” Xavier kissed the royal scimitar, which act indicates the most profound respect in Japan, and said:—“I pray the God of heaven from the bottom of my heart, to reward your majesty for all the favours you have heaped on me, by imparting to you the light of faith, and the virtues of christianity, that you may serve God faithfully during life, and enjoy him eternally after death.”—The king embraced him, and prayed that God might hear his prayers; and hoped that he would have the happiness of Xavier’s society in paradise. At length they sat down to dinner, during which the Portuguese and all the nobility present remained on their knees, as also some bonzas, who were, however, restrained by the example of Faxiondono’s disgrace, from manifesting their indignation.

CHAPTER XXIX.

Xavier labours with great fruit at Fucheo—Converts a famous bonza—Favourable change in the morals of the court—Labours and sufferings of Xavier's companions at Amanguchi—Revolution in that kingdom—New king—Parting address of Xavier to the King of Bungo.

THE honours which Xavier received from the king of Bungo, caused him to be universally esteemed by the people, who flocked in crowds to his lodgings to hear him speak of God. His public sermons and private discourses made so deep an impression, that vast multitudes renounced their idols, and declared their belief in Jesus Christ. He was employed so constantly, either in baptizing converts, or preparing others for that sacrament, that it was only at night that the Portuguese were able to enjoy his company, for their own spiritual advantage. They were apprehensive that these continual labours might endanger his health, and they accordingly besought him to take greater care of himself, and to take the repose which nature required, before his health should be entirely prostrated. To all their instances, he replied, that if they truly loved him, they would give themselves no farther trouble about him, whom they ought to consider as dead to all human consolations. He added that his food and rest, and even his life, consisted in delivering from the tyranny of the devil, those precious souls for whose sake God had called him from the extremity of the earth.

Among the conversions made at Fucheo, that of a famous bonza, called Sacai-Feran, one of the most

learned supporters of his sect was particularly celebrated. Observing that none of his brethren dared argue with Xavier on the subject of religion, he undertook to hold a disputation with him. The conference took place in a public place, before a great multitude of people. Xavier had scarcely terminated his explanation of the christian doctrine, when the bonza was convinced of the errors of his sect. He endeavoured, however, for some time, to oppose the truth, of which he had already a partial conviction; but at length, overcome by the powerful arguments of his adversary, and interiorly moved by God's grace, he fell on his knees, and raising his hands and streaming eyes to heaven, he exclaimed:—"O Jesus Christ, thou true and only Son of God! I believe in thee. I confess from my heart and with my mouth, that thou art God,—eternal and omnipotent. I beg pardon of all my hearers, for having so often taught as so many truths, what I now acknowledge and declare before them were only forgeries and fables."

So extraordinary an action affected all present, and Xavier might have baptized on that day, five hundred persons, who, like Sacai-Feran, asked to be admitted into the church. But he judged that a more extensive instruction was necessary for them, as he knew they would be constantly exposed to hear the arguments and sophisms of the bonzas.

To prepare these converts for the sacrament of baptism, he began by endeavouring to effect the reformation of their morals. On this principle he deferred the baptism of the king of Bungo, judging that his conversion would be sufficiently soon, if it were only solid and sincere. He was particularly careful to instil into the mind of this prince a horror for certain abominable vices, in which he indulged without scruple, on the authority of the bonzas. The king profited by the zeal of Xavier, and commenced a change of life,—by banishing from his court such as had been the partners of his crimes,—by giving

liberal alms to the poor, whom, before, the bonzas had taught him to disregard,—and by forbidding, under pain of death, the inhuman and abominable practice of procuring abortion, which the bonzas not only allowed but openly defended. He also prohibited several pagan ceremonies, which were of a lascivious nature; and forbade the bonzas to approach his palace. His admiration and veneration for Xavier knew no bounds; and he acknowledged to his courtiers, that the appearance of the holy man, filled him with awe and confusion at the recollection of the sins of his past life.

While Xavier was thus successful at the court of Bungo, Cosmo de Torrez and Juan Fernandez were suffering much for the faith at Amanguchi. After the departure of Xavier, all the bonzas conspired against his companions, and endeavoured to puzzle them in public disputes. They thought that the companions of Xavier were not so learned as himself, and hoped that some slight advantage, gained over them, would re-establish the declining affairs of paganism.

They were, however, completely deceived in their calculations. Torrez, for whom Fernandez acted as interpreter, answered their questions so satisfactorily, that they were entirely overcome. Unable to conquer him in argument, they resolved to decry him by calumny; and accordingly gave out, that the companions of the great European bonza cut the throats of little children by night,—sucked their blood,—and eat of their flesh. They also asserted that the devil had declared, that these Europeans were his disciples, and that it was from him they had learned those subtle answers they gave in their public disputations. Some of them even said, that they had seen a demon, darting flakes of fire against the palace of the king, as a judgment against those who had received the preachers of the new faith. Perceiving, however, that none of these absurdities

gained credit, they succeeded in exciting one of the chief men of the kingdom to revolt against his sovereign. This rebellious subject accordingly appeared before Amanguchi, having been aided by the bonzas in raising an army within a few weeks.

The king was neither in a condition to give battle, nor to sustain a siege; he feared all things from his subjects, by whom he was much hated; and he saw no remedy for the surrounding evils but voluntary death. Fearing, above all things, to fall alive into the hands of the enemy, and urged on by a barbarous despair, he murdered his own son, and then committed suicide, having first given orders to have the bodies burned, so that not even his ashes, or those of his son, might fall into the hands of his enemies.

In the mean time, the city experienced the cruelty of a successful and barbarous enemy. The bonzas instigated the soldiers to search for Torrez and Fernandez, whom they would have put to death without mercy, had not the wife of Neatondono, of whom we have already spoken, preserved them in her palace, until tranquillity was restored. She was yet a pagan; but her respect for Xavier made her exert herself to preserve his companions from the destruction, which otherwise they could not have avoided.

When the storm had subsided, and the people had resumed their former habits, the chiefs assembled to elect a new king, and unanimously chose the brother of the king of Bungo, a young and enterprising prince. Xavier was yet at Fucheo, when the embassy came from Amanguchi, to offer the crown to the new king, whose election was celebrated with great magnificence at his brother's court. Xavier rejoiced much on the occasion, because he hoped that the revolution, which the bonzas had planned for the destruction of christianity, might be the means of solidly establishing it. Nor was he mistaken in his conjecture. At his request, the king of Bungo recom-

mended the state of christianity in Amanguchi to the new king, who promised to be no less favourable to it than that prince was from whom he had received the suggestion.

After remaining forty days at Fuceo, the Portuguese merchants gave notice to Xavier, that they were now ready to proceed to China, as had been previously agreed upon. They all went to take their leave of the king of Bungo, who told them that he envied them the possession of Xavier; that in losing him he seemed to lose his father; and that the thought of never again beholding him, was to him a sensible affliction. Xavier respectfully kissed the prince's hand, and told him, that he would return as soon as he possibly could; that he should always remember him; and that in acknowledgment for all his favours, he would incessantly invoke the blessings of heaven on his head.

The king having engaged in private conversation with Xavier, this latter profited by the opportunity to give him most important advice for the salvation of his soul. He especially exhorted him to bear in mind, how soon the greatness and pomp of this life passes away; that we scarcely have begun to live, when we are overtaken by death; and that his eternal happiness depended on his dying a good christian. He desired him also to reflect, on what was become of so many kings and emperors of Japan, and what did it profit them to have sat on the throne, and to have enjoyed all the pleasures their heart could desire. What a madness was it not, to incur eternal misery for a momentary gratification? What crown could compensate for the loss of heaven?—These truths had been concealed from his ancestors, and from all the Japanese, but they were now made known to him, and he should think, what an account he would have to render to God, who had brought a preacher to him from the ends of the earth, if he neglected to avail himself of so great a mercy.—

“Which,” added Xavier, “may the Lord avert, and be pleased to listen to the prayers, which I will, day and night, pour out for your conversion. Wheresoever I shall be, the most agreeable news that I can receive will be, that the king of Bungo is become a christian, and lives according to the maxims of the gospel.”

This address brought tears into the king’s eyes; these were, however, only the effect of natural sensibility; for although he had effected a considerable reformation in his life, he still continued a slave to some vices, which he had not the courage to renounce. It was not until many years after, that the admonitions of Francis produced their full effect, and that this highly favoured prince received baptism.

CHAPTER XXIX.

Conspiracy of the bonzas against the king of Bungo—Calumnies against Xavier—Conference with a celebrated bonza—Excitement of the people against the Portuguese—Xavier refuses to depart with his companions—Heroic conduct of Edward de Gama—New conference with Fucarandono—Xavier leaves Japan.

THE prospect of Xavier's departure was a subject of joy to the bonzas, although the honours which were exhibited to him on that occasion, were deeply mortifying to their pride. It appeared to them that all the favours conferred on him, were taken from them; and that unless they retrieved their credit, by inflicting a signal vengeance, they should be forever disgraced with the people. After much deliberation, they determined to raise a rebellion in Fucheo, as their brethren had already done in Amanguchi, and excite the people, by giving up the Portuguese vessel and its owners to their cupidity. If this proved successful, they proposed to make themselves masters of the king, and not only murder him, but also involve all his family in his ruin.

The reputation of Xavier was great even among the pagan inhabitants of the town; and the bonzas saw that their efforts would be fruitless, unless they first made him an object of popular suspicion and hatred. They accordingly diffused the calumnies which the bonzas of Amanguchi had published against him, and added new ones of their own invention. They said that he was the most wicked of men,—that he was wont to dig up the bodies of the dead for the purposes of enchantment,—and that he had a devil in his mouth, by which means he fasci-

nated his hearers. They added, that the king himself was the victim of his delusion, and hence proceeded those strange acts which he had lately done: but that unless he recovered from this fit of insanity, he would lose both his crown and his life. Amida and Xaca, two most powerful deities, had resolved to inflict exemplary punishment on him. If his subjects were wise, they would endeavour to anticipate the wrath of the gods, by punishing this European bonza, and those pirates by whom he was accompanied, and who adored him.

The people were, however, too well convinced of the sanctity of Xavier, to believe such improbable tales; and the efforts of the bonzas served only to increase the hatred with which they were regarded. They accordingly devised another plan for destroying him in the good opinion of the king.

One of the most celebrated and learned of the bonzas, named Fucarandono, resided about thirty six miles from the town. He had taught the mysteries of his sect, during thirty years, in the most renowned university of the kingdom. Implicit faith was given to his words, and he was regarded as the oracle of Japan. The bonzas were persuaded, that if they could bring him to Fucheo, and oppose him to Xavier, they should easily confound the latter, and thus regain their lost ascendancy. They accordingly sent a pressing invitation to Fucarandono, and besought him to visit the town, and avenge the insult they had received,—saying, that they would carry him back in triumph to his residence.

Fucarandono, whose vanity was as great as his reputation for learning, immediately came, and brought with him six bonzas who were his disciples. He arrived at the palace, just as Xavier and his companions were taking leave, as they were to sail on the following morning. The king was informed that Fucarandono was anxious to pay him his respects in presence of the Portuguese bouza. The men-

tion of Fucarandono made him hesitate for a moment, as he suspected he had come to offer a challenge to Xavier; and he was anxious to devise some means of avoiding this troublesome affair, as he afterwards acknowledged. Although he had a high idea of the powers of Xavier, he did not, however, think him able to encounter so formidable an adversary; and therefore sought to spare him the humiliation of a public defeat. Xavier perceived his perplexity, and suspecting whence it proceeded, earnestly entreated him to permit the bonza to enter. "As to me," said he, "you need not be under any apprehension. The law which I preach is no earthly science, such as is taught in your universities. It is not a human invention, but a doctrine which God himself has revealed. All the bonzas of Japan, and all the learned of the entire world, can no more prevail against it, than the shadows of night can obscure the lustre of the rising sun."

Fucarandono was accordingly admitted. After the usual reverences to the king, he sat down by Xavier, on whom he, for some time, intently fixed his eyes. "I know not," said he, at length, with a haughty air, "if you recognize me." "I do not remember," replied Xavier, "to have ever seen you before." At this the bonza began to laugh, and turning to his companions, he said:—"I will have no difficulty in overcoming this antagonist, who denies that he knows me, although he has spoken with me more than a hundred times." Then casting a look of scorn on Xavier, he said: "Have you none of those goods on hands, that you sold me at the port of Frenajoma?" "Indeed," said Francis, with a composed and modest countenance, "I have never been a merchant, nor have I ever been at Frenajoma." "What stupidity," said the bonza, attempting to keep up the laugh,— "how can you possibly forget it?" "Bring it to my remembrance," said Xavier in a mild tone,— "as you have so much more talent, and

a more faithful memory than I have." "That I will do," said the bonza, proud of the commendations Xavier seemed to give him. "It is now just fifteen hundred years since you and I traded at Frenajoma, where I bought from you three hundred bales of silk. Do you now remember it?" "How old are you," asked Xavier? "I am now fifty-two years of age," said the bonza. "How then," exclaimed Xavier, "could you have been a merchant fifteen hundred years ago, when by your own acknowledgment you are scarcely half a century old? How also could you and I have trafficked at Frenajoma, at a time when, as most of the bonzas maintain, Japan was then a desert and entirely uninhabited?" "Hear me," replied the bonza, "I will make you acknowledge that we have a greater knowledge of the past, than you and your companions have of the present. You must know, then, that the world has had no beginning, and that men never die. The soul indeed breaks loose from the body, in which it is confined, and when the body is dissolved, looks out for another more vigorous habitation,—sometimes in the nobler, sometimes in the weaker sex, according to the different aspects of the moon and the various appearances of the heavens. These alterations in our birth produce the like changes in our fortune. It is the recompense of those who have lived virtuously, to remember all that they have passed through. On the other hand those who, like you, know not who, or what, they were, shew that their crimes deserved death, as often as they have lost the remembrance of their lives in every change."

The Portuguese writer from whom we have taken the foregoing, and who was present at the dispute, as he himself informs us, does not give us the answers of Xavier to the absurdities of the bonza. He only says, that this latter was soon silenced, and became anxious to change the question; but that he succeeded no better with the second, than with the first subject.

He seemed at length entirely to forget himself, and dared to advance the most absurd and infamous propositions; but this only served to render his confusion more evident to the king and all the court. The bonza finally lost all patience, and spoke and acted so indecorously, that one of the lords present reprimanded him for his intemperance of language. "If," said he, "you wished to fight, why did you not go to Amanguchi, during the disturbances. But if you wish to dispute, why do not you imitate this European bonza, and argue with mildness and good manners?"

This rebuke had no other effect on the enraged bonza, than to excite him to still further excesses.—The king ordered him to withdraw, and this affront was so much resented by all the bonzas that they declared that religion was profaned, and that the king, the court, and the whole nation had incurred the wrath of heaven. They accordingly closed the temples, and would neither offer up sacrifice, nor accept of alms. The multitude which had been already excited, were disposed to rebel, had not the king by his prudent conduct suppressed the rising tumult.

The Portuguese did not think their persons secure in the midst of a superstitious and excited people; and fearing that they should have to suffer for the affront Fucarandono had received, they retired to their ship, with the intention of sailing by the first fair wind. They besought Xavier to accompany them; but he did not wish to depart like a fugitive, or forsake those new christians, against whom the heathen priests were particularly enraged.

Although eager to leave a place where their lives and property were not secure, these merchants were not willing to leave Xavier encompassed by such dangers; and they accordingly sent the captain, Edward de Gama, to him, imploring him to hasten his departure. After a long search, Francis was found by him, in a poor hut with eight christians, who had been distinguished for their opposition to

the bonzas, and were now prepared to offer up to God the sacrifice of their lives, provided that they could die in the arms of Xavier.

The captain urged all possible motives, to induce the holy man to accompany him to the ship, stating that once the tempest broke out, there would be no longer any chance of averting its fury. Instead, however, of yielding to these arguments, he seemed displeased with De Gama and his companions, for endeavouring to snatch from him the crown of martyrdom, to obtain which he had come so far. "How happy," said he in reply, and with a degree of fervour that expressed the holy ambition of his soul,—“how happy should I be, to receive what you account a disgrace, but what I esteem a sovereign happiness! I am indeed unworthy of so great a favour: but I shall not render myself more unworthy of it by embarking with you. What scandal would not my flight give to the faithful? Might they not hence take occasion to violate the promise they have made to God, if they found me wanting to the duties of my ministry? If in consideration of the money you have received from your passengers, you think yourself bound to secure them from the approaching danger, and therefore have summoned them aboard, how much more ought not I to guard my flock, and die with them, for the sake of a God who has suffered for me on the cross? Ought not I proclaim, by the sacrifice of my life, that all men are bound to offer up their lives to this God of infinite goodness and mercy?”

This magnanimous answer had so great an effect on De Gama, that he resolved to remain with Xavier, and share his fate. With this determination, and without further anxiety as to what might happen to himself or his property, he returned on board to announce the answer of Xavier, and the resolution he himself had taken. In case they would not

remain, he told his companions that they might take his vessel, which was abundantly supplied with experienced seamen and provisions, together with ammunition for its defence, that they might go where-soever they pleased, but as for him, he was resolved to live and die with the man of God.

They all, however, adopted the resolution of the captain, and resolved to make common cause with Xavier. They immediately put back to port; for the ship had lain at some distance from the town, to avoid any sudden attack that otherwise might be made on it. A guard was left for its protection, and the captain and merchants marched in a body to Fuceo. Their return inspired the christians with new courage, while it amazed the pagans, who could not conceal their astonishment, that a poor man should be so highly esteemed by his countrymen, who were prepared to risk life and property in his defence.

This speedy return confounded all the designs of the bonzas, whom the departure of the Portuguese had rendered fearless in their cabals against the christians. Fearing that their plans might fail, and finding that they were challenged to a new conference on religion, they deemed it advisable to yield to circumstances, and renew the dispute between Xavier and Fucarandono. That they might appear to anticipate the christians, they presented a petition to the king, who assented to it, on conditions that secured good order, while they provided for the free expression of argument. These were: 1st. That no intemperate language was to be used. 2nd. That the arguments were to be proposed in precise terms, and subject to the control of the judges, who were to regulate the dispute. 3rd. The approbation of the audience was to decide the victory. If the point appeared doubtful, the suffrages of the assembly should be taken, and whoever had the majority of

voices, was to be considered victor. 4th. Whoever was willing to do so, might embrace christianity without hindrance or molestation from any man.

These conditions were too reasonable to be agreeable to the bonzas. They remonstrated with the king, and told him, that in matters of religion, it was not just that the laity should be umpires; but finding that the king was not to be moved, they relinquished their opposition. On the following day, the conference took place, and some of the most intelligent persons of the court were appointed moderators of the assembly. Fucarandono was accompanied by no less than three thousand bonzas, only four of whom, however, were allowed to enter, as the king was apprehensive of some disturbance. He also sent word to those that were excluded, that it was not honourable for so many to appear against a single man.

Xavier was attended by the Portuguese, who were most richly dressed; they remained standing with uncovered heads, and always bent the knee when addressing him. The bonzas were enraged, when they beheld the magnificence of his suite; but their fury knew no bounds, when they overheard the lords of the court saying, one to another:—"Observe the poor man of whom so many absurd stories have been told. Would to God that our children were like him, although the bonzas were to speak as slightly of them as they do of him. Our own eyes are witnesses of the truth; and the palpable lies they have invented, shew that no reliance can be placed on their assertions."—The king was evidently pleased with these discourses, and he told his courtiers, that the bonzas had assured him that the first sight of Francis would not fail to disgust him. He had been, at first, inclined to believe them, but he now discovered that the character of divine envoys, which these men assumed, did not prevent them from lying occasionally. Fucarandono heard all

these discourses, and turning to his companions he said, that he suspected that this conference would be more unsuccessful to them than the last had been.

The king received Xavier with great cordiality, and after some private conversation, ordered him to begin the dispute. At the king's suggestion, he commenced by asking the bonza, for what reason the christian religion should not be received in Japan? The bonza, whose arrogance was much diminished, replied, because it was a new law,—entirely opposed to the established laws of the empire,—bringing into contempt the faithful servants of the gods,—annulling the privileges which the Kubo-Samas of former ages had conferred on the bonzas,—and excluding the professors of all other religions from salvation. He added, with particular emphasis and warmth, that it ought to be rejected, especially because it presumed to maintain that Amida and Xaca, Gizon and Canon—deities of the Japanese—were in the bottomless pit, condemned to eternal punishment, and a prey to the dragon of the abode of darkness.

The king having made a sign to Xavier to reply, the latter said, that although Fucarandono had mixed up many things, it would be better for the clear understanding of the question, to confine him to a single proposition, which should not be abandoned until it was ultimately determined. All assented to the justness of this demand; and Fucarandono then called on Xavier, to justify himself for speaking ill of the gods of the country.

Xavier replied, that he gave not the name of God to idols, which were unworthy of a title which only belonged to the Sovereign Lord, who had created heaven and earth. He then spoke of God, of his nature and perfections, as far as natural reason can discover or discourse of so sublime and mysterious a Being. He shewed that his self-existence, eternity, omnipotence, wisdom, goodness, justice, immensity,

etc., were necessarily incomprehensible by all created intellects. Having thus given his hearers a lofty idea of God, he shewed how unworthy of that name were the idols of Japan, who were acknowledged to have been men; and who, however they might be revered as philosophers, legislators, and princes, could not, without impiety, be considered as immortal beings. The date of their birth and death were registered in the public monuments: and far from being omnipotent, they had not been able to preserve their magnificent palaces and gorgeous mausoleums from decay. Hence he argued, that they could never have built the great fabric of the world, or maintain it in its present state. He then shewed how worthy of God was the idea the christians had of him; and concluded by saying, that the beauty of the heavens, the order of the seasons, and the fertility of the earth, proved that the Creator and Preserver of the world was an eternal, omnipotent and omniscient Being.

When Xavier concluded; the whole assembly declared their assent to what he had said; and the judges immediately pronounced, as a manifest truth, that the pagan idols were not Gods. Fucarandono attempted to reply, but the assembly declared, that the affair admitted no longer of dispute; and the king, agreeably to the rules of the discussion, imposed silence on him.

The bonza then asked Xavier, why he disallowed those bills of exchange which were given to the dead. He answered, that the right we have to heaven, was founded—not on such deceitful letters,—but on good works, accompanied by the faith which he announced. Jesus Christ, the true and only Son of God, who had been crucified for the salvation of sinners, imparted it to our souls; and those who preserved it unto death should certainly attain eternal happiness. This law did not, he said, exclude the poor, or women, from heaven; on the contrary, poverty, when

patiently endured, was a means of gaining it, and the weaker sex had great advantages over the other, by reason of their natural inclination to piety and virtue. General approbation was expressed at the termination of this answer. Fucarandono and his companions did not, however, attempt to reply, but observed a sullen silence. Xavier's opinion was, accordingly, judged to be the more reasonable, and the dispute was adjourned to the following day.

Fucarandono appeared on the next morning, accompanied by six of the most learned of the bonzas, who were not to be mere spectators of the contest, but were to assist and relieve each other. They began by proposing some very subtle questions, concerning the mysteries of faith, which surprised Xavier much, and which he deemed the effect of diabolical suggestion. He acknowledged that to answer them, he stood in need of an extraordinary assistance from above, and accordingly desired the Portuguese to assist him by their prayers, during the disputation. He replied, however, so satisfactorily, that the assembly decided in his favour. One of the bonzas, whose heart was devoured by the love of riches, undertook to prove that God did not love the poor, because he refused them the blessings he bestowed on the rich.

Xavier denied the consequence which the bonza drew from this disposition of Providence, and argued, both from natural morality, which looks on riches as false goods, and from the principles of christian faith, which teach that they are, for the most part, real evils. His adversaries were obliged to yield to the force of his reasoning. They then advanced some most extravagant propositions, which he easily confuted. At length the bonzas began to dispute and wrangle among themselves, not being able to agree on some point of their own doctrine. The dispute was beginning to assume a serious aspect, and even

threatened to terminate in blows, when the king interposed his authority, and dissolved the conference for that day.

On the next morning the king walked out through the town, and passing by the quarter where the Portuguese lodged, he sent for Xavier, and conducted him to the palace, amid the acclamations of the people. The seven bonzas were already there, and exhibited in their manners the extreme of arrogance and self-sufficiency. They commenced by protesting against the proceedings of the preceding day, and formally appealed from the sentence of the umpires. But the king would not permit these questions to be again debated, and said that as Xavier was ready to depart, they should propose whatever new difficulties they had yet to object to him.

This positive answer obliged them to withdraw their appeal. Fucarandono then objected to the christians the use of the word 'sancte,' applied to the saints in paradise, which word had in the language of Japan an immodest signification. Xavier answered, that in the Latin language to which it belonged, its meaning was pure and pious. In order, however, to avoid offending the ears of the Japanese, he substituted the word "beate," for it, which has the same signification, and is not liable to the same objection. They found fault also with the use of the word "deus," because "*dajus*" in Japan signifies a "lie." Both judges and audience concluded that it was a mere play upon the sound of words, and ridiculed the objection.

The bonzas advanced other arguments of a more serious character, drawn from the foresight of God, the permission of evil, and the delay of redemption. These difficulties were not new to Xavier, who was versed in what the fathers and school divines had said on these subjects. The bonzas made many replies, to all of which the holy man, in a few words, gave satisfactory answers. Either unable to com-

prehend his solutions of their difficulties, or unwilling to appear defeated, they raised their voices louder than before. They contended more for victory than for truth, and rather than assent to his conclusions, they denied even self-evident principles, for the purpose of embarrassing their antagonist. Xavier saw the advantage he had gained, and, profiting by it, made them fall into manifest contradictions, from which they were unable to extricate themselves. Instead of replying, they gnashed their teeth, and exhibited other indications of overwhelming rage. This conduct of the bonzas roused the king's indignation, who said to them, "For my part, as far as I can judge, I find that Xavier speaks good sense, and that you know not what you say. You should be more enlightened, or at least less violent, than you are, in order to judge of these truths impartially. Reason would tell you, that you should not deny what is self-evident, or indulge in unmeaning clamour." Then rising from his seat, and taking Xavier by the hand, he conducted him back to his residence. The people, who followed in great multitudes, gave loud plaudits to the holy man as he passed by; while the bonzas, driven furious by rage, invoked fire from heaven on the head of a prince who suffered himself to be seduced by a foreign magician, as they termed Xavier.

Thus terminated this famous discussion, which although glorious for Xavier, and the religion he preached, did not produce the great fruit that might have been expected from it. Neither the Portuguese writer, from whose relation we have taken the account, nor the other historians of Xavier, mention any new conversions which it occasioned. It is, indeed, wonderful that those courtiers, who seemed so favorable to christianity, should have continued attached to their idolatry and vices. But the conviction of the understanding avails but little, unless the heart be moved; and many, like the ancient philoso-

phers mentioned by St. Paul, when they know God, do not glorify him as God. Still it is probable, that these discussions were not entirely without effect; and that they prepared the way for those extraordinary conversions which took place there in the following years.

On the following morning, the 20th of November, 1551, Xavier took his leave of the king, and on the same day sailed from Japan, where he had remained two years and four months.

CHAPTER XXXI.

Prediction of Xavier—Terrific tempest—Prophecy—Miraculous multiplication of Xavier's presence—Arrives at Sancian, and sails thence for Malacca—Francis D'Aghiar—Fulfilment of Xavier's assurance to him—Xavier confers with Pereyra on the embassy to China—Generous offer of the merchant—Arrival at Malacca—History of the "Santa Cruz."

BEFORE leaving the port, Xavier made known to De Gama, and the rest of the ship's company, what God had revealed to him concerning Malacca. This was in substance—that that town had been besieged both by sea and land,—that the king of Gentana was before it with an army of 12,000 men,—that neither the courage of the governor, Don Pedro de Silva, nor the succours of Don Fernandez Carvaglio, had preserved it from falling into the hands of the Javese, a fierce and warlike people,—and that of the three hundred Portuguese who resided there, one hundred had been put to death, and the remainder obliged to seek safety in the fortress. He declared that the sins of that corrupt city, had drawn down the curse of God upon its inhabitants, as he himself had foretold; but he exhorted them to unite their supplications with his to the Father of mercies, for the purpose of appeasing the Divine wrath. Besides the two Japanese converts, Mathew and Bernard, who could not bear to be separated from him, there was on board an ambassador of the king of Bungo to the Viceroy of India, in order to cultivate friendly feelings between the two powers, and to obtain a missionary, who might complete the conversion of that kingdom which Xavier had so happily begun.

During six days, they sailed along the coasts, and had a prosperous navigation as far as the isle of Meleitor, belonging to the king of Minato, whence crossing a strait, they put out into the main ocean. At that time there was a change in the moon, and a furious south wind arose, against which the pilot could not bear up. The ship was driven before the wind into a sea, before unknown to the Portuguese; the heavens were obscured by thick clouds, and, during five days and five nights, neither sun nor stars were to be seen. As no observation could be taken, they knew not their situation. Towards the end of one of those days, the wind was so strong, and the waves rose so high, that they were obliged to cut down the fore-castle, that they might be able to work the ship better. They then bound the long boat that followed, with thick cables to the ship; but were prevented, by the night and the rain that fell in torrents, from taking in the five Portuguese and ten Indians, who, together with some slaves and mariners, were in her. Those in the ship had no other consolation than the presence of Xavier. He exhorted them to repentance, thereby to appease the anger of Heaven; and he himself shed copious tears in his prayers to God. In the middle of the night, a piercing shriek was heard; it proceeded from the boat, which the fury of the tempest had torn from the ship, and which was now being hurried away by its violence. The captain's nephew, Alphonso Calvo, was in it, and notwithstanding the desire of his uncle to make an effort to save him and his companions, the attempt was unsuccessful, and had almost caused the loss of the ship. A mountain-wave now swept the deck, and cries arose from all, who thought they were about to perish. Xavier was then at his prayers, in the captain's cabin; he ran out, and saw the imminent danger of the vessel, and that confusion and despair were depicted in every countenance. Raising his hands and eyes to heaven, he said in a trans-

port of fervour:—"O Jesus, thou love of my soul! succour us, I beseech thee by those five wounds, which thou didst receive for us on the cross." The ship was already sinking in the water, when instantly she rose, and, without the intervention of any apparent cause, gained the surface of the waves. The seamen, encouraged by so visible a miracle, succeeded in tacking about, and having the wind now more favourable to them, pursued their course.

Nothing was known of the fate of the boat, and no one doubted but that she had been swallowed up by the waves. The captain lamented the loss of his nephew, and the sailors wept over their companions; but Xavier was particularly afflicted at the loss of the two Mahometan slaves, whom he had vainly endeavoured to convert to the faith. In the midst of his lamentations for their loss, it occurred to him to pray to God for their safety, in case they were not already lost. He followed in this the inspiration of the Holy Ghost, and he had not entirely finished his prayer, when he felt assured that it was heard. Turning to De Gama, who was inconsolably afflicted, he said:—"Be not distressed, brother; before three days are over, the daughter will come back, and find the mother." The captain was too deeply afflicted to have a strong faith in what appeared so improbable. However, at break of the third day, he sent one of the sailors up to the mast-head, to see if there was any thing in sight; but nothing was to be seen except the agitated sea, which all around was white with foam. About two hours after, Xavier, who had been at his private devotions, came out, and with the same cheerful countenance, asked the captain, who was conversing with some of the passengers, if they had yet seen the boat? He was answered, no. When he desired that some one should be sent up the mast, to look out, one Pedro Voglio addressed him in these words:—"Yes, father, the boat will return; but not until another one be lost;"

meaning thereby; that that which had been already lost, would never come back.

Xavier mildly rebuked Voglio for his little faith, and told him that nothing was impossible to God. "The confidence I have in the divine mercy," added he, "gives me hope that those whom I have commended to the protection of the holy Virgin, and for whom I have promised to say three masses at 'Our Lady of the Mount,' will not perish." He then repeated his request to De Gama to send up some one to look out, which the captain accordingly did, and even went up himself with the sailor. After looking in all directions during half an hour, nothing was discovered.

In the mean time, Xavier, whose stomach was affected by the motion of the vessel, and who had not eaten any thing for three days, was taken with a violent headache, and such a dizziness as to be scarcely able to stand. One of the Portuguese, Ferdinand Mendez Pinto,* offered his cabin to the holy man, who usually lay on the deck. Xavier asked as a favour, that the Chinese servant of this merchant should watch at his door, to secure him from interruption. It was not so much his intention to give rest to his body, as to occupy himself in prayer; and the Chinese related, that from seven in the morning, when he retired, until the evening, he was always on his knees,—groaning in agony of spirit, and shedding abundant tears. After sunset, he came from his retirement, and once more inquired of the pilot, if he had seen the boat, which could not now be far distant. The pilot replied, that it was in vain to think of her, as it was impossible she could have

* This traveller, in common with most who have given early notices of newly discovered, or imperfectly known, countries, was regarded as a fabulous narrator. His voyages were translated and published in 1653, by H. C. Gent, who, in his preface, vindicates the veracity of Pinto, from the charges with which it has been generally assailed.

resisted so furious a tempest. At all events, he added, she could not be less than fifty leagues from the ship. Christian confidence, however, remains unshaken, even when reason leaves no hope; and accordingly Xavier did not question the arguments of the pilot, but still expressed his conviction that the boat would return. He maintained that she could not be far off, and even pressed the pilot to send up some one to look out. This the pilot himself did, but could discover nothing. Regardless of the pilot's answer, Xavier immediately desired the captain to lower the sails, that the boat might more easily come up. His authority prevailed over the remonstrances of the pilot: the sails were taken in, and the ship stopped for three hours.

The passengers at length grew weary, and unwilling to bear any longer the rolling of the vessel, they unanimously demanded that she should pursue her course. Xavier upbraided them with their impatience, and actually laid hold of the cordage of the yard-arm, when the sailors were about to raise it. He shed abundant tears, and then raising his eyes to heaven, he exclaimed: "O Jesus, my Lord and my God! I beseech thee by thy holy passion, to have pity on those poor people who are coming to us, through so many dangers." After this, he seemed somewhat more tranquil; and leaning against the ropes, he appeared to sleep.

A small child, who was sitting at the foot of the mast, now suddenly cried out: A miracle! a miracle! the boat, the boat! All looked in the direction to which the child pointed, and to their amazement, saw her within musket-shot of the ship. Shouts of joy rent the air while she was approaching the vessel; and all fell at the feet of Xavier, confessing that they were sinners, unworthy of his company, and asking pardon for their want of faith. Confounded at these testimonies of their respect, Xavier ran off as quickly as he could, and shut himself up in his

cabin. Although the sea was much agitated, it was observed that the boat approached the ship in a straight line, and without any rolling. When she came up to the ship, she suddenly stopped, and continued motionless, until all on board had left her, and the sailors had fastened her to the stern. After the first expressions of mutual satisfaction at this unexpected meeting, those who had come in the boat related, that they had encountered a most awful tempest, without, however, being under any apprehension of being wrecked, or losing their way: "For," said they, "Father Francis was our pilot, and his presence took from us even the idea of fear." The ship's company assured them that Francis had remained with them on board the ship; but they could scarcely gain credit with those who were in the boat, and who affirmed that they had beheld him constantly steering it. This evident miracle made a deep impression on the minds of the two Saracen slaves, and they immediately abjured Mahometanism. Xavier was obliged to come out, and gratify the impatient curiosity of those fifteen men, who were eager to behold the miraculous steersman, who had so happily brought them through the danger, and who vanished as soon as they joined the ship. They revered him as their protector; but Xavier refused to accept their homages, and declared that it was the hand of God, and not his, which had delivered them from shipwreck. He gave public thanks to God for so extraordinary a favour, and ordered the pilot to pursue his voyage, assuring him that he would presently have a favourable wind. This the pilot was not inclined to expect from appearances; but his late experience of Xavier's power, made him easily believe his words, and he soon found that he who rules winds and sea, had authorized Francis to make this prediction.

As soon, therefore, as the sails were spread, a north wind arose, and the sea ceased to roll. In fifteen

days they arrived at the port of Sancian, where the Portuguese merchants were permitted to traffic. The season for navigating those seas was past, and there were but two ships from India in the port, one of which belonged to James Pereyra. As De Gama's vessel was not in a condition to go at once to Malacca, and was, moreover, to stop at Siam, Xavier passed into that of James Pereyra. It was remarked, that when he entered the vessel of Pereyra, the wind, which for fifteen days had been directly opposed to those going to India, suddenly came round, so that they were able to sail on the following day, which was the 31st of December, 1551. Another vessel, which had been waiting for the same wind, set out at the same time, but found, when too late, that she carried not the apostle of India.

Before they embarked, Xavier, while conversing with the pilot, Francis D'Aghiar,—the same who had brought him from Japan,—on the dangers of the ocean, told him that he should not end his days at sea, and that no vessel wherein he might be, would be wrecked. So convinced was D'Aghiar of what Francis told him, that he often went to sea in old and badly equipped vessels, without any regard to the season of the year. Many persons, unacquainted with the secret cause of this confidence, regarded him as a rash and presumptuous man, and as one who had no skill in sea affairs.

At one time, when going from Tennasserim to Pegu, in a light and sea-worn bark, a furious tempest having risen, many vessels which accompanied D'Aghiar's sloop, were dashed against the rocks and wrecked. D'Aghiar, however, appeared unconcerned during this confusion, and on being asked by a trembling passenger, how he could presume to sing when every moment he was liable to be swallowed up by the waters, he replied:—"Were the waves to mount thrice as high as they now are, and were my bark of glass, I would not fear, for Father Francis told me

that I should not die at sea, in whatsoever vessel I might be." Some Saracens on board, were so moved by this continual miracle, that they promised to become christians as soon as they should get on land. When the bark anchored at Tanor, they asked for, and received, baptism,—being convinced of the truth of the christian faith by the evident miracle they had witnessed.

To return to Xavier. The conversations he had with Pereyra, during the voyage, were almost exclusively in relation to Japan and China. He related to this worthy merchant, what progress the faith had made in the kingdoms of Saxuma, Amanguchi, and Bungo; and what hopes he had of being able to convert all the inhabitants of those islands, as soon as China should acknowledge the law of Jesus Christ. He told him, that he was resolved to go to that country; and that he was returning to India, to make arrangements for that purpose, after he had regulated the affairs of the Society at Goa. For this purpose he brought with him from Japan a Chinese translation of his catechism, by the aid of which he hoped to overcome the first difficulties, which are generally the greatest.

Some Portuguese merchants, who were in the same vessel, and were well acquainted with China, thought that this was an extravagant idea. Independently of the misunderstanding between China and Portugal, they remarked, that strangers were forbidden to set foot in that country, under pain of death, or perpetual imprisonment. Some Portuguese who had attempted to get into the country, had been either decapitated, or incarcerated for life. They said, however, that there was a safe and certain way of entering China, namely, by means of a solemn embassy from the king of Portugal to the emperor of China. But as that could not be effected without an immense expense, were there no other outlay than the presents to be made to the king and his ministers;

it was not probable that the Viceroy would incur the cost of such an enterprise, especially at a time, when he was hardly able to defray more necessary expenses. These difficulties appeared, indeed, formidable; but James Pereyra, who under the dress of a merchant concealed the spirit of a prince and the zeal of an apostle, offered his vessel and all his wealth to promote so laudable an object. Xavier accepted of this offer with joy, and engaged to procure for his friend the embassy to China.

Pereyra had received news of the siege of Malacca, and he told Xavier that he feared lest an embargo should be laid on his ship for the immediate service of the town. This apprehension was, however, removed, by the assurance of Xavier, to whom God had revealed the deliverance of that town, which had been granted to his prayers. He told him that when the fortress was on the point of yielding, the infidels had been struck with a sudden terror, and fled, leaving the town entirely free. There was yet another difficulty in the mind of Pereyra, in regard to the voyage which Xavier had to make, before he would set out for China. As the season was far advanced, he feared lest there should be no vessel at Malacca, prepared to sail for Goa: and as for himself, he was obliged to land his cargo at Sunda, and therefore could not bring Xavier to Cochin. This latter, however, told him that the ship of Antonio Pereyra was in the port of Malacca, and that on their arrival, they should find it ready to weigh anchor, and sail for Cochin.

Xavier was communicating all these things to his friends during a great calm, when suddenly there arose one of those terrific hurricanes which, in a moment, sink a vessel. All the company gave themselves up as lost, or if they had any lingering hope, it was inspired solely by the presence of the servant of God, whom they besought to intercede with Heaven in their behalf. Without replying a word, he retired to

his devotions, and shortly after returned, and with an ardent expression of countenance, gave his blessing to the ship, saying aloud:—"This vessel of the "Santa Cruz," shall never perish on the seas. The place where she was built, shall see her fall suddenly in pieces. Would to God," added he, "that the same might be said of that vessel, which sailed in company with us! But we shall soon witness her unhappy destiny." At that very moment, the whirlwind ceased, and the sea grew calm. Shortly afterwards, they beheld merchandise and dead bodies floating on the water; and hence concluded that the hurricane had destroyed the ship that had set out with them. This conjecture was changed into a positive certainty, when two seamen belonging to her were taken up. They had seized on a plank when the vessel was foundering, and were providentially borne by the waves to the "Santa Cruz." The remaining part of the navigation was prosperous; and the ship having put into Singapore, Xavier sent to Malacca, by a frigate which immediately sailed, a letter to Antonio Pereyra, whom, as the holy man knew he was there and about to sail, he desired to wait three days for him. By the same opportunity he wrote to Father Francis Perez, Superior of the Jesuits at Malacca, whom he commanded to prepare for receiving and entertaining the Japanese who accompanied him.

When it was known in the city that Xavier was coming, the joy was universal; its inhabitants seemed to forget all that they had recently suffered. They ran in crowds to the shore, and received the man of God, with every demonstration of affection and reverence. While accompanying him to the house of the Society, they shewed him, as they passed, the ruins of their habitations, and remarked, with deep sighs, that if he had been with them, he would have protected them against the Javanese, as formerly against the king of Achen. Xavier told them in re-

ply, that their enormous sins had drawn down the wrath of heaven upon them, which nothing but a speedy change of life could avert; and that the only means of reconciling themselves to God, was to receive these chastisements in the spirit of humiliation and penance. He visited the former governor, Don Pedro de Silva, and his successor, Don Alvarez de Atayda, to both of whom he communicated his project of an embassy to China. They concurred with him in opinion, that it would be no less advantageous to the crown of Portugal, than to the interests of christianity. James Pereyra not being able, for the reasons before mentioned, to accompany Xavier to Goa, gave him for the present thirty thousand crowns, to prepare for the projected voyage; and sent one of his agents to make all the necessary arrangements. Having bid a cordial adieu to this faithful friend, Xavier embarked in the vessel of Antonio Pereyra, who had only awaited his arrival in order to sail.

The prediction which he made in favour of the *Santa Cruz*, caused it to be called the "Saint's vessel," and she became famous throughout all the east. Wherever she arrived, she was received with great honours, and saluted by all the other ships in the harbour. All merchants were anxious to send their goods by her, and paid more than the customary freight. She always carried large cargoes, and for thirty years that she lasted after Xavier's death, she was always heavily laden, notwithstanding her decayed condition. The only precaution which the owners deemed necessary to take, was to keep her from shore; so that even when she was refitted, the work was always done at sea. She often encountered heavy gales, and was often engaged with pirates; but she escaped all these dangers, and never had any one cause to regret his having embarked himself, or his goods, in her. Once between Malacca and Cochin, in the beginning of her voyage, being very

heavily laden, she sprung a leak, and took in so much water that the passengers were of opinion that the half of her cargo and company ought to be transferred to one of the ships which accompanied her. The captains of these vessels, however, had full cargoes, and would not consent to receive the superabundant lading of the "Santa Cruz;" and the ship's company were so worked upon by their fears, that they returned into port, where their want of confidence in the "Saint's vessel," was a subject of general surprise and reproach. To redeem their character, they were obliged to put to sea, without at all lightening the vessel; and such was the confidence with which the history of this ship, which was in every body's mouth, inspired them, that they pursued their journey without further fear. Thus the Santa Cruz continued, until she came into the hands of the captain of the port of Diu, who perceiving her to be half rotten and open in several parts, concluded that she would no longer serve until she underwent a thorough repair. For this purpose he sent her to Cochin, where she had been built, and brought her ashore, when she immediately went to pieces. The inhabitants of Cochin, who had heard of the prediction of Xavier, now came in crowds to behold its accomplishment. Among them was a poor merchant, George Nugnez, who thinking that there might be some virtue in the planks of the late vessel, took one of them, and nailed it to his own, being persuaded that with a portion of the vessel which God had so wonderfully blessed, he should be protected against shipwreck. This lively faith in the divine protection, made him undertake long and perilous voyages, and cross the most tempestuous gulfs, without any regard to the weather. When told that it was not the part of a prudent man to act thus, he replied, that both winds and waves were well acquainted with his vessel, and had a reverence for the plank of the Santa Cruz. The event

justified the confidence which his lively faith gave him. His vessel encountered, and escaped, the most appalling dangers; and what is particularly remarkable, had an end similar to that of the Santa Cruz, having gone to pieces on the coast of Coulan, where she was brought to be refitted.

CHAPTER XXXII.

Conversion of the king of the Maldive islands—Xavier writes to Europe—Arrives in Goa—Flourishing state of the missions—The kings of Tanor and Trichenamalo embrace the faith—Letter of the bishop of Goa to Ignatius—The king of Portugal continues to favour the missions of the Society—Father Antonio Gomez; his extravagancies and punishment.

XAVIER arrived at Cochin on the 24th of January, 1552. He met there the king of the Maldive islands, who had been at Cochin for some months. This prince was about twenty-two years old; and was a Mahometan into whom a hatred of christianity had been instilled from his earliest infancy. He had been forced to seek an asylum among the Portuguese, as he had been exiled by his subjects, who hated him and his government. The fathers of the Society received him into their house, and endeavoured to convince him of the falsehood of his sect. The circumstances in which he was placed, made him listen to the instructions which the zealous Father Antonio Heredia gave him; but the apprehension of increasing the exasperation of his rebellious subjects, by a change of religion, caused him to hesitate and delay; and he would, probably, never have renounced the law of Mahomet, had not Xavier arrived to complete the work of Heredia. The apostolic man spoke to the king with so much efficacy, that he made him resolve to disregard all views of temporal interest and ambition, and embrace the law of Christ; and having duly instructed him in the mysteries of religion, he solemnly baptized him. He recommended the Portuguese authorities to replace him on the

throne; and appointed some of the fathers of the Society, to accompany the fleet that was to sail to the Maldivé islands. He intended that as soon as the King was re-established, they should labour in the conversion of his subjects. But as islands which produce neither gold, nor spices, nor perfumes, seemed not of any importance to the crown of Portugal, the governor did nothing for the exiled prince. Despairing at length of recovering his kingdom, he married a Portuguese lady, and lived as a private gentleman ever after,—rejoicing that the loss of his kingdom was so abundantly compensated for, by the gift of faith, and the grace of baptism.

Before embarking for Goa, Xavier profited by an opportunity afforded him of writing to Europe; and sent letters, giving an account of his voyage to Japan, both to the king of Portugal, and the general of the Society. After a prosperous voyage he arrived at Goa, in the beginning of February. As soon as he came on shore, he visited the sick in the public hospitals, and then went to the college of St. Paul, which belonged to the Society. After the ordinary salutations, which were accompanied by extraordinary indications of feeling and attachment, he asked if there were none sick in the college; and having heard that there was one lying at the point of death, he visited him, with the design to read the gospel over him. At the sight of Xavier, the dying man recovered his spirits, and his health. The physicians had given him over, and all things had been ordered for his funeral, but he himself never despaired of his recovery; and on the day of Xavier's arrival, he said, with a dying voice, that if God would only preserve him to behold their good father, he should infallibly recover.

The relation of the state of the church of Japan made by Xavier, was very gratifying to the fathers of Goa, who, on their parts, consoled him much by the account they gave of the state of christianity in

India. Almost all the missionaries, whom he had dispersed before his departure, met at his return. Some of them had returned by his order; others, on affairs of importance: and it seemed as if the Holy Ghost had assembled them, that they might be renewed in their spirit of apostolic zeal and religious fervour, by the presence of him whom they regarded as their common father. Their labours had been very successful. The town of Ormuz, which had been confided to Gaspar Barzaeus, had entirely changed its appearance. Idolaters, Saracens, and Jews, emulously asked to be baptized; the temples of the gods were dedicated to Christ; the mosques and synagogues were abandoned. A very salutary change had also taken place in the morals of the people, and many evil customs, which formerly prevailed, were now abolished.

Christianity was also in a flourishing condition on the Fishery-coast, especially since the death of Father Antonio Criminali, who had the care of that district, and who was martyred by the Badages. The blood of this martyr was the fruitful seed of christians, who were now reckoned at five hundred thousand,—all of whom were so full of zeal as to be ready to lay down their lives for the faith. The gospel was no less successful at Cochin, at Coulan, at Bazain, at Meliapore, the Moluccas, and the isles del Moro; but the labours of the missionaries were particularly successful at Goa. The number of the idolaters was considerably reduced; the morals of the Portuguese were regular, and free from any of the licentiousness so common in such colonies: and public sinners were now as rare as formerly they had been common. The soldiers lived with the regularity of religious persons, and edified all who witnessed their piety.

Xavier was particularly gratified by learning the conversion of two princes, who had visited Goa during his absence. The one was the king of Tanor,

situated on the coast of Malabar, between Cranganor and Calcutta. The religion of this prince was a compound of Mahometanism and idolatry, although he had from his infancy a tendency towards christianity, of which, however, he knew little or nothing. When he was duly instructed in its principles, by a religious of the order of St. Francis, who frequented his palace, he became quite attached to it; although the wars in which he was engaged, prevented him from receiving baptism until ten years after. He was, however, at length baptized, but in private, in order to avoid irritating his subjects, who still regarded him as an idolater. Not being at ease in his conscience with regard to this secrecy, he sent to the bishop of Goa for an "apostle," as the fathers of the Society were called, both by the Indians and Portuguese. Father Gomez was sent to him, who told him that God required to be served in spirit and in truth; that to dissemble one's religion, was worse than not to have any; in fine, that Jesus Christ would disown before his angels, those who had disowned him before men. The king, who had preferred the salvation of his soul to the possession of an earthly kingdom, resolved to declare himself a christian, as soon as he should have made a treaty with his enemies. Having concluded a peace, by means of Gomez, who had urged him to it, he determined to visit Goa, notwithstanding the opposition of his subjects, who seized upon him and confined him in one of the strongest citadels of the country. He contrived, however, to escape from his palace, and by means of some Portuguese vessels, that were prepared to receive him, he arrived safely at Goa. The bishop and the viceroy conducted him to the church amid the acclamations of the people; and at the foot of the altar, he made his profession of faith with such fervour and piety as drew tears from all present.

The other conversion was that of the king of Trichenamalo, one of the sovereigns of Ceylon. He

had succeeded to the crown while yet an infant, but was dethroned by an usurper, when only eight years old. Not content with depriving him of his throne, the tyrant would also have taken from him his life, had he not been rescued from his grasp, and brought to the Fishery-coast, whither forty lords of the loyal party accompanied him. The Paravas received him with all the consideration due to his illustrious birth and early misfortunes: they promised his attendants to serve him as far as was possible, but at the same time advised them to procure for him a more valuable and permanent crown than that which he was anxious to recover. They then told them all that they themselves had learned, concerning the adoption of the sons of God, the kingdom of heaven, and the inheritance of the saints. The young prince, moved by these glorious hopes, and still more by the divine grace, complied with what the Paravas required of him, and put himself under the direction of Father Henriquez. All his followers imitated his example, and were baptized along with himself; on which occasion he manifested a degree of intelligence much above his years. The rulers of the christians on the Fishery-coast having subsequently raised an army for his re-establishment on the throne, made a descent on Ceylon; but the usurper was so firmly established, that the Paravas were forced to abandon the project. The young prince was brought to Goa, and placed by the Portuguese in the college of St. Paul. Xavier returned thanks to God, for having subjected the princes of this world to the power of Jesus Christ, by means of the sons of Ignatius. He also congratulated his brethren on the satisfaction which the bishop, Don Juan d' Albuquerque, testified at their conduct. This wise and holy prelate showed Xavier the copy of a letter, which, during his absence, he had written to Ignatius. It was dated the 20th of November, 1550. The following is what particularly relates to the subject of the present narrative.

“The great actions of your children and subjects, throughout all the east, the holiness of their lives, the purity of their doctrine, their zeal in reforming the morals of the Portuguese, both by preaching and the administration of the sacrament of penance; their incessant journeys throughout all the east for the conversion of idolaters and moors; their continual application to acquire the languages of this new world, and to teach the mysteries of faith, especially at Cape Comorin; all these things oblige me to write to you, and to give testimony to what I have seen with my own eyes. Indeed, the fathers of your Society are admirable labourers in the vineyard of the Lord, and they serve the bishops so faithfully, that I hope their endeavours in behalf of the souls intrusted to me, will cause me to remain less time in purgatory than I otherwise could hope. I have not courage to attempt the enumeration of all their actions; and if I had, time would not permit me. I shall only say, that they are like torches, set up to dissipate the pitchy darkness in which these barbarous people were involved. Already by their means many nations have been brought to the faith of the adorable Trinity. I give them willingly all powers required for the good of souls; and they all freely participate in my authority. I look upon myself as one of the members of that holy body, although my life is far removed from the perfection it requires. In fine, I love them all in Jesus Christ, with a fervent and sincere charity.”

About the same time, Xavier received intelligence that the Portuguese officers of the crown at Goa, had sent word to Lisbon of the great success of the Society in India. The new Viceroy, Don Antonio de Norogna, had also written, that the Jesuits gave great satisfaction in the east; that no one could look on their labours without blessing the name of God, for sending men whose holy lives corresponded to the sanctity of their calling. He was also informed that the king of Portugal had communicated all these

things to the Pope, especially the conversion of the king of Tanor, and the martyrdom of Father Antonio Criminali. This monarch had also mentioned to his Holiness, that he intended to found many colleges for the Society, in order to supply the east with apostolical labourers; and that, in the meantime, he had ordered that all the seminaries in India not already under their direction, should be confided to the care of the Jesuits. Xavier also heard that the Viceroy of India, and the captains of the various fortresses, had orders from the king to defray all the expenses incurred by the missionaries in their various journeys. Thus this most religious prince endeavoured to exonerate his own conscience, and transfer his obligations to the Society, by imposing on its members the duty of instructing the infidels, according to the conditions of the agreement made between the Holy See and the crown of Portugal, at the time of the discovery and conquest of those eastern countries.

Amid so many consoling circumstances, the conduct of Father Antonio Gomez gave Xavier great cause of grief. Before setting out for Japan, he had made him rector of the college of St. Paul, according to the order of Father Simon Rodriguez, who sent him to India, three years after his noviceship, and who, as provincial of Portugal, on which the missions of India then depended, had absolute authority in them. Gomez had many excellent qualities, not frequently found united in the same person. He was not only a great philosopher, divine, and canonist, but also an admirable preacher, and very conversant with the management of affairs. Besides this, he was full of the most ardent zeal for the conversion of souls; and was always prepared to labour in the most painful employments. He had, however, one capital defect: he was wonderfully attached to his own opinion; never followed any other judgment than his own, and acted rather by the impulse of his own fancy, than by the dictates of the Holy Spirit, or the rules of right

reason. As he was advanced in years when he entered the Society, he had not made sufficient efforts to overcome those caprices which always tend to obscure the understanding. When made rector, he began to govern more by whim, than by the dictates of good sense, even before Xavier had left India for Japan. Perceiving that the government of Gomez was not conformable to the spirit of the institute of Ignatius, Francis would at once have transferred him from Goa to Ormuz; but the Viceroy, to whom Gomez had been highly recommended, would not suffer him to be moved, or his authority to be taken from him. Xavier endeavoured to remedy this inconvenience, by establishing Father Paul de Camerino, Superior General of all the missions in India.

As soon, however, as Xavier left Goa, Gomez usurped the whole authority; alleging, in his justification, that Rodriguez had given him absolute power; and that Camerino was, indeed, a good, well meaning creature, but more fit, however, to visit the prisons and hospitals of Goa, than to manage the missions, and govern the colleges, of the Society. He began by prescribing new rules to his subjects, and declared to them, that they should be born over again and be transformed into spiritual men. They did not indeed stand in need of reformation, as they were all models of holiness; but the new superior had brought with him from Europe, a novel and extraordinary system of perfection, of his own fanciful imagining. He undertook to change their domestic discipline, and to regulate the studies of the Jesuits, after the model of the university of Paris, where he had studied in his youth. Every day brought some new improvement: and he exercised his power with such haughtiness and obstinacy, that he gave orders more like an imperial autocrat than as the Superior of a religious body. In order to make himself feared and obeyed, he went so far as to declare, that he had an order from Father Rodriguez, by virtue of which he could

imprison or send back to Portugal, whoever would presume to oppose his government. His conduct towards the young men educated in the Seminary, the greater number of whom were natives of India, was not less extraordinary and unjustifiable. While yet novices in the faith, and but imperfect christians, he imposed on them the practice of the most perfect interior life, and punished them severely when they did not acquit themselves of those exercises, which were so far above their understanding. Hence murmurs and combinations were not unfrequent among them: and some of the young Indians almost fell into despair, while many of them, unable to endure so severe a system, fled away. This only served to render Gomez, who could brook no opposition, still more unreasonable and absurd. One day he expelled all the remaining seminarians, as if they were incapable of observing discipline; and, in their stead, received twenty-seven Portuguese, who, without any proficiency in learning, wished to enter into the Society; and thus he changed the Seminary into a noviciate. As Gomez had acquired an absolute ascendancy over the Viceroy of India, Don George Cabral, no one dared to oppose him in his extravagancies; not even the bishop, who was unwilling to come into collision with the King's representative, and who feared that by endeavoring to apply a remedy, he might only increase the evil. Nor did the rector confine all his zeal to Goa; he made frequent visits to the country, either through the impulse of his unbridled zeal and restlessness of disposition, or, because he looked upon himself as Superior General of the missions, and therefore thought himself bound to inspect every thing, or rather, do every thing himself.

The citizens of Cochin having expressed a desire to found a college of the Society, he went thither to receive the offer, but spoiled the whole business by his singular imprudence. The captain of the fortress gave him a church, dedicated to the Mother of God,

contrary to the will of the vicar of Cochin, and in despite of the remonstrances of the confraternity to which it belonged. The donation having been contested in law, Gomez, whom obstinacy of character, great influence, and, above all, good intentions, combined to lead astray, resolved to maintain its validity, and get the church upon any terms. This proceeding exasperated the people, who had before been so much edified by the charity and disinterestedness of the fathers of the Society: and their indignation caused them to send a formal complaint on the subject, both to the King of Portugal and Ignatius.

Such was the state of things when Xavier returned from Japan: his return, indeed, had been hastened by the letters he had received at Amanguchi, which were written on occasion of these disorders. He first endeavored to repair the faults committed by the rector; and for this purpose when he touched at Cochin, he assembled the magistrates of the town and the confraternity, in the choir of the cathedral; and in the presence of the vicar, he fell on his knees before them, and implored their pardon for what had occurred. He presented to them the keys of the church which had caused the dispute, and gave it up to them. The members of the confraternity were so affected by this act of Xavier, that they gave him back the keys, and spontaneously executed a conveyance of the church to the college of the Society. He also dismissed those Portuguese whom Gomez had received into the Society at Goa; and having assembled as many of those young Indians as Gomez had expelled, or terrified into flight, he re-established the seminary, whose temporary dissolution had caused no small injury to religion in India.

Nothing now remained but to punish the criminal who had so much abused his authority. Xavier was resolved to inflict an exemplary chastisement, especially, as instead of acknowledging his errors, Gomez prepared to defend and vindicate them.

He judged that one who was neither humble nor obedient, was unworthy to belong to the Society of Jesus ; but yet he was unwilling to dismiss him at Goa, lest the affair should make too great a noise. Having convinced the Viceroys of the justice of his proceeding, he sent him to the fortress of Diu, towards Cambaya, and gave directions to the fathers there to dismiss him, and prevail upon him to return to Portugal by the first opportunity. All was done as he desired. Gomez took shipping for Lisbon, but the vessel foundered at sea, and he was unfortunately lost. So tragical an end shows, that the gifts of nature and grace are of no avail to a religious that is not endued with the spirit of humility and obedience.

CHAPTER XXXIII.

Embassy to China—Zeal for the missions—Xavier is made Provincial of the Society in India—He makes Father Gaspar Barzaeus, Rector of the College at Goa, and Vice Provincial—Contest of humility—Instructions to Barzaeus—Xavier sends Andrew Fernandez to Europe—Letters to the King—Parting admonition to the Fathers of Goa.

THE affairs of the Society being thus arranged, Xavier directed all his thoughts to supply the missions of India with labourers in sufficient number to meet its ordinary wants. He accordingly sent Melchior Nugnez to Bazain, Gonsalvo Rodriguez to Cochin, John Lopez to Meliapore, and Louis Mendez to the Fishery coast, where he confirmed the choice which the missionaries of that district had already made of Father Henriquez as superior, in place of Father Antonio Criminali.

He then applied all his efforts to procure an embassy to China. The viceroy, Don Alphonso de Norogna, willingly nominated James Pereyra, ambassador, as Xavier had requested. He promised also to forward the project, with all his influence; and even gave a large sum towards procuring presents for the Emperor of China. The most magnificent of these, however, were furnished by James Pereyra; who had also procured chasubles of gold tissue, precious ornaments for the altar, and devotional paintings, executed by some of the best artists of Europe, together with capes and other church vestments—all of which were well calculated to give the Chinese a high idea of the magnificence of the external rites of the christian religion. The bishop

was no less favourable to the embassy than the viceroy. He wrote a letter to the Emperor of China, in commendation of the law of God: it was written in characters of gold, and adorned with beautiful arabesques.

Nothing now remained but to make a selection of missionaries who might accompany Xavier to China, and to provide others for Japan; for he had not forgotten his dear Japanese; and the ambassador of the King of Bungo, who accompanied him, failed not to urge his master's demand for a supply of evangelical labourers. So many offered themselves for this arduous mission, that Xavier was unable to satisfy all their desires. There were then thirty members of the Society in the College of Goa; some of whom had been in India from the time of Xavier's arrival in that country; others had either recently come from Europe, or had been lately admitted among the disciples of Ignatius. They were all men of approved virtue, and well worthy of the mission they so earnestly desired; but there was none among them who sought it with such eagerness, or more signally deserved it, than Gaspar Barzaeus.

Before setting out for Japan, Xavier had recalled him from Ormuz, designing either to send him to Japan, or to take him with himself to China. After much deliberation, he determined to leave Barzaeus at Goa, where, since his return from Ormuz, he had laboured in the ministry with great success. He was moved thereto, by the state of the college of St. Paul, which had not yet recovered from the bad effects of the mismanagement of Gomez. On this account he made him rector of the college of Goa, and vice-provincial of India, by the authority he had received from the General of the order. At his return from Japan, Xavier found two documents which had been expected from Rome, one dated the tenth of October, the other on the twenty-third of December, 1549. By the former, Ignatius declared Xavier provincial of

India, and of all the East, of which he made a distinct province from that of Portugal. By the second, he imparted to him all the privileges which the Popes had granted to the General of the order, and to such members of it as he should please to appoint. Barzaeus was appointed by the following document, all in the handwriting of Xavier, and still preserved in the archives of Goa.

“Master Gaspar: As Superior of the Society of Jesus in India, I command you to undertake the government of this college of Santa Fe; being fully persuaded of your virtue, your humility, your prudence, and of the other qualities which render you capable of governing others.

“I order all the Portuguese fathers, and lay brothers of the Society of Jesus, who are spread over this new world, from the cape of Good Hope, as far as Malacca, the Moluccas, and Japan, to be subject to you. I also direct, that all those who come from Portugal, or from any other part of Europe, to the houses of the Society which are subject to me, should acknowledge you as their Superior, unless our Father Ignatius name some other rector of this college. I have already requested him to do so, by letters informing him of the necessity of sending hither some experienced person, in whom he would have entire confidence, to govern this college, and all the missions of our Society depending on it. If then any of the Society, sent out by our Father Ignatius, or any other General of the Society of Jesus, come to Goa, with letters duly authenticated, and be empowered to take on him the government of this house, I command you, in virtue of holy obedience, to resign it immediately into his hands, and to be obedient to him in all things.”

Having thus declared Barzaeus Superior, before the whole college, assembled on the occasion, Xavier knelt down and gave a public example of submission, by acknowledging him as such. He then

commanded them all, in virtue of holy obedience, to be subject to him; and ordered him to expel from the Society all such as should contravene his authority, or disobey his commands. He also enjoined him to have no regard to their talents, eloquence, or any other gifts of nature; as whatever excellent qualities they might have, they wanted the most essential of all—humility and obedience.

When Barzaeus understood that he was not to go to China, he said not a word, although he was most desirous to undertake that mission. On this occasion he generously sacrificed his zeal to his obedience. But when he heard himself named rector and vice-provincial, he was confounded at the mention of these dignities, and openly declared that he was not fit for government; but when he saw the holy man on his knees before him, he was overwhelmed with shame, and falling down beside him, he besought him with tears to compassionate his infirmity. To this Xavier, who knew him perfectly well, would not hearken, and esteemed him the more worthy of these employments, because he considered himself unfit. As Barzaeus was every where sought for, and yet his presence was so much required at Goa, both for the due regulation of the college, and the advancement of the missions, Xavier forbade him to leave Goa, during the space of three years; that thus Barzaeus having this prohibition imposed on him, would be enabled to resist the importunities of those who might seek him, and who could not reasonably find fault with him for obeying the command of his superior.

Xavier gave the new rector written instructions to guide him in the government of others, and for his own conduct, conformably to the spirit by which they all were animated, of seeking nothing but the greater glory of God. Of these instructions the most important are as follow:—

“Have always before your eyes, your own

nothingness, and let this thought so occupy your mind, as that the contempt of the world may never leave you. Treat the fathers of the Society, both residing with you and elsewhere, with great mildness and respect. Let no haughtiness of manner appear in you; but do not, however, let your moderation and humility expose you to contempt. In such circumstances have nothing in view but the good of your subjects; and without designing to avenge the contempt of your authority, you will succeed in making the guilty sensible of your power. But you shall punish them only so far as may be necessary for their own amendment and the edification of their brethren, who may have witnessed their fault. All the violations of obedience, either by the fathers or lay brothers, are to be punished by some chastisement; nor should the sacerdotal character shield the offender. If any of your inferiors act presumptuously against you, and proudly resist your authority, oppose them with resolution, and let your manner indicate severity rather than mildness. Impose on them some public penance, and especially beware lest they perceive in you the least remissness, as nothing encourages the untractable so much as the timidity of a weak governor. It is not easy to conceive how arrogant such people become, when they observe pusillanimity in a superior. Impunity only hardens them, and makes them more audacious, and thus destroys the peace of religious communities. Be careful, then, to execute my orders, without regarding the opinion or speech of men; and let no consideration deter you from discharging this duty.

“Among your subjects you will find some who are neither obstinate nor disobedient, but who are weak,—who forget what is enjoined on them, and neglect the orders of their superiors, through want of courage or of sense. Reprehend such characters with much gentleness and moderation, with a pleas-

ing and agreable countenance; and if you find it necessary to punish them, impose on them an easy penance.

“Never admit into the Society persons of weak judgment or poor talents,—nor those who are of sickly constitution, or unsuitable for any employment, or such as you may justly suspect of entering religion more from interested views, than from a sincere desire of serving God. When the candidates shall have ended the exercises, you are to employ them in the service of the sick in the public hospitals, and in the meanest offices of the house. You shall make them explain to you how they acquit themselves of their ordinary meditations, according to the prescribed form. If you are assured that they are cold and tepid in their devotions, you ought to dismiss them at once. If there be any hope of amendment, withdraw them for a few days from these interior exercises, and by way of penance, deprive them of the honour of communing with God in prayer, of which they have shown themselves unworthy. They will thus be ashamed of being excluded from this heavenly communion, and will ardently desire to be permitted to enjoy it once more.

“I particularly recommend to you to pay great respect to the bishop, and to be obedient to him. Avoid everything which might offend him, and endeavour to serve him in all things within your power, and thus acknowledge the obligations we owe to so charitable a father and benefactor. Command those fathers, who are not in Goa, to write to him from time to time, but not with too much prolixity, and to give him an account of their labours. In their letters they should commend, as far as truth may permit, the conduct of his vicars, as also the good actions of the members of the other religious orders. If they can say no good of them, let them be silent; for it would be an error to suppose that we should complain to the bishop of the ill-conduct of others,

especially as there will be always people enough to relieve us from that duty.

“Beware lest you involve yourself or your subjects in worldly affairs. When secular men desire to engage you in such business, tell them that the time not occupied by the duty of preaching, and the administration of the sacraments, is scarcely sufficient for your studies and devotion, which are yet so necessary a preparation for your appearance in the pulpit, or in the tribunal of penance; and that to prefer the care of worldly things to that of souls, would be to pervert the order of charity. By this means you will free yourself from all such impediments, and without this precaution you will do great evil to the Society; for by this door the world often enters into religious houses, to the extreme injury of the institute and its members.

“In the visits that are made to you, endeavour to find out the design of those that come. Some will desire not so much to be instructed in spiritual things, as to forward their temporal interests: and you will even find many who come to confession, with no other view than to acquaint you with the distresses of their family. You must be on your guard against such people, and let them know at once, that you can neither furnish them with money, nor procure any favour for them from others. Speak as little as possible with them; they are commonly excessive talkers, and they will only make you lose your time. Trouble not yourself with what they say or think of you: let them murmur, and do you make a resolution of acting firmly; as the manifestation of any natural sensibility would show that you were hesitating between the world and Christ. Remember that you cannot desire popular applause, without betraying your ministry, and abandoning that evangelical perfection which you are obliged to follow with such ardour.”

He then gave Barzaeus sundry particular orders,

relating to the persons and houses of the Society. He chose for his own companions, Balthazar Gago, Edward Silva, Peter Alcaceva, Francis Gonzalez, and Alvarez Ferreira de Monte Mayor, as also a young secular Chinese, named Antonio, who had been brought up in the seminary of St. Paul. Of these, some were intended for China; others for Japan. Ignatius had written to Xavier, that it was of great importance to send from India to Europe, one of the Society who was well acquainted with the affairs of the East, and who might render an exact account of all things to the king of Portugal and the Pope; and thus procure temporal aid from the one, and spiritual favours from the other. These letters were not received until after Xavier's return from Japan. He himself had formerly entertained this idea, and was now confirmed in it by the authority of Ignatius: he, accordingly, sent Andrew Fernandez, a man of religion and probity, but not yet ordained priest. He gave him ample information concerning the present condition of India, and sent also by him long letters on the same subject to the king of Portugal, to Ignatius, and to Simon Rodriguez. He gave notice to the king of his approaching departure for China, in these terms:

“I shall leave Goa, within the space of five days, and go first to Malacca, whence I shall embark for China in the company of James Fereyra, who is appointed ambassador. We carry with us rich presents, partly supplied by your Majesty, and partly by the liberality of Pereyra. We bring with us, however, a much richer present,—such as no king, as far as I know, has ever made to another prince,—namely, the gospel of Jesus Christ. If the Emperor of China once knew its value, I am confident he would prefer this treasure to all his riches, how immense soever they may be. I hope that God will at length look with eyes of pity on that vast empire, and make known to those great multitudes who are made to

his own image, their Creator and the Saviour of mankind, Jesus Christ.

“Three of us accompany Pereyra to China; and we design to free from prison those Portuguese who languish there in chains, and procure the friendship of the Chinese for the crown of Portugal; but, above all things, we purpose to make war on the demons and their partizans. In the name of the King of Heaven, we will declare to the emperor and all his subjects, the immense injury they have done him, by giving to devils that adoration which is due only to God, the Creator of mankind, and to Jesus Christ, their judge and master. To the barbarians it may seem a bold undertaking, to appear before a mighty monarch, to declare the truth to him, and reprehend his vices. But we are encouraged by the conviction, that God has inspired us with this design. He has filled us with an assurance of mercy, and we trust in his power, which far surpasses that of the Emperor of China. Our whole confidence being in the power of God, why should we fear? We should be only apprehensive of offending him, and incurring those punishments which are reserved for the wicked. My hopes are, indeed, increased, when I consider that God has chosen such weak instruments, and such sinners as we are, for so sublime a duty, as to carry the light of the gospel to what may be looked upon as another world,—a nation buried in idolatry and vice.”

While they were preparing the vessel that was to bring the missionaries of China and Japan, Xavier assembled the fathers of the college by night, as he was not able to do so by day, in consequence of his perpetual occupations. He spoke to them on the virtues of the apostolic vocation; and his words had such an effect on his audience, that they all burst into tears, as some who were present have left in writing. His parting address was particularly touching. I cannot do better than copy the relation of

it, given by one who heard it from the lips of Xavier.

“Father master Francis, embracing his brethren before his departure, and weeping over them, recommended them to be constant in their vocation; to cultivate a profound humility, which should have for its foundation a true knowledge of themselves, and especially a prompt obedience.”

On this last point he expatiated at some length, and enjoined on them the practice of this virtue, which he declared was most pleasing to Almighty God, much recommended in the Holy Scriptures, and absolutely required in the members of the Society.

CHAPTER XXXIV.

Xavier departs from Goa—Violent tempest—Xavier announces the pestilence which raged at Malacca—Attends the sick—Restores a dead man to life—Unexpected opposition from the governor—His tyrannical conduct—Xavier threatens him with excommunication—Excommunicates him—Affliction of Xavier—Letter to Pereyra—Xavier perseveres in his resolution to go to China—Predicts the punishment of the governor—Leaves Malacca.

XAVIER sailed from Goa on the 14th of April, 1552. The voyage was favorable, until they came to the islands of Nicubar, somewhat to the north of Sumatra, where a furious tempest arose, and left scarcely any hope of escape. The cargo was about to be cast overboard, when Francis desired the captain not to be too hasty. The sailors replied that the storm generally increased towards evening, and the ship could not be so easily lightened at night; but he told them not to be troubled at it; that the storm would soon cease, and that they should make land before sun-set. The captain knew the prophetic character of Xavier, and placed implicit confidence in his words. The sea soon became calm, and they came in sight of land before the setting-sun.

While all were exulting at the proximity of port, Xavier was observed to draw deep sighs, and his countenance was unusually serious. When asked of the cause, he bade them pray for the city of Malacca, which was visited by an epidemical disease. Such was indeed the case; the sickness was so general and so contagious that it seemed to be the beginning of a pestilence. Never was the sight of the holy man more pleasing to the inhabitants of Malacca; all

promised themselves relief of body and of mind ; nor were they disappointed in their expectations.

As soon as he landed, he visited the sick, among whom he found sufficient employment for the exercise of his charity. All desired to confess to him, and to expire in his arms, being firmly persuaded that in such case they should infallibly be saved. Accompanied by his companions, he went from street to street, to relieve the poor who lay there languishing, for want of succour. He brought them to the public hospital, and even changed the college of the Society into an hospital on this occasion. When both college and public hospital were filled, he caused sheds to be erected along the shore, out of the remains of some old vessels, for the benefit of these poor creatures. He procured for them food and medicine, by begging from the pious portion of the population ; and he himself attended them, day and night. What appeared most extraordinary was, that notwithstanding the infectious character of the sickness, Xavier and his companions enjoyed perfect health, in the midst of such dangerous employments. This was, indeed, wonderful ; but a miracle of undoubted character, which God wrought by the ministry of his servant, in raising a dead man to life, was the subject of universal admiration.

This young man, named Francis Ciavus, was the only son of a devout woman, and had incautiously endangered his life by putting into his mouth one of those poisoned arrows which are so common in the east. They were engaged in burying him, when Xavier happened to pass by. Deeply affected by the cries and lamentations of the disconsolate mother, he took the hand of the deceased youth, and said : “ Francis, in the name of Jesus Christ, arise ! ” and the young man immediately arose. Believing that he was obliged to dedicate entirely to God, a life which was thus miraculously restored, he resolved to enter the Society.

When the disease had almost entirely ceased, Xavier applied himself to forward the design of the embassy to China, and treated with Atayda, the governor of Malacca, to whom the viceroy had referred the matter. When it had been first proposed on Xavier's return from Japan, the governor approved of it, and promised to support it with all his power. But envy and interest are two passions which blind men, and make them forget their most solemn protestations.

The governor entertained a dislike to Pereyra, who, the preceding year, had refused to lend him ten thousand crowns. Besides this, he could not endure that a merchant should be sent as ambassador to the greatest monarch of the world. He accordingly said that Pereyra whom the Viceroy had empowered by his letters, was certainly not James Pereyra, who had formerly been in the domestic service of Don Gonsalvo de Cotigno, but rather some Portuguese nobleman. It was not, however, so much the honour of the embassy that excited his envy, as the vast profit which Pereyra was likely to make by the sale of his merchandise in China. The governor said, that he himself had hereditary claims on the patronage of the government, and that the hundred thousand crowns which Pereyra would gain by the voyage, would be a more suitable sum for the son of Atayda, than for the domestic servant of Cotigno. With these views and feelings, he sought various pretexts to break off the voyage, although he would not openly declare himself at first; and the better to conceal his purpose, he made fair promises to Xavier, to whom he was unwilling to appear ungrateful. This holy man had procured for him the post of captain-major of the sea, and had himself brought him the appointment, because Atayda seemed to have espoused the project with such earnestness, and had promised to make it succeed if the ports and navigation of the Portuguese were dependent on him. To oblige him yet further, he had procured from the viceroy certain extraordinary privi-

leges, not comprised in the document of his nomination; and when he arrived at Malacca, finding the governor very sick, he attended him with care, both day and night, and said Mass every morning for his recovery. All these good offices were, however, lost on a heart which was a prey to the passions of jealousy and avarice.

Xavier soon saw through the flimsy pretences of Don Alvarez; and he at once wrote to Pereyra, who was at Sunda, to come without any equipage, or magnificence, that he might not further exasperate an interested and jealous soul. But all these precautions were vain. At the first news of Pereyra's arrival the governor sent officers of justice to the port, with orders to seize on the ship called the 'Santa Cruz,' to take away the rudder, and put it in his possession. Thus was the first act of jurisdiction exercised by Don Alvarez as captain of the sea; he thus employed against Xavier the power which the latter had procured for him. To conceal his malice under the cloak of the public good, as is usual with men in power, he publicly protested, that the interests of the crown had constrained him to act in this manner. He asserted that he had received intelligence that the Javanese were preparing to attack Malacca once more; and that, as he could not have too many ships in readiness to meet such formidable enemies, the "Santa Cruz" was indispensably requisite for the king's service. This false rumour was, however, soon dissipated, by the arrival of some Portuguese merchants from Java, who testified on oath, that these barbarians were too much occupied by civil dissensions, to think of making a descent on Malacca. Unable any longer to conceal the real motives of his conduct, Don Alvarez openly opposed the expedition. Xavier knew well that avarice was his ruling passion, and he accordingly caused Pereyra to offer the governor thirty thousand crowns; but the wish to engross all the advantages likely to result

from the embassy, caused Alvarez to reject this liberal proposal.

The treasurer and other officers of the crown remonstrated with the governor on the illegality of his conduct, inasmuch as the king's orders permitted all merchants to depart, who had paid the port-duties; but the only effect of this remonstrance was to cause him to break forth into a violent passion. Not only did he dismiss them with contumely, but declared that as long as he was governor of Malacca, and captain of the sea, James Pereyra should not go to China, either as ambassador, or merchant. He added, that if Xavier was intoxicated with zeal for the conversion of the heathen, he might go to Brazil, or to the kingdom of Monomotapa.

The royal auditor, Francis Alvarez, who had great credit in the town. being unable either by arguments or entreaties, to induce the governor to release the rudder of the 'Santa Cruz,' resolved to force it from him: but Xavier opposed the design, lest the struggle should cause the shedding of blood. He himself adopted another method. He sent the Grand Vicar, John Suarez, accompanied by the most considerable persons of the town, to shew the Governor the letters of John III., appointing Xavier to extend the faith throughout all the kingdoms of the East, and ordering the governors to aid him on all occasions. Suarez read at the same time to the governor, the letter of the viceroy, Don Alphonso de Norogna, in which, whoever would oppose this voyage of Xavier, was declared guilty of high treason. This, however, only served to increase the exasperation of Don Alvarez. Rising from his seat, in a transport of frantic fury, he stamped on the ground, like a madman, and dismissed the grand-vicar, saying: "The king's interest, you say, requires this to be done. But I am master here, and will not allow it to be done."

These frantic proceedings of the governor affected

not only those who remonstrated with him, but extended even to Xavier, whom he considered as the author of the enterprise. He addressed to him contumelious words, and otherwise treated him rudely on various occasions; so that the people considered Xavier as suffering a martyrdom. The servant of God resented nothing that had immediate reference to himself: on the contrary, he blessed God for having afforded constant occasions of suffering; but he was extremely afflicted at the obstacles opposed to the progress of the gospel, and was often seen to shed abundant tears.

He ceased not, however, for a whole month, to address the governor; at one time, imploring him by the wounds of a crucified Saviour,—at another, representing to him the consequences of the miserable eternity to which he exposed himself, by opposing the propagation of the gospel. These reasons availed no more with Don Alvarez, than those which had been already urged with reference to the royal will. Inexpressibly dejected at his want of success, and perceiving that the season for navigation was rapidly passing away, he resolved, after consulting God in prayer, to try an extreme remedy in so desperate a case. Although he had been ten years in India, the bishop of Goa alone knew that Francis was Apostolic Nuncio; as he kept this a profound secret, and never once exercised his faculties as such. In a matter of such importance as that now under consideration, he thought himself obliged to make known his powers, and inflict ecclesiastical censures on the man who openly opposed the Church.

He would not, however, fulminate the excommunication himself, but resolved to employ the grand vicar for that purpose. Having sent for him, he showed him one of the briefs of Paul III., constituting him Nuncio in all the kingdoms of the East; and he requested him to shew it to Don Alvarez, to whom he was to explain the penalties incurred by

those who opposed the Pope's legate, in matters of religion, and whom he was to exhort, by all that was sacred, to suffer the embassy to proceed. In case he continued obstinate, the vicar was to threaten him with ecclesiastical censures, and, at the same time, implore him, by the death of the Saviour of mankind, to take compassion on his own soul.

Xavier still continued to hope that the governor would, at length, open his eyes; and in the letter of instructions to the vicar, he expressed his belief that Don Alvarez would not remain obdurate, when he knew the intentions and orders of the Holy See. He moreover desired the vicar, to send back that paper to him, as well as the answer of Don Alvarez; that both might be authentic evidence to the bishop of Goa, that he had omitted nothing for the advancement of the embassy, and that the fault lay not at his door. Suarez proceeded according to these directions, but without success. Alvarez laughed at the threats, and ridiculed the person, of Xavier, who, he publicly said, was an ambitious hypocrite, and an encourager of vicious characters.

Unable any longer to endure such revolting and impious conduct in the governor, the vicar excommunicated both him and his adherents, agreeably to the instructions of Xavier. So extinct, however, were all sentiments of religion and honour in the mind of this unhappy man, and so regardless was he of the wrath of heaven, to which he exposed himself, that he seized on the ship "Santa Cruz," gave her to a captain devoted to his interests, and prepared to send her to trade at Sancian, where the Portuguese had established a profitable commerce. Xavier was deeply afflicted at the ruin of his plan, and acknowledged to Father Francis Perez, that nothing had ever so much affected him. He also grieved for the deplorable condition of Don Alvarez, who had rendered himself answerable before God for the consequences of the abandonment of the embassy. With

the humility, however, peculiar to the saints, he looked on himself as the cause of all these misfortunes; and he expressed his feelings to his friend, James Pereyra, who lay hidden in Malacca, by the following letter, as he was unwilling to undergo the trial of a personal interview.

“Since the greatness of my sins has been the cause why God Almighty would not make use of us for the embassy to China, I charge my own conscience with all the fault. My offences have ruined your fortune, and caused you to lose all the expenses of the embassy to China; and yet I declare before God that I love him, and you also. Had not my intentions been right, I would have been yet more afflicted than I am. I ask you as a favour not to visit me; lest the condition to which you are reduced, should give me additional pain, and thus your sorrow only tend to increase mine. I hope, however, that this disappointment will turn to your advantage, as I have no doubt but that the king will reward your zeal, as I have requested him by letters. As for the governor, who has broken up our plans, I have no further communication with him. May God forgive him: I pity him, and deplore his condition; for he will be soon punished, and that much more severely than he imagines.”

But although Xavier wrote very pressing letters to the king of Portugal in favour of Pereyra, he said not a word against Don Alvarez, a thing which the governor himself knew, as he had the injustice to intercept the letters. He was wonderfully surprised at not discovering the least expression of complaint against himself, but was unaffected even by this instance of magnanimous forbearance. Xavier continued to offer the holy sacrifice daily for his conversion; and shed abundant tears at the foot of the altar, to obtain for him this grace. - He said, one day, that he should lose at once his property, his

honour, and his life ; and added ;—" God grant that he lose not his soul also !"

Although China seemed closed upon him, by the abandonment of the embassy, still Xavier did not despair of announcing the gospel to the people of that kingdom. He hoped that if he could get to an island near Canton, he might thence pass over to the continent. Were he taken and put in prison, he could, at least, preach to the prisoners ; and by that means the gospel might, possibly, be diffused through the towns and villages. He even hoped that it would reach the court, and that the emperor himself would be anxious to see one who announced a new doctrine.

Influenced by these motives, he determined to embark in the "Santa Cruz," which the governor of Malacca was about to send to Sancian. Perceiving, however, that he could not attempt to enter China by the way he proposed, without considerable risk, he resolved to expose no one but himself to so great danger. He accordingly sent Balthazar Iago, Edward Silvia, and Peter Alcaceva,—the first to the kingdom of Bungo, the other two to Amanguchi. He retained with him Antonio de Santa Fe, a Chinese brother of the Society, as also a native of India.

In the mean time, John Beyro returned from the Moluccas, to seek for some more assistance for the further promotion of the faith in these islands. The accounts he gave of the progress of religion in those parts was most agreeable to Xavier, who sent him to Barzaeus, whom he ordered to give him some companions, and send him back to his mission, with all possible expedition.

When the "Santa Cruz" was ready to sail, Xavier retired to the church of "Our Lady of the Mount," to recommend himself and his voyage to the protection of the Blessed Virgin. He continued his devotions until evening, and would also have spent the

whole night in prayer, had not the departure of the vessel been announced.

The grand-vicar, who accompanied him to the ship, asked him if he had taken leave of the governor; and remarked, that if he failed in that respect, some might be scandalized, as it would appear to be an indication of resentment. Willing to shew by his conduct, how excommunicated persons ought to be treated, Xavier answered: "Don Alvarez will never see me in this life; I expect him at the judgment seat of God, where he will have a great account to render." Having walked a few paces on, he stopped at a church-door, which was near the sea; and in a transport of spirit, he raised his eyes to heaven, and prayed aloud for the conversion of the governor. He prostrated himself on the ground, and remained for some time in silent prayer. Rising up, he took off his shoes, and shaking them, said, with a feeling of holy indignation, that he would not bring away with him the dust of an accursed place. He then foretold, more in detail than before, the punishments which heaven had decreed for the governor of Malacca, and left those who heard him no less astonished at his prediction than affected at his departure.

CHAPTER XXXV.

Miraculous supply of water—Some Arabs converted—Extraordinary restoration of a child—Conversion of many at Cincheo—The ship arrives at Sancian—Anecdote of Peter Veglio—Francis foretells his death—Accomplishment of that and other predictions.

THE ship's company amounted to about five hundred persons, including the crew and passengers. They had advanced somewhat on their voyage, when one day the wind suddenly fell, and the sea became quite motionless; and the "Santa Cruz" remained for fourteen days as if she were at anchor. Many died for want of water, which could not be obtained, although the boat had been sent out with the hope of discovering some coast. The only land in view was the island of Formosa, or rather what they believed to be such; for, notwithstanding their incessant efforts for some days, they were unable to effect a landing.

In the meantime the number of the sick daily increased in the ship, and all would have inevitably perished, had not some among them, full of confidence in the efficacy of Xavier's prayers, besought him to obtain for them either a favorable wind or a supply of water. He told them to apply to God by prayer, and for that purpose exhorted them to have firm confidence in Jesus Christ, and caused them to recite the Litany on their knees, before a large crucifix. He himself retired to his cabin; and after some time, coming out of it, he went into the boat, accompanied by a little child, whom he made taste of the sea water, asking at the same time, whether it was salt or fresh? On

the child answering, that it was salt, he made the sign of the cross over it; and bade those present to drink of it. They all found the water to be as fresh as any they had ever tasted, and protested that it was even better than that of Bangar, with which the ships are generally provided, and which is esteemed the best in India.

Among the ship's company were some Mahometan Arabs, who, together with their families, were going to China. So much were they affected by this miracle, that, throwing themselves at the feet of Xavier, they acknowledged the God of the christians, and desired baptism. The veneration which the faithful before had for him, was now greatly increased, and they all unanimously acknowledged that they owed the preservation of their lives to his presence among them. He, however, told them that it was not to a poor sinner, such as he was, that they were to return thanks, but to God. Most of those on board kept a portion of this water, as a perpetual memorial of the miracle; and it was afterwards the means of effecting many supernatural cures in India. A few drops of it being infused into any other sort of drink, sufficed to restore health.

While the vessel was pursuing her course, a child of five years old fell into the sea. The father was an infidel, whom the miracle just mentioned had not converted; he was inconsolable for the loss, and remained for three days, separated from all intercourse with others; and when he, at length, appeared on deck, his tears and lamentations for his lost son were incessant. Xavier, who had not heard of the accident, asked him the reason of his grief; and on being told of what had occurred, he seemed, for a moment, to be absorbed in thought, and then said:—"If God were to restore the child to you, would you become a sincere christian?" The other answered in the affirmative. Three days after this conversation, the child was discovered on the hatches; and when in-

terrogated, was unable to say what had become of him during those six days; he only remembered, that he had fallen into the sea, but was not able to say how he had returned to the ship. Overjoyed at this unexpected recovery, the father, together with his wife, son, and servant, embraced the faith, and were baptized. The child took the name of Francis.

When the vessel touched at an isle called Cincheo, much frequented by merchants from all the eastern countries, these miracles were so much spoken of by the company to the people of the port, that about sixty persons,—Ethiopians, Indians, etc., who were all either mahometans or idolaters, came on board to behold so extraordinary a man. Xavier profited by the opportunity to announce Jesus Christ to them, and instructed them in the holy duties of the Christian religion. When he had terminated his exhortation, they all professed their belief in Christ, and received baptism.

It was remarked that, while baptizing these new converts, he appeared to be of a higher stature than ordinarily, so that those who witnessed the ceremony from the shore thought that he was standing on a bench. But perceiving him moving about, and always presenting the same appearance, they suspected that there might be something supernatural in the circumstance, and resolved to ascertain the reality of what they surmised. For that purpose, Stephen Ventura went to the ship, and saw that, while Xavier touched the hatches with his feet, his head was higher than the tallest of those on whom he poured the sacred waters of baptism. He likewise observed, that after the ceremony, Xavier seemed to return to his natural size.

From Cincheo the ship sailed for Sancian, a small Island, six leagues distant from the main land, and opposite to Canton, a Chinese port. The sailors believed that they had not yet got into the latitude of Canton, although they had passed it; but Xavier en-

deavored to undeceive them ; and induced the captain, despite of the remonstrances of the sailors to send out the long boat, to examine the coast. Three days elapsed before the boat returned ; and fears were openly expressed for her safety. Xavier, however, assured the company, that the boat would soon return, and bring with it some refreshments sent by the Portuguese of Sancian ; and that she would be followed by other vessels, to accompany them into port. This prediction was literally verified, and after a voyage of twenty-three days from Malacca, the Santa Cruz cast anchor before the isle of Sancian.

Sancian is the largest of three small islands, so close to each other that they appear but one ; and are therefore called in the Chinese language Samcen or, 'three islands.' It has a convenient and safe harbour, encircled with mountains, and is of a semi-circular form towards Macao. There are but few native inhabitants on it ; and it is so barren, uncultivated, and dreary, that it seems more like a place of banishment, than of commerce. As the Chinese do not permit strangers to visit their country, they allowed the Portuguese to carry on their trade here ; as they could not approach the main land without hazarding their lives, or at least their liberty. They were not, however, permitted to build houses on this island, although they might construct slight cabins, covered with mats and boughs of trees.

Among the Portuguese merchants at Sancian was one Peter Veglio, a rich and very charitable man, but so fond of pleasure and amusement, as to indulge in all that the law of God does not absolutely prohibit. He was affectionately attached to Xavier, who, on his part, was most anxious to secure the salvation of his friend, and therefore exhorted him, from time to time, to restrain his great fondness for pleasure, and to mortify himself in expiation of his past sins. This was an advice which Veglio did not comprehend, or, at least, act upon : instead of disciplining

himself, as Xavier had advised, he gave great alms ; so that the man of God received from him constant supplies for the relief of the distressed. One day Xavier applied to him for some aid for an orphan girl, whose beauty and poverty exposed her to much danger ; and although he found Veglio occupied in playing at some game with another merchant, he forbore not to make his request. The merchant, who loved to jest, affected to be displeased, and said :—“ Father Francis, when a man is losing, he is not in a condition to give alms. I wonder that a prudent man, like you, would make so unseasonable a demand.” “ It is never unseasonable,” replied Xavier, “ to do good : the best time for a man to give money, is when he has it in his hand.” Veglio rejoined in the same tone, and, as if to rid himself of Xavier’s importunity, said :—“ Here is the key of my chest. Take all my money, if you will ; and leave me to play in quiet.” In his chest were thirty thousand taês, which make about thirty five thousand crowns of gold. Xavier took only three hundred crowns, which were sufficient for the portion of the young orphan ; but when Veglio, sometime afterwards, counted his money, he found the sum entire, and reproached Xavier with not having taken any of it, as he had wished him to do. The holy man assured him that he had taken three hundred crowns ; but Veglio replied that not a single one was missing ; and added, that he intended to divide the whole sum between Xavier and himself ; and that he expected that he would have taken at least the half of it.

Finding that Veglio had spoken to him sincerely, and from a pure principle of charity, Xavier said, as if impelled by the Spirit of God :—“ Your design, Peter, is a good work in the eyes of him who sees the motions, and values the dispositions, of the heart. He himself will recompense you, and even that which you have not given will, one day, be restored

to you an hundred fold. In the mean time, I tell you that temporal goods shall never fail you; and that when you meet with misfortunes, your friends will assist you with their purses. I further assure you, that you shall not die, until you have first had due notice of your death." From that time, Veglio became quite a new man,—applying himself almost entirely to the exercises of piety; and although by profession a merchant, his life was, in fact, as regular as that of a religious man. He often thought of that part of the prediction that regarded his death, and, one day, asked his holy friend, what sign he should expect. Xavier replied: "When you shall find the taste of your wine bitter, prepare for death, as you will then have but one day to live."

This prophecy was literally accomplished. Veglio lived to extreme old age, in opulence and splendour; and although he often incurred heavy losses in trade, he was always relieved by the liberality of his friends. One day, being at a large party, he found himself more than ordinarily happy,—when he suddenly felt the taste of the wine bitter, while those around him praised its excellence. He called for other wines, and tried them, but found that they all had a bitter taste. Convinced that the hour of his death was nigh, he disregarded the remonstrances of his friends, who chided him for credulity, and endeavoured to flatter him with the hope of many years of life. He distributed his goods among his children and the poor,—bade adieu to his friends, whom he himself invited to his funeral, for which he made all due preparations,—and went to the church in which he was to be interred. There, in presence of all, he received the holy viaticum; and stretching himself on a bier, caused a solemn mass of Requiem to be chaunted. After the customary ceremonies at the end of Mass, called 'the absolution,'—during which he seemed to be as well as usual,—his servants approached the bier to help him off, but found him, to

their astonishment, a lifeless corpse! All present witnessed this extraordinary fact, and returned home, blessing the memory of the Apostle of India, and praising God for his mercy towards one who had been distinguished for his charity to the poor.

Nor was this the only instance in which Francis at this time displayed the gift of prophecy. A vessel which had sailed from Macao for Japan, was overtaken by a terrific hurricane in sight of Sancian. The Portuguese had great interests involved in the ship, and implored Xavier's prayers for her protection; but he assured them that they might dismiss all uneasiness, as the ship was already safe in port. They at first believed his word; but subsequently finding that she did not return in the usual time, they began to fear that she had been lost. Xavier reproved them for their want of faith, and told them that before the end of the week she should return; as she did. At the same time, Xavier learned from God the dispute between Don Alvarez, the governor of Malacca, and Don Bernard de Sosa, who had lately arrived from the Moluccas. He communicated it to some of the Portuguese, who subsequently heard what Xavier had told them, from some merchants from Malacca. Among other miraculous actions of Xavier at Sancian, the acts of his canonization speak of the restoration of a dead infant to life. He also cleared the country from the tigers by which it was infested, and which caused dreadful havoc among the inhabitants.

CHAPTER XXXVI.

The Portuguese of Sancian oppose Xavier's design—He is encouraged by some Chinese merchants—The Portuguese prevail on him to defer it—Letters to Pereyra, and to Father Barzaeus—Abrupt departure, and melancholy fate, of a merchant—Xavier suffers great distress—He is disappointed by the Chinese interpreter and captain—Falls sick—Foreknowledge of his approaching death—Unskilful treatment—Heartless desertion—His last moments,

THE joy which the Portuguese had felt on the arrival of Xavier at Sancian, soon gave way to sadness, when they found that he was about to proceed to China. All endeavoured to dissuade him from this design, and represented to him the rigour of the laws, and the care with which the ports were watched by vigilant and faithful officers. They said, that the Mandarins were cruel to all strangers; and that, during the preceding years, some Portuguese had been shipwrecked on the coast of Kwantong, and after enduring a great deal, had been eventually confined in dark dungeons, where they as yet lay, being probably reserved for new tortures. The least that Xavier might expect, was, they said, to be condemned to perpetual imprisonment, which would prevent him from discharging the duties of an apostolic missionary. These arguments made no impression on him: he answered the merchants, as he wrote to Father Francis Perez, that he could not distrust the Divine goodness, especially as he felt himself impelled by God, to attempt the conversion of the Chinese.—“I am chosen,” said he, for this great enterprise by the special grace of heaven. If

I should hesitate to execute it, in consequence of the difficulties which are to be overcome, I would expose myself to incomparably greater evils than those with which you threaten me. The demons and their ministers can do nothing against me, except by the permission of the Sovereign Lord of the world. Besides, in giving up myself in this manner, I shall obey the command of my Lord Jesus, who declares in his gospel, that whoever will save his life shall lose it, and that whoever will lose it for his sake, shall save it. Our Saviour also says, that he who has put his hand to the plough and looks back, is not fit for the kingdom of heaven. As the loss of the body is much less to be feared than that of the soul, I am resolved to sacrifice a miserable and frail life for eternal happiness. In fine, my resolution is taken; I will undertake this voyage; nothing shall dissuade me from it. If God be with me, I disregard all the powers of hell: for if he be for us, who shall be against us?''*

Imagining that the determination of Xavier arose partly from ignorance of the dangers, which he seemed to think they exaggerated, they sent some Chinese merchants to discuss the matter calmly with him. Instead, however, of dissuading Xavier, these Chinese, to whom he spoke of Christianity, exhorted him to persevere. They advised him to bring only such books as treated of the Christian religion, and told him that shortly before, the Emperor had sent learned men into the neighbouring kingdoms,

* The strong conviction of Xavier, that God called him to preach the gospel in China, has been regarded by some as irreconcilable with the event of his efforts. But this appears to be a hasty conclusion. God sometimes inspires his servants with designs which he does not permit them to accomplish, in order to try their faith; as in the case of Abraham, who was ordered to sacrifice his son, Isaac, and was yet prevented from so doing. Besides, who can say what results might not have followed from Xavier's visit to China, had not Don Alvarez placed obstacles to the embassy, which appeared the most effectual way of introducing religion to the authorities of the celestial empire?

to seek information on the religious different from that of the Chinese. They concluded, by expressing their conviction that the christian doctrine would be well received at court, and that whoever first announced so rational a belief, would require no other passport.

Overjoyed at finding a means of introducing the gospel to the most extensive empire of the world, Xavier felt more and more convinced that if the christian religion were compared by intelligent men with the systems of the east, it would undoubtedly be preferred. He resolved, in the first place, to provide himself with a good interpreter, as Antonio, the Chinese whom he had brought from Goa, was unacquainted with the language spoken at court, and had almost forgotten that which prevailed among the mass of the community. He found, however, another Chinese, who was quite familiar with the language of the Mandarins, and what is by no means common in China, could write perfectly well. He was a man of fine appearance, great natural parts, and pleasing manners. He seemed to be much devoted to the christians, and promised to use all his efforts to promote the success of the enterprise; whether it was that he hoped to make his fortune, by presenting to the emperor one who announced a new law, or that God had inspired him with these thoughts.

There was still more difficulty to find persons who would transport Xavier to China, as the penalty of death was annexed to the violation of the law which prohibited such an act. Interest, however, often predominates over the apprehension of the greatest dangers; and a Chinese merchant, called Capoceca, offered to bring Xavier to the province of Canton, provided he were well paid. He promised to take him on board at night, and to land him, before day, on some unfrequented part of the coast. In case this plan did not appear feasible or safe, he en-

gaged to conceal Xavier in his own house, and bring him, four days afterwards, to the gates of Canton. Xavier, on his part, promised to go immediately to the Mandarin, with the letters which the viceroy of India and the bishop of Goa had written to the Emperor, and which he yet retained ; as also to observe inviolable secrecy, so that no torments should make him discover the name or house of him who had set him ashore.

Xavier solemnly engaged to observe the conditions imposed on him by the Chinese merchant, although he was not unaware of the danger to which he exposed himself, as he thus relates in a letter to one of his dearest friends. "I perceive two dangers almost inevitable in this affair. There is danger that the idolatrous merchant, when he has received my money, may throw me overboard, or abandon me on some desert isle ; and in the second place, it is to be feared that the governor of Canton may discharge his fury on my head, and by putting me to a cruel death, or consigning me to perpetual imprisonment, make me an example to all foreigners. But in case I follow the voice that calls me, and obey the Lord, I esteem life and liberty as nothing."

When all things were thus arranged for entering into China, the Portuguese opposed an unexpected obstacle to its accomplishment. Their love of gain made them fear lest Xavier's zeal should involve them in trouble. The Mandarin-governor of Canton, might avenge on them the boldness of their countryman ; he might confiscate their goods, and even endanger their personal safety. This feeling of apprehension daily increased, and at length the wealthier of the Portuguese residing at Sancian, besought Xavier to have pity on them, and to spare their wives and children, if he had no regard for his own safety.

The holy man was no less anxious to preserve unhurt the interests of others, than prepared to sacrifice

his own; and he accordingly promised not to pass over to China, until they had terminated their business, and quitted Sancian. This afforded the Chinese captain, with whom he had engaged for his passage, an opportunity to make a short voyage, obliging himself, however, to return at the time appointed. In the meantime, Xavier fell sick of a violent fever, which lasted fifteen days. The Portuguese took this opportunity of representing to him, that heaven had declared against his intended undertaking; but on his recovery he continued to pursue his design with renewed ardour. He entertained himself, day and night, with the prospect of converting China, and he delighted in the anticipation of withdrawing the greatest empire in the world from the dominion of Satan. He feared, indeed, that God would not employ so unworthy an instrument as he esteemed himself to be, in so glorious an enterprise. Occupied with these thoughts, when walking on the shore, he would testify by his sighs, how much he desired to reach that land towards which he turned his anxious eyes. He desired only to be set down at the gate of Canton; and expressed to his friends his perfect indifference as to what might afterwards happen; too happy, if he were able to announce the Son of God to the Chinese, and still happier, if he could testify his love for Him, by laying down his life for a testimony of his faith.

The Portuguese vessels, with the exception of the "Santa Cruz," now sailed for India. Xavier profited by the opportunity to send letters to Malacca and Goa. He wrote to James Pereyra, in terms of gratitude and affection. "May God abundantly reward you, as I cannot. As long, however, as I continue on earth, I will not fail to implore the Divine Goodness to confer on you grace and health in this life, and eternal happiness in the next. But as I am convinced that I cannot acquit myself of my obligations to you, by these prayers, I beg of all our Society

in India to join me in them. If I succeed in entering China, and introducing the gospel, it is to you, after God, that both I and the Chinese will be indebted for so great a favour. You will have the merit of it before God, and the glory of it before men. Both the Chinese who may embrace the faith, and such of our Society as may go thither, will be obliged to offer their unceasing prayers to God in your behalf. God grant us both the happiness to meet once more at the court of China. I am of opinion, that if I get into that empire, and that you follow me thither, you shall find me either a prisoner at Canton, or at Peking, the capital city of that great empire. I beseech the Lord that we may meet, either in the kingdom of China, or, at least, in the kingdom of immortal glory."

He wrote at the same time to Father Francis Perez, Superior of the Jesuits at Malacca, and ordered him by virtue of holy obedience, to depart immediately from that unhappy town, and to bring his subjects with him to Cochin, where he established him rector of the college in place of Antonio Hereda, whom he sent to Goa. Although he deplored the unhappy state of Don Alvarez, he ordered Barzaeus to cause the bishop to declare him excommunicated, by the grand vicar of Malacca. He did this, not only to induce public sinners, such as Don Alvarez was, to do penance for their sins, by reason of the disgrace they entailed on them, but also to warn others,—especially succeeding governors,—from opposing any missionary expedition that might hereafter be sent to the Molucca islands, Japan, or any other such place.

In the same letter, he desired Barzaeus to admit but few persons into the Society, and to make a severe trial of those whom he received.—“For I fear,” added he, “that many who have been admitted, and are daily admitted, would be better without, than within, our walls. You ought to act with such people as you perceived me to act at Goa; and as I have

lately acted in regard of my companion, whom I have dismissed from the Society, not finding him suitable to our purpose." He alluded to Alvarez Pereyra, whom he had brought with him from India, and whom he sent back from Sancian, in the Portuguese vessels.

Among the merchants who left Sancian, there was one who departed more abruptly than the rest, without even giving any notice to Xavier, who lodged in his cabin, or without waiting for a Chinese vessel, which he had bought at the port of Canton. One morning, while Xavier was saying mass very early, this merchant departed in great precipitation. After mass, Xavier looked about every where, and not finding the merchant, said with the air of one inspired:—"where is my host?" Being told that he had sailed, he replied:—"What could have prompted him to take so hasty a resolution? Why did he not await the arrival of his vessel from Canton? Whither does his unhappy fate impel him?—The vessel from Canton arrived that very evening; and the unhappy merchant was waylaid on his arrival at Malacca, and murdered by robbers.

As all the Portuguese vessels had departed, except that of which the governor of Malacca had violently taken possession, Xavier was reduced to great distress and had not always the means of supplying himself with food.

It is a wonderful, and, at the same time, a humiliating fact, that those whom he had preserved, by miraculously changing the sea into fresh water, should now abandon him to die of hunger. Instead of ascribing this almost incredible hard-heartedness to the orders given by Don Alvarez, as some have done, it is more reasonable to refer it to the secret counsels of God's providence, which permitted this total abandonment of his servant, for his greater perfection.

He was not, however, so much afflicted at his own

wants, or the ingratitude of his countrymen, as at the conduct of the Chinese interpreter, who now recalled the promise he had made,—being either alarmed at the danger to which its execution would expose him, or influenced by the friends and creatures of Don Alvarez. Still, he did not despair of God's assistance, some other way : and, at all events, resolved to make what use he could of his companion, Antonio. To fill up the measure of his misfortunes, the Chinese captain failed to return at the time appointed, and Xavier in vain waited for him many days.

Although deprived of all hope of his return, he did not abandon his design, but thought of a new expedient to accomplish it. He heard that the king of Siam, whose territories border on Malacca, and who was an ally of the king of Portugal, was preparing to send a magnificent embassy to China, in the following year. He resolved, therefore, to return to Malacca, in the hope of being able to accompany the Siamese ambassador to the Celestial Empire.

But God who sometimes inspires his servants with designs, which he does not intend they should accomplish, although he expects that nothing on their part be wanted to carry them into effect,—was pleased to act with Xavier as formerly with Moses, who died in sight of that land to which he had conducted the Israelites. On the 20th of November, Xavier was seized with a fever ; and at the same time had a clear foresight of the day and hour of his death, as he openly declared to the pilot of the vessel, Francis D'Aghiar, who subsequently declared it on his oath.

From that moment he perceived within himself an unusual disgust of all earthly things, and thought of nothing but of that heavenly country whither God had called him. Being much exhausted by the fever, he retired into the vessel, which was the common hospital of the sick, that he might die there in poverty. The captain, Louis Almeyda, received

him, notwithstanding the positive orders of Don Alvarez to the contrary. The motion of the vessel gave him, however, such an intolerable headach, that he was not able to apply his mind to God, as he desired; and, on the following day, he requested to be brought on shore. There he lay on the sand, exposed to the inclemency of the season, especially to a piercing north wind; and in this place he would have died, without relief, had not George Alvarez, somewhat more humane than the rest, brought him to his cabin; which was nothing more than a miserable shed, open on all sides.

As he complained of an acute pain in the side, and a great oppression, Alvarez deemed it necessary to have him bled, to which Xavier submitted, although he well knew the inutility of the operation. The surgeon of the ship—an ignorant and inexperienced man—bled him so unskilfully, that he fell into convulsions; and yet, notwithstanding this, he was bled once more, and once more relapsed into a convulsive swoon. He was not able to take any nutriment, except a few almonds, with which the humanity of the captain supplied him. The disease continued to increase, and he grew weaker every day. His countenance, however, continued serene, and his mind enjoyed a perpetual calm. Sometimes he would raise his eyes to heaven; at other times, fix them on his crucifix; and these communings of his soul with God were accompanied by abundant tears. On the 28th of November, he became delirious,—and during this stage of his illness, he spoke of nothing but of God and of his entrance into China, and that, in more than ordinarily ardent terms.

He now lost his speech, and continued thus for three days, when he became suddenly weaker, and his death was momentarily expected. He, however, rallied a little; and having recovered his speech and his reason, he renewed his affectionate colloquies with his Saviour. Nothing but devout aspirations,

short and ardent ejaculations, escaped his lips. Those present, knew not always what he said, as he continually spoke in Latin; and Antonio de Santa Fe, who never quitted him, has only recorded that he frequently repeated these words, with which he was so familiar:—"Jesu, fili David, miserere me,"—"Jesus, Son of David, have mercy on me."—"O Sanctissima Trinitas,"—"O Most Holy Trinity." Addressing the Blessed Virgin, he would say:—"Monstra te esse matrem,"—"Shew thyself a mother." He passed two days without taking any nourishment; and having ordered his sacerdotal vestments, and other things used in the celebration of Mass, together with the books he had composed for the instruction of the people in the East, to be brought on board the ship, he prepared himself for his last hour, which now rapidly approached.

Besides Antonio de Santa Fe, there was a young Indian with him, whom he had brought from Goa. Xavier looked at him intently, and, with a degree of emotion, exclaimed:—"Ah, wretched man!" His tears flowed abundantly while uttering these words. God had, at that moment, revealed to him the unhappy death of this young man, who, a few months afterwards, fell into great irregularities, and was killed by a shot from an arquebuse. Thus the spirit of prophecy accompanied Xavier, even in his last moments.

On Friday the 2nd of December, his eyes bathed in tears, and fixed on his crucifix with great affection of soul, he pronounced these words:—"In te Domine, speravi, non confundar in æternum,"—"In thee, O Lord! have I hoped, I shall not be confounded for ever." At the same moment, in a transport of heavenly joy, which beamed forth from his countenance, he calmly expired, at two o'clock in the afternoon, in the year 1552.

At the time of his death, he was forty-six years old,—ten and a half of which he had passed in

India. His stature was about the middle size ; his constitution naturally vigorous ; and his countenance was an union of majesty and condescension. He was of a florid complexion, large forehead, blue and lively eyes : his hair was of a dark chestnut colour, although his continual labours had made him prematurely gray, and, in the last year of his life, perfectly white. This circumstance induced some of his historians to make him fifty-five years old, before certain proofs of his real age were subsequently discovered.

CHAPTER XXXVII.

Xavier's burial—Shameful neglect—Cross of Navarre—Preservation of Xavier's body—It is brought to Malacca—Miraculous events accompanying its arrival there—Neglect of the people of that city—Re-examination of the body—It is sent to Goa—Preservation from shipwreck—Solemn reception of the body at Goa—Great devotion of the people.

As soon as Xavier's death was known, many from the ship, and among them those most devoted to the governor of Malacca, hastened to the cabin. The appearance of the departed servant of God was so little altered by death, that at first they could scarcely believe in the reality of that event; but, at length convinced, by a nearer inspection, of the fact, and giving way to the feeling of piety which rose in their breasts, they knelt down reverently, kissed his hands, and recommended themselves to his intercession with God, whose beatific vision they felt assured he was now enjoying.

He was not buried until the following Sunday, about mid-day. There was no funeral ceremony, and only four persons assisted at his interment,—Antonio de Santa Fe, Francis d'Aghiar, and two others. An historian of India says, that the intolerable coldness of the day was the cause of this abandonment; but the fear of incurring the displeasure of the governor of Malacca, is a more probable cause of such inexcusable neglect. The four persons who paid him the last sad duties, took off his cassock, which was torn in several places, and divided it among themselves, as the relic of a departed saint;

耶穌會士泰西聖人範濟谷沙

大

未爾於

嘉靖三十一年壬子之冬升天

明

真蹟

崇禎十二年己卯衆會友立碑

I I I S
AQUI FOI SEPUL
TADO S FRANCIS
CO XAVIER D ACO
PANHIA DE IESUS
A PLO DO ORIENTE
ESTE PADRAO
SE LEVANTOU NO
ANNO
1639

O Padrao tem de altura seis covados Chinos pouco mais ou menos; de largura dois, de grossura quatro pontos:

after which they dressed him in his sacerdotal habits.

George Alvarez undertook to put the body into a large Chinese chest. He caused it to be filled with unslaked lime, that the flesh being quickly consumed, the bones might be more conveniently brought in the vessel, which in a few months was to return to India.

Near the port was a small eminence, at the foot of which the Portuguese buried Xavier, and marked the spot by two heaps of stones,—one at his head, the other at his feet.*

In the mean time, God made manifest the holiness of his servant, in the kingdom of Navarre, by a miraculous event, or rather, by the ceasing of a miracle. In a small chapel of the castle of Xavier, was a large plaister crucifix, which, during the last year of Xavier's life, seemed to be covered with a bloody sweat on every Friday, and especially when Xavier was engaged in some unusually arduous undertaking. After his death, this extraordinary appearance ceased; but the crucifix is yet preserved, and on it may be seen the streaks of congealed blood.

When the "Santa Cruz" was about to sail from Sancian, Antonio de Santa Fe, and George Alvarez, besought the captain not to leave the remains of Xavier on the island. He accordingly commissioned one of his servants to open the coffin, and if the flesh were entirely consumed, to collect the bones, that thus they might be brought to India. Having removed the lime from the face, the person charged with this commission, was astonished to find it of a

* The spot where Xavier was interred, at Sancian, is still marked by a memorial, erected in 1639, by some of the Society, who were proceeding to China. A fac-simile of the inscription on it, both in Portuguese and Chinese, is given in the accompanying lithograph. This inscription, in English, is:—"Here was buried St. Francis Xavier, of the Society of Jesus, Apostle of the East. This monument was erected in the year 1639."

natural flesh colour, like that of one in tranquil sleep. He found the whole body equally free from any indication of the ravages of death; and being prompted by curiosity, he ventured to cut off a piece of the flesh, about the knee, when, to his amazement, the blood began to flow from the wound which he had made. He hastened to give notice of this to the captain, and brought with him the piece of flesh he had cut out. Immediately they all ran to the place, and, after closely examining the body, found it quite free from putrefaction. The vestments in which the body lay, were nowise injured by the lime; and the body itself exhaled so fragrant and delightful an odour, that many present declared that the most exquisite perfumes were not to be compared with it.

Those who, in obedience to Don Alvarez, had abandoned Xavier during his sickness, now did him due honour, and besought him with streaming eyes to pardon their unworthy treatment of him in his last moments. Some of them openly declaimed against the governor, and said,—what was afterwards remarked by the viceroy of India, Don Alphonso de Norogna,—that Alvarez d'Atayda had caused the death of Francis, both by his persecutions at Malacca, and the cruelty of his servants at Sancian.

The unslaked lime was again laid on the body of Xavier, whose sacred remains were brought on board the ship. Soon afterwards they set sail, esteeming themselves happy in bearing with them so rich a treasure to India. They arrived at Malacca on the 22d of March, without having experienced in their passage any of the whirlwinds which are common in those seas, as if the remains of the holy man were as powerful after death as his prayers had been during his life. Although none of the Society were in Malacca, and the plague was raging there, the whole nobility and all the clergy came with James Pereyra, each one bearing a wax taper in his hand, and received from the ship the sacred remains, which

they carried in procession to the church of 'our Lady of the Mount.' They were followed by an immense multitude,—Christians, Mahometans and idolaters, who seemed, on this occasion, to emulate each other in venerating the departed servant of God.

There was but one exception to the universal expression of deep reverence for the remains of Francis; and this was Don Alvarez. He was actually engaged at play when the procession passed by; and rising from the table, he looked out of the window, and ridiculed the devotion of the people as superstitious silliness. He soon afterwards, however, received the punishment of his impiety; and the predictions of Francis were even now on the eve of being accomplished.

On complaints made to him concerning the tyrannical conduct of Alvarez, the viceroy of India, deprived him of the government of Malacca, caused him to be brought to Goa as a state-prisoner, and sent him to Portugal, where all his goods were confiscated, and he himself was condemned to perpetual imprisonment, in which he died of a shameful disease brought on by his irregularities. The king, at the same time that he punished Don Alvarez, made compensation to the victim of his avarice and envy, James Pereyra, to whom he restored all that had been unjustly taken from him, and accumulated many royal favours on his head, as Xavier had foretold.

To return to Malacca. The devotion of the people was not without an immediate recompense. The pestilence, which for some weeks had afflicted the town, as Francis had foretold shortly before his death, suddenly ceased. The infection ceased to spread, and the sick were restored to health, without the application of any remedy. It was not, however, from pestilence alone that the town suffered: multitudes fell victims to the famine which accompanied it. This second visitation ceased almost as miraculously as the former; for

at the very time that the 'Santa Cruz' entered the harbour, a fleet of ships, laden with provisions for the town, cast anchor before the city.

Such extraordinary manifestations of the Divine favour, might be supposed capable of exciting the inhabitants to honour the body of their deceased benefactor, with a monument worthy of its sacred character. But whether it was, that fear of the governor influenced them, or that God, for the greater glory of his servant, so ordained, they took the body out of the chest in which it had been brought from Sancian, and interred it in the common grave yard; and what was still more disgraceful to them, having made the grave too short, they forced the body into it, so that blood gushed forth from one of the shoulders, and emitted a most sweet fragrance. Besides this, they trampled down the grave so forcibly, that they caused the body to be considerably bruised; as if it were the order of heaven that Francis, both in life and death, should be maltreated by the people of Malacca. It thus remained there without any mark of respect, until the following August, when Father John Beyra came from Goa, on his return to the Molucca islands, accompanied by two companions, whom Barzaeus, the vice-provincial, had given him, pursuant to the orders of Xavier. As Beyra had always had a most tender affection for the departed servant of God, and was most sensibly afflicted at his death, he did not wish to continue his voyage to the Moluccas, until he beheld the body of Francis, of which he had heard so many wonders related. Accompanied by James Pereyra, and a few more friends of the deceased apostle, he, one night, privately disinterred the body, which was yet fresh and entire, and exhaled a most delightful odour. The linen which covered his face was tinged with vermillion coloured blood.

Astonished at this continued miracle, they determined not to restore the body to the earth, but to seek

an opportunity of transporting it to Goa. Pereyra got a coffin made of precious wood, into which the body of Xavier was put—wrapped up in a gold tissue cloth, his head supported by a rich brocade pillow. The coffin was then privately deposited in a secure place, known only to a few friends, and God was pleased to declare by a visible miracle how acceptable this devotion was to him. A wax taper which was placed before the coffin—instead of ten hours, its usual time,—burned for eighteen days, without intermission; and it was observed, that the droppings of the wax were heavier than the original weight of the taper.

An opportunity of continuing his voyage to the Moluccas having presented itself to Beyra, he departed from Malacca, more than ever inflamed with zeal, and filled with a double portion of the apostolic spirit, with which the sight of the departed apostle of India had inspired him. Of the two companions assigned to him for the Moluccas, he left Emmanuel Pavoria at Malacca, as guardian of the holy treasure. Peter of Alcaceva returned at this time from Japan, whither he had been sent from Goa for the affairs of that church. These shortly afterwards carried the sacred remains with them to Goa, in the vessel of Lopez de Norogna.

The ship was so old, and so much out of repair, that few ventured to embark in her, until it was known that the remains of Father Francis were to be on board; and this circumstance excited a degree of eagerness to secure a place in her, equal to the unwillingness which before had been manifested. The confidence of the passengers was not without its reward, for on more than one occasion, they experienced the miraculous assistance of God. Once, the vessel had struck upon a sand-bank, and there appeared no human probability of getting her off, when the wind suddenly changed, and released her

from her perilous situation. Immediately after, the wind died away.

When they were entering the gulf of Ceylon, the vessel lost her rudder by striking, with great impetuosity, against one of the hidden rocks with which it abounds; and the keel was jammed in between them, so that it was a miracle that the vessel did not go to pieces. The sailors cut down the masts, and intended to throw their cargo into the sea, but were prevented by the violent motion of the waves. They at length had recourse to the holy man, whose remains they carried with them: these they brought out of the pilot's cabin; and falling down, besought Xavier, as if he were yet living, to hear their prayers and save them from the destruction which impended over them.

They had scarcely finished their prayer when they heard a loud noise under the water, and presently found that the vessel was pursuing her course. Hence they concluded that the rock must have been cleft, and thus had left a free passage to the ship.

They touched at Cochin, where all the inhabitants came to pay their homage to the remains of their beloved teacher and spiritual father. Thence they sailed for Baticula, where the wife of Antonio Rodriguez, one of the king's officers, who had been long sick, and who was convinced that she would recover, if she once saw Father Francis, caused herself to be brought to the ship, and, on beholding his sacred remains, was instantly restored to health.

When they were within twenty leagues of Goa, a head wind arose, and prevented them from making land. The captain, and some of the company, took the long-boat, and were rowed to shore, where they informed the Viceroy, and the fathers of the Society, of the sacred treasure which they brought with them. Father Gaspar Barzaeus was no more; he was succeeded, both as rector of the college, and vice-provincial of India, by Father Melchior Nugnez, accord-

ing to the instructions left by Xavier, when about to depart for China, and which, according to his orders, were opened after the death of Barzaeus.

The viceroy immediately ordered a light galley, for Nugnez and some members of the Society and seminary, that they might convey the body of Francis to the city. They received it into the vessel, amid the discharge of cannon, from the ship of Lopez, and of six others that were then in her company. The galley stopped at Rebendar, within a mile and a half of Goa, while preparations were being made in the town, for the solemn reception of the sacred remains of the apostle of India. On the next morning, Friday in Passion week, the 16th of March, 1554, six barks, magnificently adorned, and having in them the chief of the Portuguese nobility, came up to Rendebur. These were followed by twelve other barks, in which were three hundred of the principal inhabitants, each bearing a wax taper in his hand. The barks were all supplied with select bands of instrumental and vocal music; and formed themselves into two divisions, in the midst of which was the galley that bore the sacred body of Francis. It was placed on the deck, richly dressed, covered by a magnificent canopy, and surrounded by a great number of lighted torches.

At Goa all the inhabitants were collected on the shore, awaiting the arrival of the body of their beloved Father. When the vessel came in sight, they expressed their feelings of joy and affection by alternate shouts and tears. Some, more impatient than the rest, threw themselves into the sea, and swam to the galley, which they thus accompanied to the shore. The viceroy and his guards, the remaining portion of the nobility, the royal council, and the magistrates,—all clad in deep mourning, were there awaiting its arrival. At the moment when it was landed, a choir of young aspirants to the sacred ministry, intoned the canticle of Zachary.—“Benedictus

Dominus Deus Israel.” (“Blessed be the Lord God of Israel”); and the procession advanced in the following order.

First, came ninety children, in long white robes, with chaplets of flowers on their heads, each holding in his hand an olive-branch. The brotherhood of mercy,—preceded by a magnificent standard,—followed. Then came the clergy, immediately before the corpse, which was borne by the fathers of the Society. The viceroy with his court closed the procession, which was followed by an innumerable multitude of people. The houses of the streets through which they proceeded, were hung with tapestry, and as the body passed, flowers were thrown on it from the windows, and roofs, where an immense number of persons was assembled to view the procession.

Nothing, however, rendered the ceremony more imposing than the miracles which were wrought on the occasion. A virtue seemed to go forth from the body of Francis; many sick persons who had caused themselves to be placed in the streets, were cured as the procession passed; and several who were not able to leave their homes, were restored to health by the mere invocation of his name. Among these latter were two remarkable cases; that of Jane Pereyra, whom a sickness of three months’ continuance had brought, as it was thought, to the verge of the grave; and also that of another lady, of whose recovery no hope was before entertained, but who was suddenly restored to perfect health, as the sacred remains of Francis were borne by the house in which she dwelt.

Although a strong enclosure had been erected in the church of St. Paul, where the body was to be, for the present, deposited, it was not able to withstand the crowd that pressed around, to catch a last look of all that remained on earth of the devoted Francis. Guards were placed to moderate the devotion of the people; three times the body was raised in an erect

posture, so that all in the church might behold it; and it was at length found necessary to let it remain exposed, during three days successively, to satisfy the eagerness of the people, who gazed on it with untiring affection, and seemed to find in its contemplation additional motives for the practice of virtue. During these three days God was pleased to testify the holiness of his deceased servant, by numerous miracles wrought in presence of his mortal remains. The blind recovered their sight; the palsied limbs were strengthened; and lepers were made clean. These miracles brought to the people's minds all the wonders of Xavier's life; and his old companion, John Deyro, then a religious of the order of St. Francis, recounted, with tears of admiration and gratitude, the prophecy which all saw fulfilled in his person.

On the first day the canons of the cathedral sung the solemn mass of the cross; on the following day, the religious of the order of St. Francis, towards whom the man of God had always entertained a strong affection, sung the mass of the Blessed Virgin, in the church of the Society. When the public devotion was thus satisfied, the coffin was deposited on an eminence, near the high altar, on the gospel side.

CHAPTER XXXVIII.

Process of the life and miracles of Xavier—His memory is revered by Mahometans and Christians—The King of Portugal petitions for his canonization—Virtues of Xavier—His spirit of recollection and prayer—His zeal for the Divine honour—His charity for his neighbour—Instance of heroic virtue.

As soon as the death of Xavier was known in Europe, his canonization was immediately spoken of; and John III. king of Portugal, gave orders to Don Francis Barretto, viceroy of India, to make a verbal process of the life and miracles of the deceased servant of God. This was accordingly done at Goa, Cochin, the Fishery-coast, Malacca, the Molucca islands, and other places, where he had laboured; and persons of integrity and sound judgment were sent to these several places, to hear witnesses, and examine into the certainty and nature of the facts related, with all possible diligence and exactness.

So notorious, however, were these facts, and so universally believed, that the people were at first somewhat displeased at the formality of an examination, which, in their minds, seemed to suppose the possibility of mistake or delusion, in what was of so frequent occurrence, and so unquestionable a nature. They would not consent to await the decision of the ecclesiastical tribunals, but began, at once, to invoke the name of Francis, and implore his intercession with God. In all their necessities and dangers, they called on his name, and placed his picture in

their private oratories. Nor were these marks of religious veneration confined to the laity. The archbishop of Goa carried about with him a portrait of Xavier, which he frequently and reverently kissed; and his devotion caused him to obtain immediate relief, in a painful and dangerous malady.

It even sometimes happened, that the newly converted Christians, through an excess of devotion, which ignorance alone can excuse, built churches in honour of Francis: and among the rest, one on the coast of Travancor, which became particularly famous. The Saracens having demolished that, and eleven other churches, the Christians were unable to rebuild all, but satisfied themselves with restoring that of Francis, who had first announced to them the faith. Wherever churches were dedicated to God, under the invocation of Francis, the concourse of people from all parts, was immense; and the vicar of Coulan, Francis Nugnez, reports, that even the churches dedicated to the apostles, lost their titles, as soon as the image of Xavier was exposed in them to public veneration. Thenceforward they were called the churches of Father Francis.

What is particularly remarkable is, that not only the Christians, but the pagans themselves, revered him after death, and gave him the titles of "the man of prodigies," "the friend of heaven," and "the arbiter of nature." Some of them came from remote countries to Goa, for the express purpose of beholding his body, which was free from all signs of putrefaction, and seemed to be that of a living person in sleep. Still more surprising must it appear, that some Pagans and Mahometans gave him religious homage. On the western coast of cape Comorin, some people of a Mahometan sect, dedicated a mosque to him; and the king of Travancor, although himself a Mahometan, built a magnificent temple to him. So great was the veneration in which the departed apostle of India was held by the infidels, that

if we may credit the testimony of native writers, they abstained from spitting on the pavement of this temple, through a principle of religious respect; and instead of the superstitious practices, by which they had been accustomed to confirm the truth of what they asserted, they now solemnly invoked the name of Father Francis, and looked upon this oath as the highest attestation of truth.

Nor was his memory in less honour in Japan than in India. The Christians of the kingdom of Saxuma religiously kept a stone, from which Xavier had been accustomed to preach. The house in which he had lodged at Amanguchi, was respected as a sacred place, and was always preserved from ruin amid those bloody wars, which more than once destroyed that city. The fame of Xavier spread abroad to countries where he himself had never been. Alfonso Leon Barbuda, who travelled through all the coasts of Africa, reports, that in the kingdom of Sofala, beyond the river of Cuama, and the circumjacent isles, the name of Father Francis was famous, and the Moors always spoke of him as an extraordinary man.

So many illustrious testimonies, both from the numerous Christians, whose conversion was the "seal of his apostleship," and from the infidels, who honoured him as a thaumaturgus, induced the king of Portugal to solicit his solemn canonization by the Holy Father. On that occasion, a detailed account was made of the virtues by which he had been particularly distinguished, from which we have taken the following sketch of the spiritual character and labours of this faithful servant of God.

No exterior employments, however numerous or important, could distract him from the contemplation of heavenly things. When at Goa, he was wont to retire after dinner, to the steeple of the church, where he might enjoy, undisturbed, for two hours, the communion of his soul with God. As he was not always

able to moderate his feelings or regulate his time, he ordered one of the seminarists, named Andrew, to call him when the two hours were passed. One day, when Xavier was to visit the viceroy, Andrew went, as usual, to give him notice that the time had elapsed; but found the holy man in a sitting posture,—his hands crossing his breast, and his eyes fixed on heaven. After considering him attentively for a few moments, he at length called him, and did so repeatedly in a loud tone of voice; but finding all ineffectual, he departed, not wishing to disturb a man, who was absorbed in the contemplation of God. Two hours afterwards, he returned, and found him still in the same posture; but apprehensive of not discharging his duty, unless he succeeded in recalling him to himself, he shook the holy man, who, when he had recovered from this ecstasy, expressed his surprise at the rapidity with which the two hours had passed away. He went out, accompanied by Andrew, with the intention of visiting the Viceroy; but scarcely had he crossed the threshold of the college, when he was once more absorbed in contemplation. After walking a short distance, without seeming well to know whither he went, he turned back, as night approached, and said to his companion:—"My son, we will take another time to see the Governor. It is God's will that this day be wholly his."

On another occasion, he was so rapt in contemplation, while walking through the streets, that he did not perceive the uproar caused by the escape of a furious elephant, from which all were flying in terror and dismay. The people endeavoured to warn Xavier of his danger, but he heard them not; and the animal passed close by him, without his being at all aware of the circumstance.

When travelling, he generally spent from midnight to sunrise in prayer. The sailors took hence occasion to say, there was no necessity to watch the vessel during the night, as Father Francis discharged

that duty; and that no danger could befall them, while he held communion with God. An inhabitant of Manapar, with whom he lodged, having profited by the opportunity he had of observing him often during the night, found him always on his knees before the crucifix, and frequently saw the chamber illuminated by the light which beamed from his countenance. When among Christians, the little rest he took was generally in the church, near the Holy Sacrament, in the adoration of which he spent the greater part of the night. Where there were no churches, he generally spent the night in the open air; and was never tired of gazing on the starry firmament, which always raised his thoughts to the great Creator.

In consideration of his multiplied duties and apostolic labours, the Pope had given him the privilege of saying an office of three lessons, called "the office of the cross," instead of the usual one of nine lessons in the Roman Breviary. Xavier, however, never used the permission, and was accustomed to say the invocation of the Holy Ghost,—*"Veni Creator Spiritus,"*—before each canonical hour. He daily celebrated the holy sacrifice of the Mass, ordinarily at dawn of day, and always with as much devotion as he had first performed that sacred duty. The spiritual consolations he enjoyed in it, seemed to be communicated even to those who assisted thereat,—as was the case with Antonio Andrada, a young soldier, who found such inward satisfaction in serving his mass, as made him delight in performing that holy duty.

While engaged in conversation with seculars, he was often favoured by God with celestial communications, and frequently withdrew to enjoy in solitude these Divine consolations. Many witnesses deposed on oath, that they saw him in these circumstances, absorbed in contemplation, raised from the earth, and displaying, in the radiant brightness of his coun-

tenance, the Divine fire which burned within his breast, and with which his whole being—soul and body—was inflamed. During the celebration of the Holy Sacrifice, especially at Meliapore and Malacca, he was seen elevated from the earth; as also when he administered communion, which is the more remarkable, as it was then the custom to give the sacrament in a kneeling posture.

It was not, however, only in these extatic transports that Xavier was intimately united with God; in the midst of his labours, his soul was entirely recollected, and was never disturbed by the multitude or intricacy of affairs. So close and intimate was this union of his soul with God, and such the effects of it on his whole frame, that, more than once, he was obliged to throw cold water on his breast, as if to cool the ardour of his feelings. Oftentimes, when preaching or walking, he felt himself unable to bear the effects of the Divine fire that glowed within him, and would open his cassock, to afford himself temporary relief. This was the case at Malacca and Goa; while walking in the garden of St. Paul's college, and on the beach.

Fervent ejaculations, the scintillations of an inflamed heart, were every moment on his lips. These generally were: O Most Holy Trinity.—O my Creator.—O Jesus, the desire of my soul.—He spoke these words in Latin, that he might not be understood by those who heard him. When at the Fishery-coast, Travancor, and the Molucca islands, he was so often heard to say: "O sanctissima Trinitas,"—that the idolaters themselves, when threatened with any dangers, would make use of these words, although all they knew of them was, that they were holy and mysterious. During his sleep the same ejaculations were not unfrequently heard from his lips; and when he was suffering from delirium in a violent fever, both at Mozambique and Sancian, he spoke to God, and of God, with more than ordinary fervency.

He was so jealous of the interests of God, and so grieved at the enormous crimes which were committed in India, that he thus wrote to one of his friends:—"I am, sometimes, weary of my life, and would rather die, than behold so many outrages offered to Jesus Christ, without being able to prevent or remedy them." He always had present to his mind the sufferings of Our Lord; and the contemplation of his bleeding wounds, caused him to shed copious tears. He was most anxious to return life for life, and aspired to the crown of martyrdom, as the summit of his earthly ambition. Thus in one of his letters, he says:—"It sometimes happens, through the special favour of God, that we find ourselves in danger of death. We ought, however, to remember that we are born to die, and that a christian can desire nothing more than to sacrifice his life for Jesus Christ." Hence he rejoiced whenever the new converts shed their blood for the faith; and he, accordingly, wrote to Rome, on occasion of the massacre of the christians of Manar:—"We are bound to rejoice in Jesus Christ, because, even in our degenerate times, martyrs are not wanting; and to give him thanks that while so few persons profit by his grace, he permits the number of the blessed to be filled up by the cruelty of man." And again:—"Admirable news from the Molucca islands! Those who labour there in the vineyard of the Lord, suffer much, and are in continual hazard of their lives. I expect that the "isle del Moro," will one day be called "the isle of Martyrs," from the number of our brethren who will there suffer for the faith. Let, then, the members of our Society be of good courage, and rejoice, by anticipation, at their future happiness. A seminary of martyrs is ready for them, where they will have wherewithal to satisfy their desires." The same love, which made him wish to suffer for his Saviour, made him constantly sigh after the possession of God. His conversation was most commonly

on the joys of Paradise, and he concluded all his letters by desiring to meet his brethren there.

His charity was displayed in his active exertions for the benefit of his neighbours, and he seemed, indeed, to have been born for the distressed. He tenderly loved the sick, and esteemed himself happy in being occupied in their service. Not content with merely supplying their absolute necessities, he endeavoured to provide for their comfort, and, for that purpose, gave them the best of every thing presented to himself. He was not ashamed to go about the town, with a wallet on his back, begging linen for the wounded soldiers, on whom he attended, without being repulsed, but rather apparently attracted, by the stench of their putrid sores. Not unfrequently was he seen, bearing on his shoulders to the hospital, some poor beggar, whom he had found in a state of exhaustion from poverty and sickness.

Although all the unfortunate were dear to him, his charity towards prisoners was most conspicuous, and in Goa, where the supreme court of India was held, he employed one day every week, in assisting those who were loaded with debt. When unable to pay off the entire amount, he gained the creditor's good will, by his courtesy and kindness, and frequently prevailed on them to abate their demands. The poor universally regarded him as a common father; and he always looked on them as his most dear children. Whatever he received, was given to them. Not only did he assist those who were in absolute indigence, but he supplied the wants of some respectable families, whom disasters at sea had suddenly reduced to poverty. Most especially did he labour to procure dowers for young virgins, whom their destitution would otherwise have exposed to danger.

Most of the miracles which are recorded of him, were wrought, either in times of public calamity, or for the relief of particular persons. While occupied,

one day, in hearing confessions at Goa, he rose abruptly, and went out of the church,—impelled by some interior impulse which he could not control. After walking some time about the town, without knowing well whither he went, he met with a stranger, whom he cordially saluted, and conducted to the college of the Society. There the unhappy man acknowledged that, urged on by despair, he was about to destroy himself; and he pulled out the halter with which he intended to effect his wicked purpose. Xavier knew by a supernatural light that extreme misery had driven the wretched man to take that resolution; and after retaining him some time in the college, he dismissed him, giving him at the same time a considerable sum of money for the relief of his distressed family.

He incessantly recommended his friends and benefactors to the protection of God, especially the king of Portugal, whom he called the protector of the Society of Jesus. The persecutors of the holy man had, however, a still greater share in his prayers; and at the time that he was so badly treated by the governor of Malacca, he daily offered the Sacrifice of the Mass for his conversion. In this he acted on his own principle, that to return good for evil is a Divine revenge. Thus in a letter to Father Mansilla, speaking of the governor of cape Comorin, he says:—"My dear brethren, I hear unpleasant news, that the governor's ship is destroyed by fire, that his houses are burned down, and that he has been obliged to retire to an island where he is destitute of the very necessaries of life. I desire you therefore, as also your christians of Punical, to go as soon as possible to his relief: get what vessels you can, and bring in them all kinds of provisions. I have sent pressing letters to the chief of the people, urging them to furnish you with all things necessary, especially with fresh water, which you know is very scarce in these islands. I would go myself to the governor, did I think that my

presence would be acceptable to him ; but of late he appears to hate me, and has declared that he could not write, without giving scandal, all the evil I have done him. God and man can bear witness, if ever I have done him any injury.”

CHAPTER XXXIX.

Xavier's labours for the conversion of souls—Extent and dangers of his travels—Prayer of Xavier—Diversified character of his zeal—Heroic intrepidity—Confidence in God—Wonderful humility—Relation of Ordognes Cavalio—Various extracts from the letters of Xavier—His perfect obedience—Letter of Ignatius—Love of the Society—Poverty of Xavier—His spirit of mortification—His devotion to the Blessed Virgin.

THE zeal of Xavier for the service of his neighbour, was principally displayed by his labours for the conversion of souls. It is difficult to enumerate all his voyages and journies by sea and land, a superficial observer might think that he did nothing else than travel. Without speaking of his travels in Europe, he went from Lisbon to Mozambique, thence to Melinda, Socotora, and finally to Goa. From Goa he passed to cape Comorin, to the Fishery-coast, to Cochin; then back to Goa; afterwards to the Fishery-coast, and into the interior of the country; thence back to the Fishery-coast, from which he travelled to the kingdom of Travancor, on the west of cape Comorin.

When he had visited all these coasts, he returned to Goa, by way of Cochin. From Goa he went towards Cambaya, and crossed the whole region which stretches out between the mouth of the Indus and Cochin; he thence doubled cape Cori on his passage to the islands of Ceylon, Manar, and Las Vaccas. There he embarked for Negatapan, and thence sailed for Meliapore along the coasts of Coromandel. From Meliapore he passed to Malacca; and, having crossed

the line, he entered the southern hemisphere as far as the isles of Banda, Amboyna, Nuliager, Ulate, Baranura, and Rosalao,—not to mention others, then unknown to mariners and geographers.

He now turned towards the Molucca islands, visited Ternate, and thence to the isle del Moro. He returned to Ternate and Amboyna, again passed the line, and returned to Malacca. From this place he sailed to the Fishery-coast, and to Ceylon. He returned again to Goa, then sailed lower down to Bazain; once more to Goa and Cochin. He went once more from Cochin to Goa, and from Goa to Cochin; and thence coasted down to cape Comorin, and made for Malacca. Having remained here for some time, he continued his course in a northerly direction, until he arrived at Japan. During the two years that he stopped there, he went from Cangoxima to Firando, thence to Amanguchi, and thence to Bungo, where he embarked for India, on his voyage to which he touched at Sancian, and was driven by a tempest on Mindanao, one of the Phillipine islands. From Malacca he returned to Goa, thence, for the fifth time, to Malacca, where he embarked for Sancian,—the scene of his last sufferings and labours.

Such were the principal travels of Francis Xavier, apostle of India, who, however, is known to have announced the gospel in many other islands and kingdoms, not here enumerated. I have not inserted them, as the dates, and other particulars of such voyages, are not known. Although it is not possible to calculate the exact extent of his travels, it is certainly no exaggeration to say, that they far exceed in extent the circumference of the earth.

Those who were best acquainted with him, apply to him what St. Chrysostom says of St. Paul:—"He ran, or rather flew, through the world with incredible swiftness, and yet not without labour, or without fruit; but preaching, baptizing, confessing, disputing with the gentiles, destroying idolatry, reforming

morals, and every where establishing christian piety. His apostolical labours were attended with all the inconveniences of life; and according to those who closely observed him, it was a wonder how he was able to exist, so that the greatest miracle of Xavier was,—not that he raised so many dead persons to life, but that he himself continued to live.

Nothing but his zeal could have sustained him: however painful the functions of his ministry were, he acquitted himself of them with so much promptitude and joy, that he seemed to do all his acts from an impulse of nature. “Father Francis,” says Nugnez, “while labouring for the conversion of the Saracens and Idolaters, seemed not to act by any infused or acquired virtue, but from an impulse of nature; for he could neither live, nor take delight in any thing but evangelical labours. In them he seemed to find happiness and repose; and it never seemed troublesome to him, to conduct others to the love and knowledge of God.”

Whenever there was the least hope of planting the faith in any country, he flew thither, undismayed by the difficulties that opposed his resolution. The exact number of those whom he converted is not known; but it is estimated at seven hundred thousand. It must not be supposed that he was content with giving these numerous converts a superficial knowledge of the gospel. Before baptizing them, he was wont to instruct them well in the mysteries of faith: and these instructions were adapted to different persons, according to their respective duties of children and parents, husbands and wives, masters and servants. He never left a place until he had established religion in it on a solid footing; and of all the people he converted, none relapsed into idolatry, unless the temporary defection of the town of Tolo, be regarded as an exception. Many of those converts, although for sixteen years without the assistance of a priest, were

found, by the missionaries who succeeded Xavier, solidly instructed in their duties, and fervent as neophytes. Pedro Martinez affirms that the prince of the isle of Rosalao, whom Xavier had converted, declared that were all mankind to rise up against him, he would not renounce the faith he had embraced. Many of the newly converted christians, lost their lives in testimony of the faith, when taken by the barbarians.

The zeal of Xavier for the conversion of the Pagans made him address God every day for that purpose, especially during the holy Sacrifice. He composed a most devout prayer in Latin, of which the following is a translation.

“O Eternal God, Creator of all things ! mercifully remember, that the souls of the infidels are the work of thy hands, and that they have been created to thy likeness. Behold, O Lord ! how the infernal abyss is filled with them, to the dishonour of thy name. Remember that thy Son, Jesus Christ, suffered a most cruel death for their salvation : permit him not, I beseech thee, to be despised by those idolaters. Vouchsafe to listen propitiously to the prayers of thy spouse, the church ; and remember thy tender mercies. Forget, O Lord ! their infidelity, and grant that at length they may acknowledge for their God, Our Saviour Jesus Christ, whom thou hast sent into this world, and who is our life, our resurrection, and our salvation, by whom we have been redeemed from hell, and to whom be all glory now and for evermore, Amen.”

The zealous efforts of Xavier to convert the nations of the East, and to confirm them in the faith, were as diversified as the circumstances in which he found himself. Wherever he preached the gospel, he erected crosses, on the sea shore, on hills, and in public places ; so that the view of that sacred symbol of our salvation might excite the curiosity of the pagans to know what it meant ; or, if they had already heard

of Jesus Christ, might inspire them with salutary thoughts. As it was not possible for him to preach always, and everywhere, he composed many brief instructions on faith, and morality, in the languages of the different nations through which he passed, by means of which the children learned to read. He also composed pious hymns, and set the Lord's prayer, the Angelical salutation, and the Creed, to music; by which means he banished the ribald songs which they had been wont to sing before their conversion. They were so pleased with those composed by Xavier, that they sung them almost constantly.

As the example of princes generally influences their subjects, Xavier, on entering a strange country, directed his principal efforts to effect the conversion of the rulers and principal men of the State. He was affable with all descriptions of persons, especially with great sinners, whom he affected not to know as such. In his intercourse with soldiers, whose habits, especially in India, are so unfavourable to morality, he was particularly charitable and condescending. He did not forbid them to enjoy occasional amusements, but sought, both by his counsel and example, to teach them that moderation, the want of which alone constitutes the guilt of those games which were then so common among men of their profession. A Portuguese gentleman, Don Diego Norogna, was once much scandalized at seeing Xavier—of whom he had heard so much,—playing at chess with a soldier. He expected to find a man of serious countenance and austere manners, whose features were never relaxed by the smile of innocent gaiety, and whose tongue never moved but to speak of God and eternity. "What?" asked Norogna, "is this your saint? For my part, I am no believer in his sanctity, and if I am not much mistaken, he is not better than most of his cloth."—In vain did his cousin, Don Pedro de Castro, endeavour to undeceive him with regard to Francis; he remained inflexible in his opinion; because, for-

sooth, he always found him gay and cheerful.—Once when he had touched on the Malabar coast, and had left the ship, to enjoy a walk on shore, he perceived Xavier retire privately to a thick wood, and sent one of his servants to observe his actions. Soon after, this messenger came back to his master, whom he conducted to the spot where they beheld Xavier absorbed in contemplation and considerably elevated from the ground. The prejudices of Norog-na were at once dissipated; and he saw that the affability and gaiety of Xavier were the result of his zeal, by which he made himself all to all, that he might gain all to Christ.

In conversation with merchants, he seemed to take the liveliest interest in all that concerned their success in business. He gave his benediction to the vessels they sent out, and enquired after the success of their affairs, as if he himself had some interest in the concern. But while talking of ports, winds, and merchandise, he ingeniously turned their thoughts to heaven and its eternal happiness.—“How intent are we”—he would say—“on heaping up the frail and perishable goods of this world, as if there were no other life than this, nor other riches besides the gold of Japan, the silks of China, and the spices of the Molucca islands!—Ah! what does it profit a man, to gain the whole world and lose his own soul?” He had ever in his mouth these words of our Lord, which had been so efficacious in his own regard, when addressed to him by Ignatius.

His conduct was altogether paternal towards the newly converted Christians. He bore patiently with their imperfections; and as they were, for the most part, poor, he took particular care of their families, as in the case of the Paravas, for whom he obtained from the king of Portugal, a release from their yearly tribute. He protected them more than once from the fury of their neighbours, who made war on them out of hatred to the faith, and induced the Viceroy of

India to send an army to their relief. He saved them also from the violence of the officers, who despoiled them of their goods; and he set bounds to the unjust exactions of those ministers, by threatening to complain of them, both to the king, John III., and the Cardinal Infanta.

As voluptuousness was the prevailing vice among the Portuguese in India, Francis spared no efforts to withdraw them from it. By his courtesy and condescension, he gained the confidence of those who were most notorious for their irregularities; and, far from rejecting any one, no matter how sunk in this debasing passion, he sought, like the good shepherd, by prayer, labour, and penitential austerities, to effect the conversion of the most hardened sinners. To give but one example. In the garrison at Amboyna, were three soldiers, who, for five years, had lived in the most scandalous debauchery. Xavier won their affections by his amiable manners, and obtained from God, by his sighs and prayers, their entire conversion.

When he went from Ternate to Amboyna, he left behind him only two persons, who were openly engaged in vice. He wrote, by the first opportunity, to one of his friends there, that he should remember him most affectionately to these two scandalous sinners, and let them know, that upon the least indication of their good will, he was ready to return and hear their confession. His gentleness and moderation are not, however, to be confounded with weakness or excessive indulgence, as was evinced on many occasions of his life.

Although Xavier made an immense number of converts by his apostolic zeal, he always regarded what he did, only as the beginning of greater good; and in 1549, he said, that if God would give him ten years more of life, he hoped that these small commencements would produce happy results. His ardent zeal to extend the kingdom of Jesus Christ,

caused him to write the most pressing letters to the king of Portugal, and Ignatius, to obtain fresh supplies of missionaries, whose labours he undertook to lighten, by his attentions and kindness. In the last year of his life, he wrote, that when he would have accomplished the conversion of China and Tartary, he purposed to return to Europe by the North, that he might labour in the conversion of heretics and other sinners. Thence he proposed to go into Africa, or return to Asia, in search of new kingdoms, where he might preach the gospel.

Although he was always forming new designs, as if he was to live beyond an age, he laboured each day, as if it were to be the last of his life. Sometimes he was known, while thus engaged, to pass two or three days without taking any nourishment. When saying his office, he would interrupt one of the canonical hours, five or six times, whenever called upon by any duty connected with the salvation of souls; and frequently left off his prayers, whenever any one desired to see him.

No one, probably, ever escaped so many dangers, both by sea and land. Not to speak of the violent tempests which he so often encountered, during his ten years almost continual navigation; it is known that when at the Molucca islands, he was thrice shipwrecked, in passing from isle to isle, although the time and places are not ascertained with sufficient accuracy to be recorded in his history. Once he was for three days and three nights on a plank, at the mercy of the winds and waves. The barbarians often attempted his life,—sometimes by shooting arrows at him, at other times by endeavouring to stone him to death; and the brahmins once set fire to all the houses where they thought he might have concealed himself from their fury.

Instead of being dismayed at the sight of these dangers, Xavier seemed to derive from them additional motives for zeal. When at Japan, he repre-

hended the king of Amanguchi so boldly, for the disorders of his life, that his interpreter, Juan Fernandez, declares he was astonished, and trembled when he explained the words of the intrepid apostle. Perceiving the uneasiness of his companion, Xavier, one day, forbade him to change, or soften down, any thing he had said. "I obeyed," continues Fernandez, "but I expected every moment, that the barbarian would strike me with his scymetar, and I must acknowledge that I feared death, as much as Father Francis appeared to disregard it."

Death was not an object of fear, but rather of desire, for Xavier. "If we die for a good cause,"—he said on one occasion,—“we ought to place it among the greatest benefits we receive from God; we should be thankful to those who free us from a mortal life, or rather, a living death, and put us in possession of life eternal. Encouraged by the hope of God’s assistance, we are resolved to preach the faith among them,—despite of all their threats; for we must obey the precept of our Saviour, who commands us to prefer the salvation of others to our own lives.”

In all undertakings, however hazardous, he looked to God alone, for success. Thus, speaking of the voyage to Japan, he says:—“We set out with full confidence in God, being assured that as we have him for our protector, we cannot but triumph over all our enemies. We fear not to engage with the doctors of Japan; for what knowledge can they have, who know not the only true God, and his only Son, Our Lord Jesus? Besides, what have we to fear, who have no other object in view but the glory of God and of Christ,—the preaching of the gospel, and the salvation of souls? Were we not only among barbarians but among demons,—could the most ferocious barbarity, or the rage of hell itself, hurt us, without God’s permission? We are afraid of nothing but of offending God; and provided that we do not offend him, we promise ourselves, through his assistance,

an assured victory, over all our enemies. As he affords sufficient strength for his service, and for the avoiding of sin, we hope his mercy will not be wanting to us. But as all depends on the good or evil use of his benefits, we also hope that he will give us grace to employ ourselves for his glory, by the prayers of his Spouse, and our Holy Mother the Church,—especially by the prayers of our Society, and of all who are well affected towards it. Our great consolation is, that God beholds the design of this voyage, and that we have no other object in view, but to make known the Creator of the universe to souls made after his image,—to make them give him the homage which they owe him, and to spread the christian religion throughout the world.

“Encouraged by this principle, we cherish the hope that our voyage will be prosperous. Two things give us this special confidence, and seem to assure us, that we shall overcome all the opposition of hell; one is the greatness of the enterprise; the other, the protection of Divine Providence, to whose power all creatures—men and devils—are subject.

“I acknowledge that I see great dangers, and almost immediate death, in the voyage I am about to undertake. I am, moreover, convinced that if the more learned members of our Society, came into India, they would condemn our rashness, and accuse us of tempting God. And yet, upon mature deliberation, I cease to fear, and I hope that the Spirit of our Lord, with which our Society is animated, will regulate their judgments concerning it. For my part, I think often on what I have heard our good Father Ignatius say,—that the members of our Society ought to endeavour by all means to overcome themselves, and banish all those fears which generally prevent us from placing our whole confidence in God.

“For although this divine hope is the pure grace of God, which he dispenses, according to his good

pleasure, those, however, who labour most strenuously to overcome themselves, receive it in greater abundance than others. As there is a great difference between those who trust God, while they abound in all things, and those who voluntarily deprive themselves of all things to imitate Jesus Christ; so also there is a great distinction to be made between those who trust in God's providence, when there is no danger, and those who freely expose themselves to the greatest perils, which they might easily avoid."

In the same spirit of holy confidence, he says, in a letter to Simon Rodriguez:—"Our God holds in his hands the tempests that sweep the seas of China and Japan; the rocks, the gulfs, the sand-banks, on which so many have suffered shipwreck, are in his dominion: he is the Lord of all those pirates that infest those seas, and exercise such unheard-of cruelties on the Portuguese: for this reason, I do not fear them. My only fear is, lest God should punish me for having been too pusillanimous in his service, and so incapable, through my own frailty, of extending the kingdom of his Son through the nations that know him not."

He expressed the same sentiments to the fathers of the Society at Goa, when giving them an account of his arrival at Japan. "We render infinite thanks to God," says he, "for permitting us to enter into these barbarous countries, where we are to be regardless, and, in a measure, forgetful of ourselves. As the enemies of the true religion are everywhere masters, on whom can we rely, but on God alone? To whom can we have recourse but to him? In countries where Christianity is established, every thing, in a mysterious way, seems to prevent us from reposing entire confidence in God;—love of relatives, the bonds of friendship, the conveniences of life, and the remedies we use in sickness. But here, at a distance from our country, and living among barbarians, where all human succour is wanting, we are abso-

tutely forced to place all our confidence in the protecting arm of God."

But Xavier never expressed himself better on this subject, than in a letter, written at his return from the Molucca islands, after a dangerous navigation:—"God has been pleased," says he, "to preserve our lives: He has also been pleased to teach us by the dangers in which we were, how weak we are, when we rely on ourselves, or on human aid. When we fully comprehend the deceitfulness of our hopes, and are perfectly distrustful of human help, we rely on God, who alone can deliver us from those dangers, in which zeal for his service has involved us. We shall soon experience that he governs all things; and that the celestial delights he confers on his servants, in such circumstances, should make us despise the greatest dangers. Death itself has no terrors for those who have tasted of these consolations; and although we want words to express the horror of the dangers from which we have escaped, there remains in our heart a feeling sense of what God has done for us; and this recollection excites us day and night, to labour in the service of so good a Master. We are also impelled by it to honour him during the remainder of our lives, hoping that through his abundant mercy, he will give us additional strength and vigour, to serve him, faithfully, and generously, until death."

He says elsewhere:—"Would to God, that good men, whom the devil endeavours to frighten from the service of their Maker, feared nothing more than to incur his displeasure, by leaving off what they have once begun for his sake. If they acted thus, how happy a life would they lead! how much would they advance in virtue,—knowing by their own experience, that they can do nothing of themselves, but that they can do all things by the assistance of Divine grace."

He was accustomed to say, that our surest pro-

tection in all dangers and temptations, was to have courage, arising from diffidence in ourselves, and entire confidence in God. He also said, that in such cases, the want of this confidence was more to be apprehended than any assault of the enemy; and that we incurred much greater hazard, by the want of this confidence during the greatest dangers, than in exposing ourselves to those dangers. He added, that this danger was the more to be dreaded, as it was the more hidden and unperceived.

These principles produced in the soul of Xavier the most profound sentiments of humility and self-distrust. Although he was the object of universal admiration in India; although pagans no less than christians honoured him; although God gave such efficacy to his word, that the people said that it was a miracle, when Xavier did not work a miracle;—still he found nothing in himself but weakness and corruption, and was unable to comprehend, and therefore most unwilling to receive, the honours that were every where paid to him. Before going to India, he wrote to his uncle, the doctor of Navarre, and told him, among other things, that it was a singular favour, to know one's-self; and that by God's grace he knew himself to be fit for nothing.

Writing from India to Father Simon Rodriguez, he says:—“Humbly beseech Our Lord, that I may have power to prepare the way to China for others: where I am, I shall do but little.” In many passages of his letters, he calls himself an exceedingly evil man,—“a great sinner,”—and implores the intercession of his brethren with God on his behalf.—To one of them he wrote:—“Although my sins have rendered me unworthy of my vocation, pray that God may yet vouchsafe to make use of me.” To another, he writes:—“I beseech you to implore the Divine assistance for us: and that you may do it with greater fervour, I implore the Lord to make you know, how much I stand in need of your interces-

sion." He thus addresses the fathers at Goa:—"It is of extreme importance for my consolation, that you should be informed of the great perplexity in which I am. As God knows the multitude and heinousness of my sins, I am tormented by the thought, lest he may not second our efforts, unless we amend our lives. It is necessary, on this account, to employ the prayers of all the members of our Society, and of all our friends; in the hope that by their means, the Catholic Church,—the Spouse of the Lord Jesus, may communicate to us his infinite merits; and that the Author of all good may accumulate on us his grace, notwithstanding our offences."

Habitually impressed with these sentiments, he attributed all the fruits of his labours to an evident miracle of the Divine power, which made use of so weak an instrument as he was, that the hand of God might be more evidently displayed. He said, that those who had great talents, ought to labour with great courage for the salvation of souls; since one (himself) altogether deficient in the qualities requisite for so high a calling, was not entirely unprofitable in his ministry.

The humble estimate he had of his own powers, made him frequently request his brethren in Italy and Portugal, to instruct him in the best method of preaching the Gospel with effect. "I am about," said he, "to preach Jesus Christ to people, some of whom are idolaters, and others, Mahometans. I implore you by Jesus Christ to send me word, in what manner I should address them. I am convinced that God will suggest to you the means best adapted for bringing them to his fold. Should I wander from the right way, while awaiting your letters, I will, I hope, return to it, when I shall have received it."—Hence whatever good success he had, he attributed it to the prayers of his brethren. Writing to the fathers of the Society at Rome, he said:—"Your prayers have certainly obtained for me the know-

ledge of my infinite offences, and the grace of labouring unweariedly in the conversion of idolaters, notwithstanding the multitude of my sins." Whenever his plans for the advancement of religion did not succeed, he attributed the failure to his own offences, and only complained of himself.

With regard to the miracles which he continually wrought, he looked on them as the effect of innocence in children, and of faith in sick persons. He always avoided the honours which the people proffered to him, when they witnessed the display of the Divine power, through his instrumentality; or when he could not withdraw, he brought to mind his own nothingness, and thus preserved himself from the temptation to vain-glory. The humble opinion he had of himself seemed to blind him to the real character of the wonders he so frequently performed.

As it was publicly reported at Goa, that he had raised the dead to life, on the Fishery-coast, he was requested, on his return to that city, by James Barba and Cosmo Annez, to relate the particulars of actions which so much redounded to the glory of God. They enquired particularly about the restoration of a child, who was drowned in a well. On hearing this question, Xavier held down his head, and blushed deeply. Recovering somewhat from his surprise, he said:—"Can you believe these things of such a wretch as I am?" After this, he said, with a smile:—"Alas! poor sinner that I am! They placed a child before me, who, they said, was dead; but who, perhaps, was not. I commanded him to arise, in the name of God. He arose:—but where is the miracle in that?"

A celebrated traveller, Ordognez Cavalio, who passed over a great portion of the earth, tells us in his "travels," that when in India, he heard from a Japanese, the following circumstance:—"When I was in Japan, I was a bonza by profession, and was

present at a meeting of our bonzas, who resolved to enrol Father Francis among the gods, on account of the stupendous miracles which were related of him. They sent him an embassy, for that purpose; but Francis, moved with horror at the proposition of the deputies, spoke of God to them in language so sublime, and of himself in terms so humble, that we were all much edified by his conduct. Most of us seriously reflected on this act, rather than on his words; we renounced the ministry of idols, and became the worshippers of Jesus Christ."

From a deep conviction of his own unworthiness, Xavier carefully avoided all offices of the Society. He wrote from Cochin to Ignatius:—"I cannot say how much I am indebted to the Japanese, on whose account God has made me sensible of the infinite number of my sins. Before that time, I was so little recollected, and paid so little attention to myself, that I did not perceive the abyss of imperfection that was in my heart. It was only during my labours and sufferings in Japan, that I began, at length, to open my eyes; and, through God's grace, clearly saw that it was necessary for me to have one to watch over and govern me. See, then, what you do in placing under my command so many saintly souls and brethren of our Society. I am so little endued with the qualities requisite for such a charge, and am so sensible of this, through God's mercy, that I may reasonably hope, that, instead of imposing on me the care of others, you will impose on others the care of me."

He had a great esteem for those who laboured with him, and always thought his own efforts of no account, when compared with theirs. In a letter to Paul de Camerino and Antonio Gomez, he concludes his relation of all that Father Francis Perez had done in Malacca, in these words:—"I confess, that I am ashamed when I see these things; I blush for my own cowardice, when I behold a missionary, who,

although weak and infirm, labours uninterruptedly for the salvation of souls." These sentiments occur more than once in the letter referred to.

In his advice to the preachers of the Gospel, he dwelt especially on the necessity of acquiring a knowledge of themselves, and avoiding all kinds of pride. In a general instruction addressed to his brethren, he says:—

“Be careful to cultivate humility in all the things which depraved nature instinctively shuns. Endeavour, with the assistance of God’s grace, to acquire a thorough knowledge of yourselves, which is the mother of Christian humility. Be especially on your guard, lest the good opinion that men have of you, should give you too much pleasure; for these vain things are apt to make us negligent, and this negligence, by a kind of fascination, destroys the humility of our hearts, and introduces pride into them.

“Distrust your own strength, and place no reliance on human wisdom, or the esteem of men. By this method you will be enabled to bear whatever troubles shall happen to you. God strengthens and animates the humble: he is able to endure the greatest labours; and nothing can separate him from the charity of Jesus Christ,—neither the demon with his assaults, nor the ocean with its tempests, nor the most savage nations with all their barbarity. If God sometimes permits the devil to put impediments in his way, or the elements seem to make war against him,—he is convinced that all this tends to expiate his sins, to augment his merits, and render him more humble than before.

“Those who fervently desire to advance God’s glory, must humble themselves, and be nothing in their own opinion; they must be diffident of their own abilities, even in the smallest matters, so that on important occasions, being thoroughly distrustful of themselves, they may place entire confidence in God. This confidence will give them courage; for who-

ever knows that he is assisted from on high, cannot be subject to degenerate weakness.

“Whatever you undertake will be acceptable in the sight of God, if there appears profound humility in your conduct, and if you commit the care of your character to him. He will not fail to give you authority and reputation with men, when they are needful for you; and when he does it not, it is because he knows that you will not ascribe to him what proceeds from him alone. I console myself with the reflection that the sins of which you find yourself guilty, and of which you daily accuse yourselves, produce in you a deep horror of pride, and a love of perfection; so that human praises will be painful to you, and only serve to admonish you of your failings.

“Take heed of yourselves, my dearest brethren; many ministers of the gospel, who have opened for others the way to heaven, now suffer in hell, because they had not true humility, and were carried away by a vain opinion of themselves. On the other hand, there is not to be found in hell a soul that was truly humble.”

Such were the instructions on the subject of humility, which Xavier gave to his brethren in general. He gave also frequent admonitions to particular members, of which we extract a few.

“I beseech you,”—says he to Father Cyprian, missionary at Meliapore,—“to be humble and patient towards all men. Believe me, haughtiness and anger lose what mildness and modesty gain. We deceive ourselves in exacting submission and esteem from men, without any other title than that of being members of the Society, when we do not cultivate the virtues, which have gained us so much authority in the world. We must not seek to recommend ourselves by that credit and reputation, rather than by humility, patience, and those other virtues, by which our Society has maintained its dignity with men.”

Writing to Father Barzaeus, rector of the college at Goa, he says:—"Frequently read the instructions I left with you, especially with regard to humility; and be particularly careful not to forget yourself, when you consider what God has done by you, and by all the labourers of the Society. I wish that all of you would seriously think on the many things God leaves undone,—on account of your infidelity to his grace. I would prefer that such a consideration should occupy your mind, rather than the contemplation of the great works which God has wrought by your ministry. The one will fill you with confusion, and make you blush for your weakness; the other will inflate you with the thoughts of vanity, and expose you to the danger of pride."

This well grounded humility in Xavier was the principle of the most perfect submission of his will to God. He never undertook any thing without previously consulting him, and the Divine decrees were his only rule. "I have made continual prayers,"—says he, speaking of his voyage to Macassar,—“to know what heaven requires of me; for I was firmly resolved not to be wanting on my part, to fulfill the will of God, whensoever it should be made known to me. May it please Our Lord, graciously to give us to understand his designs upon us; so that we may entirely conform ourselves to his holy will, as soon as it shall be known. He commands us to be always ready to obey him at the first signal; and we must be strangers in this world,—always prepared to follow the voice of our leader."

In another place, he says:—"I wish that God would make known to us his most holy will, concerning the ministries and countries, where I may best employ my labours to his glory. I am ready by his grace to execute whatever he shews to be most pleasing to him. He undoubtedly has admirable ways of signifying his good pleasure to us: such are our interior sentiments and heavenly illumina-

tions, which leave no doubt concerning the place he designs for us, or the service he expects us to perform. For we are like travellers, not permanently attached to any country through which we pass: we are bound to be prepared to fly from one region to another, wherever the voice of God may call us. East and West, North and South,—are alike indifferent to me, provided I have an opportunity of advancing the glory of our Lord.”

Elsewhere, he says:—“I would wish that you impressed this truth deeply on your mind,—that a ready and obedient will is a more pleasing sacrifice to the Divine Majesty than all other actions, however grand or glittering they may appear, if they be not accompanied with this disposition.”

Being deeply convinced that the perfection of the creature, consists in the conformity of his will with that of the Creator, he was always speaking of God’s holy pleasure, and concluded all his letters with an expression of his desire to know and fulfil it. He sacrificed all to that principle, even his ardent wish to die for the name of Jesus, by the hands of the barbarians. For although he aspired after martyrdom, he well knew that the offer of our life is not acceptable to God, when he does not require it; and he was more fearful of displeasing the Divine Majesty, than anxious to lay down his life for his sake. He was perfectly resigned to die of a natural death, when he was on the point of carrying the faith into China, because such was the will of God, to which he made even his desires of extending the kingdom of Jesus Christ subservient.

One so submissive to the orders of heaven, could not but be obedient to the will of his Superior, which he regarded as the expression of God’s designs upon him. He had for St. Ignatius, the founder and first General of the Society of Jesus, a deep veneration, united with a most tender affection. In one of his letters he calls him ‘Father of his soul,’ and says:—

“I write this to you upon my knees, as if you were present, and that I beheld you with my eyes.” Such indeed was his posture when writing to Ignatius, for whom he had a profound veneration.

In another letter, he says :—“God is my witness, dearest father ! how much I desire to behold you in this life, that I might communicate to you many matters, which cannot be remedied without your aid ; for no distance can exempt us from the duty of obeying you. I implore you, O best of fathers, to have regard to your children in India ; and send us some holy men, whose fervour may rouse us from our tepidity. As I am convinced that God vouchsafes to make known our dispositions to you, I trust that you will not fail to excite our languishing virtue, and inspire us with a love of perfection.” In another letter, addressed to “Ignatius, my holy father in Christ Jesus,”—he sends him word, that the letter he received from him at his return from Japan had filled him with joy, especially the concluding words :—“I am all yours, even to that degree, that it is impossible for me to forget you,—Ignatius.”—“When I had read these words,”—writes Francis,—“the tears gushed from my eyes ; as they do now also as I write, when I remember that sincere and holy friendship you always have had, and still entertain for me. I do not doubt but that God has delivered me from so many dangers, principally by your fatherly intercession.” He calls himself his “son,” in all his letters, and in one he thus subscribes himself :—“the least and most distant of your children, Francis Xavier.”

The high idea which he had of Ignatius, made him frequently apply to him for advice. “You will do a charitable work,” said he, “in writing to me a letter, full of spiritual instructions, as a legacy bequeathed to one, who is the least of your children, the most distant from you, and who is, as it were, banished from your presence. By this means I may hope to

participate in the abundant treasures, which heaven has so liberally bestowed on you. I beseech you not to be too niggardly in accomplishing my desires."

He frequently made use of the name of Ignatius, when prescribing any thing that was difficult to his inferiors:—"I pray you by Our Lord, and by Ignatius, the father of our Society. . . . I conjure you by the obedience and love you owe to our Father, Ignatius. . . . I require this in the name of our blessed Father, Ignatius."

With these feelings of affection and esteem, he left himself at the absolute disposition of his superior. In a letter from India, to Father Simon Rodriguez, he says:—"If I believed that the strength of your body equalled that of your mind, I would invite you to cross the sea and join us in this new world; provided, however, that our Father, Ignatius, should approve of, and advise, such a voyage. For he is our parent; it behoves us to obey him; and we should not take any step without his order."

In this manner Xavier had recourse to Ignatius, as much as the distance of places permitted, and always inviolably observed the orders he received from him. He wrote to Gaspar Barzaeus, rector of the college at Goa, thus:—"You shall not permit any one to be ordained priest, who is not sufficiently instructed, and who, during many years, has not given the example of a good life in our Society; because our Father, Ignatius, has expressly forbidden it." Nothing, however, shows more clearly how perfect was the obedience of Xavier than the opinion entertained of it by Ignatius himself, who wrote to him a letter, recalling him from India, of which the following is an extract. It is dated the 28th of June, 1553.

"Having in view the greater glory of God and the salvation of souls, I have resolved to command you, in virtue of holy obedience, and in the name of Christ, to return to Portugal by the first opportunity.

That you may the more easily satisfy those who would wish to retain you in India, I subjoin my reasons. In the first place, you know of what weight the orders of the king of Portugal are, for the permanent establishment of religion in the East, and for the propagation of it in Guinea and Brazil. You may well conclude, that so religious a prince will do all things necessary for the promotion of God's honour and the salvation of souls, if personally instructed by one of your ability and experience. It is, moreover, of great importance that the Holy See should be accurately informed of the present state of India, by some authentic witness; so that spiritual aid may be administered as well to the new, as to the old, christians, without which neither are likely to persevere. No one is better suited than yourself for this, both by reason of your experience in the affairs of the East, and of your reputation here.

“ You are also aware of how great consequence it is, that the missionaries who are sent to India should be adapted to that mission, and, therefore, it is advisable that you visit Portugal and Rome. Not only will many more be anxious to go to those parts, but you will be enabled to make a better selection of subjects; and will more clearly see where they ought to be sent. You know how important a correct judgment in this affair is, and that whatever letters you may send, you will not be able to give so correct an idea of what kind of labourers are required in India, as by coming yourself. It is, indeed, necessary that you, or some person like you, should know and have some experience of the missionaries destined for those countries. Besides what you will be able to do for the general advantages of religion in the East, you will excite the zeal of the king of Portugal in relation to Ethiopia, for which nothing has yet been done, although the affair has been under consideration so many years. You will also be of no little service to the affairs of Congo and

Brazil, on which you can have no influence from India, as there is no intercourse between these countries. If you think your presence necessary for the government of the Society in India, you can do that as well from Portugal, as from China or Japan. I refer you for other reasons to the letter of Father Polancus, and recommend myself most cordially to your prayers, imploring the Divine Goodnes to multiply his favours on you; so that we may understand his holy will, and perfectly fulfill it."

Father Polancus, who was the secretary of Ignatius, and was aware of all his designs, subsequently testified, that it was his intention, to make Xavier General of the Society. Francis was dead, when the letter arrived; but there can be no doubt as to what would have been his conduct, as he himself before wrote to Ignatius, who had expressed a wish to see him. "Your holy charity," says he, "expresses an earnest desire to see me once more in this life. God, who sees the secrets of my heart, knows how much this proof of your affection has touched me. Whenever I think of it, and I think of it often, I am unable to restrain my tears. I acknowledge that it appears difficult to attain what I so much desire; but all things are possible to holy obedience." Had the letter of Ignatius found Xavier alive, there can be no doubt, but that he would at once have set out for Europe.

His maxims of obedience clearly show what his own submission would have been. "There is no surer, or more infallible, maxim, than always to be willing to obey. On the other hand, it is dangerous to follow the impulse of your own will, without regard to the wishes of your superior. Although we may chance to perform some good action, we may rest assured that if we deviate, ever so little from what is commanded us, what we do is rather vicious than otherwise.

"The devil by his malicious suggestions, tempts the greatest part of those who devote themselves to

God's service. "What do you there," he insinuates, "seeing that you only lose your labour?"—Resist such a thought with all your strength; for it is capable not only of obstructing you in the way of perfection, but also of turning you from it. Let each one be persuaded, that he cannot better serve the Lord than in the situation, where his Superior has placed him. Be also assured, that when God's own time shall come, he will inspire your Superiors with the design of sending you to such places, where your labours will produce an abundant harvest. In the mean time, possess your souls in peace. You will thus employ to advantage your precious time, which too many do not sufficiently appreciate, and you will make great progress in virtue. Far otherwise is it with these restless souls, who do no good, either where they are, or where they wish to be.

"Perform with great affection what your Superiors may order you, in relation to domestic discipline; and suffer not yourself to be surprised by the suggestions of the evil spirit, who will endeavour to persuade you, that some other employment would be better for you. He thereby intends to make you execute badly that office in which you are engaged. I entreat of you therefore, by Our Lord and Saviour Jesus Christ, seriously to consider how you may overcome such temptations as give you a distaste for your employment. Think oftener on that, than on the laborious duties which are not commanded you. It is impossible to excel in great matters, before you are successful in those of lesser moment; and it is a gross error, under the pretext of saving souls, to shake off the yoke of obedience, which is light and easily borne, and take up a cross, which is incomparably more heavy and burdensome.

"It is meet, then, that you submit your will and judgment to your superiors, and that you be convinced, that God will inspire them with what will be most profitable for you. Beware of asking any

thing of them with importunity, as some do, who press their Superiors with such earnestness, that they force from them, no matter how pernicious, the object of their desires; or if it be refused, complain in public of the irksomeness of such a life. They do not perceive, that their unhappiness proceeds from the neglect of their vow, and their wish to appropriate to themselves, what they have already consecrated to God. The more such people live according to their capricious fancy, the more uneasy and melancholy will be their lives."

So deeply convinced was Xavier of the necessity of holy obedience, and that the perfection of the Society of Jesus, consisted in it, that he frequently commanded his brethren by virtue of their obedience, for the purpose of increasing their merit. "I pray you," says he to two missionaries of Comorin, "to go to the isles del Moro; and that you may have the merit of obedience, I positively command you."

It is impossible to estimate the affection he entertained for the Society, or how much he concerned himself in all that related to it. In almost all his letters from Portugal, previously to embarking for India, he testified his anxiety to know what progress it made in Italy. Writing to Le Jay and Laynez, he says:—"As our rule is confirmed, I desire very much to learn the names of those, who are already received into our order, and of such as are about to be admitted." He exhorts them to thank the king of Portugal for the design he had to build a house or college for the Society;—"and we ought," adds he, "make this acknowledgement to the king, and thereby engage him to begin the building."

He was greatly consoled by the news which he occasionally received from Ignatius, and the other fathers, who were at Rome. "I have received,"—he writes,—"your letters which I impatiently expected, and with them such joy as children feel on receiving pleasing news from their mother. I learn from them

the prosperous condition of the Society, and the holy employments, wherein you are incessantly engaged." With difficulty could he moderate his zeal, when he thought of the establishment of the Society. Thus he wrote from India to Rome:—"Among all the favours I have received from God in this life, the most signal is the intelligence that the Institute of our Society has been approved of, and confirmed, by the Holy See. I give endless thanks to Jesus Christ, for having been pleased that his Vicar should publicly establish the form of life, which he himself privately revealed to his servant Ignatius."

He felt inexpressible satisfaction at the increase of the Society, and at the establishment of new colleges or houses, in Europe, or the East. He had also a particular affection for the individual members who composed it; he had them ever present to his mind, and carried about with him, as he testifies in a letter, the names of the fathers in Rome, in their own handwriting, taken from the letters which he had received from them.

So great was his love of holy poverty, that he voluntarily chose to subsist on the alms he collected from door to door, even when in the college of Goa, which was richly endowed. This he did, more perfectly to conform himself to the poverty of Jesus Christ. He was always poorly clad; and his cassock was so much patched, that the children of the pagans commonly derided him. He never changed his dress, until it was entirely worn out, unless the honour of God, or his neighbour's good, required it.

The Portuguese often pressed him to permit them to present him with a new cassock, which he uniformly refused. One night, however, they contrived to remove the old one, while he slept, and left, in its place, a new cassock. Xavier did not perceive what had been done, until the next evening, when supping with Francis Payva, and others, who were aware of the trick that had been played on him, one of them

said:—"It is, perhaps, to do honour to our feast, that you have come in your new cassock." Francis looked at himself, and was surprised at the novelty of his appearance. When he was informed of the whole affair, he said, with a smile,—“That it was no wonder, if a rich cassock, looking for its master in the dark, could not find its way to some one who deserved it better.” His domestic furniture consisted of a mat, which served him as a bed,—a small table, on which were his writings and a few books,—and a crucifix, made of what in India is called the “wood of St. Thomas.” He cheerfully underwent the greatest trials of poverty; and once wrote from Japan to the fathers of Goa:—"Join with me, my dear brethren, in thanking God for the signal favour he has done me. I am at length arrived at Japan, where there is an extreme scarcity of all things,—a circumstance that I place among the greatest blessings of Providence."

He joined the practice of the most austere mortification with the observance of evangelical poverty. He constantly carried about him some instruments of penance,—hair-cloth, iron chains, and sharp-pointed disciplines. He treated his flesh with great severity, on the principle of St. Paul, lest having preached to others, he himself might become a reprobate.

While at sea, he commonly slept on the ship's tackling; and on a mat, or on the bare ground, when on land. He eat so little, that his companions looked on his life as a continual miracle. He very seldom tasted wine, except when at the table of the Portuguese, where, to avoid singularity, he took whatever was given him. When at cape Comorin, the viceroy, Don Alphonso de Sosa, sent him two barrels of excellent wine, which Xavier straightway distributed among the poor, without ever tasting of it, although he was at the time very much reduced in strength.

His ordinary food was boiled rice, or salt fish.

During the two years and a half that he was in Japan, he entirely abstained from fish, for the greater edification of the people; and in a letter to the fathers at Rome, he said that he would rather die of hunger, than give any one an occasion of scandal. He always walked when on land, even in Japan, where the roads are almost impassable; and in the depth of winter, he often travelled with uncovered feet.

He rejoiced in the sufferings he endured, as he mentions in one of his letters. "The hardships of so long a voyage, so long a residence among the barbarians, and in a country where the heat is so excessive,—all these, being endured for the sake of Christ, are to me an abundant source of consolation. For my part, I am firmly persuaded, that those who love the cross of Jesus Christ, live happily in the midst of sufferings; and that it is a species of death for them, when they have nothing to suffer. For what death can be more cruel, than to live without Jesus Christ, after having once tasted of his sweetness? What cross can be compared to that which we impose on ourselves, when we abandon him to follow our own inclinations? What a happiness, on the other hand, to die daily, and conquer our passions, not merely for our own interests, but for those of Jesus Christ!"

His interior mortification was the principle of these thoughts in Xavier. From the first years of his conversion, he laboured to gain a mastery over himself; and continually exhorted others not to permit themselves to be carried away by their natural feelings. Writing from Malacca to the members of the Society at Coimbra, he says:—"I have always present to my mind what I have heard from our holy Father Ignatius,—that the true children of the Society of Jesus ought to labour in overcoming themselves."

"If you truly seek after the Lord," said he to the Jesuits at Goa,—“and generously walk in the ways which lead to him, you will enjoy spiritual delights,

which will more than compensate for the bitterness you felt in overcoming yourselves. O my God ! how much deceived are men, who do not see that by not courageously resisting the assaults of the devil, they deprive themselves of the present enjoyments of life !”

By the daily practice of these maxims, Xavier acquired so much self-command, as to appear not to feel the excitement of anger or passion. Thence also proceeded that perpetual tranquillity of soul, and cheerfulness of countenance, which rendered him so agreeable to his companions. He was a special lover of holy purity, which virtue he inviolably preserved, notwithstanding the gay and lively disposition which distinguished him, the bad example he had before him while in the university of Paris, and the various dangerous circumstances in which he was subsequently placed. When at Rome, the efforts he once made, while asleep, to resist the phantoms of the enemy of pure souls, caused the blood to gush forth from his mouth and nostrils ; as he himself related to Rodriguez, who slept in the same room, and heard Xavier groan, as if in agony, and saw the blood come forth, as already mentioned.

Notwithstanding his natural abhorrence of vice, Xavier was particularly careful to shun all dangerous occasions ; and both by his counsels and examples, recommended to all that cautious circumspection which is at once the safeguard, and the sign, of pure morals. The perpetual restraint he imposed on his senses, and the frequency with which he examined his conscience, during the course of the day, facilitated for him the preservation of that angelic purity for which he was particularly remarked.

He was scrupulously exact in the discharge of all his duties. In the voyage from Lisbon to India, a child of one of the passengers happened to die suddenly. Xavier enquired if the deceased had attended

the catechetical lectures, which he was accustomed to give on board the ship. On being answered in the negative, the holy man was grievously afflicted; and when asked by the Viceroy, why he permitted himself to be troubled at what was nowise attributable to him, he replied, that he regarded it as an omission of duty, if any of his fellow passengers neglected to be instructed in the Christian doctrine.

So pure and saintly a soul could not but be particularly devoted to Mary, the Mother of holy love; and, accordingly, Xavier's veneration and affection for her, knew no bounds. It was on the festival of her Assumption, and in her church at Montmartre, that he made his first vows: he received his first inspiration in Loretto, where he conceived the desire of going to India. He always implored her intercession with God; and in the exposition of the Christian doctrine which he composed, after addressing himself to Jesus, to obtain the gift of a lively faith, he always addressed himself to Mary, to obtain by her the effect of his petition. He concluded all his instructions, with the "*Salve Regina*;" he never undertook any enterprise without placing himself under her protection; and in all dangers, invoked the aid of this most powerful patroness. To manifest his devotion to her, and encourage the faithful to its practice, he commonly wore his beads round his neck, and made frequent use of it in the performance of his miracles. When he spent whole nights in the church, it was generally before the image of the Blessed Virgin that he prayed; and he endeavoured to obtain from God, through her intercession, the conversion of notorious sinners. "I have taken," says he, in a letter, "the Queen of heaven for my patroness, that by her prayers, I may obtain the pardon of my innumerable sins." He had a great devotion to her immaculate conception, which he engaged himself, by a special vow, to defend. In

his ordinary conversation, he frequently spoke of Mary, and sought to attract all men to her service; and a moment before he expired, he invoked her name with tender affection, and implored her "to shew herself a mother,"—"Monstra te esse matrem!"

CHAPTER XL.

Conversion of the king of Bungo—He solicits the canonization of Xavier from the Holy See—The Portuguese ships salute Sancian—Pilgrimage of an Indian convert to Navarre—Various miraculous cures through the intercession of Xavier—Cross of Corate—Miraculous medal—Continued preservation of Xavier's body—He is beatified, and shortly afterwards canonized—Bull of his canonization—Testimonies of Protestant writers.

THE archbishop of Goa, and all the bishops of India, seconded the designs of the king of Portugal, in soliciting the canonization of Xavier from the Holy See. The king of Bungo, however, surpassed all by the earnestness with which he joined in the petition.

When Xavier left Japan, this prince seemed almost prepared to embrace the faith. The bonzas, however, soon regained their ascendancy over him, by their licentious maxims; and although he acknowledged the superior sanctity of the Christian law, he persuaded himself that a prince, who had hitherto lived so voluptuously as he had, could not endure it. His love of pleasure did not, however, interfere with the pursuits of his ambition; and being a valorous prince, his arms were uniformly crowned with success. In the midst of his victories, the last words that Francis addressed to him, on the vanity of the world, and the necessity of baptism, frequently recurred to his mind, and at length induced him to profess himself a Christian.

The idols which he had hitherto kept in his palace, and which he was accustomed to adore, he now cast into the sea ; he renounced his sensual pleasures, and gave himself up to the practices of piety and penitence. He was at length finally baptized by Father Cabira, of the Society of Jesus, and, to honour the memory of Xavier, took, at his baptism, the name of Francis.

Hitherto his prosperity had been so great, that it had become proverbial ; but his baptism was followed by a series of misfortunes, which in a short time deprived him of his kingdom. Far from listening to the reproaches of the pagans, who attributed his downfall to his change of religion, this faithful convert declared, that were all the world to renounce Jesus Christ, he would remain immoveably attached to his service, and would even shed his blood, as a testimony of the faith which he had embraced. Having by his valour subsequently succeeded in regaining what he had lost, his first act was to restore the Catholic religion in his kingdom. He also sent an embassy to Pope Gregory XIII., who then governed the Church, not only to testify his obedience to the head of the Church, but also to petition for the canonization of the apostolic man, who had first announced the gospel in Japan.

In the mean time, the memory of Xavier was daily more and more venerated throughout Asia. An ambassador of the Great Mogul came to Goa, to ask for some fathers of the Society, to instruct that monarch in the mysteries of Christianity. He desired to see the body of Father Francis ; but before he approached it, he and all his suite, took off their shoes, and frequently prostrated themselves before it, with as much respect as if they were not Mahometans. The ships that passed by Sancian, fired a salute, and some of them even touched at the island, for no other purpose than to view the spot where the body of Xavier had lain, two months and a half,—and to bear away some

of the earth. The Chinese were unable to imagine the cause of this respect, and suspecting that some great treasure might be concealed there, placed a guard over it.

An Indian convert,—one of the most devoted to Francis,—not content with seeing the place of his death, was also anxious to behold that of his birth. After traversing a vast extent of country, and passing over immense oceans, he arrived at the castle of Xavier; and entering into the chamber where the saint was born, he fell on his knees, and with great devotion, kissed the floor, which he watered with his tears. Without any thought or desire of seeing any thing else in Europe, he returned to India,—rich in the possession of a small piece of stone which he had loosened from the chamber-wall, and carried home with him as a most precious relic.

God vouchsafed to attest the sanctity of his servant by innumerable miracles. The ship of Benedict Coeglia from Malacca had six sick persons on board, whose recovery seemed hopeless. As soon as they arrived at Sancian, they caused themselves to be carried to the spot where he had been originally interred, and on applying to their heads some of the earth in which the holy body had lain, were instantly restored to health. On the coast of Travancor, and on the Fishery-coast, numbers were restored to health by a vision of their deceased apostle. His name was invoked with confidence in the greatest dangers. In the gulf of Bengal, the ship of Emanuel de Silva was in imminent danger of being wrecked. The masts had been cut down; the cargo thrown overboard, and the mountain-waves seemed every moment about to overwhelm the vessel. At the very moment that all invoked the aid of Francis, a vast wave, that threatened them with destruction, rolled back, and as long as they continued to call on the name of the Apostle of India, the billows retired as if in awe; but when they neglected to implore

his protection, the surges lashed the vessel with redoubled fury.

It is almost inconceivable how many miracles were wrought, by whatever had belonged to Xavier, or had been anywise connected with him. The signatures of his letters, his beads, the fragments of his garments,—were the instruments which God made use of to manifest the sanctity of Francis, as was formerly the case with the handkerchiefs that touched St. Paul's body.

The crosses which he erected on sundry coasts, to be seen by mariners and travellers, were loaded with the votive offerings which not only Christians, but Mahometans and Idolaters, had suspended, in acknowledgement of the favours they had received from heaven through his intercession. Of these crosses the most famous was that of Corate, on which an image of Xavier was placed. A blind man recovered his sight by embracing it; and two sick men, who had caused themselves to be carried there, were also immediately cured. Copies of the miraculous cross of Corate, were made, one of which was brought to Cochin, by Gaspar Gonzalez, where a fire which threatened the whole town having broken out, an hour after his arrival, it was instantaneously extinguished by Gonzalez, who held up the image of the miraculous cross to the raging flames.

A medal, having on one side the image of the Holy Virgin and the Infant Jesus, and on the other that of Xavier, was also the instrument of God's power in producing still greater wonders. It was in the possession of a virtuous widow of Cochin, named Lucy de Vellanzan, who was judicially examined on the subject, in her hundred and twentieth year. She was born in Tamuzay in China, and had been converted by Xavier at Malacca. All sick persons who came to her, recovered their health, by her merely making the sign of the cross with the medal over them, or even by her sprinkling them with water

wherein the medal had been dipped, and saying these words :—" In the name of Jesus and Father Francis, be your health restored."

" I have seen," says an eye witness, " many who were instantly cured by the sole touch of the medal." But the most celebrated cures are those of Gonsalvo Rodriguez, Mary Dias, and Emanuel Fernandez Figheredo. The first of these was cured of a cancer in the left side. The second, Mary Dias, was blind, and paralyzed in her right side, so that her arm hung as if dead, from her shoulder. After the application of the miraculous medal by the Chinese Christian, she recovered her sight, and walked to the Church of the Society, where she left her crutches as a memorial of what had occurred. Figheredo's legs were covered with ulcers, and were so rotten that worms were continually crawling out of them. The physicians tried their art in vain. He was seized with a dysentery, which, as he was sixty years old, was deemed likely to terminate fatally. Full, however, of trust in God, he drank of the water into which the medal had been dipped, and found himself perfectly restored to health.

But what was daily seen at Goa, eclipsed the prodigies which were wrought elsewhere. The body of Xavier, which still remained entire, the flesh being soft, and of a fresh colour, was a perpetual miracle. Those who beheld it, could scarcely believe that it was the body of a dead man; and Dias Carvaglio, who had known Xavier, during his life, cried out when he saw the body many years after death :—" Ah ! he is yet living !" The vicar general of Goa, Ambrosio Ribera, resolved to see if the interior of the corpse was as well preserved as the outside; and having thrust his finger into the wound it had received at Malacca, the blood and water issued from it. The same thing happened at another time to a lay brother of the Society. One day, when the body was exposed, his feet being left bare, to satisfy the importu-

nity of the people, a woman, approached as it were to kiss the feet, but being most eager to possess some relic of him, actually bit off a small piece of the flesh. The blood flowed copiously from the wound, and was of as pure a crimson, as that of the most healthful person. The physicians who inspected the body from time to time, declared that this could only be the effect of supernatural agency.*

So many wonders, the fame of which spread abroad throughout the East, were transmitted to Europe, and moved Paul V. to carry into effect the intentions of his predecessor; and accordingly, after a juridical examination of the virtues and miracles above mentioned, he beatified Francis Xavier, priest of the Society of Jesus, by his bull of the 25th of October, 1619. On the 12th of March, 1622, the Blessed Francis was solemnly canonized by Gregory XV., the immediate successor of Paul V., although the bull of the canonization was not issued, in consequence of Gregory's death, until the pontificate of his successor, Urban VIII.

This bull is dated the 6th of August, 1623, and is an epitome, and an eulogium, of the miraculous life of the saint. It says, that the new apostle of India had spiritually received from God, the benediction promised to Abraham; that he was the father of many nations; and that he saw his children in Jesus

* Extract from a letter of M. Cicala, priest of the Congregation of the Mission, residing at Goa, in the year 1782. "During the three days of Carnival, that is, on the 10th, 11th, and 12th of February, 1782, the body of St. Francis Xavier was solemnly exposed to the veneration of the people. There was a great concourse from all parts of India to contemplate this sacred relic: it is thought that for the last thirty years, a greater number of persons were not assembled. The body of the Saint is without the least corruption. The skin and flesh, which are dried up, are united with the bones. The face is of a beautiful white colour. With the exception of the right arm, which is preserved at Rome, two toes of the right foot, and the intestines, the body is entire. The feet are particularly well preserved."—*Journal Historique et Littéraire*. 1 Mars, 1788.

Christ multiplied beyond the stars of heaven, and the sands of the sea. It declares that his apostleship had the signs of a divine mission, such as the gift of tongues, prophecy and miracles, with the most sublime evangelical virtues.

Almost all the miracles which are related in this life, are mentioned in the bull: particularly the resurrections of the dead, and amongst other miraculous cures after his decease, it includes those of Gonsalvo Rodriguez, Mary Diaz, and Emmanuel Figheredo, before referred to. It also contains the account of two famous cures—which we have not yet mentioned;—one of a blind man who recovered his sight after nine days' invocation of the saint, who appeared to him, and restored him to his sight; and the other, of a leper, who was cleaved from his leprosy, by causing himself to be rubbed over with the oil of a lamp which burned before an image of Xavier. The pope also adds, that the lamps suspended before the image venerated at Corate, often burned with holy water instead of oil, to the amazement of the heathens who beheld it. The other miracles mentioned in this work, not found in the papal bull, are taken from the acts of canonization.

Since the Holy See enrolled the apostle of India among the saints, public devotion has incredibly augmented towards him. Cities have taken him for their protector; numberless altars have been erected to God under his invocation; men have visited his tomb with more than ordinary devotion, and the chamber wherein he was born has been converted into a church, and resorted to by pilgrims of all nations.

The recital of the miracles which have been since wrought through his intercession, would fill a volume as large as the present one. It is enough to say that God has been pleased to honour the memory of his servant, by such wonders, as might seem incredible, if what we have already seen did not prepare us to believe any thing of St. Francis Xavier. The famous

Father Mastrili, when in the agonies of death, was instantaneously cured by the Saint; and when going to Japan by the command of the Saint himself, to be martyred there, built at Goa a magnificent sepulchre for his benefactor. It is enough to say that never, perhaps, was a Saint more loved or honoured in the Church than St. Francis Xavier; and that even the enemies of the Society of Jesus have spoken of him with affection and veneration.

Nor are these sentiments confined to catholics; protestants themselves have revered Xavier. In the History of India, Baldeus says:—"Did the religion of Xavier agree with ours, we ought to esteem and reverence him, like another St. Paul; but, notwithstanding the difference of religion, his zeal, vigilance, and sanctity of life, ought to excite all good men, not to do the work of God negligently: for the gifts which Xavier received to execute the office of a minister and ambassador of Jesus Christ, were so eminent, that my soul is unable to express them. When I consider the patience and sweetness with which he presented to all, the holy and living waters of the Gospel; when I regard the courage wherewith he suffered injuries and affronts;—I am forced to exclaim with the apostle: 'who is capable like him of these wonderful things?'" Baldeus concludes by an apostrophe to Xavier:—"Would to God that having been what you were, you had been one of us!"

Richard Hackluyt, a minister of the Church of England, gives unqualified commendation to Xavier. "Sancian," says he, "is an island in the neighbourhood of China, near the port of Canton: it is famous for the death of Francis Xavier, that worthy preacher of the Gospel, and that divine teacher of religion in India. After great labours, many injuries, and an infinite number of afflictions,—all borne with patience and joy, he died in a cabin on a barren rock, on the 2nd of December, 1552,—destitute of all worldly

conveniencies, but enriched with all sorts of spiritual blessings, having first made known Jesus Christ to many thousands of those Eastern people. The modern histories of India are filled with the relation of the excellent virtues and miraculous operations of that holy man.”*

Monsieur Tavernier goes still further, and speaks like a Catholic. “St. Francis,” says he, “ended his mission, together with his life, at Sancian, after he had established the Christian faith with admirable success in all the places through which he passed ; and that no less by the example of his holy life than by the efforts of his zeal. He was never in China, but it is probable that the religion which he established in the isle of Nippon, extended to the neighbouring countries, and multiplied by the cares of that holy man, who may justly be called a new St. Paul, and the apostle of India.”†

If Xavier was endued with all apostolical virtues, does it not follow, that the religion which he preached, was that of the apostles? Is it an admissible supposition, that the man who was chosen by God to destroy idolatry and impiety in India, was himself an idolater, and an impious man? And yet he adored Jesus Christ in the Eucharist,—invoked the Holy Virgin,—bound himself by solemn vows to God,—sought indulgences from the Pope,—used the sign of the cross and holy water in curing the sick,—prayed and offered sacrifice for the dead! Can we believe, then, that this holy man, this apostle, this other St. Paul, continued all his life in the way of perdition, and instead of enjoying now the happiness of the saints, is enduring the torments of the damned?

* The Principal Navigations, Voyages, Discoveries, &c., of the English, &c., Vol. II. Part II.—The reader is referred to the original English; the words here given being a translation from the French.

† For some testimonies of modern Protestants, regarding the holiness, zeal, and success of Xavier, see the preface to this work.

Let us rather conclude, as we began, this work, and say that the life of St. Francis Xavier is an authentic testimony of the truth of the Gospel; and that we cannot consider what God has done by the ministry of his servants, without being fully convinced that the Roman Catholic and Apostolic Church is the true and faithful spouse of our Saviour Jesus Christ.

THE END.

A P P E N D I X .

(FROM THE LONDON CATHOLIC MISCELLANY.)

MIRACLES OF ST. FRANCIS XAVIER.

THE writers of the life of St. Francis relate the most stupendous miracles and prodigies, wrought by the Almighty at his intercession, and in consequence of his prayers. They recount numerous instances, in which, invested with divine powers, he commanded the elements, calmed the waves of the sea, appeared in different places at the same time, saw into futurity, read the secrets of the heart, expelled devils, healed the sick, gave light to the blind, and restored the dead to life. After his decease, the same miracles, according to these writers, continued to be wrought through his intercession.

As soon as the news of his death reached Europe, a general wish for his canonization was expressed. John III., who then sat on the throne of Portugal, gave orders to his Viceroy in the Indies, to cause a *verbal process*, with all legal formalities, to be drawn of the life, virtues, and miracles of Xavier. This was done at Goa, Cochin, on the Malabar and Coromandel coasts, at Malacca, in the Molucca Islands, and in all other places which had been the scenes of his missionary labours. The most distinguished persons in these places,—even Pagans, gave testimony to his conduct, and to the prodigies wrought by him, or at his intercession. The examinations being completed, a *verbal process* of them was prepared, legalized, and signed by the viceroy. It was sent to the king, and was

immediately transmitted to the pope, with a letter, soliciting Xavier's canonization. The process for it was instituted in due form. The virtues and miracles of the saint were rigidly examined. On the 25th of October, 1619, Pope Paul V. declared Xavier beatified: he was canonized by Pope Gregory XV.; but that pontiff did not live to issue the bull of his canonization. It was published on the 6th of August, 1623, by Pope Urban VII., Gregory's immediate successor.

It has been mentioned, that Xavier died at Sancian, on the 2nd of December, 1552: his body was buried in a large chest, filled with unslaked lime. The sacred remains were then carried to Malacca, and afterwards to Goa, where they were placed in the church of the college of St. Paul, on the 15th of March, 1554. On the 17th December, 1556, the grave was opened, and the body was found entire, fresh-coloured, and retaining its natural moisture. The flesh being a little cut in the leg, near the knee, the blood ran from the wound. In 1744, in consequence of an order of John V., king of Portugal, the archbishop of Goa, accompanied by the Marquis of Castello Nuovo, performed a visitation of the relics of the saint. "The body was found," says Mr. Alban Butler, "without the least bad smell, and seemed environed with a kind of shining brightness; and the face, hands, breast, and feet, had not suffered the least alteration, or symptom of corruption. In 1747, the same king obtained a brief from Benedict XIV., by which St. Francis was honoured with the title of **PATRON AND PROTECTOR OF ALL THE COUNTRIES IN THE EAST INDIES.**

Controversy between Dr. Milner and Mr. Grier, on the Miracles worked by St. Francis Xavier.

Before we notice it, we beg leave to insert an observation.

The Roman Catholic Church has ever gloried in the virtues and miracles of her saints. Relying, with entire confidence, on the promises of Christ, she believes, that the power of working miracles was given by him to his

Church ; and that it never has been, and never will be, withdrawn from her. Not that the Church ever possessed, or pretended to possess, miraculous gifts, to be exercised by her, at her mere will and pleasure ; for even the apostles had not this power ; but, because the Almighty has, in every age, at the time and in the manner suited to his own divine councils, illustrated his Church, and particularly the members of it, who have been possessed of heroic sanctity, by unquestionable miracles.

Dr. Middleton justly observes, that "it is a maxim, which must be allowed by all Christians, that, whenever any religious rite, or institution, becomes the instrument of miracles, we ought to consider that rite as confirmed by divine approbation !" Hence, Catholics refer to the miracles of their saints, as so many divine attestations of the truth of the doctrines of their Church ; and zealously publish and circulate accounts of them. For the same reason, their Protestant adversaries as zealously attempt to disprove the Catholic miracles, and to weaken the relations of them. Both Catholic and Protestant act consistently with their respective principles. *One* Roman Catholic miracle is sufficient to establish the truth of the Roman Catholic religion, and to confound its adversaries. It evidently follows, that while it is quite unnecessary for Roman Catholics to prove the truth of *all* the miracles said to have been wrought in the Roman Catholic Church, it is absolutely incumbent on Protestants to prove the falsehood of them *all*. For, if a single Roman Catholic miracle be proved, the Roman Catholics have gained their cause ; they have clearly and incontrovertibly shown, that theirs is the true and the only true religion.

We now proceed to the proposed discussion :—We shall successively consider what is said upon the subject of Saint Francis Xavier's Miracles,—by Dr. Douglas, the late Bishop of Salisbury, in his celebrated work, entitled "The Criterion,"—by Dr. Milner, in his observations on the prelate's work, in his "End of Controversy,"—by the Rev. Mr. Grier, in his "*Reply to that of Dr. Milner ;*"—by Dr. Milner, in his "*Vindication of it ;*"—by Mr. Grier, in his "*Answer to the Vindication ;*"—and by Dr. Milner, in his "*Parting Word to Mr. Grier.*"

1.

Objections made to the authenticity of the Miracles of St. Francis Xavier, by Dr. Douglas, late Bishop of Salisbury, in his "Criterion."

The controversy on the miracles of Saint Francis Xavier, was begun by Dr. Douglas, afterwards Bishop of Salisbury. In 1754, he published "The Criterion;—or, Rules by which the true Miracles of the New Testament are distinguished from the spurious Miracles of Pagans and Papists."

1. "I think," says the learned prelate, "I may safely challenge the admirers of the Romish Saints, to produce any writing of any of them, in which a power of working miracles is claimed by him, for himself."*

2. "From Xaverius himself (namely, from his published letters), we are furnished not only with negative evidence against his having any miraculous power, but also with a positive fact, which is the strongest possible presumption against it, namely, his lamenting his want of the supernatural gift of tongues."†

3. "The miracles of Xaverius were performed in the extremities of the East; accounts of them were not published on the spot, but in Europe, at an immense distance; and this, not till thirty-five years after the saint's decease."‡

4. "Joseph Acosta had been a missionary among the Indians; his work *de procuranda Indorum salute*, was printed in 1589, that is, about thirty-seven years after the death of Xaverius; in it, we find an express acknowledgment, that no miracles had ever been performed by missionaries. Acosta," continues the prelate, "was himself a Jesuit, and therefore from his silence, we may infer, unquestionably, that between thirty and forty years had elapsed before Xavier's miracles were thought of."§

All these objections of the Bishop have been adopted by

* Criterion, p. 369.

† Ib. pp. 78, 81, &c.

‡ Ib. p. 10.

§ Ib. 73.

different Protestant divines of eminence ; as Dr. le Mesurier, in his “Bampton Lectures ;” Mr. Hugh Farmer, in his “Dissertation upon Miracles ;” and Mr. Peter Rogers, in his “Observations upon a Pamphlet.”

2.

Dr. Milner's Defence, in his “End of Controversy” of the authenticity of the Miracles of St. Francis Xavier, against the Bishop of Salisbury's Attack upon them.

1. In reply to the Bishop of Salisbury's challenge to the Roman Catholics, to produce any writing of any saint, in which he asserts his own exercise of miraculous powers, Dr. Milner justly remarks, that the last things, which true saints choose to speak of, are their own supernatural favours ; but, nevertheless, that this has sometimes been done by them on particular occasions :—and he notices two instances, in which St. Bernard appealed to miracles wrought by himself.*

2. In reply to the Bishop's argument against St. Francis's Miracles, from the negative evidence furnished against them by the Saint's alleged silence upon them in his own letters, Dr. Milner produces St. Francis's own claim to miraculous gifts, in a letter written by him to St. Ignatius. He mentions in it a miraculous cure, which he wrought upon a dying woman : he expressly calls it a miracle ; and affirms that it caused the conversion of the whole village in which she resided.†

* Addressing himself to Eugenius III., in answer to his enemies, who had reproached him with the ill success of the second crusade,—*Unde scimus quod a Domino sermo egressus sit. Quæ signa tu facis, ut credamus tibi. Non est quod ad ista ipse respondeam, parcendum verecundiæ meæ : responde tu pro me et pro te ipso, secundum ea quæ vidisti et audisti.* De Cons. lib. ii. c. 1. In like manner, writing to the people of Toulouse, of the miracles wrought there—*Mora quidem apud vos brevis, sed non infructuosa veritati, nimirum per nos manifestatæ, non solum in sermone sed etiam in virtute.*

† Ep. F. Xaverii, lib. i. ep. 4

3. In reply to the Bishop's objection to St. Francis's Miracles, from their not having been published on the spot: and not till thirty-five years after the Saint's decease, Dr. Milner observes, that St. Francis died at the end of the year 1552; that, on the 28th March, 1556, a letter was sent from Lisbon, by John III., King of Portugal, to his Viceroy, in India, Don Francisco Barretto, enjoining him to take depositions upon oath, in all parts of the Indies, where there was a probability of finding witnesses, not only concerning the life and manners of Francis Xaverius, but also concerning the *miracles*, which he had wrought, both living and dead; and to send these authentic instruments, with all the evidences and proofs, signed with his own hand-writing, and sealed with his ring by three different conveyances.* This was immediately done; the depositions were immediately taken, legalised, and transmitted to the King. He forthwith transmitted them to the Pope, with a letter, soliciting the canonization of the Saint. The King died in 1557. Thus, contrary to the Bishop's assertion, the miracles of Xavier were published and recorded, both in India and Europe, almost *immediately* after the Saint's decease.

4. In reply to the Bishop's objection, from the silence

* "Prorex amice! Tibi, ego rex salutem plurimam. Francisci Xaverii vita ac labores exempli adeo salutaris exiterunt, ut Deo gratissimum fore æstimamus, si ea, ad divinam gloriam laudemque proferantur in lucem. Quo circa, ut illa in vulgus edita, quam par est, omnem auctoritatem habeant ac fidem, magnopere tibi mandamus, ut usquequaque in India, ubicunque locupletes atque idonei hujus modi rerum testes esse videbuntur (qui scilicet cum Francisco usum consuetudinemque habuerint), tabulas publicas, ac testificationes, testibus jurejurando adactis, rite conficiendas quam diligentissime cures, cum de vita ejus ac moribus, deque rebus omnibus ab eo ad hominum salutem et exemplum, laudabiliter gestis, tum vero de iis, quæ divinitus ille paravit et mortuus. Eas tabulas simul cum testimoniis, auctoritatibusque omnibus, tuo chirographo subscriptas, annuloque, obsignatas, triplici ad nos transmittes via. Hoc sedule et celeriter si feceris magnam a nobis inieris gratia.—Olisponi. v. Kal. Ap. MDLVI.

The substance of this letter is given above.

This copy of the King's letter is taken from "Horatii Tursellinæ societate Jesu, de vita Francisci Xaverii, Romæ 1604."—The letter is also inserted by Emanuel Acosta, of the same society, in his work, "Rerum in Oriente gestarum, Diligen, 1571, Paris, 1672.

of Joseph Acosta, on the subject of St. Francis's Miracles, Dr. Milner observes, that Joseph Acosta expressly says, that "*signs and miracles*, too numerous to be related, accompanied the preaching, both in the East and West Indies, in his own time ;* and that blessed master, Francis," by which name the saint was known before his canonization, "being a man of an apostolical life, so many, and such great signs had been reported of him, that hardly more in number, or greater in magnitude, were read of any one, except the apostles."†

Dr. Milner then notices the Bishop's arguments, from Joseph Acosta's declaration, that miracles were not worked by missionaries among the Indians. In reply to this objection, he explains the expression of Acosta to mean that, at the time he was writing, there was not the same *faculty* or *facility* of working miracles as the apostles enjoyed. In a note, Dr. Milner mentions the title of Acosta's work, and the page in which the passages in question are to be found; the book being rare, he notices its existence and locality in the Bodleian Library. § We shall soon have another occasion to notice the expression of Acosta, that miracles were not wrought in his time by missionaries.

* "Et quidem dona spiritus sancti et miracula, quæ in fideli prædicatione innotuerunt, his etiam temporibus, quando charitas, usque adeo refrixit, enumerari longum esset, tum in Orientali illa India, tum in hac occidentali."—Josephus Acosta de procuranda Indorum salute. lib. i. c. 6, p. 141.

† "Convertamus oculos in nostri seculi hominem, B Magistram Franciscum virum apostolicæ vitæ: cujus tot et tam magna signa referuntur per plurimos eosque, idoneos testes, ut vix de alio exceptis apostolis, signa leguntur."—Ib. lib. ii. c. 10, p. 2-6.

‡ Altera causa in nobis est, cur apostolica predicatio institui omnino apostolice non posset, quod miraculorum *nulla facultas sit*, quæ apostoli plurima perpetrarunt.—Ib. lib. ii. ch. 8, p. 217.

§ The edition, cited by Dr. Milner, is that published at Cologne, in 1596. It is to be inquired after in the Bodleian Library, under the title, *Johannes Papissa toto orbi manifestata*—8vo. ch. 29, Art. Seld.

3.

Dr. Grier's Reply to Dr. Milner's "End of Controversy:"
—Its Vindication by Dr. Milner.

1. Astonishing, as it must appear to every one, who has read the passage just extracted by us from Acosta, Mr. Grier (p. 267) thus intrepidly writes:—"Of Xavier's Miracles, which Dr. Milner says, consisted in foretelling events, in speaking unknown languages, calming tempests at sea, and raising dead to life; Acosta, a contemporary writer, makes no mention. But had those singular documents taken place, he must have noticed them." The obvious answer is, that Joseph Acosta particularises no miracles: but he explicitly asserts, in general terms, that the miracles worked by him, were not exceeded, either in number or magnitude, by any, except those of the apostles.

2. Mr. Grier then says (p. 268, 369,) "with respect to Xavier's gift of tongues, which is ascribed to him in a superior degree, it is certain that he himself deeply lamented, in one of his letters, his deficiency in this very particular;" I answer, first, that it is an enormous misrepresentation to say, that "Saint Francis deeply lamented that he had not the gift of tongues." St. Francis more than once lamented, that he did not understand the languages spoken in the countries to which his missionary labours carried him; he mentions the pains he took to acquire the knowledge and use of them. 'This is not lamenting the want of the gift of tongues. To have aspired to that sublime and miraculous gift, or lamented his not possessing it, would have been great pride and impiety.—2. None of the biographers of St. Francis have ascribed to him a constant or habitual gift of tongues. The writers of his life mention, that it was communicated to him, for the *first* time, in one of his missions at Travancor,*—and afterwards† at Amanguchi;—and on some other occasions.

* Bouhours, liv. ii. † Ib. l. v.

4.

Mr. Grier's Defence of his Reply.—Dr. Milner's Parting Word.

Here astonishment makes the pen drop from my hand!—After Mr. Grier had read, in Dr. Milner's works, the passages I have cited, both in the original and in a translation of them, in which Acosta mentions the numerous great gifts and signs, exhibited by St. Francis Xavier,* Mr. Grier boldly asserts that Joseph Acosta did not ascribe miracles to him!!!

He then produces the sentence, which we have transcribed from Acosta, in which he mentions, that "the missionaries *wanted*"—I use Mr. Grier's own words, (425) "the power which the apostles possessed of working miracles." He then cites, with some triumph, what he calls the very heading of this chapter of Acosta's work,† in which these words occur:—*Cur miracula in conversione gentium non fiunt nunc ut olim a Christi prædicatoribus. Why miracles in the conversion of the gentiles are not wrought now as heretofore by the preachers of Christ.*

In answer to this strange misconception of Joseph Acosta's meaning, I beg leave, 1st, to transcribe the title of Joseph Acosta's next chapter. *Quod etiam exiguo merito prædicatorum signorum paucitas aliqua ex parte attribuenda sit. That the paucity of miracles is also to be attributed, in some part, to the small merit of the preachers:—*2ndly, that in the ninth chapter, Acosta mentions miracles worked by the missionaries; 3rdly, that he mentions in the tenth the miracles of Father Gaspar and others;—and 4thly, that the work of Joseph Acosta was not written till about forty years after the decease of the Apostle of the Indies, and evidently refers to the time at which it was written.

From all these, it is as clear as noon-day light that Joseph Acosta explicitly and equivocally acknowledges,

* Aut. page. † Lib. ii. c. 9.

that miracles, both great and numerous, were wrought by St. Francis Xavier;—2ndly, that the want of miracles, of which Joseph Acosta complains, should be referred to a time long subsequent to the death of Saint Francis, when though India still abounded with edifying missionaries, it had not Xaviers; and, finally, that, as Joseph Acosta laments the *paucity*, he asserts their limited existence. He most expressly says, that Father Gaspar and his numerous companions in the Oriental parts of India, wrought, to the praise of the divine magnificence, wonderful works for the conversion of new peoples;* and that the same was not unusual among the religious of other orders in its western parts. Thus all the objections of Mr. Grier, and of his Right Reverend antecessor in the controversy are completely answered.

* Quid M. Gaspar aliique socii non pauci in India Orientali, quantam divinæ magnificentiæ laudem novis convertendis populis, operibus mirabilibus pepererunt. Quod in aliis sacrorum ordinum viris, et in nostra quoque occidentali India non omnino inusitatum." Ib. p. 226.

END OF APPENDIX.

CONTENTS.

PREFACE,	- - - - -	3
CHAPTER I.	- - - - -	9
Birth of Xavier—Natural dispositions—He is sent to the University of Paris—Is made Lecturer of Philosophy—Becomes acquainted with Ignatius of Loyola—Escapes the snares laid for his faith.		
CHAPTER II.	- - - - -	17
Change of life in Xavier—He consecrates himself to God by vow—Goes to Venice—Painful mortification—He visits Rome—Is ordained a priest—Prepares to celebrate his first mass.		
CHAPTER III.	- - - - -	25
Xavier falls sick—Has a vision of St. Jerome—He labours at Bologna—Continued indisposition—He is recalled to Rome—Is appointed for the mission of India—Mysterious manifestations of God's will—Xavier's interviews with Paul III.		
CHAPTER IV.	- - - - -	33
Xavier leaves Rome—Letter to Ignatius—Remarkable incidents of the journey—He passes by the castle of Xavier, without visiting it—Arrives at Lisbon—Appears at Court—Apostolic labours—The doctor of Navarre.		

CHAPTER V. - - - - - 42

Effects produced by Xavier and Rodriguez at Court.—The King wishes to retain them in Portugal—Intervention of Ignatius—Xavier's parting interview with the King—Extraordinary disinterestedness and magnanimity—He sails for India.

CHAPTER VI. - - - - - 50

Passage to India—Xavier's occupation during the voyage—Sickness on board—Xavier's zeal in attending the sick—Arrives at Mozambique—Six months spent on the island—Xavier falls sick—Leaves Mozambique—First prediction—Arrives at Melinda—State of Mahommedanism there—Passes thence to Socotora—His regret at leaving this island—Arrival at Goa—Interview with the bishop.

CHAPTER VII. - - - - - 63

State of religion in India on Xavier's arrival—Corruption of the Portuguese population—Idolatrous abominations—Zeal of Xavier—Catechetical instructions—Extraordinary fruits of his public preaching—Reformation of morals in Goa.

CHAPTER VIII. - - - - - 69

Xavier goes to plant the faith on the Fishery-coast—Miracle at Cape Comorin—Labours among the Saracens—He establishes catechists—Fruits of his labours—He employs children in the miraculous cure of sick persons, and in the delivery of a demoniac—Remarkable punishment of a pagan.

CHAPTER IX. - - - - - 78

Indian mythology—Celestial descent of the brahmins—Xavier holds a conference with them—Interview with a famous brahmin—Various miracles—Exposes the brahmins—His austere life and continual labours—Spiritual consolations.

CHAPTER X. - - - - - 87

Xavier returns to Goa—Seminary of the "Holy Faith"—Its foundation, and subsequent transfer to the Society—Xavier

returns to the Fishery-coast—Visits the kingdom of Travancor—Gift of tongues—Persecution by the brahmins—Miraculous dispersion of an invading army—Two dead men restored to life—Conversion of the entire kingdom of Travancor.

CHAPTER XI. - - - - - 99

Xavier seeks to obtain a fresh supply of missionaries—Writes to Rome, and to Paris—Sends a missionary to Manar—Constancy of the christians of that island—Their martyrdom—Conversion of the king of Jafanatapan's son—His martyrdom—Miraculous cross—Conversion and flight of two princes—Xavier sets out for Cambaya—Sends Michael Vaz to Portugall—Letter to the king—Its consequences.

CHAPTER XII. - - - - - 108

Extraordinary effort of Xavier's zeal—Remarkable conversion—Project of war against the King of Jafanatapan—Remarkable predictions—Xavier raises a dead child to life—Visits the island of Manar, which he delivers from the pestilence—Enterprise against the King of Jafanatapan defeated—First converts of Macassar—Antonio Galvan—The soldier-missioner—The conversion of the king of Supa and Sion—Xavier sets out for Meliapore—Miraculous foreknowledge.

CHAPTER XIII. - - - - - 117

Xavier arrives at Meliapore—Monuments of St. Thomas—Remarkable conversions—Wonderful events—A rich merchant aspires to evangelical perfection—Temporary weakness of this man—Xavier's charity in favour of a distracted gamester.

CHAPTER XIV. - - - - - 127

Xavier arrives at Malacca—State of that city—Efforts of Xavier's zeal for its reformation—He learns the Malaya tongue—Miraculous recovery of Antonio Fernandez—Raises a dead woman to life—Arrival of new missionaries from Portugal—Inconstancy of the people of Malacca—Xavier sails for Amboyna—Extraordinary gift of speech—Great zeal—Pestilence on board the Spanish fleet—Charity of Xavier towards the sick—John d'Araus—Remarkable prediction.

CHAPTER XV. - - - - - 138

Xavier preaches the gospel in several islands—Miraculous restoration of his crucifix in Baranura—Solitary conversion at

Rosalao—Remarkable prediction—Xavier obtains rain from God for the people of Ulate—Their conversion—Sails for the Moluccas—Preaches at Ternate—Deaths of Juan Galvan, and Juan d'Araus—Great success at Ternate—Conversion of a distinguished lady.

CHAPTER XVI. - - - - - 145

Xavier proposes to visit the isle del Moro—Martyrdom of Simon Vaz, a former missionary there—The people of Ternate oppose the intended voyage—Decree of the governor—Apostolic remonstrance of Francis—Letter to Rome—Manifestation of supernatural knowledge—Eight Portuguese murdered—Arrival at the isle *del Moro*—Wonderful success—Conversion of all the inhabitants of Tolo and Momoya—Miraculous escape—Spiritual consolations.

CHAPTER XVII. - - - - - 155

Xavier returns to Ternate—Remains there during Lent—Endeavours to convert the king of that island—Conversion of the king's brother—Departs from Ternate—Arrives at Amboyna—Exercises his zeal among the soldiers—Remarkable prediction—Miraculous cross—Constancy of the christians of Amboyna—Xavier leaves that island—Probable time of his visit to Macassar.

CHAPTER XVIII. - - - - - 163

Mansilla dismissed from the Society—New missionaries—John Deyro again relapses—Remarkable vision and prediction—Incessant occupations of Xavier—Hostilities against Malacca—Expedition of Achen—Sudden, and destructive attack on the city—Bombastic defiance—Counsel of Xavier—He overcomes great difficulties in its execution—Vow of the soldiers—Loss of a vessel—Tumult among the people—Prophecy of Xavier—Its accomplishment—Departure of the fleet—False rumour—Conspiration in Malacca—Insidious attempt of the King of Bintan—Engagement of the two fleets—Dreadful slaughter of the enemy—Miraculous manifestations of the victory—Triumphant return of the fleet.

CHAPTER XIX. - - - - - 181

Arrival of a Japanese—Causes of his visit—Providential interposition—Xavier sends him to Goa—Sails himself for

Cochin—Strait of Ceylon—Dreadful storm—Miraculous preservation—Xavier writes to the King of Portugal—His letter—Writes also to Father Simon Rodriguez—Spiritual delights during the storm.

CHAPTER XX. - - - - - 190

Xavier visits the Fishery-coast—Is consoled by the faith and piety of its inhabitants—Encourages and instructs his fellow missionaries—Passes over to Ceylon—Attempts the conversion of the king of Jafanatanpan.

CHAPTER XXI. - - - - - 200

Xavier reprovcs a young nobleman—Cosmo de Torrez joins the Society—Baptism of Anger and his two attendants—Their great piety—Xavier determines to go to Japan.

CHAPTER XXII. - - - - - 207

Expedition to Aden—Extraordinary zeal—Xavier converts a licentious soldier—Returns to Goa—Sickness and death of Don John de Castro—Interior delights—Arrival of five missionaries from Europe—Many apply to be received into the Society—Xavier consoles Father Henriquez—Returns to Cochin—Thence to Bazain.

CHAPTER XXIII. - - - - - 214

His friends oppose Xavier's voyage to Japan—He rebukes them for their pusillanimity—He writes to Ignatius—He constitutes Father Paul Camerino, superior in his absence—Instructions for his conduct in that office—He sends Father Gaspar Barzaeus to Ormuz—Gives him written directions for his guidance.

CHAPTER XXIV. - - - - - 236

Xavier sets out for Japan—Stops at Cochin—Extraordinary conversion—Arrives at Malacca—Deplorable state of the Grand vicar—Xavier prepares him for death—He is consoled by the edifying lives of Francis Perez and Roch Oliviera—Juan Bravo joins the Society—Xavier abridges his noviceship, and gives him special instructions—Extraordinary circumstance in Japan—Xavier departs from Malacca—He is afflicted at the idolatry of the crew—Melancholy occurrence—He arrives in Japan.

CHAPTER XXV. - - - - - 246

Sketch of Japan, its government and religion—Paul de Sainte'Foi at the court of Saxuma—Xavier commences the study of the Japanese language—Is presented at court—Begins to preach—Visits the bonzas—They oppose him—Austere life of Xavier.

CHAPTER XXVI. - - - - - 256

Miraculous draught of fishes—Cure of a leper—A young woman restored to life—Exemplary chastisements—Deputation of the bonzas to the king—Edict against the christians—Xavier proposes to leave his infant flock—Sets out from Cangoxima—Visits the fortress of Elkandono—Makes many converts there—Piety, zeal, and lively faith of these new christians.

CHAPTER XXVII. - - - - - 265

Xavier arrives at Firando—Great success of his preaching—Sets out for Meaco—Stops at Amanguchi—Journey thence to Meaco—Zeal of Xavier—He is miraculously preserved from being stoned to death—Leaves Meaco and returns to Amanguchi—Trait of disinterestedness—The king protects the missionaries—Importunities of the Japanese—Letters to Ignatius—Miraculous multiplication of Xavier's words—Wonderful success of his ministry—Interior delights—Admirable patience of Fernandez—The bonzas lose credit with the people—They inspire the king with distrust of Xavier—Xavier determines on returning to India.

CHAPTER XXVIII. - - - - - 286

Xavier leaves Amanguchi—Is honourably received by the Portuguese at Fichen—Invitation from the King of Bungo—Grand procession—Extraordinary child—Xavier is graciously received by the King—Insolence of a bonza—Xavier receives extraordinary honours.

CHAPTER XXIX. - - - - - 296

Xavier labours with great fruit at Fucheo—Converts a famous bonza—Favourable change in the morals of the court—Labours and sufferings of Xavier's companions at Amanguchi—Revolution in that kingdom—New king—Parting address of Xavier to the King of Bungo.

CHAPTER XXX. - - - - - 302

Conspiracy of the bonzas against the king of Bungo—Calumnies against Xavier—Conference with a celebrated bonza—Excitement of the people against the Portuguese—Xavier refuses to depart with his companions—Heroic conduct of Edward de Gama—New conference with Fucarandono—Xavier leaves Japan.

CHAPTER XXXI. - - - - - 316

Prediction of Xavier—Terrific tempest—Prophecy—Miraculous multiplication of Xavier's presence—Arrives at Sancian, and sails thence for Malacca—Francis D'Aghiar—Fulfilment of Xavier's assurance to him—Xavier confers with Pereyra on the embassy to China—Generous offer of the merchant—Arrival at Malacca—History of the "Santa Cruz."

CHAPTER XXXII. - - - - - 329

Conversion of the king of the Maldive islands—Xavier writes to Europe—Arrives in Goa—Flourishing state of the missions—The kings of Tanor and Trichenamalo embrace the faith—Letter of the bishop of Goa to Ignatius—The king of Portugal continues to favour the missions of the Society—Father Antonio Gomez; his extravagancies and punishment.

CHAPTER XXXIII. - - - - - 340

Embassy to China—Zeal for the missions—Xavier is made Provincial of the Society in India—He makes Father Gaspar Barzaeus, Rector of the College at Goa, and Vice Provincial—Contest of humility—Instructions to Barzaeus—Xavier sends Andrew Fernandez to Europe—Letters to the King—Parting admonition to the Fathers of Goa.

CHAPTER XXXIV. - - - - - 350

Xavier departs from Goa—Violent tempest—Xavier announces the pestilence which raged at Malacca—Attends the sick—Restores a dead man to life—Unexpected opposition from the governor—His tyrannical conduct—Xavier threatens him with excommunication—Excommunicates him—Affliction of Xavier—Letter to Pereyra—Xavier perseveres in his resolution to go to China—Predicts the punishment of the governor—Leaves Malacca.

CHAPTER XXXV. - - - - - 360

Miraculous supply of water—Some Arabs converted—Extraordinary restoration of a child—Conversion of many at Cincheo—The ship arrives at Sancian—Anecdote of Peter Veglio—Francis foretells his death—Accomplishment of that and other predictions.

CHAPTER XXXVI. - - - - - 367

The Portuguese of Sancian oppose Xavier's design—He is encouraged by some Chinese merchants—The Portuguese prevail on him to defer it—Letters to Pcreyra, and to Father Barzæus—Abrupt departure, and melancholy fate, of a merchant—Xavier suffers great distress—He is disappointed by the Chinese interpreter and captain—Falls sick—Foreknowledge of his approaching death—Unskilful treatment—Heartless desertion—His last moments.

CHAPTER XXXVII. - - - - - 378

Xavier's burial—Shameful neglect—Cross of Navarre—Preservation of Xavier's body—It is brought to Malacca—Miraculous events accompanying its arrival there—Neglect of the people of that city—Re-examination of the body—It is sent to Goa—Preservation from shipwreck—Solemn reception of the body at Goa—Great devotion of the people.

CHAPTER XXXVIII. - - - - - 388

Process of the life and miracles of Xavier—His memory is revered by Mahometans and Christians—The King of Portugal petitions for his canonization—Virtues of Xavier—His spirit of recollection and prayer—His zeal for the Divine honour—His charity for his neighbour—Instance of heroic virtue.

CHAPTER XXXIX. - - - - - 398

Xavier's labours for the conversion of souls—Extent and dangers of his travels—Prayer of Xavier—Diversified character of his zeal—Heroic intrepidity—Confidence in God—Wonderful humility—Relation of Ordoñez Cavalio—Various extracts from the letters of Xavier—His perfect obedience—Letter of Ignatius—Love of the Society—Poverty of Xavier—His spirit of mortification—His devotion to the Blessed Virgin.

CHAPTER XL. - - - - - 430

Conversion of the king of Bungo—He solicits the canonization of Xavier from the Holy See—The Portuguese ships salute Sancian—Pilgrimage of an Indian convert to Navarre—Various miraculous cures through the intercession of Xavier—Cross of Corate—Miraculous medal—Continued preservation of Xavier's body—He is beatified, and shortly afterwards canonized—Bull of his canonization—Testimonies of Protestant writers,

EUGENE CUMMISKEY'S

**Old Established Catholic Book Warehouse,
for the Publication and Sale of**

STANDARD CATHOLIC WORKS.

No. 130, SOUTH SIXTH STREET.

Haydock's Grand Folio Doway Bible, bound,	35 00
Doway Bible, Quarto, with Engravings.	5 00
Doway Bible, Octavo, with Engravings,	2 25
Doway Testaments, vary in price according to size and bindings, from 37½ cts. to	2 25

CUMMISKEY'S CATHOLIC FAMILY LIBRARY.

No. 1. The Practice of Christian Perfection, 2 vols.	4 00
2. Bishop Hay's Devout Christian, -	2 00
" Sincere Christian, -	2 00
3. Dr. Challoner's Meditations, 2 vols.	2 00
4. Dr. Charles Gobinet's Instruction of Youth,	1 25
5. Dr. Challoner's Catholic Christian, 1 vol.	50
6. Gahan's History of the Church, 1 vol.	1 00
7. Poor Man's Catechism, 1 vol. -	75
8. The Elevation of the Soul to God, 1 vol.	75
9. The History of the Old and New Testa- ment, - - - - -	1 25
10. The Sinner's Guide, by the Rev. F. Lewis,	2 00
11. Alton Park, or Conversations on Moral Subjects, - - - - -	75
12. Difference between Temporal and Eternal,	2 00
13. Hornihold's Real Principles of Catholics,	1 00
14. Rt. Rev. Dr. Wiseman's Lectures on the Principal Doctrines and Practices of the Catholic Church, 2 vols. - -	1 50
15. Bishop Wiseman's Lectures on the Real Presence, - - - - -	1 00
16. Ecclesiastical History of Ierland, 1 vol.	1 50
17. Rt. Rev. Dr. Hughes and Breckenbridge's Controversy, on the Subject—Is the Pro- testant Religion the Religion of Christ, 1 vol. 8 vo. - - - - -	1 25

18.	Rules of a Christian Life, 2 vols.	-	1	50
19.	Sufferings of Christ, 2 vols. (revised,)		1	75
20.	Geraldine, a Tale of Conscience, 3 vols.		2	25
21.	F. Bouhour's Life of St. Ignatius,	-	1	12
22.	Life of St. Francis Xavier,	- -	1	25
23.	Dr. Wiseman's Lectures on Holy Week in Rome, - - - - -		1	00
24.	Milner's Vindication of the End of Con- troversy, - - - - -		1	25
25.	“ Letters to a Prebendary,	-	1	00
26.	“ End of Controversy,	-	1	25
27.	“ Summary of the Holy Scriptures,		50	
28.	Ward's Errata of the Protestant Bible,		1	25
<i>Catholic Tracts, 18 mo.</i>				
No. 1.	Think Well On't,	- - - -	37	$\frac{1}{2}$
2.	Lessons for Lent,	- - - -	40	
3.	Fifty Reasons, by the Duke of Brunswick,		37	$\frac{1}{2}$
4.	Glover's Explanation of the Mass,	-	50	
5.	Glover's Explanation of the Sacraments,		50	
6.	Grounds of the Catholic Doctrine,	-	25	
7.	Catholics Represented and Misrepresented,		37	$\frac{1}{2}$
8.	True Way to find out the True Religion,		25	
9.	Net for the Fishers of Men,			
10.	The Conversion of Andrew Dunn,	} in one Bound	37	$\frac{1}{2}$
11.	The Conversion of Rev. John Thayer,			
12.	Challoner's History of the Protestant Re- ligion, - - - - -		25	
13.	Familiar Instructions,	- - - -	37	$\frac{1}{2}$
14.	Happy Family,	- - - -	37	$\frac{1}{2}$
15.	The Young Communicants, by the author of Geraldine, - - - - -		31	
16.	On the Use of the Bible,	- - - -	50	
	Following of Christ,	- - - -	50	
	Spiritual Combat,	- - - -	50	
	Catholic School Book,	- - - -	15	
	Catholic Primer,	- - - -	6	
<i>Catholic Tracts, Small Size, 32 mo.</i>				
	Conversing with God, (bound,)	- - - -	25	
	Angelical Virtue, or Holy Purity,	- - - -	25	
	Four Maxims of Christian Philosophy,	- - - -	25	
	Month of Mary,	- - - -	50	
	Life of St. Joseph,	- - - -	25	

Bossuet's Exposition of the Catholic Doctrine,	25
Fenelon's Pious Reflections, - - -	25
Way of the Cross, Muslin, - - - -	25
Pious Biography of Young Men, - - -	62½
" " " " Ladies, - - -	50
Life of St. Patrick, - - - - -	75
Christian at the Foot of the Cross, - - -	12½
Short Examination of Conscience, - - -	10
Golden Book of Humility, - - - - -	6
The Pious Sodality of the Most Sacred Heart,	6
Instructions on God for Children, - - -	5
Small Catechisms, Old Edition, per 100, -	2 50
New Edition, large type, " 100, -	2 00
Fleury's Historical Catechism, " 100, -	8 00
Butler's Catechism, " 100 -	4 00
Doway Catechism, Revised by Dr. Doyle, per 100	12 50
Roman Missal, from 1 25 to - - - -	3 00
'True Piety " 75 to - - - -	3 00
Key to Paradise " 75 to - - - -	2 50
Prince Hohenlohe's Prayer Book, 75 to -	2 50
Pious Guide, 75 to - - - - -	2 50
Catholic Piety, 50 to - - - - -	2 00
Christian Guide, 37½ to - - - - -	1 50
Vade Mecum, 25 to - - - - -	1 00
Daily Exercise, 25 to - - - - -	1 00

The above Prayer Books vary in price according to the style of binding.

Lingard's History of England, 14 volumes, boards, 17 50

For sale at the publishers prices.

Memoir of Missionary Priests, - - -	1 50
Geram's Visit to Rome, - - - - -	75
Gampell and Dr. Purcell's Debate, - - -	1 25
Letters on Religious Subjects, - - - -	25
Ligouri's Short Treatise on Prayer - - -	37½
Lingard's Tracts, 1 vol. 12mo. - - - -	1 00
Ursuline Manuel, from \$1 to - - - -	3 00
Key of Heaven, " 50 to - - - - -	1 50
Amicable Discussion on the Church of England, and on the Reformation in general, 2 vols. 12mo.	
cloth backs, - - - - -	1 75
Answer to the Rev. G. S. Faber's Difficulties of Romanism. 12mo. cloth backs, - - -	75

Catechism of the Council of Trent.	8vo. bound.	1	50
Daily Companion,	- - - - -		25
Devout Communicant.	By the Rev. P. Barker, O. S. F.		
	32 mo. bound.		50
Daily Devotion,	- - - - -		25
Dictionary of all religions, or the Wanderings of the Human Intellect.	By the Rev. John Bell.		
	8vo. bound.	1	25
Difficulties of Protestantism.	By the Rev. John Fletcher, D. D.		
	12mo. bound.		75
Devotion des Confreries,	18mo. bound.		75
Devotions to the Sacred Heart of Our Lord Jesus Christ.	18mo. bound.		50
England's Reformation.	A poem in four Cantos. By Thomas Ward.		
	18mo. bound.		87½
Exposition of the doctrine of the Catholic Church, in matters of controversy.	By the Rt. Rev. James B. Bossuet, D. D. A new edition, with copious notes.—By the Rev. John Fletcher, D. D.		
	18mo. bound,		62½
Explanation of the construction, furniture, and ornaments of a church, of the vestments of the clergy, and of the nature and ceremonies of the Mass.	By the Right Rev. John England, D. D., Bishop of Charleston, S. C.		
	12mo. muslin.		75
Father Rowland, a North American Tale.	Extra boards,		
	- - - - -		50
Faith of Catholics, Compiled by the Rev. Joseph Berrington and Rev. John Kirk.	12mo. muslin.	1	00
Felicity of the Saints, translated by the Rt. Rev. Dr. David.	32mo. bound,		50
Garden of the Soul.	18mo. bound,		75
Hornihold's 20 discourses on the Sacraments.	12mo. bound,	1	00
History of the Reformation in England and Ireland, in a series of letters.	By William Cobbett.		
	2 vols. 12mo. bound,	1	25
Hornihold's 32 Discourses on the Commandments.	12mo. bound,	1	00
History of the Church, from its establishment to the Reformation.	By the Rev. C. C. Pise, 5 vols.		
	8vo. cloth backs.	7	50