

**MODELOS DE VIDA Y CULTURA
EN LA NAVARRA
DE LA MODERNIDAD TEMPRANA**

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LIFE AND ADVENTURES OF ST. FRANCIS XAVIER
FREE ADAPTATION OF TEIXEIRA,
VALIGNANO AND OTHERS

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¹ Translation by Aparajit Chattopadhyay. La obra completa en español es *Vida y aventuras de San Francisco Javier*, Pamplona, Diario de Navarra/Cátedra San Francisco Javier, 2005.

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INTRODUCTION

La *Vida del bienaventurado padre Francisco Javier* (*The Life of blessed Father Francis Xavier*), by Manuel Teixeira is the first specific biography of the Saint. Its author knew personally the protagonist of his narration. These two circumstances provide the narration of Teixeira an extraordinary interest as a biographical source and as a repertory of letters of St. Francis, which is reproduced abundantly in his work. Manuel Teixeira was born in 1536 in Miranda do Douro, Portugal and died on March 19th, 1590 in Goa. Towards 1551, still novitiate, he arrived in India, where he knew personally St. Francis, who in a letter refers to him as «The child Teixeira». From Rome he received the order for preparing a biography of St. Francis Xavier, which he wrote in India in 1579, submitting it in 1580 to Father Mercuriano, General of the Society. He added two more chapters in 1581. In the prologue of his work he reasons out his venture:

Because the Lord has already taken away for him almost all belonging to the Society of Jesus who in these parts of India knew and conversed with the blessed Father teacher Francis Xavier, first Provincial of the Society, and for remaining those who knew him except the one who writes this, whose life will last little, which is miserable and short, it appeared that it would be a service to Our Lord and consolation of many specially of the Society who desired and requested, not to let go from memory everything about such a magnificent and holy man, apart from writing some things which we knew in his life time and remained written about him.

In 1584, he sent a letter to Ribadeneira correcting him some data on Xavier which he had published in the first Spanish edition of the life of St. Ignatius, with a clear keenness for historical rigour. He wrote the biography in Portuguese and it was translated into Italian and Spanish. The Spanish version is abbreviated and copies of it remain in Spain and in the National library of Mexico. Schurhammer studies the different versions of the manuscript and of the copies that were made of this work and the path traversed till being published in *Monumenta Xaveriana* II in 1912². The German Jesuit resumes the value of the *Vida* by Teixeira in the following manner:

For Europe, Teixeira follows the life of Ignatius de Ribadeneira, as he himself says, but he also had the oral testimonies by the secretary Mascarenhas on travel of Xavier to Portugal. For Japan he refers to the edition of the Letters of Alcalá of 1575 and to the letters of Xavier and to an Itinerary, now lost, which was sent to him by Juan Fernandez in 1563. On his trip to China and the death of Xavier, apart from oral testimonies of Xavier, of Perez, of the Japanese Bernardo, of the pilot of Xavier in his voyage to Ceylon and whom Xavier converted, of the missionaries of the Fishery Coast and others. One important source for him was the processes of Canonization of 1556-1557, and also the letters of Xavier. The latter ones he jumbled up in his text, though retouching or distorting them at times³.

Being one of the first ones, the data and the features which it contributes to the saint were fundamental in the formation of the image which has reached us. Turselino, Luis Guzman, Lucena and others follow Teixeira.

² Schurhammer, 1992, t. III, pp. 594-597.

³ Schurhammer, 1992, t. III, p. 597.

The most known edition of the Castilian version is the one appearing in *Monumenta Historica Societatis Jesus, Monumenta Xaveriana*, Madrid 1912, pages 815-918. Father Guillermo Furlong prologues in 1945 an edition which is presented as *Vida del bienaventurado padre Francisco Javier*, by Manuel Teixeira, published in Buenos Aires by the Grupo de Editoriales Católicas. In reality the work which is edited in this volume is not that of Teixeira, but the first part of *Historia del principio y progreso de la Compañía de Jesús en las Indias orientales (History of origin and progress of the Society of Jesus in East Indies)* by Father Valignano.

Alessandro Valignano was born in 1539 in Chieti, kingdom of Naples. In 1566, in presence of the Head, St. Francis de Borja, and Father Pedro Ribadeneira entered into the novitiate of the Society in Rome, where he professed priesthood in 1570. Four years later he left for India, Malacca and Japan, where he held the post of visitor. He died in Macao (China) in 1606. In his capacity as visitor to East Indies he knew the territories of India and Japan. The last Spanish text of the report *Sumario de las cosas de la India (Resume of the things of India)* is of 1583. His *Adiciones al sumario (Additions to the Resume)* correspond to 1592, and the *Principio y progreso de la religión cristiana en Japón (Origin and progress of Christian religion in Japan)* corresponds to 1601-1603.

During his travel to India he was carrying the responsibility of collecting news and profiles about the life of St. Francis Xavier. He could know the companions of the saint such as father Francis Perez y Henriques; in 1577 he travels through Bassein accompanied by Father Manuel Teixeira. He handed over the entire compiled material to the latter so that he could prepare a book which he, it was thought, would write on his return. Teixeira was his collaborator till his death in 1590.

The part which Valignano dedicates to the life of St. Francis coincides with some passages by Teixeira, and distances in others. It is not possible to know whether Valignano follows Teixeira, or the latter Valignano, or both are handling common materials.

The text of Teixeira was published by Father Ramon Gavina, in Bilbao, and by «El Siglo de las Misiones» publishers, in 1951. Gavina restored the texts of the letters of St. Francis which were eliminated in the edition of *Monumenta Xaveriana* for abbreviating it (including in other volumes of *Monumenta* where it had been published), and moreover,

the texts of the letters which reintegrate are the criticisms of the edition by R. Schurhammer and Wicki⁴.

At the time of preparing a brief biography of St. Francis, it seemed to me that it would be interesting to rescue the *Vida* by Teixeira for the said reasons, but without being involved in this case in a task of a more or less critical edition, of a text that, on the other hand, is preserved only in a translation of faithfulness impossible to certify. Placed in the above mentioned crossroads I decided to take upon myself, the authority of adapting or recasting Teixeira's work, which I have used as a connecting thread, but from which I have distanced myself whenever I thought pertinent, inserting other materials of different narrations, new things by Father Valignano, for example, or by changing some fragments of letters of St. Francis by others, by abbreviating some portions and making, at last, a totally free biography, managing in each case the materials which have come to my thoughts, technique, on the other hand, which is very similar to the one put in practice by the biographers of that time, such as Turselino and others, who use Teixeira with full liberty, or recycle previous lives in successive recastings.

So this pages which is in the hands of the reader is not exactly the *Vida* by Teixeira, nor the first part of the *Historia* by Valignano, nor any other biography. This *Vida y aventuras de San Francisco Javier (Life and adventures of San Francis Xavier)* is a *pastiche*, a mosaic of texts, which mainly follows Teixeira, from the editions of *Monumenta* and Gavina, but which introduces passages from Valignano, Turselino and other documents.

I abbreviate, rewrite, record, select... compose, finally, do very free paraphrase, in which the main events of St. Francis's life are collected, and the narrative person of «Teixeira» is maintained and his general style—which is very clear—, but in which I take all types of liberty.

That is why, it is not a critical edition of any text, neither it concerns itself too much about the bibliographical precision; I am maintaining some references of dates because a biography without chronological landmarks would not have necessary ordering, but I do not take pain in discussing the debatable places in some sources which I use at my will.

I have kept long passages from Teixeira, Valignano, or letters of St. Francis, but in many other places I have distanced myself from the original writings of those sources, proposing my own paraphrase.

⁴ *Epistolae S. Francisci Xaveriir aliaque eius scripta...*, Roma, 1944-1945.

My objective is, in short, to sketch, with due modesty, an elemental biography, rescuing in certain manner the first of the biographies of the Saint, and trying a text of bearable interest and of fidelity essential to the documented events.

The main things of this *Life and adventures of San Francis Xavier* are not mine; but mine are the modifications which I have introduced in the mentioned testimonies.

I am stating it here so that none is disoriented.

LIFE OF ST. FRANCIS XAVIER

HIS LAND AND HIS FAMILY: FORMATION

The blessed Father Francis Xavier, of the Society of Jesus, was a Spaniard, was a native of Navarre, son of noble parents, of the families of the Azpilcuetas and Javiers, courageous people of those lands. In his earthly life, before professing in the Society of Jesus, his name was Francis Azpilcueta Javier.

As a child, he learnt the first letters in the house of his parents and later they sent him to France so that he could study in the famous University of Paris, where Our Lord called him and chose for Him. He was one of the first who met our blessed Father Ignatius of Loyola, of holy memory, founder of the Society of Jesus, who too was studying in the University of Paris, where he was trying to unite a group of companions for service of God.

Father Francis progressed in the study of philosophy, in which he was so good that later on he dedicated himself for teaching it for some time. He lived in the Santa Barbara School; and was the study mate as well as the inn-mate of the blessed teacher Peter Favre, the first follower of our Father Ignatius and his disciple in science and divine philosophy, although in the lessons of natural and human philosophy, he was his teacher.

WITH IGNATIUS IN PARIS

The two friends welcomed our Father Ignatius in their group, and he, on seeing the good conditions which they had for serving Our Lord,

made friendship with them and started talking about the divine things as well as of the salvation of their souls.

First he persuaded them to examine their consciences every day, and after which they should make a general confession of the entire past life, with other exercises of virtue, carrying them gradually, according to the disposition which each one of them was having.

He continued in this manner for a period of four years, and by sensing a better disposition in Father Favre and a greater inclination towards the inner things, he gave him the spiritual exercises of the Society, with which Favre devoted himself entirely to the service of God and towards the salvation of the souls.

RESISTANCE BY XAVIER

Father Francis was more tough and difficult, because although he admired the friendship of Ignatius a lot, he did not decide completely to change the projects which he had to do for the worldly life and thus felt inclination towards honour and vanity, according to some who knew him very closely at that time.

But finally he could not bear the strength of the Holy Spirit which through his servant Ignatius was talking to him, and surrendered everything to his service and salvation of the souls completely in such a manner that he was always one of those who was distinguished more, as will be found in the story of his life.

On a certain day when Xavier was more proud and was wearing more ornamented dress, he took him alone in the same dormitory and before a crucifix with the gospel open in the hand told him this evangelical maxim: Xavier, what's the use of winning the whole world for a person if he loses his soul? At this moment, the spirit of Xavier got illuminated.

CONVERSION

Converted, thus, Father Francis, still continuing with his studies, decided to dedicate himself to the Lord; and thus, on the day of the Asuncion of the Virgen Santisima Nuestra Señora of the year 1534, in the same Church of Santa Maria del Monte de los Mártires, near Paris, he confessed and received communion together with the rest of the companions (who at this point of time were seven), and all took a vow, that on finishing their studies they would leave everything for devoting

themselves totally to God and his service, and to the salvation of the souls of the neighbours.

They thought of going to preach in Jerusalem to the infidels before the passing of a year, and if they could not comply with this objective, they would all return back to Rome and prostrating at the feet of the Pope they would surrender themselves in his hands, so that His Holiness might employ them in the service of Our Lord.

Francis and the rest of the companions used to renew this vow every year until they finished their studies, keeping themselves with love and charity during those years, taking up prayer and penance and frequenting the sacraments of the confession and communion, practicing holy conversations, according to the 11 instructions which the Father Ignatius had left with them when he returned to Spain to cure his diseases.

PILGRIMAGES: TO VENICE

Once that Father Francis finished his studies on October 15th, 1537, he parted with his companions, who were already nine by this time, from Paris for Venice, where Ignatius had called them, with the intention of embarking for Jerusalem to comply with their vow and religious procession.

All went walking, with poor clothing, loaded with their books on their back, with abject poverty, since they had vowed already for the same. Those who were not priests were confessing and receiving communion every day, and those who were, were offering mass.

On their way they kept on praying and chanting hymns and psalms to the Lord talking of his things and meditating in them. When they reached an inn the first thing that they did was to pray mentally for a while, by giving thanks to the Lord for the charity received, and repeated the same while they left the inn.

They didn't eat in excess other than sustaining on the spiritual conversations, and therefore although they didn't have any experience of this way of walking and the weather was very bad, with strong rainfall in France and chilling snowfall through Germany, yet, they could make their way through all these with immense gaiety, trying to pass over huge spiritual charities to the villages through which they passed; since their conversation was virtuous, their examples saintly and their talks of Godly things, and therefore, they always won over some souls in favour

of the Lord, some of heretics and others of Catholics who were living without performing their duties.

They passed through a lot of danger amidst the German Lutheran heretics, but they didn't do them any harm; on the contrary, the same heretics guided them and showed them their way and helped them with their necessities. Including some converted themselves to the Holy Church, which seemed to be the sign of great achievement which the Society had to obtain later on for our Lord among fidels and infidels, and amongst heretics and Catholics.

And thus it is said that on the first day when these companions left Paris, they asked a farmer for others who were seen walking going in that manner, what kind of people were they and where did they go, and he replied back to them in French, as if the Lord might have inspired him by a prophecy: «They are going to reform some land. They and those would follow them in the Society had to do certain prediction for the big reformation and result for all parts of the world».

Father Francis arrived at Venice on January 8th, 1537, where Father Ignatius, who had come from Spain, was present, and they were waiting for some days, for going to Jerusalem, with two other companions, who together added up to twelve. Since it was yet not the time for embarking, they decided to leave their studies for helping the neighbours, and they spread themselves through the hospitals of that city, serving the patients with such charity that till now the good fame of this work exists.

The Father teacher Francis who did admirable things, distinguished himself here in a very special way: one day for overcoming the natural repugnance that he felt while curing the wounds of a patient, with notable victory over himself, went on to lick the pus. It was the action which showed his tormentation and charity with the patients and which served him for educating himself in self control and strength that he was going to need in future.

In the middle of the Lent of the year 1537, and before their projected departure for Jerusalem, they all headed towards Rome, where they wanted to take the benediction and permission from His Holiness.

TO ROME

Their manner of walking through this path was like in the past, on foot, with poor clothing, carrying their books on their backs, confessing and receiving the communion every day. They fasted, for being Lent,

eating only what was given to them as alms, and which was sometimes so little, that not even the bread and water were not enough for their sustenance.

Some days, they had to walk thirty miles with just one piece of bread, and bare feet, under rain, crossing rivers, which reached chest-high for them.

Another extraordinary thing occurred with one of the companions who had legs full of scabies, and who, while crossing one of those streams, got cured of it. When they reached Rome they appeared before the Pope, who at that time was Paul III, who received them with lots of love and wanted them to eat with him on that day and converse about theology, being very satisfied.

Dealing with their attempt to go to Jerusalem and their objectives, which seemed very well to him, and he gave them his benediction and permission, besides the alms for the road. With this permission Father Francis went back with rest of his companions for Venice, where they again spread themselves through the hospitals like before, waiting for the time of departure for Jerusalem.

IT ISN'T POSSIBLE TO GO TO JERUSALEM

But God had other intentions, and though every year usually there used to be ships for the pilgrims who went to the Holy Land, that very year there wasn't any due to the war between the Turks and the Venetians, as a result of which they were left with no being able to go to Jerusalem. They continued in the hospitals till the end of June of that 1537, in which Francis was ordained priest on the day of St. John the Baptist.

After receiving the orders, and seeing that they could not go over to Jerusalem that year, and much work in the hospitals was not giving him time even for offering the first mass, he decided with other companions to leave for Venice for living isolated at places nearby from the city, and he settled with Father Salmeron in a place called Monte Celso.

There they devoted themselves during forty days to prayer, meditation and contemplation of divine things and reading of sacred books. All the time except the time they were spending on asking for alms for feeding themselves, which was twice a day.

Many a time they could eat a piece of loaf (when they had oil and something to spread over the loaf, for them it was a banquet). They slept

on the floor, in a type of thatched houses. It is said that the house of Father Ignatius was an old, half ruined, without the support of any door or window, exposed to rain and air, the roof covered with straw which they collected in the field. When they spent these forty days of penance and prayer, all of them thought of going out to preach in the squares and streets and without knowing one another, they went out to preach through different parts on the same day and hour.

They were shouting, calling everybody to hear the word of God, asking for with the religious robe in the hand and when the people gathered with curiosity, they preached them the evil of sin and of goodness of virtue, of disdain of the world, of the fear and love of the Lord and of the pain which one had to have for committing sins.

They were teaching in Tuscan language and mixed with different languages, for not knowing even well the Italian language, and also for avoiding the vanity of the words and for humility.

But nothing affected the crudeness of their language, as it was Lord who was speaking through them, and for that they were creating marvelous things in the souls of the listeners.

After having offered the first mass Father Francis with much devotion, went to meet Father Ignatius, who was in Vicence, and seeing that his trip to Jerusalem was not possible, they decided to spread over the universities of Italy, for preaching in them and mainly to see if Our Lord moved some students in those universities to follow their path of the Lord and spread it over Europe as they could not go to the Holy Land.

IN BOLOGNA

In this division Father Francis and father Nicolas were assigned to the University of Bologna. In which they worked so much and so well in the service of Our Lord that till today lasts the fame left by them. Even Father Francis being very sick, yet after having offered his early morning prayer and his mass, whatever time was left he spent on the health of the souls of the neighbours, preaching and confessing, visiting and serving in the hospitals and jails, and teaching the doctrines to the children and to the ignorant persons.

The two companions of Bologna had made a pact of obeying one another in alternate weeks and he who obeyed had the task of calling people, to the square for the sermon. And when he had collected people, he would ask for a bench on loan and put it in the middle of the

square and then the one who was superior that week appeared, climbed over the bench and preached to the people.

The number of persons attending the sermon in this new way was big, the result was great which the Lord was doing for them and the alms were bigger which were offered to them; nothing used to remain, as all of them shared it with the poor and later on they were asking for alms from door to door for themselves. If they saw that somebody was impressed by the sermons, by talking to him separately, they taught him as to what more was necessary for his salvation.

From that little beginning and departure the name of the companions and of the Society started getting publicity more and more in Italy and in its universities, and its great charity and conscientiousness with the souls.

IN ROME, 1538

In the middle of the Lent in the year 1538, Father Francis with other companions joined Father Ignatius in Rome, so that the Lord could order them.

They lived then in a poor house which was in a vineyard, where a devoted man gave them shelter, and they spent their life with much poverty, begging for love of God everyday what they needed to sustain themselves.

Between the two Easters they spread themselves to preach in Rome Father Francis was going with Father Favre and converted many with their words and examples, persuading to frequent the sacraments, holy custom which the people had forgotten for many years.

In this time they lost all hopes to go over to Jerusalem, and seeing the Pope the result which they produced in Rome and what they had done in the Italian universities, and the great love which all had for them, thought it would be wise to send some of them to different parts in useful missions for divine service and good of the Church.

Father Ignatius saw then that it was necessary for them to part, and spread over different parts of the world, and started thinking that it would be good to form some kind of congregation and society which might not end with them, but would be long lasting. They all agreed that it was important for great service to God and devoted time to pray, meditate, do penance, increasing a lot sacrifices and prayers for this intention; and thus doing this way and working days together helping the

neighbours, and thinking at nights in the projects of the society, they were studying the details which would be of use to this congregation, in which many things had to be decided, as were things of obedience, poverty and punishment, or schools and houses, all that was necessary for achieving the objectives which they were intending.

FORMATION OF THE SOCIETY

And thus they kept on doing the essential part of the Society and the congregation which we see now; and trying to give a name Father Ignatius requested everybody that he be permitted to put the name which the Lord would inspire him; and as everybody agreed, he named it the Society of Jesus, a similarity with the companies of soldiers, who many times were called by the name of their captains.

Because these first companions were soldiers in the spiritual war of the Lord, and thus he wanted to put the name of the captain whom they followed: Jesus Christ Our Lord, all those who entered in this Society had or have to follow.

In this first congregation Father Francis was present in Rome with other companions. Ordained thus the Society, and before the Pope had confirmed it, the fame of its virtue spread over many parts of the Christian world, from where they were called, in a manner the fame reached the kingdom of Portugal.

XAVIER EMBARKS FOR INDIA

Father Francis embarked for India, with his two companions on April 7th, 1541 along with Governor Martin Alonso de Sosa, who then was coming by order of the king to govern this state of India, with a lot of gaiety of everybody, and a greater console for him for going to a place where he wished to go so much, and leaving a place where he was scared to remain.

Once the voyage started, he and his companions started exercising great charity with all those aboard the ship, specially with the sick, having great care and diligence with them, thus in the spiritual cure of their souls, as well as in the health of their bodies: with his own hand he was giving them enemas and he was cleaning the chamber pots with his own hands. In this voyage Father Francis and his companions got very good opportunities to show examples of patience and charity which they had.

There cannot be worse conditions than those of the ships, in so much of narrow and uncomfortable place and with so much of difficulties for curing the sick, as everything becomes worse than in the hospitals, lacking the most necessary, and specially in the zone between the two tropics, where the diseases are greater and the deaths more frequent due to terrible heat.

Without making efforts it is difficult to live in those conditions, and for that serving in that hour, with so much of hardship of such a big number of sufferers, is an unbearable task, but the charity was very powerful than all these difficulties.

With the healthy people he also practiced charity, confessing them and teaching them, bringing peace in discord, reprimanding the swearings and bad expressions, serving everybody; and more than anything, he used to teach them with his life, with his secluded life and prayer, which he had and he was over burdened with these tasks.

He used to show such nicety, which in little time won him friendship of everybody, particularly of Mr. Governor, who had special love for him, both because the king had commended it to him and for the works and virtue which he saw him doing on the ship.

He spent this entire trip with the companion with much poverty, for whom he had so much affection, that though the king had ordered to give him whatever was necessary, he never wanted to live without alms which the Governor and others in the ship were giving him, for him and for the sick, with whom he spent almost whatever he used to have.

He ate only the essential for sustenance of nature, and body forces, that much necessary for the service of God; as his life was a perpetual pilgrimage full of work, he ate whatever was given to him.

DEPARTURE FROM MOZAMBIQUE FOR INDIA

Finally, the convenient time arrived for departure from Mozambique for India. Governor Martin Alonso de Sosa, in whose company he was coming, wished to reach India before everybody, and embarked the commercial ship for India, which used to leave every year from that fort some days before the other ship was coming from Portugal.

Father Francis was also in a hurry for reaching his destination, and left his two companions in the hospital so that they could come later on in the Royal ships and left Mozambique, leaving the entire population very sad in his absence, because all had developed great love for him.

This departure was in April of 1542 and within few days the ship reached the island of Socotora, which is in the mouth of the Strait of Mecca or Red sea, where they found some Christians, who are from the time of blessed apostle St. Thomas, with some temples in their style. With this the Father was very happy and encouraging them in the best way he could and taking leave of them with the intention of helping them as much as he could, and he did it later on by writing to the King of Portugal, John the Third, requesting him to send his armadas to liberate them from a Moor who was a tyrant for them, which the king did after some time.

IN GOA

They left Socotora and reached Goa on May 6th, 1542, blessed day for the city and for all those parts of India, where God created so many wonders through intercession of Xavier, which we shall see later in more details, when we shall deal with the things relating to Father Francis's stay in India, where by the divine kindness we saw him, knew him and conversed with him, alive and dead, and we know more in particular about him.

CUSTOMS OF EAST INDIANS

This name of India corresponds exactly only to the coast which runs from the city of God till Cape Comorin, which are around two hundred and fifty leagues and only includes some kingdoms of Malabar and others very little, up to Cambay. But considering this name of India as ordinarily is considered in Europe, includes India of so much diversity of provinces and kingdoms, which one cannot understand without moving through them, because it is extended to infinite amount of territory. It reaches up to Persia and Ethiopia on one side, and on the other side it includes the kingdoms of Bisnaga, Pegu, of Bengal and of Siam, and passes to Malacca and Moluccas, and reaches up to China and Japan which is infinite thing.

There are innumerable provinces and kingdoms in these parts, some of white people, others of copper colour, and others darker, and there is a great distance between one and the other, and a great difference in the climate, qualities and customs which would be infinite things to deal with: and although it is of pleasure and curiosity it doesn't pertain to our history. Moreover, because we shall deal with some other kingdoms

in due course for which the Society was expanding by trying to convert the people, now we shall only tell about the qualities and customs of those who live in the Indian coast.

This region is inhabited by people of yellowish shade, and is a fertile, habitable and comfortable land. That entire coast is divided into several kingdoms of different nations and different languages in a way that one does not understand the other, and is governed by Pagan and Moor kings; the Pagans rule the territory which is in the south of Goa, and the Moors in the North, though they live mixed in some places.

MOORS AND PAGANS

Between the Moors and Pagans there is a lot of difference not only regarding religion, but also in their customs and lifestyle. As the Moors came from outside, from Mecca or Persia (though later on many natives from India took to their sects), we are not going to deal with them now—they have the customs and ceremonies common to the other Moors—we shall talk about the Pagans and natives of India.

These people are half naked, and the Portuguese and the other Europeans consider them very badly and consider them as worthless, and it is true that they seem to be of little delicacy, and are generally poor and miserable, so that for any profit they can do a lot of despicable act. But they have a different idea about themselves, they consider themselves as noble and clean people; and when they wish to eulogize those from Europe a lot, they say that they resemble them.

Between them there are very powerful kings and nobles having money and manpower, who are able to gather in a little time very huge army of sixty and hundred thousand men of war.

In the Eastern part there are big noblemen, having five or eight hundred thousand men, and of a million and more, with a lot of cavalry and elephants, and armed with spears, swords and shields, bows and arrows; and though the Portuguese came to India later on, in many parts they make very crude artillery and a great number of guns, and gun powder and other ammunitions necessary for them.

Under these kings there are other different nobles, who command a lot of authority, similar to Counts and Dukes of Europe, though they are called by different names; they have plenty of land and men at their command, and they can kill and do anything with their subjects, as they are very feared and respected. Very often they are tyrants, as they do

not have law nor conscience which prevent them from snatching away from their subjects anything that they wish, they are very rich and the subjects very poor.

HOW THEY DRESS

The nobles dress as other men and women, all half naked, with uncovered heads and barefoot, covering with some white cloth or painted from the waist up to the knee, leaving other portions uncovered; though some persons, especially those living among the Moors, are dressed with robes of white cotton or the entire body painted. But either because of heat, or it is customary in these parts of the East, even those who are dressed more are not bothered about taking them out and leave most parts of the body uncovered.

Men and women in this coast of India are used to wear gold, silver or brass rings in ears conforming to the category of the person; and women wear some rings which hang from their noses, and bracelets of gold or brass around their wrists, and many wear large rings around their feet, and a lot of rings in their fingers.

Men keep long hair, which they tie on the top of the head, and if they shave they leave a lock as a bunch of hair. In the South of Goa, the Malabarese people, be men or women, keep their ears reaching almost their shoulders, as they make a hole in the lowest part, and keep on widening gradually the hole till it becomes very big and hanging, and this they consider as symbol of great honour.

HOUSES: PALM TREE

Their houses are low, of only one floor, covered with palm leaves, which is the most beneficial tree that is found in the world for service to men, because they make wine, vinegar and oil, and a type of sugar from it.

It gives one type of fruit which they eat fresh and dry, and use its milk or juice for most part of the food; they make cords, thick ropes and mats, very good for sails of their boats; they cover the roof of their houses with their leaves.

The same leaves serve for writing, on which they write with pens made of iron, and by boiling them later on with a cord they are put together and make their books this way.

RICE

The most common food in the entire East is rice, which is a substitute of wheat, as if it were bread, with which they eat other dishes, be it meat, vegetables or fish.

COURTESIES, CEREMONIES, VICES AND VIRTUES

They are well brought up people, though their courtesies and ceremonies are different from those used in Europe. Those seem to be discourteous for the oppositeness of customs, but they use a lot of courtesy among themselves in their own manner, and respect it much better than ours.

They give great importance to things which they consider as their honour, but the honour of women does not matter them. Their conscience is spoiled because of the bad life they lead, the natural light and the remorse of conscience seem to be subdued in them.

In spite of that these noblemen govern in such a manner that only they are tyrants and thieves, do not permit others to be so, so that they can live among themselves peacefully.

CASTES

They are divided by their castes or families in the most strange manner of the world; not only they are divided in tribes, as were the children of Israel, but also having other divisions and ceremonies with their degrees and categories, and a caste is greater and of more dignity than the other, up to the most vile and the lowest people of the land.

Neither one caste can marry with the other nor can have relationship; one cannot touch the other, nor eat together, nor stay in the same place, nor some can enter in the houses of the others, especially where there is lot of difference between the castes.

They have for this reason a very strange way of communicating, that some castes cannot pass through the streets in the same time when others are passing, but they have to keep distance and escape, leaving space for the noblest ones, with so many ceremonies and superstitions which is a frightening thing.

It is wonderful to know that how little children can know about this sort of ceremonies; the ones they perform without fail, because apart

from being castigated severely by their kings, they may be whipped and injured by those whom they did not show due courtesy.

Those who meet or eat or do things which are prohibited with the people of the other lower caste lose their caste and remain contaminated, separated from their own brothers and relations and spouses.

Not only exists this division of caste; but also the professions have it, as not everyone can exercise a profession which he wishes to do, but these are divided among castes, so that some are tailors, some blacksmiths, some carpenters, others land-labours, others fishermen, others washer men and others soldiers, and similarly other professions; and all belonging to the same caste have to exercise the same profession and no other, without being able to go up to the other profession than what is natural to that caste; the women maintain the same, taking care more of cooking and cleaning the house.

SCIENCES AND ARTS

These people cultivate very little sciences, especially things of other life, though there are many among them who are very wise, mostly in things which are of interest to them.

They think mostly in food; some have knowledge of astrology and medicine, and know accurately about the eclipses as us.

Generally they know how to write and compose their books of histories and songs in prose and verse; and always are, rational men, who know to govern in their style, and have their own way of knowing and behaving.

Once they become Christians and are well cultivated, they are capable of learning very well the doctrine.

RELIGION OF THE INDIANS. THE BRAHMINS

Among these Indians the main and the most honoured caste is that of the Brahmins, who are very revered and respected, for being the most powerful and noble for the royal and priestly authority that they took upon themselves.

They are kings and masters who command over the territory, and they themselves take care of the religion and cult of the idols. They cannot have servants from other castes, for not contaminating them, and thus they have among themselves different degrees of dignities for

distributing the jobs, but up to the lowest category the Brahmins are more honoured than other castes.

The Brahmins are very moderate in their food, and none of them, even if he is a king, can eat meat or fish or any other live thing, nor they can drink wine; and all maintain a lot of fast, feeding themselves with rice, milk, fruits and vegetables and other similar things. They are of very subtle talent and very skilful in land deals.

The main belief of these and other Indians is that there is one Lord to whom they give all attributes which we give to true God, though they add monstrosities and fantasies. They call it Lord Parabrahma, and attribute him other names meaning that it is the first and perfect thing, and having life by itself, it gives life to all things.

It is said that He created heaven and earth with the elements and afterwards being invisible, became visible, taking human form. Desiring to have a son conceived with his desire the first one, who came out of his mouth and called him Maheswara.

Afterwards, he had one from the chest, and called him Vishnu. And not being even happy, desired to have another son, which he created from his navel calling him Brahma.

Having thus produced in this manner three children, He desired to have a daughter, whom He called Sati and got her married to Maheswara, making him master of his brothers. To these, He gave as home the first heaven, which is exactly below the sky of Parabrahma, by giving them power on the elements to create out of them whatever they wanted.

From the elements they created all creatures in the world, remaining with control over them. To his second son, Vishnu, he gave the second heaven which is under the heaven of Maheswara, with the task of doing justice in the world, and rescuing them who are in need.

And to Brahma, the third son, he gave another heaven under the heaven of Vishnu, giving him the control over all sacrifices, ceremonies and rituals, which men had to perform, and it is said that from this were born the Brahmins, who, with these fantasies deceived these blind Pagans and occupied the top place and controlled them all.

Of all the sons of Parabrahma a trinity is made to whom the same divinity is attributed, respecting them as three Gods; and constructing many temples in their honour with three towers, whose end is pointed.

All Brahmins wear a string around their neck, which passes under one arm crossing over the chest, and is made of three threads tied by a

knot to signify the union of divinity that these three Gods have. It is said that Vishnu, who is entrusted with doing justice and looking after the necessities of the world, came down to the earth many times for saving men, taking different forms, of men and animals who are decorated in their forms, and in innumerable idols.

About other sons of Parabrahma so many fabulous things, and so many stories and dirty and dishonest transformations are said, which exceed the ones narrated by Ovid in *Metamorphosis*, in a way it is impossible for the people with reason to believe in such monstrous things as they believe.

In which one sees the grace and light which we Christians receive from God, without which we would believe in similar things, as the Greeks and Romans believed, who were so wise, and now the Japanese, Chinese and many other nations of great wisdom and natural justice believe in.

CITY OF GOA

Though India is dominated by the Pagan and Moor kings, the king of Portugal has a lot of power in the entire country, because in the entire coast it has very powerful cities and forts, inhabited by Portuguese and natives of the lands, subjects of His Highness with whom, and with the great Armadas He always sends, is master of this part of the sea in India.

Nobody can travel safe by sea without written license and without paying fees to the forts of His Highness. The most important city which the Portuguese have in India is the royal city of Goa, situated in a small island which is having a periphery of four to five leagues. It is very big and populated by the Portuguese and natives of the land, noble and principal city, both for buildings, and for people, trade and wealth that it has, so that it can be compared with the biggest and the most beautiful cities of Europe.

There lives the Viceroy, with his Royal Council, and the Archbishop, and it is a place of great trade and abundance of merchandise and of all types of provisions.

This island was first owned by a Moor called Dialcan, very powerful and rich, but by the effort of the Portuguese, specially by the illustrious and famous Captain Alonso de Albuquerque, it was conquered twice by the power of arms; and from the second one, which was in the year

1510, with a magnificent and miraculous victory, as it is read in the chronicles, it was always under the control of the Portuguese.

Apart from this city the king has seven other forts, and between them the city of Cochin, which after Goa is the biggest and most important of all, which is at a distance of hundred leagues from Goa.

With these forts they have stopped all the Kings and nobles of that coast, and its dominance is extended up to Cape Comorin, in spite of the opposition of the King of Calicut, who always fought with the Moors and the Portuguese.

The king has in other provinces, very far off and remote parts of India, other cities and forts which are very populated and rich, as we shall talk about them in due place, which were conquered and maintained miraculously by the Portuguese, extending with its courage the law of God, and fame and glory of its king and his name throughout East.

GOA AS FOUND BY FATHER FRANCIS

When Father Francis reached Goa there was very little Christianity, because the city and other neighbouring islands were inhabited by Pagans and Moors, who were living mixed with the Portuguese.

Entire India at that time was very slack in spiritual matter because there was only one Bishop who resided in Goa, where from he used to govern as best as he could all other places and forts of His Highness.

The Bishop whom Father Francisco Xavier found was Don Juan de Albuquerque, of Franciscan order, an educated and virtuous person, and a great friend of the Society. The Father showed him the nomination of the Papal Nuncio which the king had given him, telling that he would not like to use it in a manner the Bishop wanted.

The Bishop admired this with great humility, which he received with great affection. There was a great necessity as to who would sow the word of God and help the Portuguese, as in the entire India there were hardly two or three preachers; as a result in most of the places they have never heard sermons, and in many places there was nobody who could administer the sacrament nor conduct mass.

And for being so mixed up with Moors and Pagans and being the land of very relaxed natives and full of comforts, there was a lot of chance of getting corrupted, and many unmarried persons, (who were majority) lived publicly with concubines.

Plenty of young women and ladies were available, who were bought very cheap from different kingdoms, and many were not happy with only one but had four and five and as many as they wanted in their houses, which the Moors and the Pagans did.

They had forgotten the sacraments and spent years together without confessing, and their spouses or concubines, for being native of the place or daughters of it, though were Christians, they knew so little about the things of our law and were so badly trained, that they were living almost like Pagans, with thousands of superstitions, idolatries, and were rearing the children with the same errors; in a manner that in entire India there was very little religion and lot of dilution among them.

The greed for many and very rich merchandise was added to this, which the Portuguese go on buying and selling throughout the East in the land of Moors and Pagans, who are not bothered about its usury nor of the conscience, and the entire income is taken as lawful.

Imitating them the Portuguese, who are so mixed up with them, used to practice the same business deals, with little scruples. In a way that the use and custom of the land had contaminated the Portuguese so much, that they were living very little differently from the natives. This was the state of India, in spiritual terms, when Father Francis arrived in Goa; and who now sees the way it is, understands well what a great effort the Society did.

CHARITY AND HUMILITY OF FRANCIS IN GOA

As Father Francis came so full of charity and zeal for helping the souls, the necessity which he found in India was to do things rapidly; and thus he started doubling up his work more than what can be said of him. With admiration of all he got himself involved tirelessly in helping the neighbours, without stopping day and night, confessing, preaching, and serving the sick and the prisoners and doing thousands of charity.

It is said that he kept the most needy patient at the feet of his bed in order to be able to rescue him at night if need be. And all this was accompanied by continuous prayer, spending great part of the nights in it, and adding natural forces to the spiritual forces.

With his sermons and private conversations he provided a lot of benefit to the Portuguese, taking them out of many errors and ignorance. On one hand he was taking them out of many sins and with the fear of death and condemnation to hell he was informing them in his

preaching; on the other hand with his affability he was moving them to the confession and to the use of holy sacraments by consoling them and encouraging them whenever they confessed.

The humility of Father Francisco is shown well in what he did with his dress. He used to go, with his companions with a poor and torn dress, but seeing that what they brought from Portugal was different from the one used in India, he wanted to make a clothing similar to the one used by the poor priests of the place, and requested the superintendent of the hospital to send for one.

The superintendent, with a great respect gave him a dress made of silk, but he did not want to receive it, telling him: «—Commads His Worship, that send this dress to one of the poor priests and make me another very rustic».

They made him one as he wanted, of a certain type of thick linen, and he wore it in the Indian style, without wrapping, and this way he walked the entire period he remained in these parts, and his other companions were dressing imitating him.

CHANT OF THE DOCTRINE

He was very interested in teaching the doctrine to the children, slaves and ignorant people who had not received any education. The way he had to do it was to move with a small bell through the streets and squares calling all to the doctrine.

This new way, which nobody had seen before attracted a lot of public, and taking them to the church, he used to teach them the doctrine by singing it, as it is done now, so that the children could learn it better. Thus he introduced in this part of India the good custom which even today lasts, of teaching by singing to the children and slaves in all the houses after playing Ave Maria, thus making the doctrine very easy and convenient for them, with some very devoted prayers, which they say in the beginning and at the end.

It was very useful, because ordinarily all know very well the doctrine, and with it they are helped a lot, as is seen by experience. So that one could understand better, he used to explain on Sundays and holidays, speaking to them in half native tongue as they do when they speak our Portuguese language.

Men and women, children and old people were moving in the streets singing the commandments of law of God, and the fishermen used to

sing them in his boat and the farmer in his field and the cobbler in his bench: all used to sing and enjoy.

For all these the opinion of his virtue and of the Society increased so much in that winter that they entrusted him with the task of heading the Colegio of Goa, which had started then in a way which we shall comment later.

IN GOA AGAIN

Before going to our school in Goa he went to visit the hospitals and other religious persons in the city. Later on he came home where the fathers and brothers were waiting for him at the door, with great desire of seeing him and he was embracing each one with his usual affability.

PORTRAIT OF FATHER FRANCIS

Father Francis was tall, with well-proportioned face, white and reddish, happy and of very good grace, with black eyes, large front, dark hair and beard.

He used to wear modest and clean dress and loin cloth without wrapping nor any other cloth, because this was the dressing style of poor Indian priests: and when he used to walk he used to lift it a little with both hands.

He used to move almost always with his eyes gazed at the sky, at whose sight, it is said, he used to get consolation and happiness, as in his country where he used to think of going; and thus his joyful and glowing face used to move around which produced gaiety in all those who used to watch him. And it so happened that sometimes when some brothers found themselves sad, they used to go to see him for becoming happy.

He was very affable with outsiders, joyful and familiar with those at home, especially for those who were humble and simple, and who had less of self-esteem; and on the contrary he used to be severe, serious and sometimes rigorous with the people of higher strata and who had very high opinion about themselves, till they met him and were made modest; he used to eat very little, though for avoiding any distinction he used to eat whatever was offered to him.

He used to take great care of the patients, treat them with great charity, as he showed on his arrival; because no sooner had he embraced the brother, he asked whether there were patients in the house.

He was told in affirmative and he went to visit them before entering his room. We had a brother who was already having a lot of pain, given up by the doctors and with the burial prepared, but everybody had so much hope in Father Francis that they thought if he met him before his death he would cure him of that disease. And it happened so, as finding him alive he went to visit and console him, he chanted the Gospel placing the hands on his head and later on he started improving till he got cured.

PREPARATIONS FOR GOING FROM INDIA TO CHINA

Father Francis was in Goa for a few days, because it was time to travel by ship to China. He discussed with the Viceroy the issues relating to the embassy, and showed interest in the matters of the Society under his charge.

The Viceroy Don Alonso de Norona treated him very well, giving necessary orders, and nominated Diego Pereira as Ambassador, handing him over the nominations and credentials for going to China in the name of the King of Portugal, and trying to develop friendship and trade with the King of China.

In that brief spell he was in Goa he took up several missions, and gave order that it was necessary that India was well governed in his absence and thus left Father Gaspar as Father Superior in his place, who had come from Ormuz by his order and command, and sent Father Melchor to Bazain to take care of the house there.

Father Francis Enrique went to Cochin and Brother Luis Mendez to Cape Comorin, where Brother Duron went a little later; and thus he was handing over charges and nominations. He also gave order to many other things which were presented, leaving some instructions in writing to Father Gaspar; and leaving the fathers and brothers of that School very animated and benefited by his examples and exhortation he embarked upon his return trip in April, 1552 for going to China, taking along with him Father Baltasar Gago and Brothers Pedro de Alcaceba and Duarte de Silva, who had to go to Japan, and another brother with an interpreter and an attendant who had to be his companions in China.

The people of the city of Goa were appalled to see the great effort of heart of the Father; after having just arrived from such a long and tedious pilgrimage, not only he did not take any rest but he started embarking upon another equally dangerous trip such as this one. On

reaching Malacca, they had a temporary encounter with such a dangerous storm that it was necessary to unload the ship by throwing out the goods in the sea.

They were very inconsolable; some were confessing and others were behaving like men who were watching imminent death; seeing them in this manner, full of sadness, the father went to them with a face full of joy encouraging and consoling them, telling them not to be afraid of, as Our Lord would save the ship. And after climbing to the top of the mast of the ship, he threw his reliquary in the sea, making sign of cross on the waves and saying: «—In the name of the Father and the Son and Holy Spirit, three persons and only one God, have pity on us and on these people who are over here».

And by collecting them in his cabin later on for prayer, and after conducting confession of some people, prayed to Our Lord so that the storm was calmed immediately; and after finishing, told the pilot: «—Mr. Pilot, I am afraid that in this trip you are going to have a lot of work».

And it was like this, as it passed over some sandbanks and rocks, which they had to cross with lot of danger. He also told those who were going on the ship: «—Gentlemen and my brothers, we comment to God the Malacca fort, where we are proceeding to, because it is in great danger».

PROBLEMS IN MALACCA

When they reached Malacca they found that many Portuguese people had died, of great diseases which took place after the siege of Jaos which occurred little earlier, and the diseases were still lasting.

Also he was very scared that in Malacca his passage to China would be disturbed; and he said this many times to his brother that they should pray to Our Lord for the smooth travel, as he was worried that the Captain of Malacca would prevent him, because they suspected what happened to them later.

On reaching Malacca, and after discussing with Father Baltasar Gago, and consoling those who were in Moluccas through letters he remained there for going with his companions in the ship of Diego Pereira. The captain who was afraid of losing some benefits which he was getting in China in case the new embassy went there, tried all possible means to stop the departure, ordering for lowering down the mast and sails of the ship in which the ambassador and the Father had to travel.

The request and authority of the Father were not sufficient, neither the orders which they brought from the Viceroy, nor the fear of the king or of God, for persuading the captain from preventing this embassy. So much can be the greed in a man when he surrenders to it.

The Father felt it a lot, as one can understand of how much he used to love Our Lord, and was watching his service being disturbed by a person who was supposed to help him. He tried as much as he could with the captain, at times with softness and requests, at times mixing with some strictness, telling him about the punishment he would receive from God and from His Highness if he did such a great injustice and wrong, for moving it over here so that Diego Pereira was permitted to go.

And after seeing that with this he was not getting any benefit, finally he showed his powers and the Papal document empowering him which he had from Papal Nuncio (which till then he had not used out of humility). He showed the said document to him, through the Vicar of Malac «censors and excommunications which the captain would incur if he prevented this embassy, as he was going there as Nuncio sent by His Holiness».

But the captain was so stubborn and obstinate in his intention that neither of this was sufficient for taming him; and by not having any respect nor fear of incurring censures, not only he prevented Diego Pereira from his mission, moreover he did show a lot of discourtesies and disobedience to the said Father, using against him bad words, neither respecting the authority the Father had, nor his well-known holiness, for which he was so loved and respected by all Portuguese.

Finally this captain behaved as a person who had degenerated much from the illustrious lineage and Christian pride which his forefathers and which those of his same caste had and who became later on captains of Malacca.

On seeing, then, the Father that whatever he tried with the captain was in vain, and such a great service of God which he was intending was prevented, he felt so sad as having suffered in his life from many persecutions and work, none, as he himself said, gave him so much pain as this senseless person did here; so much so that, according to public voice and fame of all who heard the Father, and as can be seen from his letters, delivered the captain sentence of God, telling about him with sighs and a lot of pity: «—Poor of him! Why he has to be punished by

God in honour, body and wealth; and prayed to his divine goodness not to punish in soul».

And said and done; it was not long and for many injustices he was doing the King ordered his arrest with infamy and dishonour, and was sent as prisoner to Goa; and then sent to Portugal, where his ill-gotten wealth was confiscated, and with great disrespect, disgraced by the King, suffering from a very bad kind of leprosy his life ended in Portugal miserably; and pray to God that, as the same father used to say, his soul should not be punished.

About this persecution, the Father writing to the Father Gasper from the Strait of Singapore on July 21th, 1552 in a chapter narrates this way:

You cannot believe, Father teacher Gasper, how much persecuted I was in Malacca, neither I can tell you that; you will come to know about that through other means. I have entrusted Father Francis Perez to write to you in details. Father Francis Perez will write to you everything about ex-communications which Don Alvaro incurred, for preventing our travel to China, and for going against the bulls granted by the Pope Paul and of this one granted by Julio III to the Society in the name of Jesus, hindering the service of God. [...] I am going to the Canton islands, devoid of any human favour, but with the hope in the divinity of Our God, that some infidel, Moor or Pagan is carrying me to mainland China, though the fidels prevented me in Malacca my voyage; well the captain of the ship did not want to keep the provisions we brought from the Viceroy, nor was afraid of the censors by the church which the holy Father order to those who prevent their Nuncios and Papal repetitive the ones it will be well that the bishop will send if for notification and declaration though I shall never require a Prelate to ex-communicate somebody, yet I shall not prevent that they declare their censors to those who are already excommunicated, so that they may come out of those things and do penitence for those evils which they committed; and also in future they do not do similar things, which prevent so much the service of God Our Lord, and those of the Society from going to Malacca, China and Japan and other parts for the business of conversion.

SICKNESS AND DEATH OF FATHER FRANCIS

If the effort and greatness of energy in embarking upon big and new ventures is known, one can understand well the great merit of Father Francis.

After writing several letters and the departure of the ships which were carrying them, the father continued with his tasks till his sickness and death, of which we have news from the Portuguese who were there.

It was that port of Sanchon, sterile and barren, and in an island, where the Portuguese used to arrive with their ships. For not having yet licensed for working in the mainland, they used to live in their ships with continuous vigil, doing secretly, as best they could, business with the Chinese.

As there was no inhabitant, at times they used to construct some small thatched houses on the bank of the sea. There was a great scarcity of food and necessary things, because the majority of the Portuguese had gone, and it was prohibited to carry merchandise to the said port.

In this place and in this hour Father teacher Francis became sick, in the beginning for some days, and he was cured; moreover as he did not have any comfort for convalescing and his time has come, in which Our Lord wanted to take him out of these works and reward him, he fell sick again while waiting for the Chinese who had to take him to Canton secretly.

He died on a Sunday before break of dawn, on December 2nd, 1552 in the island and port of Sanchon, in a far off thatched house, ten years after having come to these parts from India.

Thus Father Francis ended his hard pilgrimage which for love of Our Lord he underwent throughout his life, and specially in last ten years and seven months less four days, which he spent in these parts of the East.

BODY EXHUMED IN MALACCA AND CARRIED TO GOA

The body was in Malacca till August 15th, 1554, when it was exhumed again. Father Juan de Beira had arrived in April, who was travelling with others of the Society for Moluccas, and had to wait till August for his ship, which is the time of departure of the other ships.

He had been a close friend and devotee of Father Francis, and on hearing, that the body was intact, wanted to see it before it went, thus God ordering his devotee. Night before his departure he went with his friends who accompanied him, with burning candle to the chapel of the church where (Father Francis) was buried, and on discovering it they found it intact and incorrupt, though it was there for last five months.

Father Beira thought that it was not proper to bury him again, because it seemed that God wished to show it, and sent for making a box in which he placed Father Francis decently, ordering that it to be kept with much reverence, and later left for Moluccas, leaving a brother with the task of carrying the sacred body to Goa.

Reaching timely when the ships were sailing from Malacca for India, the brother embarked with the body of the blessed Father. The captain, knowing that it was the body of Father Francis, accepted it with joy, and placed it in a special chamber, covering with silk and perfuming it with many scents, as the body of the holy man that he was.

During the voyage the ship steered clear of some dangers, as everybody believed, by the grace of the blessed Father whose body they were carrying, because after facing many storms on the way, they came out safe from all of them.

On reaching the island of Ceylon, the ship dashed against a huge sanhead, and being almost lost, with the mast broken and all having lost faith in their rescue, invoked the favour of Father Francis, and the ship came out miraculously of that danger.

They reached Cochin, where already people knew about the arrival and where many devotees gathered to receive it. From Cochin it sailed towards Goa. They were stopping in some places on their way, such as Varkala port, where crowds came out in the same manner to pay their respect.

Among the people of Varkala, there was the spouse of the administrator of the port, who was rich, and who requested for, after kissing and paying respect to the body, for a little of the cord with which the face of the Father was tied. She insisted so much that it was given to her which she kept in a box. Keeping it with herself, after having later on a premature child with high fever, she put the piece of thread around her neck and got cured, and the same happened later on when the same child met with another serious accident.

After this a pregnant woman who spent two days with much difficulty, and by putting the thread around her neck, the Master wanted to liberate her of all risks. Same thing happened to another sick woman having fever and to some children having very dangerous swellings; all got cured with the thread.

At this time it was already known in Goa that a ship was coming with the incorrupt body and news were pouring in from Malacca and

Varkala, and also what had happened in China, and all this was discussed in the city with great rumours and desire of seeing him and accord him a great reception, because in Goa the people loved him a lot. It was Father Melchor Nunez, Director of the San Pablo School, who desired to go and receive the Father in a boat which the Viceroy provided him. He went with three brothers of the Society and four and five children of the orphanage, for celebrating the body when it would reach him.

They sailed three or four days in search of the ship and finally they found it without mast next to Varkala, and found the body in its cabin, covered with silk.

They kissed the casket and prayed with devotion while the captain was ordering decoration of the ship with flags and festoons, and loaded the artilleries with gun powder for gun salute at the time of taking out the body, because the Rector wanted to carry it in his boat.

They took out the body of the Father while the children were singing hymns and psalms, with flower rings on their head and palm leaves in their hands, and put it in the boat of the Viceroy with the sound of gun salute.

They returned with the body to Goa, and stopped to sleep in the church of Our Lady of Presentation, within the city. The Father Rector uncovered the body so that all could see it: it was dressed in priest's attire, so healthy and fresh as if they had just buried it. Under the robe there was a very rich surplice which he had taken from Goa for talking to the king of China dressed in it, and it was so fresh, though he was carrying it for more than a year under the earth, which was later on taken to Japan by Father Rector Nunez for visiting the kings of that land.

His face was covered with a piece of linen because his nose was little damaged when he was buried in Malacca, and the hands crossed over the chest, feet and hands uncovered, which were with flesh, though they were somewhat darkish because of lime coat.

It was received in the Goa school with lot of gaiety and nobody slept that night.

The Church was with black cloths because of the Lent, but they decorated it as if it were a day of festival, uncovering the altarpieces and preparing everything with gaiety that the Lord wished to manifest in his disciple.

SOLEMN RECEPTION IN GOA

Next day the body embarked again in a boat with the decorated casket placed on the canvas top, and around the railings with many candles and a grand accompanying procession on way to the city.

Before its arrival Diego Pereira, great friend of the Father, came out to receive the procession, with a boat carrying people known to him, all with big, white candles in their hands, and thus upon reaching the casket they embraced it and wept.

When they reached the city all the church bells started ringing as if a great prince, or better said, a great and saint servant of God had arrived. And though the Viceroy wanted the bells to ring to the tunes of gaiety and festivity, and the reception of that of a saint, those of the Society did not permit it, asking him for God's sake not to do so till the Pope ordered it, and thus the dead was received.

When the bells were heard throughout the city and it was known that it was due to the arrival of the body of Father Francis, all went out to the streets and so many people thronged over the body that many went down in the sea to be able to touch the casket.

The Viceroy, with all other noblemen was waiting for the arrival, and the entire clergy of the city, with the religious ones, the Brothers of Compassion, the orphan children and others, in all, everyone who could serve for solemnizing the reception.

Those of the Society carried the casket on their shoulders and took it out from the ship. Then the procession was ordered. Ninety children dressed in white with cross, flower garlands on their head and olive branches in their hands were moving. The Brothers of the Compassion followed them with their standards and flags, followed by the clergy with surplices and among them were the Fathers of the Society of Jesus, who were carrying on their shoulders the holy body.

The Viceroy with his Council and all noblemen of the city were at the end of the procession. The roads were decorated with the most precious things from India, fine linens from the cloth houses and very rich hangings, the floors with carpets and very fine runners, there were many victory arches, fountains and other inventions; all the citizens were dressed in their Sunday best as on the best festive day which neither Goa nor India ever saw and all the windows and terraces were full of people who were sprinkling flowers on the casket of the saint.

At this moment of time all the bells were ringing and the artillery was giving gun salute; everything was a festival in that blessed city which was more proud with this triumph than Rome with its emperors.

The cover was taken off the body and on seeing it so intact the devotion was so great that they broke the grill of the chapel, and it was necessary to take it away from there, but so many people gathered that they kept it for four entire days with the casket open.

The sky contributed to make more solemn this pomp and more gailyful this day with a lot of miracles; the first one was in celestial fragrance which was coming out of the sacred body and all perceived it, even people from far off, which not only delighted the senses but also gave an impulse to pity and devotion.

Many got cured having gone out in search of health in the streets through which it was passing. It is said that a person who was blind for seven months, after touching the body of Father Francis, started improving till he regained his sight. Another woman testified under oath that after being sick for three months, with so much of seriousness that the doctors had given up hope, prayed to the Father and started improving and got cured. Thus expressed Our Lord about the sanctity of his servant, because he desired that the body was received with so much solemnity.

TESTIMONY OF UN-CORRUPTION OF THE BODY OF FATHER FRANCIS

Doctor Ambrosio Ribero, Vicar General of the Archbishop's office in India, certified under oath the following:

I certify under oath of my office, that it is true that I came here nine years ago and am serving in this Ministry, and in the said time I saw Father Francis till his death moving around teaching things of our holy faith [...] He built churches and did great work till his death, and his body after coming over to this city of Goa was received with great solemnity and accompaniment [...] And the next day of his arrival, for affirming that the body came intact and uncorrupted, which undoubtedly is a supernatural thing, as the Father had died long ago in China, had been buried under ground for three months and covered with lime so that it was consumed very soon, and later on was carried to Malacca in a casket, and was under the earth for eight months or more, I collected the necessary information. [...] The casket was opened with two axes which was in the chapel, at nine in the morning and we saw the body very slowly and felt with my own hands

from the feet up to the knees and almost all parts of the body, and I certify that the flesh was intact and covered with natural skin, with its substance and humidity and without any deformation. In the left foot, little above the joint, from outside, it had a cut out of an injury, of a finger, which it seemed was due to some blow it had received in that place, and around the said injury there was sign of blood, though somewhat black for being old, and above, in the left side, towards the heart's side, it had a small hole which also seemed to be due to some blow through which I put my fingers inside as much as I could and found it hollow, and only inside I touched some small portions of things which seemed to me to be some parts of the intestines, which were dry as the body remained buried for a long time. And I did not feel any deformation in the said body, though I put my face very close to it. Under the neck there was a small pillow of Chinese brocade, which had a stain which seemed to be of blood.

And after having examined in the manner stated, I ordered my writer to write this way and I put my signature. And the doctor of the Viceroy also prepared his report:

I, Doctor Cosme de Sarabia, doctor of the Viceroy, testify that after the arrival of the body of the Father teacher Francis to this city of Goa, I went to see it and felt all its parts and specially the stomach, in which I found corpulence in its intestines, without being embalmed or having any artificial thing. On the left side, towards the side of the heart, I found an injury or wound and told some brothers of the Society to put their fingers in and having done so the blood oozed out, which did not have any bad odour, and the feet and other parts of the body were intact and with flesh, in a manner that as per rules of medicine it could not be preserved naturally in that manner.

HOLINESS

It will please Our Lord that thus as considered saint in these parts of India before men, will be so in the heaven before the Lord, and on earth in his Holy Church by the universal Shepherd, when the Lord decides it, for his glory and honour and of this his holy servant. Final Note: St. Francis Xavier together with St. Ignatius de Loyola was canonized by Gregory XV on March 1-2, 1622.

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C o l e c c i ó n B a t i h o j a



Este volumen, que se centra en algunos modelos de vida en la Navarra de la «modernidad temprana», constituye un nudo parcial en una red más amplia de investigaciones que está desarrollando el GRISO (Grupo de Investigación Siglo de Oro) de la Universidad de Navarra, desde un punto de vista interdisciplinar, para analizar en su entorno histórico y cultural algunas figuras navarras notables, representantes de ciertos «modelos de vida», tales como el santo, el aventurero, el intelectual, el escritor, el clérigo o el poeta, trazando también ciertas coordenadas de la vida profesional (parteras), social y política (régimen señorial, estructura de los insultos...) o literaria.

Aunque el ámbito es regional (Navarra) la entidad de muchas de estas figuras o la representatividad de otros aspectos de la vida social confieren a estas aproximaciones —creemos— más amplios valores que los de una indagación costumbrista o local.

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