

FRANCIS XAVIER

and the

JESUIT MISSIONS IN THE FAR EAST

AN ANNIVERSARY EXHIBITION OF EARLY PRINTED WORKS

From the Jesuitana Collection of the

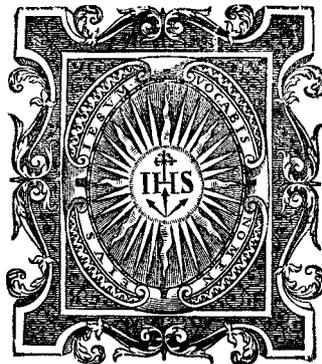
JOHN J. BURNS LIBRARY, BOSTON COLLEGE

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and

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The exhibition was sponsored by the Jesuit Institute, Boston College and organized by the Burns Library, Franco Mormando and Jill G. Thomas, exhibition curators.

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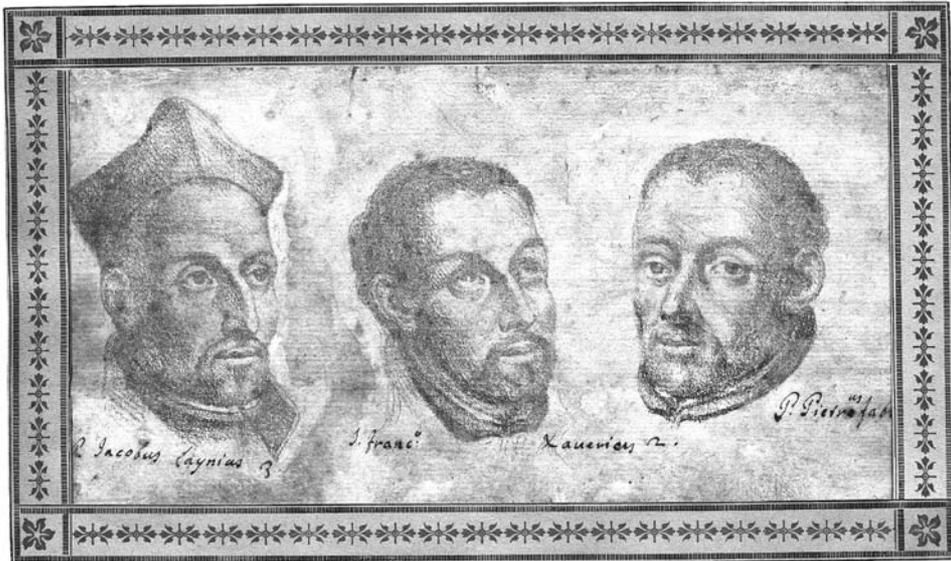
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FOREWORD



2006: THE JESUIT JUBILEE YEAR

This year, 2006, is a year of Jesuit anniversaries. We commemorate the 500th anniversary of the death of Saint Ignatius Loyola, Founder of the Society of Jesus, and the 450th anniversary of the births of Saint Francis Xavier, Patron of the Missions, and Blessed Peter Faber (Pierre Favre), one of the first companions of Ignatius at the beginning of the order's history. The Jesuit Institute of Boston College gratefully acknowledges this history with a celebration of *Francis Xavier and the Jesuit Missions in the Far East: An Anniversary Exhibition of Early Printed Works from the Jesuitana Collection of the John J. Burns Library, Boston College*. We remember and treasure this Jesuit heritage by means of the rich collection of the written word particularly located here at Boston College. The Jesuit Institute, exercising its own mission of engaging faith and culture precisely within the context of the Catholic university, happily offers this catalogue as a memento of the occasion.

T. Frank Kennedy, S.J.
Director, The Jesuit Institute, Boston College
September 7, 2006

PREFACE

When I became Director of the Burns Library in 1987, one of the library's treasures that immediately caught my attention was the original letter Francis Xavier had written from India to King John III of Portugal in 1552. Xavier, who was about to set sail for the Far East, begged the King's favor for those who had been especially helpful to him in his missionary work in India. This letter seemed especially at home in a Library that also housed the papers of the late Speaker of the US House of Representatives Thomas P. "Tip" O'Neill, whose name shall forever be associated with the phrase, "All politics is local." The Xavier letter shows clearly how members of the new religious order founded by Ignatius of Loyola understood the world in which they had to operate.

This letter is one of two dozen treasures that the Burns Library has selected to exhibition in commemoration of the 500th anniversary of the birth of Francis Xavier. These works are part of the Library's rich collection of more than 10,000 volumes documenting the diverse scholarship and activities of the Society of Jesus from its founding in 1540 to its Suppression in 1773. In recent years the Library's Jesuit Collection has been substantially enhanced by several major acquisitions from various Jesuit libraries, most notably the Weston Jesuit School of Theology and the recently closed *Bibliothèque des Fontaines* in Chantilly, France. Other major acquisitions came from Jesuit communities in Quebec City, Canada and London, England. The collection continues to grow rapidly, with a major donation of more than fifty Jesuit titles received in June 2006 from Dr. Charles G. N. Bashara of Washington, D.C. No acknowledgement, however, would be complete without a special word of appreciation to the Jesuit Community of Boston College and to the Jesuit Institute of Boston College for their extraordinary generosity and support over the years in helping the Burns Library build its Jesuit collection. The Jesuit Institute, under the leadership of T. Frank Kennedy, S.J., has also provided an annual research grant to enable scholars to make use of the Library's Jesuit holdings.

Exhibitions, especially those accompanied by a catalogue, involve a great deal of time, expertise, and commitment. On behalf of the Burns Library I would like to thank those most responsible for this exhibition. Exhibition coordinators Franco Momando and Jill Thomas dedicated their energies and knowledge to this project for more than a year, and the results speak eloquently of the quality of their labors. Also

lending a most helpful hand in its organization have been T. Frank Kennedy and John Atteberry, recently retired from the Burns Library staff. The photography that you see in this catalogue is the work of Stephen Vedder of Boston College's Media Technology Services Department and we thank him for his expert, patient collaboration with us on this project. Mark Esser, Burns Library Conservator, prepared each of the items for exhibition with great care and expertise. Robert Bruns, Coordinator of Burns Library exhibitions, lent his considerable talent to the exhibition coordinators. The design of the catalogue, poster, and invitation is the creation of Atomic Design of Boylston Massachusetts and a special word of appreciation goes there to artists Robert Zeleniak and Ingrid Mach for their inspired and inspiring work on our behalf. Finally, I want to say a special "Thank you" to the Jesuit Institute for making available the funds to publish this catalogue.

Robert K. O'Neill
Director, Burns Library, Boston College

THE JESUITANA COLLECTION AT BOSTON COLLEGE

Jill Thomas
Jesuitana Catalogue Librarian, Burns Library

As the largest of the twenty-eight Jesuit colleges and universities in the United States, it is only fitting that Boston College should boast the premier Jesuitana Collection in the nation. Exhibitions and conferences in the past focusing on the collection have given the Library the opportunity to publicize its Jesuit treasures. The collection represents a wealth of material that is critical to a fuller understanding and appreciation of the many Jesuit contributions to early modern thought and culture, not only in Europe, but also the New World and the Far East.

Boston College published the first print catalogue of its rather small collection of Jesuit material in 1986. But this catalogue had only limited distribution and is now, of course, extremely dated. Since 1986, however, the Jesuitana collection has grown tremendously and is currently one of the most dynamic special collections in Burns Library. (In 1996, we might here mention, the collection was named in honor of Boston College's outgoing, long-serving president, as "The Rev. J. Donald Monan, S.J. Collection of Jesuitana at Boston College.") In the 1990s came three major acquisitions from the

Weston School of Theology in Cambridge, the Jesuit Library from the Rue Dauphine residence in Old Quebec City, Canada, and the Bibliothèque des Fontaines in Chantilly, France. These, combined with steady, solid collecting from numerous booksellers – many of whom have taken a special interest in helping Boston College strengthen this important scholarly resource – have, again, made the Burns Library the finest repository in the United States for materials written by and about Jesuits from their founding in 1540 until the Suppression of the Order in 1773. Our collection, especially rich in pre-Suppression material, currently numbers some 10,000 titles, covering virtually the entire spectrum of human knowledge, including many rare and seminal works in the fields of theology, philosophy, Biblical exegesis, mathematics, science, history, politics, and travel. In addition, the collection includes three original letters from Jesuit saints, Francis Borgia, Robert Bellarmine, and Francis Xavier (Cat. 1) to whom the present catalogue and exhibition are dedicated.



INTRODUCTION

THE MAKING OF THE SECOND JESUIT SAINT: THE CAMPAIGN FOR THE CANONIZATION OF FRANCIS XAVIER, 1555-1622

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Francis Xavier died in a makeshift hut on the beach of the small, desolate island of Sancian (Shungchuan), fourteen kilometers off the coast of China, southwest of Hong Kong.¹ The date was December 3, 1552 and the saint died alone but for the company of his Chinese Christian interpreter, Antonio. It was to take over a year before certain word of the missionary's death reached the Jesuit Curia in Rome, but, as we learn from a letter dated November 21, 1555, written by Juan de Polanco, secretary of the Society, one of the immediate concerns of the Society of Jesus was the initiation of investigation into the cause of his canonization: eyewitness testimony of Xavier's "heroic virtue," apostolic zeal, holy death, and, above all, working of miracles, pre- or post-mortem, had to be gathered, scrutinized, and recorded for posterity.² To be sure, Xavier was a holy man who deserved the public recognition and veneration that came with canonization, but there was another unexpressed motivating factor in the Jesuits' eagerness to achieve this honor for one of their own. Although well established in Rome and other parts of Europe by this time, the Society of Jesus was still a relatively young order within the Catholic Church, viewed with suspicion or disdain by some co-religionists for its youth and at times novel "manner of proceeding:" to have one of its co-founders (Francis Xavier) – and of course, its founder as well (Ignatius Loyola, who was to die shortly thereafter in July, 1556) – officially canonized by Holy Mother the Church would represent a tremendous enhancement of its status in Rome and the universal church. The Society could then really take, with pride and full self-confidence, its place alongside the older, more venerable orders of the Benedictines, Franciscans, and Dominicans.

Again, that Francis Xavier was a holy man who deserved to be canonized, few really doubted, but canonizations do not come easy: virtue alone does not suffice. To achieve this end, it takes enormous time, money, and concerted effort, as well as, in early modern Europe, the support of powerful people in high places, both ecclesiastical and political. In the campaign for Francis Xavier's canonization, one of his most powerful and earliest political friends was John III, King of Portugal, under whose sponsorship the Jesuit missionary had first undertaken his apostolate in the Portuguese East Indian Empire. On March 28, 1556, the king sent a letter to his viceroy in the East Indies instructing him to begin interrogating witnesses to Xavier's apostolic

activities, character, piety, and thaumaturgic powers. Although the king died shortly thereafter, this first, important collecting of first-hand testimony was indeed carried out and subsequent Portuguese monarchs were to remain keen supporters of Xavier's cult, as were also the Spanish Hapsburgs.³ Another, even more dramatic show of political support for Xavier's canonization came in 1585 when the envoys of three Japanese feudal lords (referred to as "kings" in our early sources), friends of Xavier and the Jesuit missions, presented themselves at the papal court in Rome, in what was a most historic occasion, the "first diplomatic expedition ever from Japan to Europe" (see Cat. 4). In the words of Otomo Yoshishige, daimyo of Bungo (baptised Franciscus in honor of Xavier), the Japanese Christians were eager for Xavier's exaltation so that "we can build churches and altars to him, set up images of him, celebrate his Mass, and pray daily for his intercession."⁴

Later in Rome, in 1599, another personage of great political and spiritual authority in the papal court, Cardinal Cesare Baronio, was to lend his considerable support for the establishment of Xavier's cult by placing an image of the Apostle of the Far East in the Jesuit mother church of the Gesù, on an altar directly opposite the tomb of Ignatius Loyola: this was a public act whose symbolic message could not go unrecognized by the Roman authorities and populace. On that same altar, in 1614 was placed the precious relic of Xavier's right arm, a further boost to his cult, inasmuch as it became the object of great public veneration and the vehicle for many miracles claimed by the pious faithful (see Cat. 16 and 21 containing a Latin epigram about the relic of Xavier's arm, which, as the poem relates, miraculously survived near capture by pirates en route to Rome).⁵

Direct testimony of "heroic virtue" and the existence of a spontaneous popular cult devoted to the would-be saint are important components of the case for canonization, but, in early modern Catholic eyes, the working of miracles by the candidate for official sainthood represented the ultimate "empirical" confirmation of that person's privileged spiritual status as member of the celestial court. Thus, as we see abundantly in the books and engravings included in the present exhibition, detailed depiction in word and image of Xavier's wondrous works of supernatural healing, rescue, protection, clairvoyance, and raising from the dead, looms extremely large in the literature surrounding him in the sixteenth and seventeenth centuries. For instance, one half of the official summary of the special consistory held by Pope Gregory XV with his cardinals regarding Xavier's canonization (Cat. 12) is devoted to a meticulous account of his numerous miracles, much more than the number of pages in that same document devoted to his virtues. At the canonization ceremony itself in 1622 at St. Peter's Basilica, several of Xavier's most prominent works of wonder were illustrated by artists and put on display on a huge banner for the pious faithful to marvel at and be inspired by, just as readers of the many illustrated biographies of Xavier were meant to do in the years to come (see, e.g., Cat. 23).⁶

Xavier was celebrated as one of the Church's most effective foreign missionaries, but even more important in the popular imagination was his fame as worker of miracles, be they simple and humble, such as that of the crab (now a Xavier icon; see Cat. 23, p. 95) that retrieved the Jesuit's crucifix lost in the sea, or more astounding and exceptional, such as the numerous cases of people reportedly raised from the dead by Xavier (Cat. 23, p. 99). Although of enduring popularity in the literature and iconography surrounding Xavier, many of these miracles, however, have now been discounted, proven to be ungrounded in truth by Jesuit scholars themselves. For instance, as Xavier's British Jesuit biographer, James Brodrick reports, "The legend that St. Francis 'spoke in tongues' was traced to its source . . . and shown to be quite baseless. The story of the Crab and the Crucifix, which Père [Hippolyte] Delehayé [*eminent scholar of Christian hagiography*] dismissed as merely a borrowing from Japanese mythology, received even rougher treatment from his successor as Director of the Bollandists, that great scholar and man, Père Paul Peeters" who maintained that "the whole story was an invention of the seedy ex-gunner and refugee, Fausto Rodriguez, a Portuguese living on Spanish charity in the Philippines."⁷

In fact, doubts and dissent over Xavier's reported miracles, especially the numerous cases of raising from the dead, erupted very early in this campaign for canonization, and right within the Society of Jesus itself. The controversy was sparked by the fanciful pages devoted to Xavier and his miracles included in the *Life of Ignatius Loyola (Vita Ignatii Loiolae)* written by one of the most eminent members of the Jesuit curia, Pedro de Ribadeneira (1526-1611). As the same James Brodrick laments, from the "seeds" of Ribadeneira's account of Xavier's miracles, there grew "a substantial tree of legend."⁸ Ribadeneira's hagiographical work, completed by 1569, was only allowed to be published in 1572; still considered a work in progress, the *Life of Ignatius* was sent to the Far East to two of the leading Jesuit authorities on Xavier and the East Indian missions, Manuel Teixeira (who had worked alongside Xavier in India) and Alessandro Valignano (director of mission operations in that part of the world) for their judgement on its contents. Both men wrote back to the Jesuit Curia, roundly criticizing its pages on Xavier. Teixeira, for instance, complained to Ribadeneira himself:

It is said in Book IV, chapter vii, that our Lord by means of Father Master Francis raised the dead to life. His virtue and sanctity were indeed such that our Lord, of His infinite goodness and power, could have wrought such miracles through him, but inquiry has revealed no certainty on the subject, only common report that they had happened... As your Reverence well says in your prologue, if falsehood or exaggeration under any circumstances is unworthy of a Christian man it is far more so in dealing with the lives of the Saints. God has no need of our lies.⁹

Similar remonstrations came from Valignano who wrote to Father General Mercurian the following warning:

Anyone [*i.e.*, Ribadeneira] who provides more information [*than what Valignano reported in his own history of the Indian mission*] merely repeats information obtained from uncritical observers who, because of their affection or credulity, exaggerate whatever they heard in the marketplace. What is written in the above mentioned history [*i.e.*, *the one by Valignano*] is true. No one can write anything more than is certain or even probable. What is written therein is not only the certain truth but suffices to glorify our Lord in the life of his saint without the necessity of adding apocryphal or uncertain elements.¹⁰

When some time later Mercurian's successor as Jesuit General, Claudio Acquaviva, asked Valignano's opinion about the documentation for Xavier's canonization, the missionary again repeated the same strongly felt animadversions about the legends circulating about Xavier's miracles:

Though it is well deserved for him to be holy and blessed in heaven, one must take care to ensure that whatever one does in such an important matter is founded on solid information that will admit of no doubt. As I already wrote to Father General Everard Mercurian of blessed memory, the information that was collected here at the behest of King John III is in many points doubtful and uncertain. Since the people were so edified by Francis Xavier, they easily believed whatever was said and as tends to happen in such cases, miracles were seen where none took place and those who gave evidence easily reported as fact what they simply heard related by others. According to the inquiries I undertook at this time, the information gathered by the officials of the aforementioned king is not very trustworthy."

However, such criticisms as these directly from the Far East had no effect on the contents of Ribadeneira's *Life of Ignatius Loyola*, which went unrevised and set the tone for Xavier hagiography for centuries, as evidenced in the books and engravings in the present exhibition. Yet, as even the most recent Jesuit scholar to examine the question, Julius Oswald (writing in the *Archivum Historicum Societatis Jesu*, no less), confirms, Ribadeneira "indeed appears to have invented miracles in order to achieve the canonisation..."¹¹ Fortunately, nonetheless, even discounting these controversial miracles, the Xavier canonization "dossier" was still rich enough by way of heroic virtue, apostolic zeal, and more-than-human achievement and exploits to convince even the most skeptical of his contemporaries that he was indeed a saint.

It was to take twenty-two more years after the publication of Ribadeneira's 1572 work on Ignatius for Xavier to have a full-length biography of his own published in Europe. That work was Italian Jesuit Orazio Torsellino's *Vita Francisci Xaverii qui primus è Societate Iesu in India & Iaponia Evangelium promulgavit* (Cat. 6), a well-written, thorough work based on original sources emanating from the Far East such as the excellent manuscript *vita* compiled in Goa by the aforementioned Manuel Teixeira (for which see the appended *Chronology* at 1534). Torsellino's work, oft-reprinted and translated into other languages (see, e.g., Cat. 14, the 1632 English edition), was the first of several biographies to follow upon the formal petition for Xavier's canonization made of the Church by the Society of Jesus in 1593, acting upon the decision of its Fifth General Congregation. The beginning of the actual proceedings for canonization sparked further interest in Xavier's life as well as a need for complete, authoritative accounts of his activities and accomplishments. Another biography appearing in these pre-canonization years was that of João de Lucena who published his Portuguese life of Xavier in Lisbon in 1600 (see Cat. 10 for the later Italian translation). Of the series of Xavier biographies that appears subsequent to his canonization, Dominique Bouhours' 1682 work in French (Cat. 20) is worthy of special mention inasmuch as it proved popular among readers and had the distinction of being translated into English (*The Life of St. Francis Xavier of the Society of Jesus Apostle of the Indies and of Japan*, 1688) by none other than John Dryden, the eminent English poet, literary critic and playwright, who had converted to Roman Catholicism two years before the publication of his Xavier tome.

However, in these same years, those desirous of knowing more about Xavier did not have to rely only on second-hand accounts: they could turn to the man himself in the form of his letters and reports from the field. Even before Xavier's death, Ignatius Loyola had authorized the dissemination of his letters from the Far East among his fellow Jesuits in Europe with an eye to inspiring greater missionary zeal and volunteers within the Society. That goal was indeed reached, as in the course of the following two centuries, thousands of Jesuits dedicated their lives to the overseas mission efforts. However, Jesuits and would-be missionaries were not the only avid readers of letters of Xavier and his comrades working in the East Indies: these texts found great readership even among the general, literate, lay public who found the descriptions contained therein of strange new exotic lands, people, and customs both educational and entertaining, an early modern equivalent, as it were, of *National Geographic*. Our exhibition contains one of the earliest published and popular compilations (Louvain, 1566) of Jesuit missionary letters from India (Cat. 2). However, in a letter written March 27 of that same year, Jesuit superior Jerome Nadal, complained that this Louvain edition is "extremely defective throughout" ("*es todo muy corrupto*") and should be suppressed, with a new translation commissioned from the excellent Latinist Jesuit Father Giovanni Pietro Maffei. Maffei did indeed produce his (much reprinted)

translation, but the lamented Louvain edition was never corrected nor suppressed and continued to find wide readership and undergo several reprintings.¹²

Also contributing to the cult of Francis Xavier were accounts of his exploits and achievements included in general histories of the Society of Jesus or the Jesuit missions in the Far East. This genre of literature likewise found a ready audience among the literate general public of early modern Europe for the same reasons that had made the collections of mission letters so popular: their cross-cultural, anthropological, educational, and entertainment value. Some of the most famous and best-selling items in this category are those volumes of Daniello Bartoli's comprehensive *Dell'istoria della Compagnia di Giesù* devoted to the Asian missions (India, Japan, China). Although not a contemporary of Xavier, Bartoli, one of the most prominent men of letters in Baroque Italy, had access to documentation no longer extant, and hence the enduring value of his histories of the Society.¹³ Bartoli's pages on Xavier, first published in 1653 as part of his aforementioned volumes devoted to Asia, were eventually extracted and circulated as a separate biography entitled *De vita et gestis S. Francisci Xaverii e Societate Iesu Indiarum Apostoli* (Cat. 15).

Along with all of the above-described works in print there also proliferated visual representations of Xavier and his saintly accomplishments in both painted and engraved form, to inspire the faithful, expand his popular cult, and thus further advance the campaign for his canonization.¹⁴ Perhaps the most famous and artistically significant of all of these visual depictions is *The Miracles of St. Francis Xavier* by Peter Paul Rubens, a monumental altarpiece now in Vienna's Kunsthistorisches Museum but originally produced for the Jesuit Church in Antwerp in the years 1616-17, that is, after Xavier's beatification but before his official proclamation as a saint in 1622. As for Xavier's true likeness, there is a fairly consistent depiction of the saint in early modern art, thanks to a single portrait sent back from India to Rome by Valignano in 1583, based upon his death mask and the recollection of those who had known him personally.

This 1583 portrait, though now lost, was immediately and widely copied: see, for example, that in the Gesù in Rome as well as the aforementioned portrait of the saint placed in the same church by Cardinal Baronio in 1599, now identified with a canvas in the Pinacoteca Vaticana. However, there is a red chalk drawing (26.2 x 17.4 cm.) in the Jesuit archives in Rome, showing the ten "First Companions" of Saint Ignatius that "according to oral tradition" provides "the earliest known representations" of these men, Xavier among them.¹⁵ The present catalogue reproduces the uppermost trio of these red-chalk portraits (above, p.5) representing the saints of the 2006 anniversary year: Ignatius, Peter Faber and, in the center, Francis Xavier whose handsome face, with its fine features, dark, intense eyes, full, red lips, clear milky-white complexion, full head of jet black hair, and trim black beard we see in consistent fashion in so many other depictions of the saint, including those in this exhibition.

All of the above-described works – biographies, letters, histories, painted and engraved portraits, relics – well served, in ways direct and indirect, the purposes of the immense, persistent, and energetic campaign for Xavier’s canonization that began in 1553 and finally came to splendid fruition on March 12, 1622: on that day the official ceremonies of the canonizations of Xavier and Ignatius (the Society’s “premier” saint) were held in St. Peter’s Basilica, amidst great pageantry and sumptuous celebration. These festivities lasted several days and were of a magnitude considered noteworthy even in Baroque Rome where breath-taking pomp and circumstance were things of everyday life.¹⁶ The canonizations were a triumph for the Society of Jesus, which finally “had arrived.” They were a triumph as well for the other major party that had lobbied hard for them, the Spanish crown, whose power was at its very height in Europe, most especially in papal Rome where “Spanish imperial domination” represented “the key political reality.”¹⁷

Regarding the canonizations of March 1622, still today in the Roman oral tradition, one will hear repeated the quip of those who, aware of the inevitable political element at play in these ecclesiastical decisions, maintain that “Four Spaniards and one Saint” were canonized that day – the “one saint” being the much beloved Roman Filippo Neri, and the Spaniards being, in addition to Ignatius and Xavier, Teresa of Avila and the lesser-known medieval farmer, Isidore of Madrid. To be sure, as Thomas Dandeleit observes, these canonizations “were one of the most important signs of papal favor the Spaniards had ever received in Rome. They revealed as much as any financial or political concession the enormous degree of influence and goodwill the Catholic King enjoyed in the eternal city.”¹⁸ However, at the same time, the March 1622 canonizations simply confirmed (at least in the case of four of the five personages) what was already and firmly a matter of widespread popular opinion about the “heroic virtue” and great devotional appeal of these figures, Francis Xavier prominently among them.

Appendix: A Chronology of the Life and Posthumous Cult of Francis Xavier¹⁹

1506: On April 7 Francis Xavier (Francisco de Jassu y Xavier) is born in the Basque country of Navarra, in the castle of Xavier (“new house”), the fifth and last child of an ancient family of Basque aristocracy.

1515: After years of bloody conflict between Spain and France for its control, Navarra is forcibly annexed to the Spanish crown. Xavier’s family is directly involved in this struggle and ruined financially by its disastrous outcome.

1525: Xavier arrives in Paris to study at the University of Paris, living in the College of Santa Barbara (Collège Sainte-Barbe), which operated under the patronage of the King

of Portugal. There he will eventually meet another Basque aristocrat, Ignatius Loyola, as well as Peter Faber (Pierre Favre) of Savoy and the other “First Companions” (Simão Rodrigues, Diego Laínez, Alfonso Salmerón, Nicolás de Bobadilla, Claude Jay, Paschase Broët and Jean Codure). These men would ultimately form the Society of Jesus.

1530: Xavier becomes a Master of Philosophy and begins teaching at the small College of Dormans-Beauvais in Paris, while working toward his doctorate in theology. He abandons his studies before attaining his theology degree.

1534: On August 15, Xavier, together with Ignatius, Peter Faber and five of the other “First Companions,” makes solemn vows in a small chapel on Montmartre, Paris, to serve Christ in poverty, chastity, and obedience, as well as undertake a pilgrimage to the Holy Land. If the latter proved impossible, they would go to Rome to place themselves at the disposal of the pope. In September Xavier does the *Spiritual Exercises* under Ignatius’ direction (see Cat. 7).

1537: In early January Xavier arrives in Venice, from which he and the other companions intend to depart for the Holy Land. War between Venice and the Turks makes that journey impossible. On June 24, still in Venice, Xavier is ordained a priest.

1538: After a brief stay in Bologna, Xavier joins Ignatius and companions in Rome in April to seek the guidance of Pope Paul III regarding their apostolic future as a clerical order within the Church.

1539: In September Paul III gives his oral approval of the “Formula of the Institute” of the nascent “Society of Jesus.”

1540: On September 27 Paul III formally approves the founding of the Society of Jesus with the bull, *Regimini militantis Ecclesiae*. In March, Xavier leaves for Lisbon, at the request of the Portuguese king, John III, to be sent as missionary to the extensive Portuguese colonial empire in the East Indies.

1541: On April 7, Xavier, the first Jesuit missionary, leaves Lisbon for India, having also been named papal nunzio of the East Indies. In late August, his ship anchors for brief stays in Mozambique, Melinde (today Malindi, Kenya), and the island of Socotra (off the eastern tip of Africa) in present-day Yemen.

1542: After 13 grueling months at sea, on May 6 Xavier arrives in Goa on the west-central coast of India, capital of the Portuguese empire in the East Indies. At the end

of September, he leaves Goa for Cape Comorin on the Fishery Coast at the southern tip of India to minister to the Paravas, the pearlfishers earlier converted to Christianity.

1543: In October or November, Xavier returns to Goa, only to sail again on December 21 for Cannanore, also on the western coast of India. From now until his death, Xavier will be in constant travel in the East Indies, reconnoitering this vast territory for future missionary undertakings and sending back to Ignatius in Rome detailed letters about his experiences and enterprises.

1544: On January 1 Xavier arrives in the port city of Cochin, second-most important center of the Portuguese stronghold in India. From there, he makes a quick trip to nearby Ceylon on a diplomatic mission for the king of Portugal. By mid-February, he is back on the Fishery Coast and by Christmas returns to Goa.

1545: Commencing in January Xavier pays visits to Cochin, Ceylon, and various localities on the eastern coast of India (including Malipur, the putative burial place of St. Thomas the Apostle). In September he embarks on a more ambitious journey, sailing 3000 kilometers east for Malacca (today's Melaka), important seaport of Western Malaysia, under Portuguese control and center of all Portuguese traffic heading farther east towards the Molucca Islands, China, and Japan.

1546: On January 1, commencing another journey that was to take six weeks, Xavier sails 3000 more kilometers to Amboina, in the Molucca (Maluku) Islands, the famed "Spice Islands," north of Australia, now part of present-day Indonesia. In June he travels to Ternate, another of the Molucca Islands, representing the last Portuguese outpost in their eastern empire. In early September, he travels north to the islands of Moro where he remains for three months.

1547: Xavier is back in Ternate by January and by late April, has returned to Amboina. In early July, he journeys again to Malacca, remaining for six months. There he meets Anjiro (also known as Yajiro or Han-Sir), a Japanese gentleman and speaker of Portuguese. From Anjiro Xavier hears about the marvelous and ancient kingdom of Japan and becomes determined to plant the faith there. Anjiro will be Xavier's translator and guide in that endeavor. In mid-December, Xavier is once again on a boat, heading back to India.

1548: By mid-January Xavier has returned to Cochin, India, and spends the following fifteen months in various localities on the southern coasts of India.

1549: Xavier is ready for his Japanese missionary expedition, departing from Goa on April 15. By August 15, he reaches Kagoshima, capital city of southern Japan, on the island of Kyushu. This is Anjiro's native city and the local feudal lord gives Xavier permission to preach Christianity to the population.

1550: After a futile year in Kagoshima, in September, Xavier leaves for the Hirado, the port used by the Portuguese on Kyushu's northwestern coast. However, eager to reach the imperial court, he moves (November-December) to Yamaguchi, on the mainland and second largest of Japan's cities, where he is met with contempt and scorn at the court of the local lord.

1551: In January Xavier finally arrives in Miyako (modern-day Kyoto), capital of the Japanese imperial court, but is rebuffed by both imperial and university officials. He remains there only eleven days, having discovered that the feudal lord of Yamaguchi, in fact, wielded more power than the emperor. In February Xavier is back in Yamaguchi and this time is favorably received by the local court, since he and his companions are now suitably and impressively garbed in fine silks, attended by a proper retinue of servants, and bear copious presents for their host. In late summer-early fall, he visits the court of Bungo at the invitation of its ruler, but having learned of the even greater and more ancient civilization of China, becomes inspired to penetrate that mysterious land and plant the Christian faith there. However, in mid-November, hearing some disturbing news about the conditions of the mission in India, he departs Japan to return to Goa, stopping in Malacca on Dec. 27.

1552: On January 24 Xavier arrives in Cochin and, in mid-February, Goa. On April 17, he departs Goa for Malacca, on his way to fulfilling his dream of entering China, then closed, under the pain of death, to almost all foreigners. On July 17, he departs Malacca, arriving in Sancian, a small island off the coast of China, opposite Canton and modern-day Hong Kong. This was to be his last journey: on Dec. 3, after months of fruitless attempts to enter China and of illness, Xavier dies in a small, makeshift hut on the beach of Sancian. Contrary to future artistic renditions of the scene, he was assisted at his deathbed only by Antonio de Santa Fé, his Christian Chinese interpreter.

1554: In September the Chinese Antonio writes a long letter describing Xavier's final days to Jesuit Father Manuel Teixeira in Goa, a personal acquaintance of the future saint (he had been a novice under Xavier). Teixeira was later (1580) to compile the first detailed and scrupulously researched account of Xavier's life, based on eyewitness testimony such as Antonio's letter and the narrative of Jesuit Brother Juan Fernandez, Xavier's companion in Japan, known as the *Itinerario*. Though not published until 1912 (*Monumenta Xaveriana*, II: 815-918), Teixeira's biography, the *Vida del bienaventurado Padre Francisco Xavier*, circulates widely in manuscript form.

1553-54: Xavier's incorrupt body is transferred back to Goa, after spending a period of time in Malacca. For four days there is an uninterrupted line of people who come to venerate his remains.

1572: Pedro de Ribadeneira, S. J. (1526-1611), publishes in Latin his influential *Life of Ignatius Loyola*, containing a rather fanciful account of Xavier's miracles, with a view towards his eventual canonization.

1593: Acting upon the decision of its Fifth General Congregation, the Society of Jesus formally petitions the Church for Xavier's canonization.

1594: Jesuit Father Orazio Torsellino publishes the first book-length biography of Xavier, a successful account that is reprinted several times and in different languages. Torsellino shortly thereafter (1596) publishes a large and equally popular selection of Xavier's letters.

Before 1606: Alessandro Valignano, S.J. (1538-1606), great organizer of the Japanese missions, completes his *Historia del principio y progreso de la Compañia de Jesús en las Indias orientales (1542-64)*, further documenting and publicizing Xavier's activities and accomplishments in the Far East.

1619 (October 25): Xavier is declared "Blessed" (*Beatus*) by Pope Paul V with the brief, *In sede principis*.

1622 (March 12): Xavier is canonized, along with Ignatius Loyola, by Pope Gregory XV. (Due to Gregory's death, the actual bull of canonization, *Rationi congruit*, was published by his successor, Urban VIII, on August 6, 1623.)

1634: The tradition of the "Novena of Grace" (March 4-12) to Xavier begins, pursuant to the saint's apparition to and miraculous healing of Jesuit Father Marcello Mastrelli in Naples.



Notes

¹ For the facts of Xavier's life, the monumental four-volume account by German Jesuit Georg Schurhammer, considered by many the saint's definitive biography, is indispensable, as is John O'Malley's *First Jesuits*; more recently there is the shorter but still quite hefty volume by Spanish Jesuit Recondo. Although older, Brodrick's 1952 anniversary biography has the virtue of being not only reliable and intelligently critical, but also highly readable. Most biographies, including that of Schurhammer, do not discuss the canonization campaign, for which topic the most valuable secondary source is the essay of M.C. Osswald, as well as Wicki, esp. 1232-34, "III. Processi di beatificazione e canonizzazione (1556-1622) e culto." For a summary account of the saint's life, see the *Chronology* appended to this essay.

² Recondo, 1013-20.

³ J.Oswald, 242; M.C. Osswald, 260, 265.

⁴ Quoted by M.C. Osswald, 260; Üçerler, 347 for the quotation in the previous sentence; see also J. Oswald, 243. In the Xavier literature this historic Japanese diplomatic expedition is often described as if it had been the spontaneous, free initiative of Yoshishige, whereas in reality, as Jesuit scholar Üçerler (347) points out, it was a "carefully concerted effort on the part of the Visitor [*i.e.*, *Alessandro Valignano, S.J., the brilliant organizer of the Jesuit missions in Japan*] to organize on a grand scale a 'public relations' event that would be played out on both the secular and ecclesiastical stages of Europe." Valignano initiated and orchestrated the entire expedition, his purpose being "to impress Europe with the tangible successes of Jesuit efforts in Japan by presenting them with living examples of noble and pious youth [*i.e.*, *the diplomatic legates*] from that country. He was equally keen to impress the Japanese youth with the glories of European Christendom so that they in turn might influence the views of their fellow countrymen to whom they would recount their experiences upon their return." For further detail and analysis, see Schütte, I/2, 257-66. For Valignano, see also Ross.

⁵ In 1949, on the occasion of the four-hundredth anniversary of Xavier's arrival in Japan, the Roman relic of his arm traveled to Japan amidst great festivity, as we seen in photographs taken at that time in the collection of Burns Library (MS2005-20; ALEPH #2138768).

⁶ M.C. Osswald, 270-71. Among Xavier's thaumaturgic specialties were healing of and protection from the bubonic plague, one of the most dreaded and tragically frequent scourges of early modern Europe. The origins of Xavier's role as heavenly protector against plague are to be found in the saint's biography: when Xavier visited Malacca in June 1552, he found the island completely besieged by plague. Fearless, Xavier ministered to the sick and dying, coming into daily, direct contact with the contagion, without ever becoming infected by the fatal disease (Recondo, 970-72; see Cat. 23, p. 103), for an illustration thereof). Also contributing to his reputation as the invincible protector of health was undoubtedly the fact of his having gone so far as to drink pus from the foul, festering wounds of patients infected with deadly disease on other occasions, without harm to himself, as, for example, we read in Torsellino's description (Book 1, Chap. 5) of the saint's work in the Venetian Hospital of the Incurables. Xavier as tutelary plague saint is illustrated in numerous works of art, e.g., Rubens' altarpiece, *The Miracles of Saint Francis Xavier*, 1616-17 (Kunsthistorisches Museum, Vienna) and one of the most important of early modern plague paintings, Guido Reni's *Pallione del Voto*, 1630 (Pinacoteca, Bologna): see the various discussions of Xavier and plague art in *Hope and Healing*, passim.

⁷ Brodrick, 535.

⁸ Brodrick, 535.

⁹ Quoted by Brodrick, 537; for the same letter, see J. Oswald, 243, who adds that Teixeira also complained

to Valignano “that Ribadeneira had misunderstood many things and had reported incidents that it would have been better to have omitted.” Ribadeneira’s exaggerations did not only concern Xavier’s miracles, as Teixeira points out to the Jesuit in Rome elsewhere in his reply: “In Book IV, Chapter 7 . . . you say that [Father Francis] founded more than forty churches on the Fishery coast. But on both coasts, the Fishery and Travancore, there are not today so many churches as that, and several were built after the time of Father Francis. He did not establish a single church in Travancore, and the credit for the ones now there belongs to Father Henriquez. All that he did on the Fishery Coast was to have some wattle structures roofed with straw put up to serve as churches” (quoted by Brodrick, 119).

¹⁰ Quoted by J. Oswald, 243.

¹¹ Quoted by J. Oswald, 244. About the unreliability of certain of the early testimony, Oswald comments: “Georg Schurhammer, S.J. came to a similar conclusion when centuries later, he examined critically the legends about and the miracles attributed to Francis Xavier.” See also Wicki, 1234-36, for the early controversy surrounding Xavier’s miracles.

¹² *Bibliothèque de la Compagnie de Jésus*, 5:293, s.v. “Maffei, Jean Pierre.” For an English translation of all of Xavier’s letters and writings, see the edition prepared by Costelloe.

¹³ M.C. Oswald, 263. Another bestseller in this genre of literature during our period was the *De Christiana expeditione apud Sinas suscepta ab Societate Jesu* (Cat. 11), representing a Latin translation by Flemish Jesuit Nicolas Trigault of an unpublished diary account of the Chinese mission by the famous Matteo Ricci. However, “it is well known that Trigault made several changes and additions to Ricci’s *Storia* for propagandistic purposes” (Standaert, 369, n. 2; for Trigault and the important cross-cultural role he played, see Standaert, *passim*).

¹⁴ For Xavier in art see M.C. Oswald; Raggi; and Bailey, 160-66.

¹⁵ Lucas, Cat. 60, tentatively dating the drawing to the late 16th century.

¹⁶ See Tacchi Venturi, 34-80, 87-111, who gives excerpts from several Roman diaries and other contemporary primary sources offering detailed descriptions of the festivities; and, more recently, Tozzi, 168-73; and Dandele, 184-87, both with further bibliography.

¹⁷ Dandele, 12.

¹⁸ Dandele, 106-07.

¹⁹ I have compiled this *Chronology* from the standard Xavier biographies, for which see n. 1 above. Certain dates and other details are still disputed.

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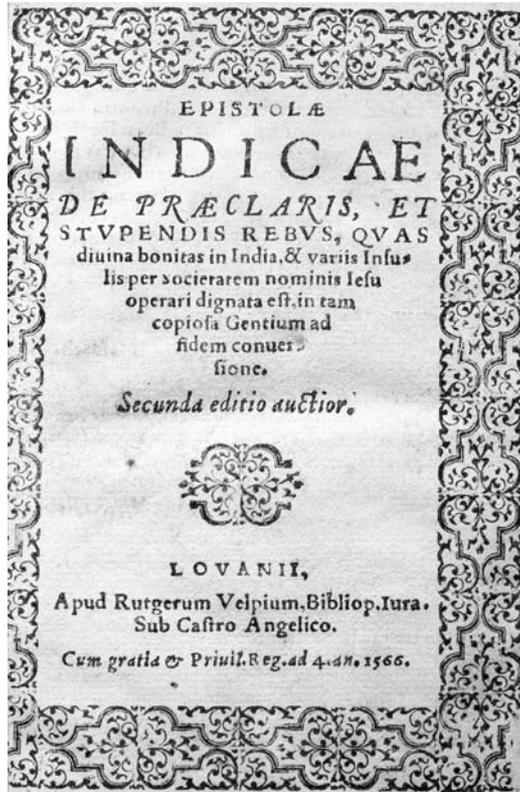
From *Cultus Sancti Francisci Xaverii* (Cat. 8): the miraculous healing of Fr. Mastrelli by St. Francis Xavier and the beginning of the Xaverian Novena of Grace.

CATALOGUE ENTRIES



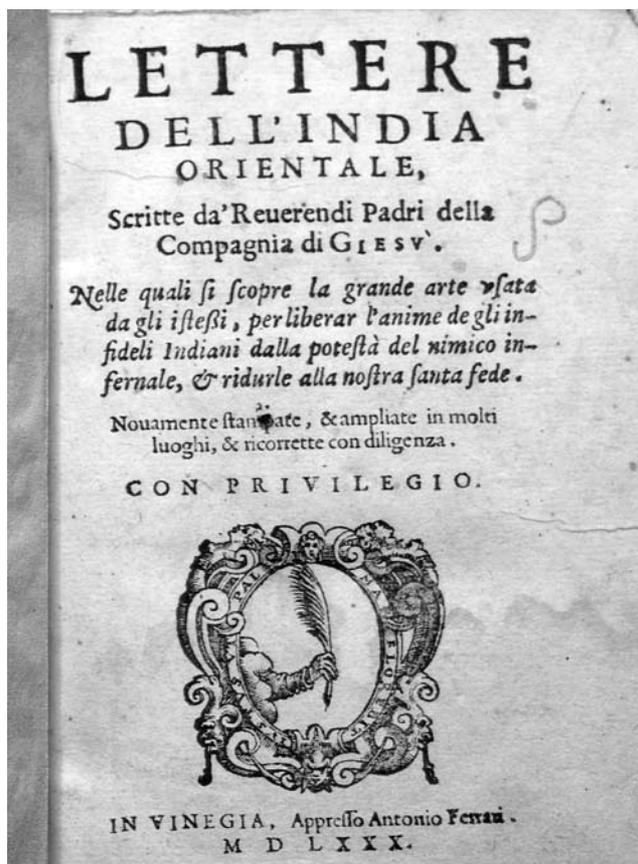
Abbreviation: DeBacker-Sommervogel = *Bibliothèque de la Compagnie de Jésus*.
12 vols. Ed. Augustin and Aloys de Backer. Rev. ed. by Carlos Sommervogel.
Brussels: O. Schepens, 1890-1932; and Louvain: Editions de la Bibliothèque S.J.,
Collège Philosophique et Théologique, 1960.

For further information regarding the objects on display, see the Introduction to this catalogue.



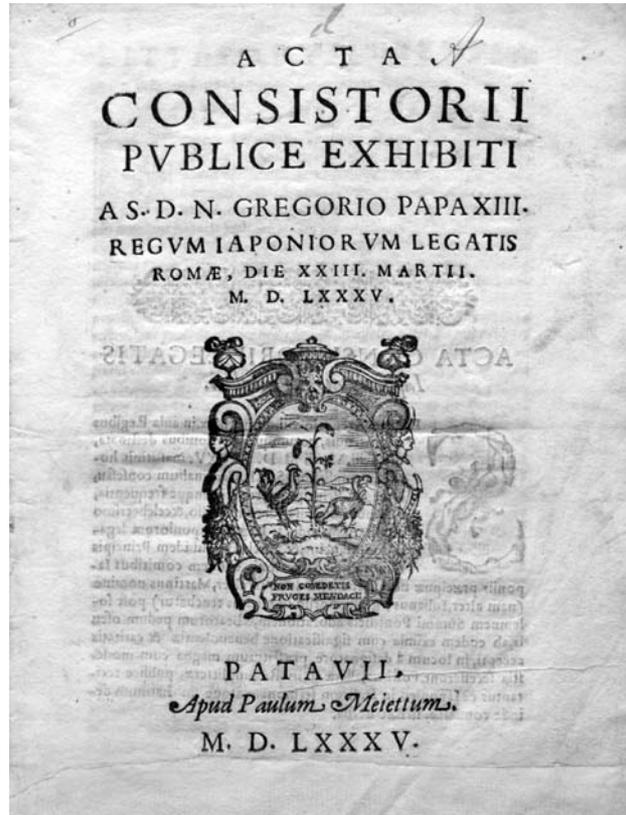
2. *Epistolae Indicae de praeclaris, et stupendis rebus, quas divina bonitas in India, & variis insulis per Societatem Nominis Iesu operari dignata est, in tam copiosa gentium ad fidem conversione* [“Letters from the Indies concerning the excellent and wonderful things that divine goodness has deigned to accomplish through the Society of the Name of Jesus in India and various islands, for the conversion of so great a multitude of pagans to the faith”]. Lovanii [*i.e.*, *Louvain*]: Rutgerum Velpium, 1566. 8vo.

The first edition of this rare collection of letters from the Far East was so popular that a second edition (here on display) was published in the same year, expanded with the inclusion of four new letters. Dated 1549-1565, the letters are from Jesuit missionaries in Japan, the Moluccas, Ormuz, and India. Many are addressed to Ignatius Loyola and several are from Francis Xavier. At the end of the volume is a short essay by Johannes Agricola Ammonius (d. 1570), a German physician and noted commentator on Hippocrates and Galen, on the significance of bringing together and publishing these letters. These texts found great readership among not only Jesuits and other would-be missionaries but also the general, literate, lay public who found the descriptions contained therein of strange new exotic lands, people, and customs both educational and entertaining, an early modern equivalent, as it were, of *National Geographic*.



3. Lettere dell'India Orientale, Scritte da' Reverendi Padri della Compagnia di Giesù. Nelle quali si scopre la grande arte usata da gli istessi, per liberar l'anime de gli infideli indiani dalla potestà del Nimico Infernale, & ridurle alla nostra santa fede. Novamente stampate & ampliate in molti luoghi, & ricorrette con diligenza ["Letters from East India. Written by the Reverend Fathers of the Society of Jesus. In which is revealed the great skill used by the same fathers to liberate the souls of the Indian infidels from the power of the Infernal Enemy and lead them into our holy faith. Reprinted and enlarged in many sections and diligently corrected"]. Vinegia [i.e., Venice]: Antonio Ferrari, 1580. 8vo.

This first edition is yet another collection of letters by Jesuit missionaries in the Far East published in the sixteenth century to satisfy the great European appetite for news from and about the strange new lands, peoples, and customs of those faraway nations. This Venetian compilation contains twenty-five letters written between 1566 and 1577, of which eleven are reporting on the situation in China and Japan. Of special interest are the letters sent from Japan by Luis d'Almeide (1566), Luis Froes (1577), and Franciscus Cabral, the superior of the Japan mission (1574, 1576, and 1577).



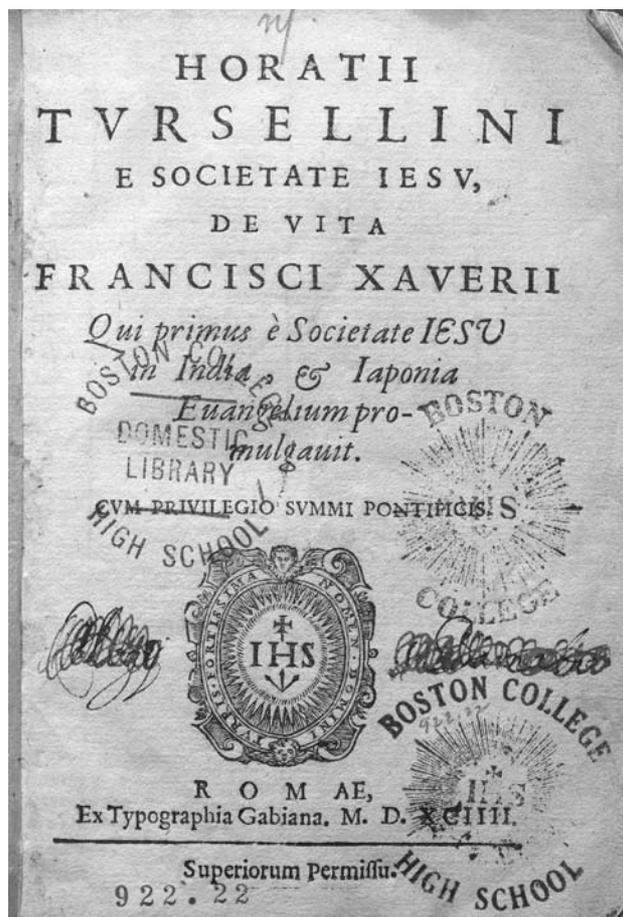
4. *Acta Consistorii Publice Exhibiti a S.D.N. Gregorio Papa XIII Regum Japoniorum Legatis, Romae, die XXIII, Martii, M.D.LXXXV* ["Acts of the public consistory held by His Holiness Our Lord Pope Gregory XIII for the envoys from the kings of Japan on March 23, 1585"]. Patavii [*i.e., Padua*]: Paulum Meiettum, 1585. 4to.

This unique volume is an official record of the historic visit to the papal court of representatives of the three feudal lords of Japan (those of Bungo, Arima, and Omura) friendly to the Jesuit missionaries and the Christian faith. The visit represents the first diplomatic encounter between Japan and a European power. The volume contains a brief description of the ceremony and of those in attendance, followed by the three letters from the Japanese rulers (read in Italian but here published in Latin) as well as a subsequent oration in honor of the occasion by Gaspar Gonsalves, a Portuguese Jesuit and professor of humanities. The oration is then followed by a brief reply from the pope delivered by his secretary, Antonio Boccapadulo, in which Gregory prays that the example set by the "kings" of Japan would be emulated by other rulers and that they too would renounce error and idolatry. To mark the occasion of the visit, a commemorative medal was struck, inscribed, "The First Legation and Obeisance from the Kings of Japan to the Roman Pontiff."



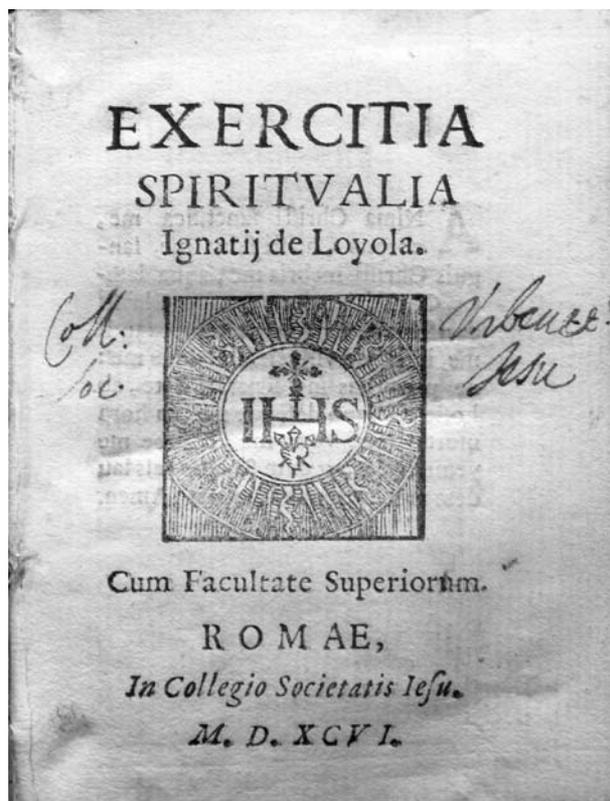
5. *Avvisi della Cina et Giappone del fine dell'anno 1586. Con l'arrivo delli Signori Giaponesi nell'India Cavati dalle lettere della Compagnia di Giesù. Ricevute il mese d'Ottobre 1588* ["Reports from China and Japan from the end of the year 1586. With the arrival of the Japanese dignitaries in India. Excerpted from the letters of the Society of Jesus. Received in October 1588"]. Roma: Francesco Zannetti, 1588. 8vo.

This collection includes six letters by the Jesuits, Alessandro Valignano (1538-1606), Antonio d'Almeida (1576-1591), Luís Fróis (1528-1597), and Pedro Gomes (1535-1600) written to the Jesuit Father General in Rome, Claudio Aquaviva, regarding the missions in China, Japan, and India. The famous Valignano, who bore the official title of "Visitor," was the brilliant organizer of all Jesuit missions in the Far East, formulating intelligent and culturally sensitive principles, of both a theoretical and practical nature, for the exercises of those operations. Nothing is known about d'Almeida except for the dates of his birth and death; Fróis, instead, was the historian of the mission in Japan, while Gomes taught in Japan and wrote a well-known Japanese grammar. The Japanese dignitaries mentioned in the sub-title are the young envoys who had traveled to Rome to the papal court (see Cat. 4) and were then on their return voyage home.



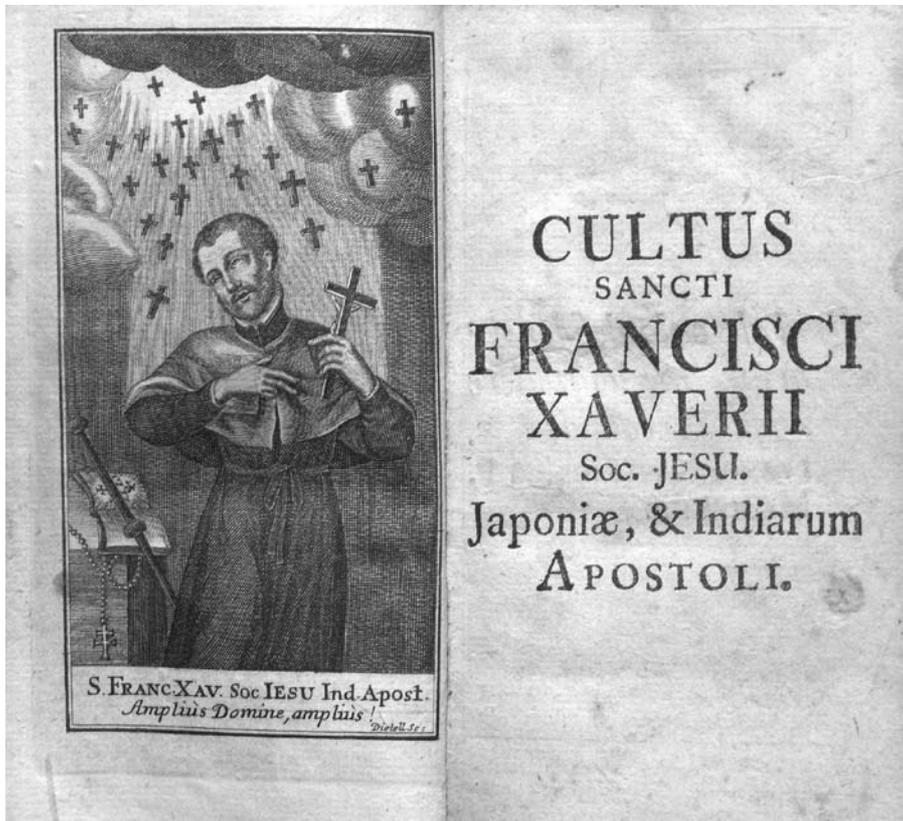
6. Torsellino, Orazio, S.J., 1545-1599. *De vita Francisci Xaverii qui primus è Societate Iesu in India, & Iaponia Evangelium promulgavit* [“The life of Francis Xavier, the first member of the Society of Jesus to preach the Gospel in India and Japan”]. Romae: Gaviana, 1594. 8vo. Ref: De Backer-Sommervogel, t. 8, col. 140-142, no. 7.

The Roman-born Torsellino (in Latin, Tursellinus) was a scholar and prolific writer (especially of hagiography and devotional history), though he is perhaps most cited today for his treatise on Latin grammar. The first edition of his *De vita Francisci Xaverii* appeared without his knowledge in Rome in 1593 and proved to be so defective that Torsellino decided to have it corrected and republished in 1596. The Burns Library copy is a rare uncorrected, 1594 reprinting of the first edition and is not listed in De Baker-Sommervogel, the authoritative bibliography of Jesuit publications. Torsellino’s interest in Xavier did not end with this book: he also edited a volume of Xavier’s letters and reports from the mission fields, which proved so popular that it was frequently reprinted well into the nineteenth century.



7. Ignatius of Loyola, Saint, S.J., 1491-1556. *Exercitia Spiritvalia* Ignatij de Loyola. Romae: In Collegio Societatis Jesu, 1596. 24mo. Ref: De Backer-Sommervogel, t. 5, col. 62, no. 1.

This extremely rare volume is the first edition of the Latin “vulgate” of the Loyola’s famous *Spiritual Exercises* as revised by a commission appointed by the Jesuit Fifth General Council in 1594. The purpose of the revision was to bring the Latin text into closer agreement with the text of the Ignatian autograph, a manuscript of the *Exercises* in Spanish, with corrections in Ignatius’ own hand. An appendix at the conclusion lists all passages of the original Latin text that were revised for this edition. The *Exercises* is a laconically worded manual of instructions intended for directors of the Ignatian spiritual retreat. This retreat, typically lasting around thirty days, was the central component of the spiritual life, vocation, and development of not only Francis Xavier and the other “First Companions” of Ignatius, but also to all those who subsequently joined the Society of Jesus. It remains so today. This 1596 volume is perhaps the most rare of all sixteenth-century editions of the *Exercises*, with only one other copy in the United States. *The Burns Library has designated this newly acquired book as its “Commemorative Volume” for the Jesuit Jubilee Year and this exhibition. We are grateful to the Jesuit Community and Jesuit Institute of Boston College for donating this rare and important volume.*



“Saint Francis Xavier of the Society of Jesus Apostle of the Indies: ‘More, Lord, more!’”

8. *Cultus Sancti Francisci Xaverii Soc. Jesu. Japoniæ, & Indiarum Apostoli*
 [“The Cult of Saint Francis Xavier of the Society of Jesus, Apostle of Japan and the Indies”]. [Viennæ: Gregorii Kurtzböck, n.d.]. 12mo.

This small volume, from the first half of the seventeenth-century, reflects the ever-growing popularity of devotion to Xavier outside the Mediterranean world and is distinguished by its many beautiful engravings. In Baroque Catholicism, images – more so than the written or spoken word – were considered especially powerful vehicles of education, inspiration, and personal transformation. However, unlike other illustrated hagiographies devoted to Xavier, the engravings in this Viennese collection concentrate principally on his heroic virtue and love. The only miracle depicted (for which see p. 23 of this catalogue) is that of the 1634 healing of Jesuit Father Mastrelli, which is at the origins of the Xaverian “Novena of Grace,” the text of which is also supplied.



“Xavier’s Conversion: Xavier, filled with contempt for this world, gives himself to God.”
Cat. 8, unpaginated



“Xavier’s Humility: Xavier kneels when writing to Ignatius”
Cat. 8, unpaginated



“Xavier’s Zeal for Prayer: Xavier passes day and night in prayer.” Cat. 8, unpaginated



“Xavier’s Patient Endurance: Xavier journeys barefoot along extremely harsh roads.”
Cat. 8, unpaginated



“Xavier’s Chastity: Xavier resists the temptations of an impure dream to the point of shedding blood.”
Cat. 8, unpaginated



“Xavier’s Rigorous Self-Discipline: Through self-flagellation Xavier subdues his body and spirit, to his victory.”
Cat. 8, unpaginated



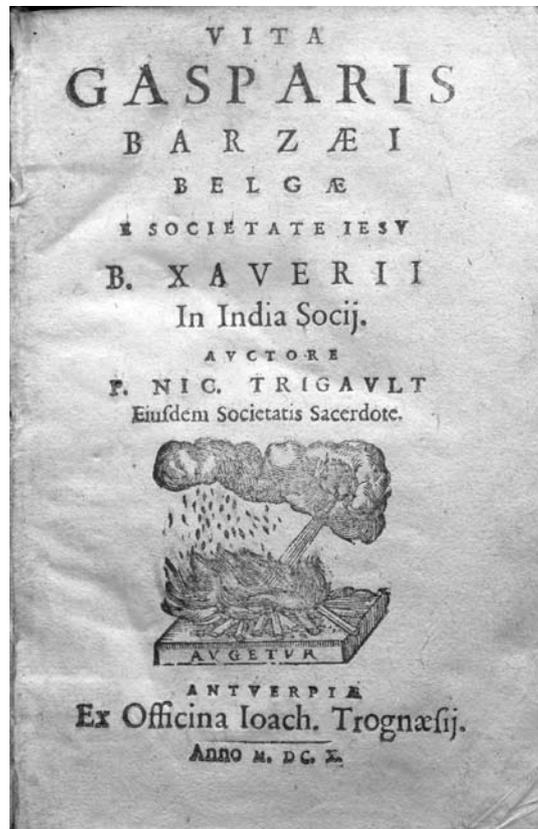
“Xavier’s Love of the Mother of God: Xavier fosters and promotes the cult of Mary in himself and others.”
Cat. 8, unpaginated



“Xavier’s Love of the Crucified Christ: In times of adversity Xavier takes refuge with the Crucified Christ.”
Cat. 8, unpaginated



“Xavier’s Love of God: Xavier, inflamed with love of God, dies on the island of Sancian.”
Cat. 8, unpaginated



9. Trigault, Nicolas, S.J., 1577-1628. *Vita Gasparis Barzæi, Belgæ e Societate Iesu B. Xaverii in India Socij* [“The Life of Gaspar Berse, Flemish, of the Society of Jesus, Companion of the Blessed Xavier in India”]. Antverpiæ [*i.e., Antwerp*]: Ioach. Trognæsij, 1610. 12mo. Ref: De Backer-Sommervogel, t. 8, col. 238, no. 2.

Though overshadowed by Xavier, Berse (also known as Berze, Barzeus, Barceo, and Bartz) was one of the most outstanding members of Jesuit mission operations in the Far East. His short life (1515-1553) was as colorful and adventuresome as that of Xavier, having been a soldier in the army of Emperor Charles V and hermit at the monastery of Montserrat before entering the Society of Jesus. He is known as “Xavier’s best co-worker,” laboring especially in Goa, India. Trigault, the author of the present work, was himself an eminent and successful missionary to the Far East (see Cat. 11): it was in China where he exerted the greatest influence not only as a preacher of the Christian faith but also as a transmitter of culture (in both directions) between that land and Europe. A master of the oriental languages, Trigault died in China after some 18 years at work there.



10. Lucena, João de, S.J., 1550-1600. *Vita del B.P. Francesco Xavier della Compagnia de Giesu . . . trasportata nell' italiana dal P. Lodovico Mansoni* [“The Life of the Blessed Father Francis Xavier of the Society of Jesus . . . translated into Italian by Fr. Lodovico Mansoni”]. Roma: Bartolomeo Zannetti, 1613. 4to. Ref: De Backer-Sommervogel, t. 5, col. 159, no. 1.

Together with that of Torsellino (Cat. 6), Lucena’s biography of Xavier was one of the earliest full-length, competent accounts of the saint’s life, one of several that were published after the formal 1593 petition by the Society of Jesus for his canonization. Lucena was a professor at the Jesuit college in Lisbon and the Burns copy represents the Italian rendition of the much-translated Lisbon 1600 original, *História da Vida do Padre Francisco Xavier*. The Italian translator, Mansoni (1546-1610), held various academic positions in Jesuit colleges in Italy but this volume is his only published work. What made Lucena’s biography so popular was not only the detailed information it supplied about Xavier’s life and exploits, but also the many fascinating, educational and entertaining descriptions included by Lucena of the exotic Asian lands. Thus, in effect, biographies of the early Jesuit missionaries such as Xavier served as valuable and much sought-after travel guides since in many instances their subjects (if not also their authors) were among the first Europeans to visit the countries in question.



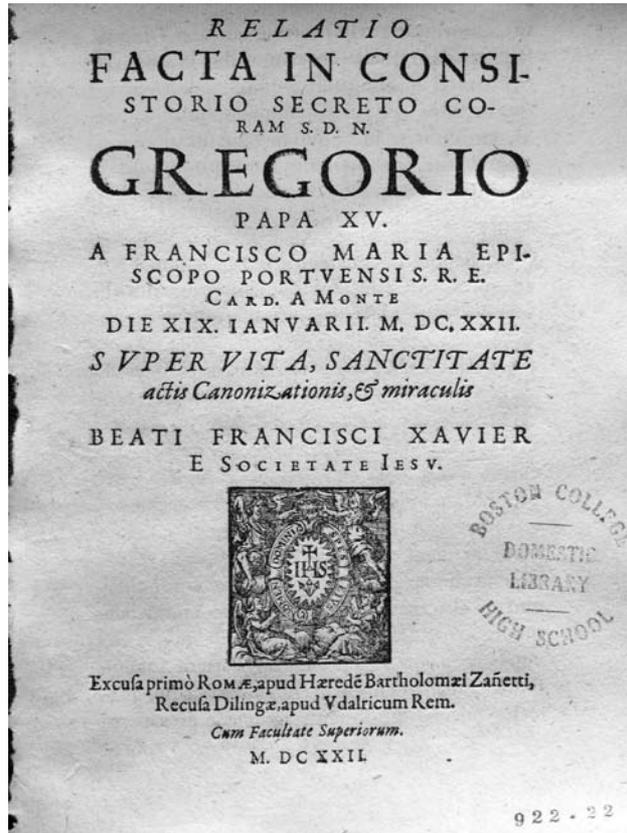
Cat. 11, frontispiece map detail.

11. Ricci, Matteo, S.J., 1552-1610. *De Christiana expeditione apud Sinas suscepta ab Societate Jesu ex P. Matthæi Ricij eiusdem Societatis com[m]entarijs... in quibus Sinensis Regni mores, leges atq. instituta & novæ illius Ecclesiæ difficillima primordia accurate & summa fide describuntur / auctore P. Nicolao Trigautio Belga, ex eadem Societate* [“The Christian Expedition among the Chinese undertaken by the Society of Jesus from the commentaries of Fr. Matteo Ricci of the same Society... in which the customs, laws, and principles of the Chinese kingdom and the most difficult first beginnings of the new Church there are accurately and with great fidelity described / authored by Fr. Nicolas Trigault, Flemish, of the same Society”]. Augustæ Vind [*i.e.*, *Augsburg*]: Christoph. Mangium, 1615. 4to. Ref: De Backer-Sommervogel, t. 8, col. 239-241, no. 6.

The highly accomplished Flemish Jesuit Trigault (see Cat. 9) arrived as a missionary in China in 1610 and died there in 1618; the present text is his Latin translation of Matteo Ricci’s unpublished diary text. One of the earliest and most competent accounts of Chinese history and civilization by a European, it introduces the reader to European experiences in China dating back to the Tang dynasty (618-907) while offering a comprehensive look at Chinese culture and society. Ricci is perhaps the most famous of all Jesuit missionaries in China, noted for his mastery of its language and manners, and his effective, culturally sensitive approach to evangelizing that proud, ancient civilization.

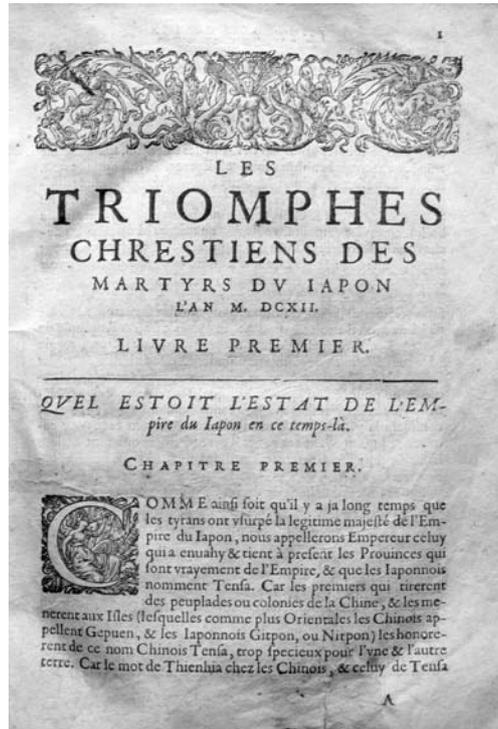


Cat. 11, titlepage



12. Del Monte, Francesco Maria, 1549-1626. *Relatio facta in consistorio secreto coram S.D.N. Gregorio Papa XV. . . super vita, sanctitate actis canonizationis, & miraculis Beati Francisci Xavier e Societate Iesu* ["The report given in the private consistory held in the presence of His Holiness Our Lord Pope Gregory XV regarding the life, holiness, process of canonization, and miracles of the Blessed Francis Xavier of the Society of Jesus.']. Romæ: Bartholomæi Zannetti; Dillingæ [*i.e.*, *Dillengen*]: Vdalricum Rem., 1622. 4to.

The author of this volume, Cardinal del Monte, was an accomplished diplomat and administrator in the Roman court, but is perhaps best known today as one of the principal patrons of the famous Baroque artist, Caravaggio. The *Consistorio secreto* represents an account of the formal gathering of Pope Gregory with his cardinals to undertake a final review of the case for Xavier's canonization. Summarizing the saint's heroic virtues as well as the steps taken as part of the Church's official investigatory process, the volume devotes the largest section of its attention to the many miracles wrought by Xavier. The eighteen miracles that the Church accepted as authentic in Xavier's case are also described in the subsequent Bull of Canonization, issued, after Gregory's death, by Urban VIII on August 6, 1623.



Cat. 13, French edition, Book 1, page 1

13. Trigault, Nicolas, S.J., 1577-1628. *De Christianis apud Iaponicos triumphis sive De gravissima ibidem contra Christi fidem persecutione exorta anno MDC XII usq. ad annum MDCXX* ["The Christian triumphs among the Japanese: or, The most severe persecution by the same of the faith of Christ waged from 1612 to 1620"]. Monachii [i.e., Munich]: [s.n.], 1623. 4to. French translation: *Histoire des martyrs du Japon depuis l'an MDCXII iusques a MDCXX*. Paris: Sebastien Cramoisy, 1624. 4to. Ref: De Backer-Sommervogel, t. 8, col. 242, no. 8.

From the start Christian missionaries in Japan and China were met with suspicion. In the late sixteenth century suspicion became violent hostility and persecution, continuing for decades. In this volume Trigault (for whom see Cat. 9 and 11) offers detailed descriptions of the sufferings and deaths of Jesuit martyrs in Japan, vividly illustrated in the accompanying engravings. Of this account Burns Library possesses both the original Latin version and French translation: the images reproduced in this catalogue (by well-known engraver Raphael Sadeler) are taken from the latter work. Such visual cycles of martyrdom scenes were popular in early modern Catholicism, the earliest and most influential being those frescoed (1572-85) on the walls of the Church of Santo Stefano Rotondo, Rome. Such gruesome representations were meant to prepare future missionaries for their possible fate in hostile lands.



Cat. 13, title page, Latin ed.



Cat. 13, French ed., facing p. 70



Cat. 13, French ed., facing p. 92

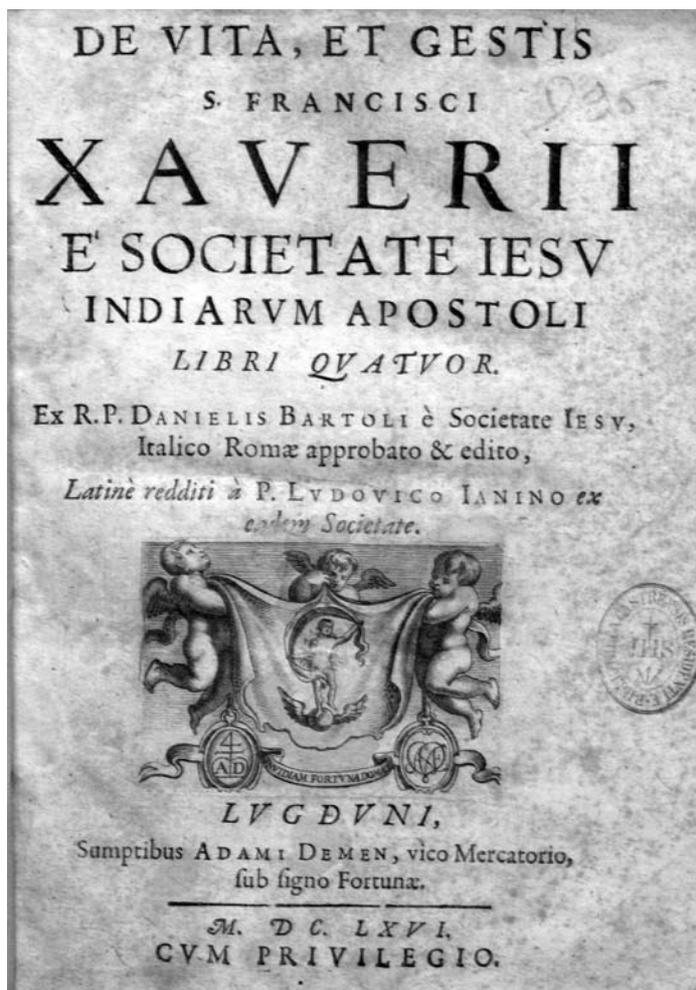


Cat. 13, French ed., facing p. 226



14. Torsellino, Orazio, S.J., 1545-1599. *The Admirable Life of S. Francis Xavier devided into VI bookes . . . translated into English by T.F.* Paris: [s.n.], 1632. 4to. Ref: De Backer-Sommervogel, t. 8, col. 140-142, no. 7.

Thomas Fitzherbert (1552-1640), the English translator of Torsellino's *De vita Francisci Xaverii* (Cat. 6), was born into an eminent Anglo-Catholic family. After the death of his wife, and having left England, he became a diocesan priest, and in 1613 joined the Society of Jesus. He was given the important post of superior of the Jesuit English College in exile at St. Omer, Flanders from 1616 to 1618, and then served (1618-40) as rector of the famous English College in Rome. He was a prolific contributor to the polemical battle of texts waged between English Catholics and Protestants in this period. The Burns Library also holds a French translation of the present work, along with three Latin editions. Fitzherbert's English translation was reprinted as recently as 1966.

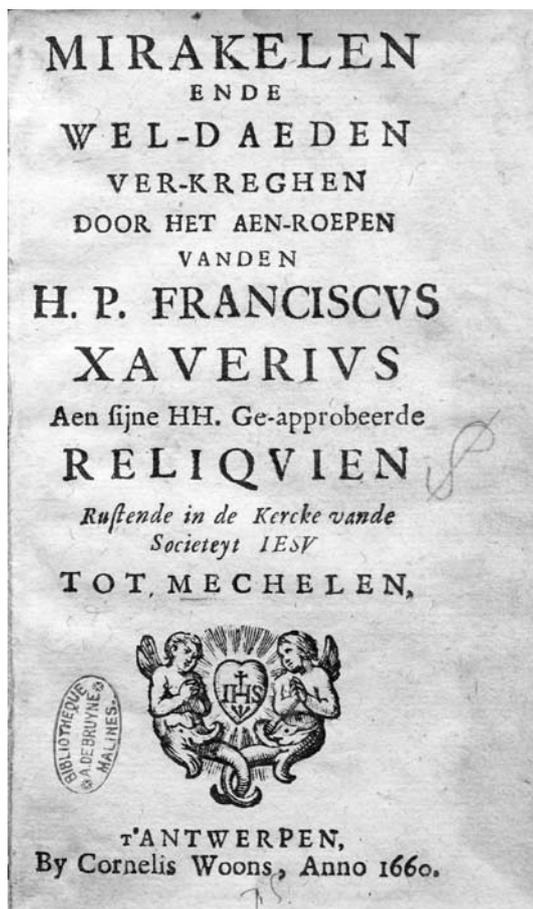


15. Bartoli, Daniello, S.J., 1608-1685. *De vita et gestis S. Francisci Xaverii e Societate Iesu Indiarum Apostoli* ["The life and deeds of St. Francis Xavier of the Society of Jesus Apostle of the Indies"]. Lugduni [*i.e.*, *Lyon*s]: Adami Demen, 1666. 4to. Ref: De Backer-Sommervogel, t. 1, col. 970-971, no. 7.

A professor of rhetoric and preacher, Bartoli is the most eminent Jesuit man of letters of seventeenth-century Italy, a master of Italian prose whose works are considered classics of the national literature. Among his many works, Bartoli produced a monumental history of the Jesuit order (*Dell'istoria della Compagnia di Gesù*), of which a large part is devoted to Asia (India, Japan, and China). This account of Xavier's life was originally part of the first volume in Bartoli's Asia series devoted to Japan, published in Rome, 1653, but extracted later to form this separate volume. As a young man, Bartoli had admired the zeal of the early missionaries and wrote this *Vita* as a personal tribute to Xavier.



Cat. 15, frontispiece



16. *Mirakelen Ende Wel-Daeden Ver-Kreghen Door Het Aen-Roepen Vanden H.P. Franciscus Xaverius Aen Fijne HH. Ge-Approveerde Reliquien Rustende in de Kercke vande Societeyt Iesu Tot Mechelen* ["Miracles and graces received through the invocation of Saint Francis Xavier in the presence of his approved holy relics located in the Church of the Society of Jesus in Mechelen."]. T'Antwerpen [*i.e., Antwerp*]: Cornelis Woons, 1660. 8vo.

Like Cat. 8, the present volume from Antwerp in modern-day Belgium attests to the popularity of Xavier's cult outside the Mediterranean world. Its purpose was to publicize the many works of wondrous healing and other miraculous graces wrought for the benefit of the faithful by the relic of a fragment of Xavier's right arm. That precious relic was jealously housed in the Jesuit Church in Mechelen and this volume is meant not only to announce its supernatural feats of grace, but also, in effect, to highlight the privileged status of that church and, by extension, the Society of Jesus. The Mechelen relic was taken from Xavier's right arm, then (and now) on display in the Jesuit mother church in Rome, the Gesù (see also Cat. 21).



S. RELIQUIÆ
S. P.
FRANCISCI XAVERII
*è brachio dextro
Miraculis claræ.*

Cat. 16, following title page

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17. Kircher, Athanasius, S.J., 1602-1680. *Chinae monumentis, qua sacris qua profanis, nec non variis naturæ & artis spectaculis, aliarumque rerum memorabilium argumentis illustrata* ["China illustrated with its monuments, both sacred and profane, as well as various spectacles of nature and art and discourses upon other noteworthy things"]. Amstelodami [*i.e., Amsterdam*]: Joannem Jassonium à Waesberge & Elizeum Weyerstaet, 1667. Fol. Ref: De Backer-Sommervogel, t. 4, col. 1063-1065, no. 24.

The German Jesuit Kircher is today one of the most famous and studied Jesuits of the early modern period. He is often compared to Leonardo da Vinci for his insatiable curiosity about the world, inventive imagination, and the broad scope of his many works encompassing disparate fields of knowledge and inquiry. As a young Jesuit Kircher had an interest in China, but his superiors rebuffed his request to be sent there as a missionary. This sumptuously illustrated tome was a veritable encyclopedia of Chinese culture, manners, and geography. Kircher makes use of first-hand accounts from Jesuit missionary letters and other such primary texts (such as that of Matteo Ricci, Cat. 11). The volume also features the most accurate cartography then available, but also mythical elements such as dragons. The commentary emphasizes the proto-Christian elements of Chinese history and religion, both real and imagined, as we find in Kircher's work on Egyptian religion. Burns Library holds two copies of this work, with variant versions of its maps and plates.



Cat. 17, facing p. 1, portrait of Kircher



Cat. 17, facing p. 3, map of China and Japan, detail



Cat. 17, facing p. 3, map of China and Japan, detail



Cat. 17, facing p. 3, map of China and Japan, detail



Cat. 17, facing p. 3, map of China and Japan, detail



“The miraculous crucifix of St. Thomas the Apostle, Malipur, India”
Cat. 17, facing p. 54



“The Supreme Monarch of the Chinese Tartans”
Cat. 17, facing p.112



Cat. 17, facing page 113, Matteo Ricci, S. J. and "Sig. Paulus"



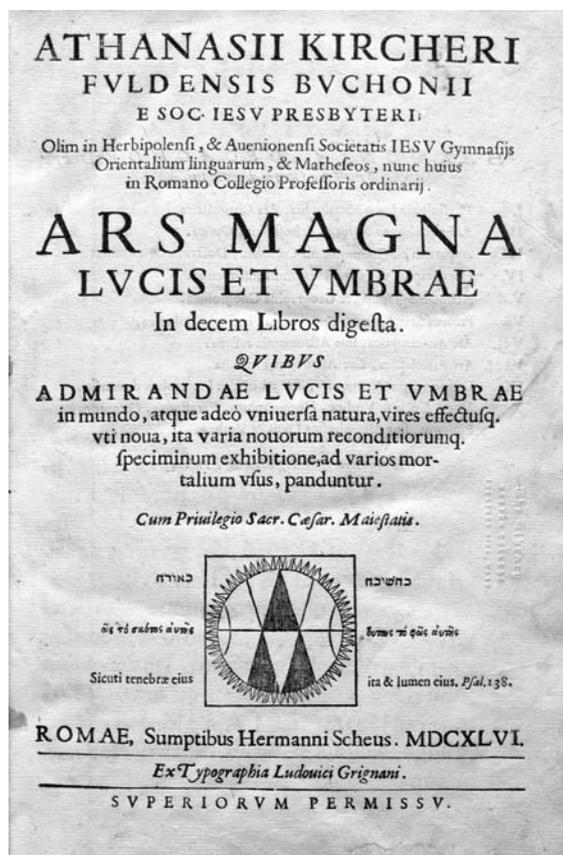
Cat. 17, facing p.114, aristocratic Chinese matron



Cat. 17, facing p. 115, aristocratic Chinese matron

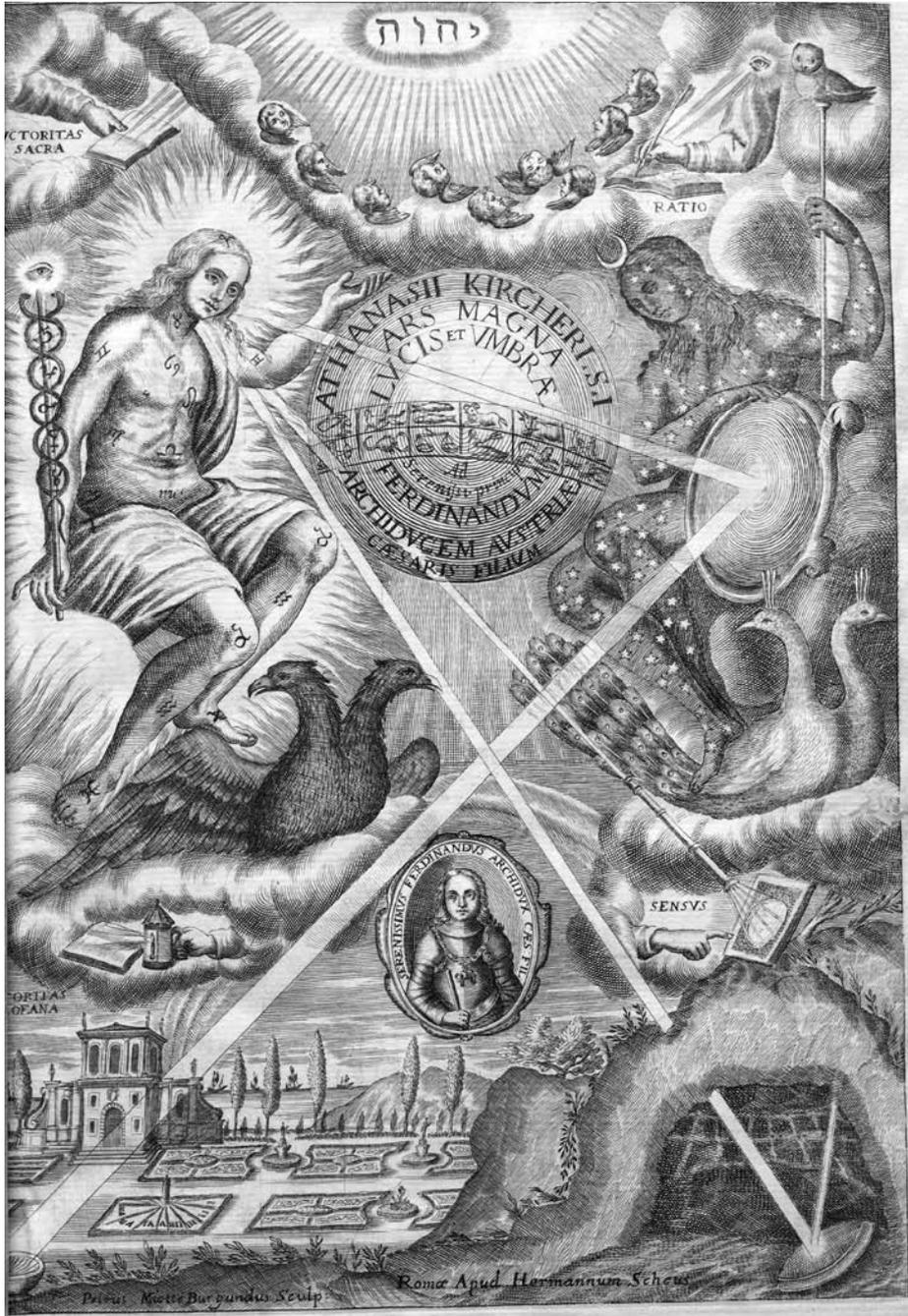


Cat. 17, facing p. 214, an example of Chinese bridge building

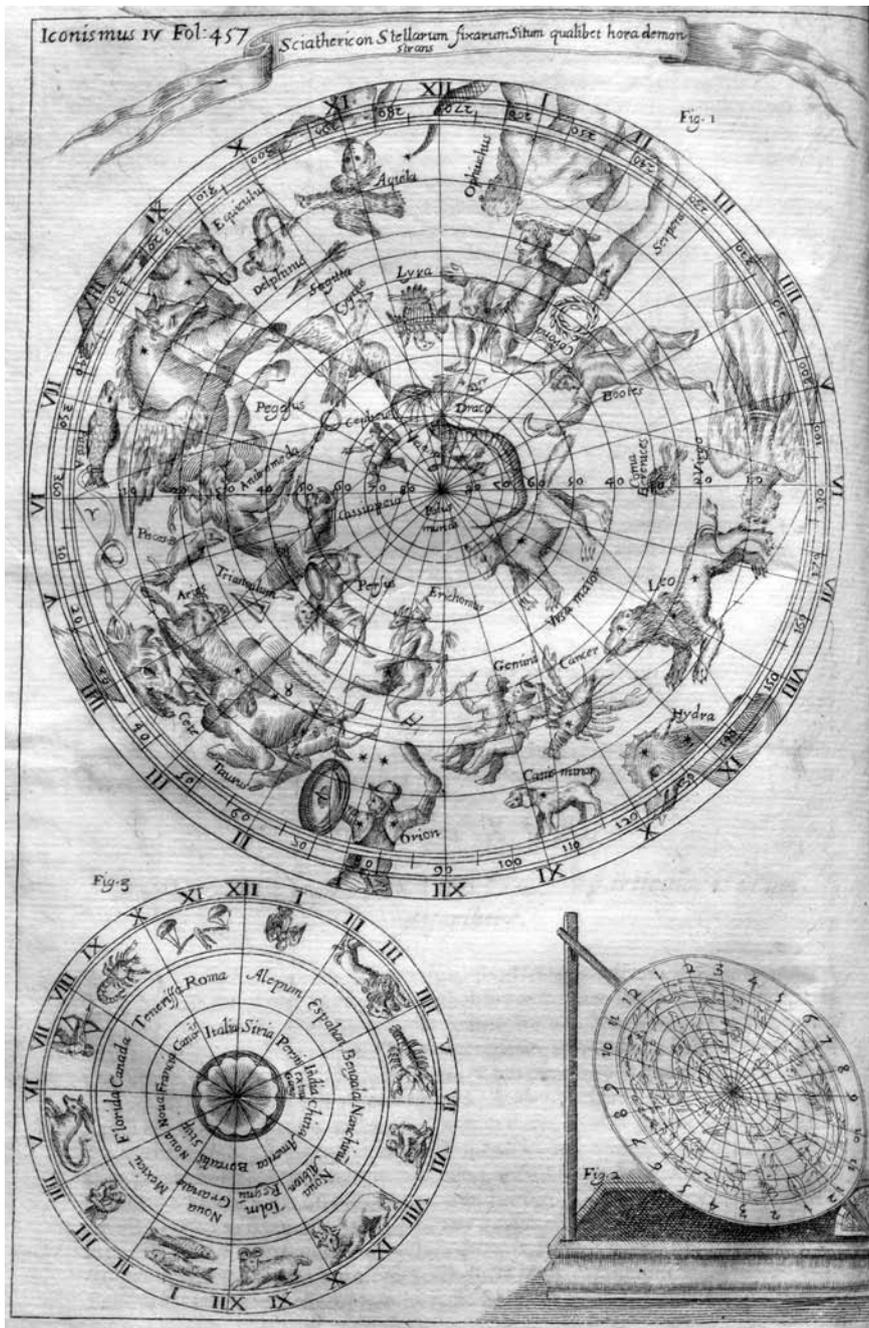


18. Kircher, Athanasius, S.J., 1602-1680. *Ars magna lucis et umbrae* ["The great art of light and shade"]. Romae: Hermanni Scheus, Typographia Ludouici Grignani, 1646. Fol. Ref: De Backer-Sommervogel, t. 4, col. 1050, no. 9.

One of Kircher's major works in the realm of science and natural philosophy is the present encyclopedic volume on optics and light, but also embracing the more general realm of physics and astronomy. In it this Jesuit universal genius (for whom see Cat. 17) seeks to understand the gamut of visual phenomena from sunspots to fireflies. He also considers the difficult navigational problem of establishing longitude without an exact chronometer, a topic of great relevance to missionary voyagers across the vast oceans. Four of the ten books of *Ars magna* are devoted specifically to timekeeping, likewise an issue of importance to missionaries. Of special interest is the fine large plate of Kircher's famous universal "clock." Dated January 7, 1646 and dedicated to Jesuit General Vincenzo Caraffa, the "clock" is actually a thorough mapping of all the time zones around the world. Its purpose was to allow those in the far-flung colleges of the Society of Jesus – including the mission lands of the Far East – to determine the precise hour of the day anywhere on the globe.



Cat. 18, frontispiece



Cat. 18, facing p. 457, the astrological constellations

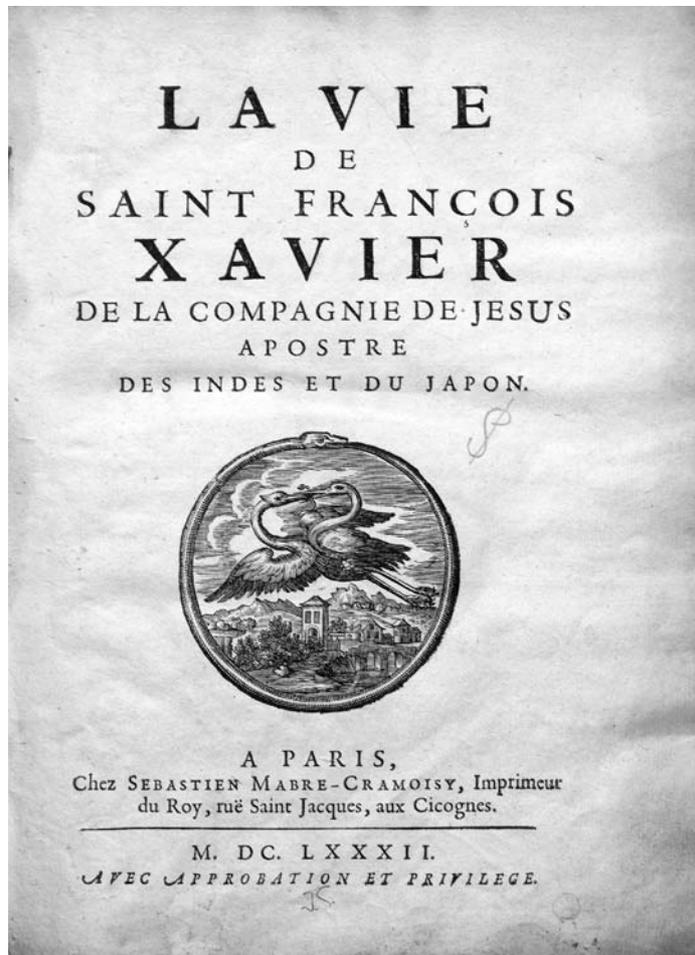


19. Scortia [Scorza], Francesco, S.J., 1585-1629. *Ristretto della santa vita dell'Apostolo dell'Indie S. Francesco Saverio della Compagnia di Giesu. Con l'aggiunta della Divotione da praticarsi li venerdì per ottenere dal Signore la gratia, che si vuole, per intercessione del Santo. Offerto all'inclita Congregazione italiana di B. Maria V. in Praga* ["A brief account of the holy life of the Apostle of the Indies, St. Francis Xavier of the Society of Jesus. Together with the devotions to be practiced on Fridays in order to obtain the graces desired from our Lord through the Saint's intercession. Offered to the eminent Italian Congregation of the Blessed Virgin Mary in Prague"]. [Prague]: Giorgio Czernoch, 1678. 12mo.

The Genoese Scorza (Scortia in Latin) spent most of his Jesuit life serving as professor of rhetoric and theology, principally in Bologna. This extremely rare, inexpensively produced pamphlet (not recorded in De Backer-Sommervogel) offers a biography of the saint and collection of prayers to him, including the famous Novena of Grace. It was published in Prague for a Jesuit Marian sodality composed of Italian natives (hence its language of publication). The Czech capital at the time was home to a large community of Italians working mostly as artists, artisans, and architects. The Society of Jesus through its colleges and parishes exerted enormous influence in the city's affairs until their suppression in 1773.



Cat. 19, frontispiece



20. Bouhours, Dominique, S.J., 1628-1702. *La Vie de Saint François Xavier de la Compagnie de Jesus Apostre des Indes et du Japon* ["The life of Saint Francis Xavier of the Society of Jesus Apostle of the Indies and Japan"]. Paris: Sabastien Mabre-Cramoisy, 1682. 4to. Ref: De Backer-Sommervogel, t. 1, col. 1904-1907, no. 20.

In 1682, one hundred and thirty years after Xavier's death, Dominique Bouhours' biography appeared and became an instant and enduring classic. Its most noteworthy feature is the great enlargement of the miracles associated with Xavier. Miracles few and small in Torsellino, its model (Cat. 6), became many and great in Bouhours. Bouhours was professor of literature and rhetoric at various Jesuit Colleges in France and Italy (Paris, Rouen, and Turin). He also produced a French translation of the New Testament. Bouhours is known especially to the British literary public because the present Xavier biography had the distinction of being translated into English in 1688 by the eminent man of letters, John Dryden, then a recent convert to Roman Catholicism.



L A V I E
D E
S. FRANÇOIS XAVIER.

L I V R E P R E M I E R.



'ENTREPRENS d'écrire la Vie
d'un Saint qui a renouvelé dans
le dernier siècle ce qui s'est fait
de plus merveilleux à la nais-
sance de l'Eglise, & qui a esté
luy-mesme une preuve vivante de la verité du

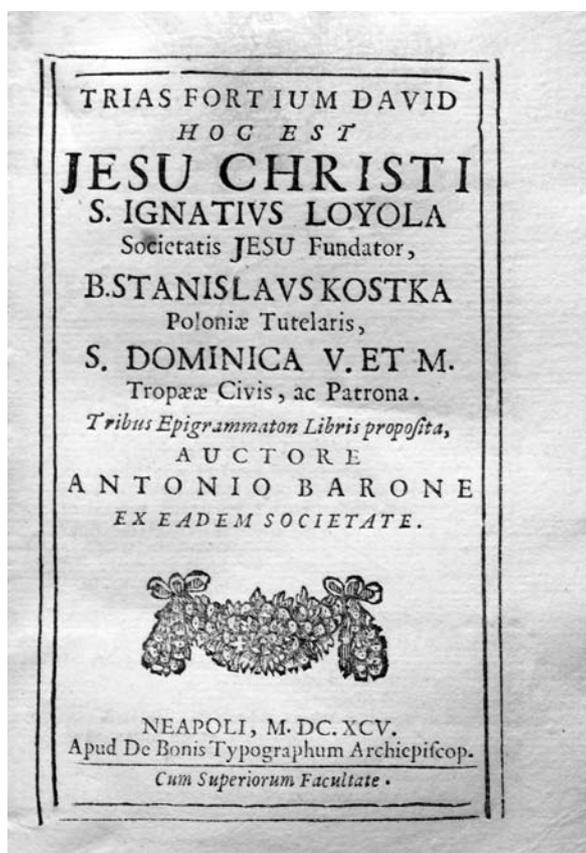
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Cat. 20, map of the Far East

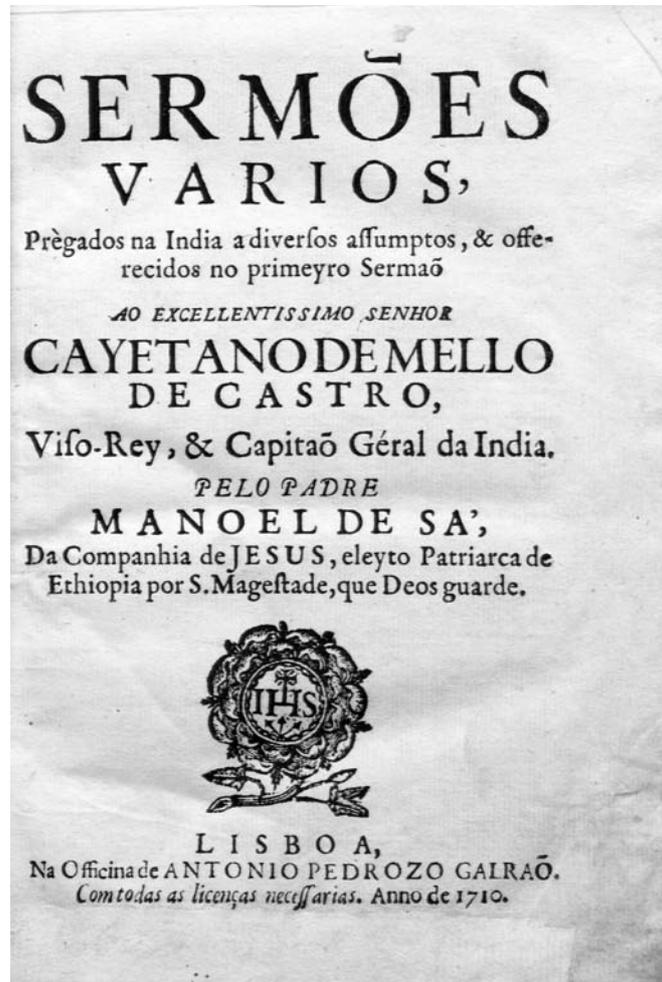


Cat. 20, map of the Far East, detail



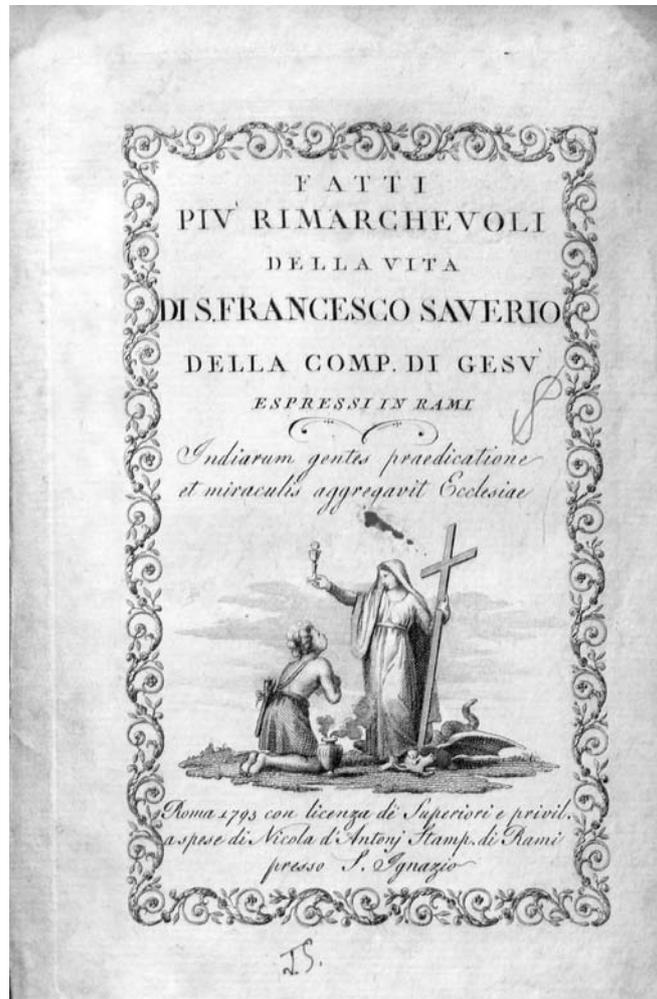
21. Barone, Antonio, S.J., 1632-1713. *Triumviratus sanctimonie Societatis Jesu: tribus epigrammatum libris ad imitationem propositus* ["The triumvirate of sanctity of the Society of Jesus: proposed for emulation in three books of epigrams"]. In appendix to Barone's *Trius Fortium David* (title page shown above). Neapoli [*i.e.*, Naples]: Apud De Bonis Typographum Archiepiscop., 1695. 8vo. Ref: De Backer-Sommervogel, t. 1, col. 907, no. 4.

Southern Italian Jesuit Barone specialized in biographies of non-canonized saintly confreres of his order, written most likely in the hope of promoting their cause for canonization. In contrast, his *Triumviratus* is a collection of epigrams celebrating three of the saintly heroes of the sixteenth-century Society of Jesus: Xavier, Francis Borgia (1510-1572), and Aloysius Gonzaga (1568-91). Borgia had been canonized just a few decades previous (in 1670) while Gonzaga, though beatified, would not be canonized until 1726. The epigrams for Xavier include the famous story of the crab that retrieved Xavier's crucifix lost at sea, while another tells of the miraculous rescue of the relic of the saint's right arm from near capture by pirates en route to Rome. An epigram is a poem that sums up its topic in a concise and witty statement of a few skillfully compressed lines, often with a clever twist at the end.



22. Sá, Manuel de, S.J., 1658-1728. *Sermões varios, prègados na India a diversos assumptos* . . . ["Various sermons preached in Indian on several different occasions . . ."]. Lisboa [*i.e., Lisbon*]: Antonio Pedrozo Galraõm, 1710. 8vo. Ref: De Backer-Sommervogel, t. 7, col. 354, no. 1.

This volume is a first edition of an important collection of fifteen sermons delivered at Goa between 1687 and 1707, which reveal much about local Christian-Indian affairs. The ninth is on Francis Xavier and was delivered on the occasion of the saint's election as "Defensor Indiae" in 1699. Sá went to India in 1680 where he was professor of theology, philosophy, and the humanities. In 1709 he became Patriarch of Ethiopia, but later returned to his home country and died in Lisbon. (The author of these sermons is not to be confused with two other Portuguese religious of the same name and general period, the much older Jesuit professor of theology [1530-1596], and a younger contemporary [1673-1735] who was a Carmelite Friar in Lisbon.)



23. Salvatori, Filippo Maria, S.J., 1740-1820. *Fatti più rimarchevoli della vita di S. Francesco Saverio della Compagnia di Gesù espressi in rami* ["The most noteworthy facts of the life of St. Francis Xavier of the Society of Jesus depicted in engravings"]. Roma: Michele Puccinelli, 1793. 8vo. Ref: De Backer-Sommervogel, t. 7, col. 491, no. 5.

Published late in the 18th century, this volume is a beautiful illustration of the growth of the cult of Francis Xavier over time. Its many plates (showing the young Xavier in anachronistically contemporary clothing) are exquisite examples of the art of engraving. This work is adapted from the *Vita di S. Francesco Saverio della Compagnia di Gesù Apostolo dell'Indie* (Rome, 1681) by Jesuit Giuseppe Massei (1626-1698). Its author, Salvatori, wrote a number of saint's lives, including those of Saints Anne, Veronica, and Aloysius Gonzaga. The Burns Library copy of Salvatori's life of Xavier is bound with his life of Gonzaga.



“In this form the saint appeared to a dying young maiden and instantly healed her.
The original is kept in the infirmary in the Gesu in Rome.”

Cat. 23, facing title page



Stef. Piale inv. e del.

Giovanbattista Leonelli inc.

*In mezzo alla maggior dissolutezza
de' Suoi condiscipoli
conserva intatta la Battesimale innocenza.*

“In the midst of the great dissoluteness of his companions, he maintains his baptismal innocence.”

Cat. 23, facing p. 1



Stef. Pado inv. e del.

Pietro Fontana inc.

*Colla forza di una Massima Evangelica
viene da S. Ignazio ridotto
ad una vita perfetta ed Apostolica. P. 7-*

“Through the force of a Gospel verse, he is converted by St. Ignatius to a spiritually perfect, apostolic life.”

Cat. 23, facing p. 5

Cap. III



Stef. Piale inv. e del.

Pietro Fontana inc.

*Insieme con altri uomini Apostolici
si consacra a Dio con voti
sotto la disciplina di S. Ignazio*

“Together with other men of apostolic spirit, he dedicates himself to God,
pronouncing vows under the discipline of St. Ignatius.”

Cat. 23, facing p. 9

Cap. IV



Stef. Piale inv. e del.

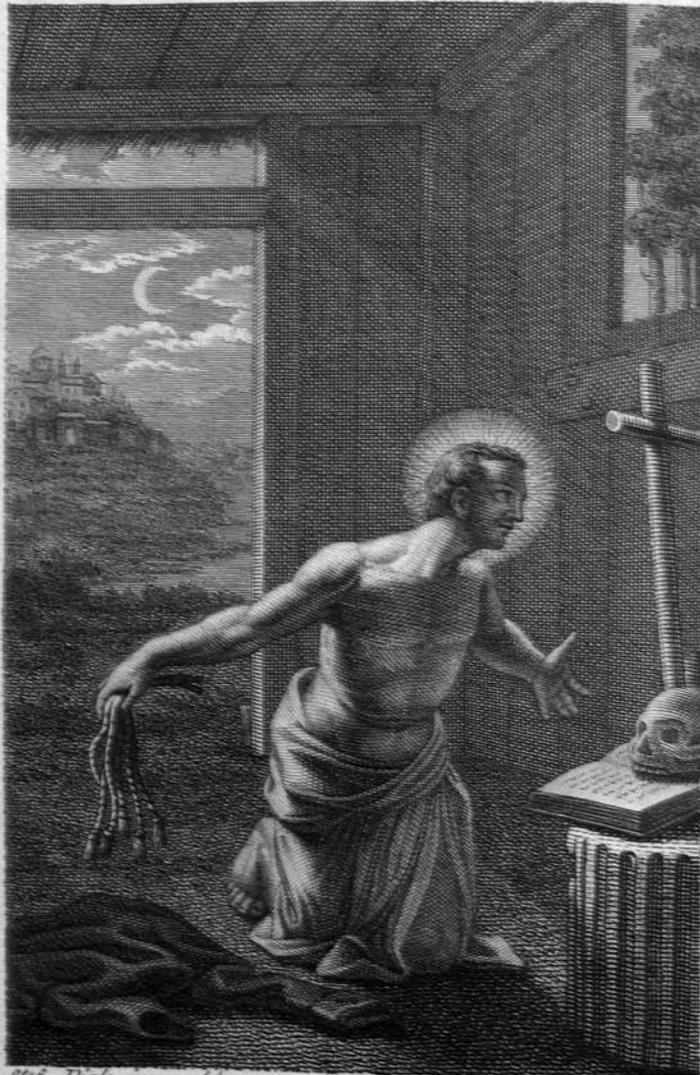
Giovane Pato inc.

*In pericolo di morte per aspri legami
incarnatifi nelle polpe
ne resta prodigiosamente prosciolto. P. 16*

“In danger of death due to painful adhesions in his wrists, he is miraculously freed from them.”

Cat. 23, facing p. 13

Cap. VI.



Stef. Piale inv. e del.

Pietro Fontana inc.

*Retiratosi in una solitudine per 40. giorni
con lunghe orazioni, ed aspre penitenze
vi si dispone a celebrare la prima Messa*

“Having withdrawn to a solitary place for forty days, he prepares to celebrate his first Mass with long hours of prayer and rigorous penance.”

Cat. 23, facing p. 21



Stef. Piale inv. e del.

Giovani Folo inc.

*Caduto infermo gli apparisce S. Girolamo
e lo conforta con la generale predizione
di molti travagli che avrebbe patiti per Cristo.*

“When Saint Francis falls sick, Saint Jerome appears to him and comforts him with a prediction of the many travails he would suffer for the sake of Christ.”

Cat. 23, facing p. 25

Cap. VIII.



Stef. Piale inv. e del.

Pietro Fontana inc.

*Per allenarlo Iddio all' Apostolato
gli fa vedere in sogno gran Croci
e gli carica le spalle di un gigantesco Indiano.*

“In order to ready him for his apostolic mission, God shows him in a dream many large crosses and places upon his shoulders an Indian of enormous size.”

Cat. 23, facing p. 29

Cap. IX.



Stef. Piale inv e del.

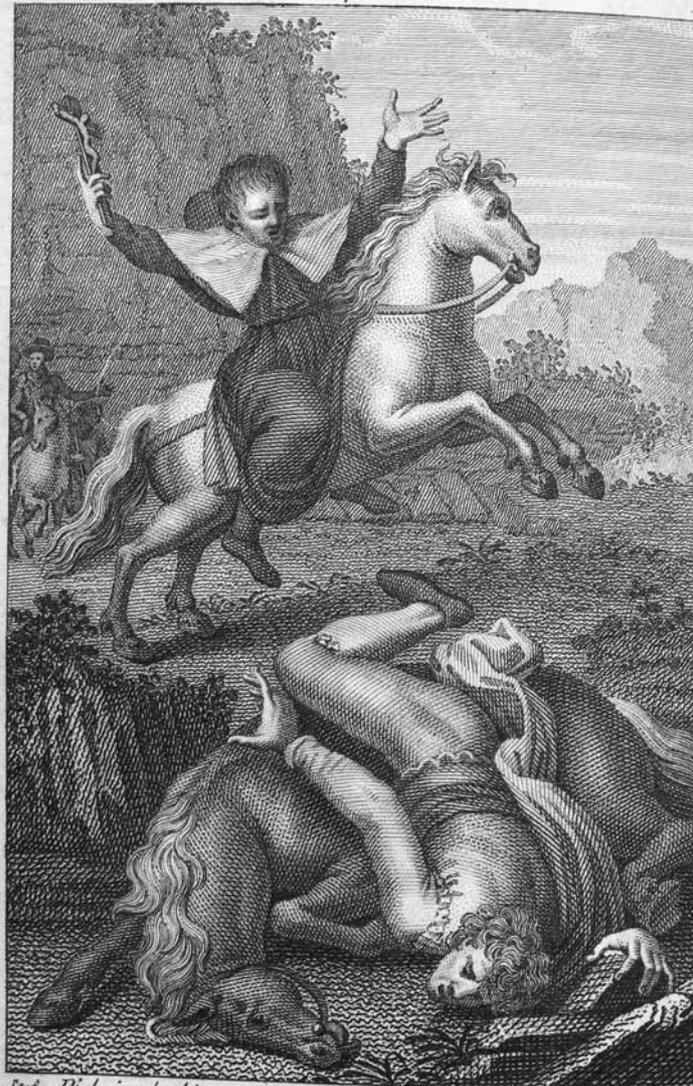
Pietro Fontana inc.

*Con ispeciale divina ispirazione
viene da S. Ignazio destinato
e spedito alla conversione delle Indie.*

“Through special divine inspiration, he is sent by St. Ignatius
on mission to convert the Indies.”

Cat. 23, facing p. 33

Cap. X.



Stef. Piale inv. e del.

Giovanni Folo inc.

Nel viaggio per Lisbona prevista
la rovinosa caduta di un infelice
gli corre appresso a cavallo, e lo salva.

"En route to Lisbon, having foreseen the calamitous fall from a horse of an
unfortunate man, he rides to the scene and saves the victim."

Cat. 23, facing p. 37

Cap. XI.



Giuseppe Cades inv. e del.

Gio. Battista Dasori inc.

*Dopo avere Santificata Lisbona
colle Apostoliche fatiche di un anno
S'imbarca nel Tago per Goa.*

“Having sanctified Lisbon with his apostolic labors for one year,
he sets sail for Goa on the Tagus River.”

Cat. 23, facing p. 41

Cap. XIII.



Stef. Piale inv. e del.

Lui. Cunego inc.

*Benche' insignito del grado di Nunzio Apostolico
non isdegnava di girar per Goa col campanello
invitando i fanciulli alla Dottrina Cristiana.*

“Although holding the distinguished office of papal nunzio, he gladly wanders through the streets of Goa, ringing a little bell to invite the young children to catechism class.”

Cat. 23, facing p. 46

Cap. XV.



Stef. Pado inv. e del.

Giovanni Pettrini inc.

*Straziato un infelice dal maligno spirito,
il Santo spedisce un fanciullo a benedirlo
col suo Crocifisso, e perfettamente lo libera.*

“To an unfortunate man tormented by an evil spirit, the Saint sends a boy to bless him with the Saint’s own crucifix and the victim is completely healed.”

Cat. 23, facing p. 51

Cap. XIX.



Stef. Piale inv e del.

Pietro Fontana inc.

*Sedata una tempesta coll'attuffare il suo
Crocifisso in mare, lo perde, e lo recupera-
miracolosamente da un Granchio, che glie lo reca al lido.*

“Having calmed a storm by casting his crucifix into the sea, he loses it but the crucifix is miraculously brought back to him on shore by a crab.”

Cat. 23, facing p. 56

Cap. X X.



Stef. Piale inv. e del.

Giovanni Petroni inc.

*Inseguito nelle isole del Moro da Barbari,
gettato nel vicino fiume un grosso tronco
con somma agilità su di quello s'involò.*

“Pursued by barbarians on the Island of Moro, he throws a large tree trunk into a nearby river and with the greatest of ease, takes flight on it.”

Cat. 23, facing p. 61

Cap. XII.



Stef. Piale inv. e del.

Giovanni Folo inc.

*Con eroica umiltà e carità
lava i panni de marinaje serve
tutti come il più vile della ciurma.*

“With heroic humility and charity, he washes the sailors’ clothes and serves them all as if he were the lowliest member of the ship’s crew.”

Cat. 23, facing p. 66



Giuseppe Cades inv. e del.

Pietro Fontana inv.

*Predicando ai Barbari nelle Coste di Pescheria
si manifesta in lui il prodigioso dono delle lingue
concesso già ai primi Apostoli.*

“Preaching to the barbarians on the Fishery Coasts, he displays the miraculous gift of tongues, just as was once granted to the first Apostles.”

Cat. 23, facing p. 70



Stef. Piale inv. e del.

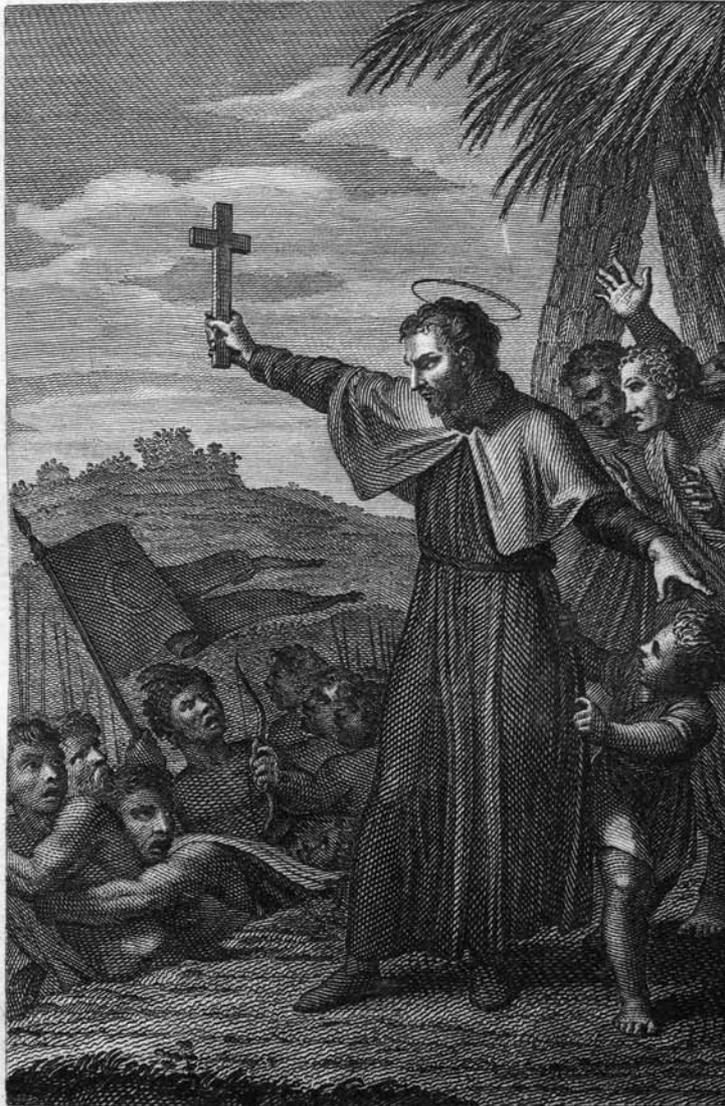
Pietro Fontana inc.

*Si reca in chiesa un fanciullo defonto,
mentre il Santo stava per celebrare,
ed alle istanze della madre lo risuscita.*

“A deceased child is brought to church while the Saint is preparing to celebrate Mass and at the mother’s entreaties, he restores the child to life.”

Cat. 23, facing p. 74

Cap. XVII.



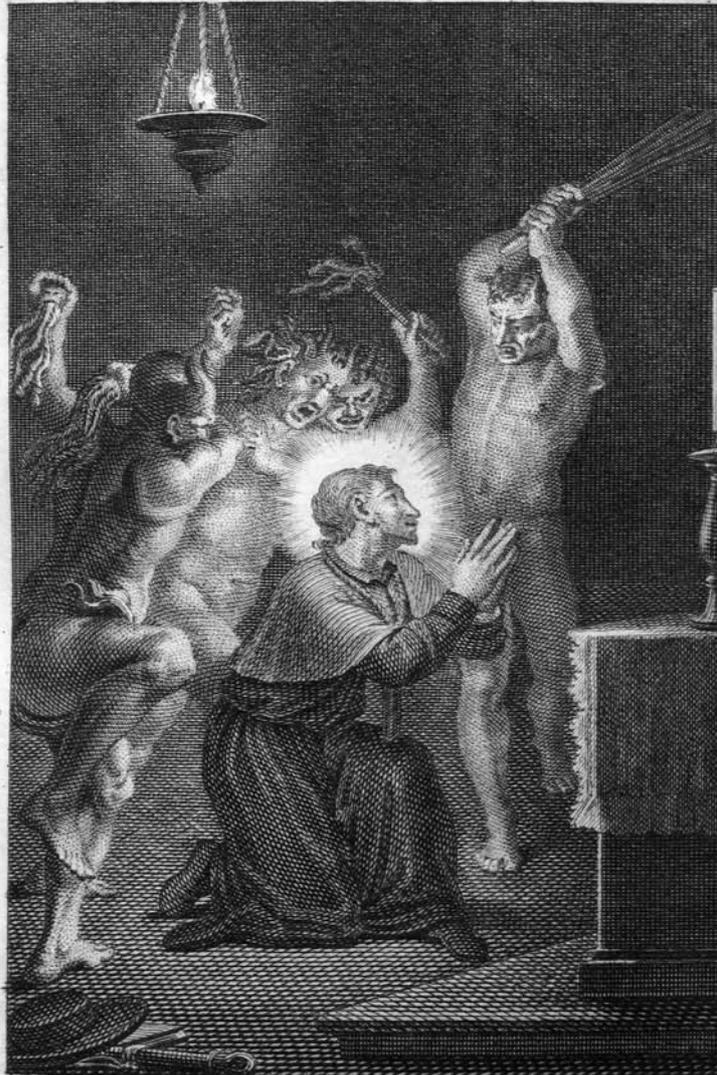
Stef. Piale inv. e del.

Giovanni Petrini inc.

*Armato del solo Crocifisso
mette in fuga un esercito di barbari,
e salva la nuova Cristianità fondata nel Travancore.*

“Armed with his crucifix alone, he repels an army of barbarians and rescues the newly planted Christian faith in Travancore.”

Cat. 23, facing p. 77



Stef. Piale inv e del.

Gio. Battista Davori inc.

*Passando le notti in orazione
nella Chiesa di S. Tommaso Ap. in Meliapor
tentano i demonj staccarmelo confantasmii e fiere percossse*

“Spending entire nights in prayer in the church of St. Thomas the Apostle in Malipur, he is assailed by demons who attempt to defeat him through frightful apparitions and fierce beatings.”

Cat. 23, facing p. 81



Stef. Piale inv. e del.

Pietro Fontana int.

*Sostiene replicate dispute coi più rinomati
Dottori dell' idolatria alla presenza
Del Re' di Bungo con gran trionfo della Fede.*

“In the presence of the King of Bungo, he successfully engages the most renowned scholars of idolatrous religion in repeated debate, to the great triumph of the Christian faith.”

Cat. 23, facing p. 91

Cap. XXIII.



Stef. Piale inv. e del.

Giovanni Petroni inc.

*In Malacca si dedica tutto al servizio degli
appesantiti sovvenendoli negli spirituali
non meno, che nei temporali bisogni.*

“In Malacca, he dedicates himself completely to the service of the plague victims, assisting them in both their spiritual and material needs.”

Cat. 23, facing p. 94



Fig. Paolo inv. e del.

Gio. Fole inc.

*Vell'accingersi a recar la Fede alla Cina,
sprovisto di ogni umano soccorso, ma ricolmo
di celesti dolcezze, muore in Sanciano.*

“Readying himself to bring the Christian faith to China, he dies on Sancian, bereft of all human succor but comforted with every celestial sweetness.”

Cat. 23, facing p. 98