

**THE FIRST CHRISTIAN MISSION  
TO THE GREAT MOGUL.**

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THE  
FIRST CHRISTIAN MISSION  
TO THE GREAT MOGUL:

OR,

The Story of Blessed Rudolf Acquaviva,  
AND OF HIS FOUR COMPANIONS IN MARTYRDOM,  
OF THE SOCIETY OF JESUS.

BY

FRANCIS GOLDIE,

OF THE SAME SOCIETY.

DUBLIN.

M. H. GILL AND SON.

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1897.

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TO THE MEMORY OF  
LEO MEURIN, S.J.,  
FOR MANY YEARS  
MISSIONARY IN INDIA,  
VICAR APOSTOLIC OF BOMBAY,  
THEN TITULAR ARCHBISHOP OF NISIBIS,  
AND FINALLY BISHOP OF PORT LOUIS,  
MAURITIUS;  
EVER A TRUE LOVER OF HIS FLOCK,  
AND A DEVOUT SERVANT OF  
THE MARTYRS OF SALSETTE.

R. J. P.



## PREFACE.

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THE history of the lives and martyrdom of the five Martyrs of Salsette has been frequently told in other tongues than our own with more or less fulness. Father Sacchini, the historian of the Society, wrote their Life in the beginning of 1700, which, though existing in MS., has never been published separately; but it appears almost in its entirety in his *Historia Societatis Jesu*, pt. iii. l. iv. nn. 1—24; pt. iv. l. viii. nn. 206—280; pt. v. n. 202, and nn. 177—223. Bartoli wrote of our Martyrs separately in his *Missione al Gran Mogor*, and in his posthumous work, *Uomini e fatti della Compagnia di Gesù*, l. iv. cc. 22—24.<sup>1</sup> Alegambe, in his *Mortes illustres eorum de Societate Jesu*, &c., which appeared in 1657, gives a full account, frequently quoted in these pages.

<sup>1</sup> Referred to in the pages of this book respectively as *Missione* and *Uomini*. The references in these pages are to the editions of Turin of 1825 and 1881-6 respectively.

Other narrations are given in Tanner's *Societas Jesu usque ad sanguinis et vitæ profusionem militans*, 1567; in Ferdinand Guerreiro's *Relaçam annual das Cousas que fizeram os Padres da Companhia de Jesus nas partes da India Oriental nos annos de 1600 e 1601*, Lisbon, 1603; the substance of which is given in French by Peter DuJarric, J.S., *Histoires des choses plus memorables, &c.*, 1611, which again is translated into Latin by Matthias Martinez, Cologne, 1615. Guerreiro would seem to have had access to a diary or to letters of Blessed Rudolf. Many other writers of later date treat the subject: Bartholomew Guerreiro, S.J., in his high-flown *Gloriosa Coroa d'esforçados religiosos da Companhia de Jesus*, Lisbon, 1642; and Antony Franco, S.J., in his *Imagem da Virtude em o Noviciado da Companhia de Jesus no Real Collegio de Coimbra*, Coimbra, 1719, and in his *Annus Gloriosus*, Vienna, 1720. But Father Francis de Souza's *Oriente Conquistado a Jesus Christo pelos Padres da Companhia de Jesus da Provincia de Goa*, Lisbon, 1710,<sup>1</sup> has an exceptional value both for its general information and for its detailed account of Blessed Rudolf's journey to Fatehpur-Sikri, and of the martyrdom, evidently taken from first-hand sources.

<sup>1</sup> The references in this work are to the Lisbon edition.

An excellent reprint of this rare book was published at the *Catholic Examiner* Press, Bombay, in 1881-6, under the auspices of Bishop Meurin, S.J.

To these must be added the early Indian writers, in Elliot's *History of India told by its own historians*,<sup>1</sup> and the *Aini-Akbari*,<sup>2</sup> which gives the fullest account of the Court and surroundings of the great Emperor Akbar from an Asiatic point of view, and helps to fill in the picture sketched for us by Blessed Rudolf and the other Europeans who accompanied him. In Colonel Malleon's *Akbar*,<sup>3</sup> there is a most complete summary of the life and ideas of that great ruler.

To these sources must be added the *Summarium*<sup>4</sup> of the process of Canonization, and the recent biographies of the five Martyrs by Pere Suau,<sup>5</sup> and by Padre Angelini.<sup>6</sup> Both of these works are admirably done, and every possible care and

<sup>1</sup> London, 1867

<sup>2</sup> The work of Abul Fazal Alami, translated from the original Persian by Professor H. Blochmann, M.A. Calcutta, Baptist Mission Press, 1873.

<sup>3</sup> *Rulers of India: Akbar*. Oxford, 1890.

<sup>4</sup> *Positio super dubio an constet de Martyrio et causa Martyrii Ven. Rodulphi Aquaviva, &c* Romæ, 1720.

<sup>5</sup> *Rodolphe d'Acquaviva et ses compagnons*. Par P. Pierre Suau, S.J. Lille, 1893.

<sup>6</sup> *Istoria della vita e del Martirio dei Beati Rodolfo e compagni*, dal P. Nicola Angelini, S.J. Roma, 1893.



research has been given to their production. Angelini had the immense advantage of having access to the priceless documents of the Roman archives, while Suau publishes from the Bollandist MSS. an interesting account of Blessed Rudolf's struggle to enter the Society of Jesus.

As regards the spelling of Indian names of places, the rule which has been followed—the only safe one—has been to adopt the official spelling, as regards places in British territory, of the *Indian Postal Guide* or *Hunter's Gazetteer*. Well-known places retain their accepted names while those of minor places are transliterated on uniform and correct principles. Similarly in case of places in Portuguese territory, the spelling employed in official Portuguese books and maps has been followed, as for example in the *Annuario da archidiocese de Goa*.

Among the many names of those who have largely helped the author in this work, he is bound to mention with special gratitude Colonel Malleson and Mr. W. Rees Philipps, who have given most material and valuable assistance, especially in the portions relating to India.

To Mr. Philipps he owes especially, besides his painstaking reading and correction of the proofs, the whole of the editing of the Portuguese letter

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in Appendix A, and in great part its translation, a work of extreme labour because of the state of the MS. and character of the Portuguese. Father Allchin, S.J., visited the scene of the martyrdom, shortly after the Beatification, and to him for his careful notes the author is much indebted. It may be of interest to remind our readers that Minaya, the birthplace of Blessed Alphonsus Pacheco, is in the heart of La Mancha, which Cervantes had made so famous and so familiar to us by his *Don Quixote*.

FRANCIS GOLDIE, S.J.

*Manresa House, Roehampton,  
July 27, 1897.*

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## CHAPTER I.

### *EARLY LIFE OF BLESSED RUDOLF ACQUAVIVA.*

1550—1568.

THE intense interest with which the progress of discovery and civilization in the Dark Continent has been followed in our own days, enables us to gauge the interest which the Portuguese conquests in the vast peninsula of India excited in the sixteenth century. The riches of that wonderful land were already known to Europe, but the courage of Albuquerque and Da Gama had turned the stream of gold into their own land. While the swords of Pizarro and Cortes were winning a perilous splendour for Spain, Portugal was extending her boundaries east and west, till she became for a brief space one of the greatest Empires of her day. King John III. of Portugal, by sending out St. Francis Xavier, had called to the work of evangelization the new Order of St. Ignatius, and the marvellous triumphs of this new apostle filled the hearts of his brethren in Europe with a holy ambition to follow in his footsteps. In Rome, in Coimbra, in Toledo, in Belgium, wherever there was a College of the

Society, its young men contended for the favour of being allowed to share in the perils and hardships of the foreign missions. Lisbon became the emporium where these valiant heroes of the Cross gathered; and the great College of St. Anthony always contained a large number awaiting the sailing of the royal fleets.<sup>1</sup>

<sup>1</sup> See Carvalho da Costa, *Corographia Portugetica*, I iii p 409. Father Antony Franco, in his *Synopsis Annalium S. J. in Lusitania*, 1726, gives lists of the various Jesuits who sailed from the Tagus from 1541 to 1723. The College of S Antonio, called o velho to distinguish it from S Antonio o novo, was the first permanent establishment of the Society of Jesus. It was the religious home of Simon Rodriguez and of Blessed Ignatius Azevedo, and of all the early Jesuits in Portugal. One of these was Thomas Stephens. He was an Englishman, born in the old diocese of Salisbury, which then included the three counties of Berkshire, Wiltshire, and Dorsetshire. The servant and trusted friend of the heroic confessor, Thomas Pounce, he went to Rome in 1578 to ask for his master's admission into the Society, as Pounce was then a prisoner for the faith. That same year, at the age of thirty-nine, Stephens himself entered the Novitiate at Sant' Andrea. He begged so hard to devote himself to foreign missions, that he was sent to India. He sailed from Lisbon in 1579, and reached Goa in the September or October of that year. He was Rector of Salsette for five years, and narrowly escaped death at the hands of the Hindus. His letters to England—he was the first of our countrymen who went to Hindustan—are said to have put into British hearts the desire to share in the boundless wealth of India. He was a scholar of no mean pretension. He mastered Hindustanee, and was the first to reduce to form and to publish a grammar of Konkani, the language of Salsette of Goa. His religious works in that tongue are still in use. He lived to the ripe old age of seventy. He seems to have given Cardinal Allen a plea for protesting that Englishmen should not, when needed so much at home, be devoted to foreign missions. See More's *Historia Prov. Angl. S. J.* p 30, and Foley's *Collectanea*.

The constant news of death by sword or spear only kindled the enthusiasm of those who were left behind. A martyr's crown was an object of ambition, the hope to obtain it the cause of many a vocation. The lives and the martyrdom of those whom the Church has chosen recently to honour, are but types, if exalted ones, of hundreds of others who aspired after a like crown, and prepared for it by a life of prayer and penance. For it was no mere enthusiasm. The flame burnt brightly and fiercely from the hidden fire which had been lit in the solitude of Retreat, and in the daily meditation of the life of Christ, their King and Captain, as brought out by the Spiritual Exercises. And what makes such lives and such deaths a practical lesson to us, is that the book that set them on fire is still in our hands to-day.

Few, if any, of the families of the Kingdom of Naples had so proud a lineage as the Acquavivas, the Dukes of Atri. John Jerome, the ninth Duke, was a man of letters, and as modest as he was learned. Yet he was ready when need be to prove himself a knight, brave and skilled in war, worthy of the soldierly traditions of his house. He was chosen in a moment of danger to lead his peers against the Turks, was one of the heroes of Lepanto,<sup>1</sup> and had fought in Hungary.<sup>2</sup> But he had greater merits. Thanks, no doubt, to his pious mother, Elizabeth Spinelli, and to the

<sup>1</sup> Storace, *Istoria della Famiglia Aquaviva*, pp. 67, seq.

<sup>2</sup> Alexander Farnese fought under him. Litta, vol. i. tav. v.

example of his admirable wife, he was so good a Christian, that the Duke of Atri might have been taken for a Religious.<sup>1</sup>

The Duchess was Margaret Pio di Carpi. The Carpi were formerly sovereign princes of a small independent territory. But both John Jerome and Margaret were related to other families still nobler than their own. They quartered on their shields the arms of Aragon and the white cross of Savoy, while the Duchess was so nearly connected with the Gonzaga di Castiglione, that her children were fourth cousins to St. Aloysius. She was the cousin of the Cardinal di Carpi, the staunch friend at once both of St. Ignatius and of his Order. Like her cousin, she was noted for her holy life and her love of prayer; and she was as capable as she was good. In her husband's absence she could rule his household and estates. She was generous and bountiful to God's Church and to His poor; a peace-maker and a pattern to all around her.

No wonder that her family were like herself. Two of her seven sons became Cardinals of note. One, created by St. Pius V., was chosen by him to aid him in his dying moments. The other, after filling many high posts in the Church, was named Archbishop of Naples, and spent his large revenues upon the poor. A third son, Horace,

<sup>1</sup> Father de Bonis, S.J., an eye-witness, whose letter of 1568, quoted by Sacchini, *Historia Societatis Jesu*, pt. iii. c. iv. p. 151, is the authority for all these details. See p. 8, *infra*.



fought under his father at Lepanto. Suddenly surrounded by a number of Moslem ships, every man at his side was killed, and he alone was left unscathed. He abandoned the service abruptly to become a Capuchin. Later on he joined the Cistercians of Sta. Maria Madalena di Cistello in Florence, but again returned to his old profession of arms.<sup>1</sup> He was made, in after-life, the Bishop of Caiazzo.

The fifth child, Rudolf, was born on October 2, 1550,<sup>2</sup> in Atri, a little town in the Abruzzi, near the line from Ancona to Brindisi. The name it bore in Roman days was Hadria, in honour of the Emperor Hadrian. It stands on a declivitous height, looking out over the rich coast-line and the bright waters of the Adriatic, which is but four miles distant.

The baptismal name, an uncommon one in the family, was possibly derived from the fact that the grandmother of the Duchess, Margaret, had married, as second husband, Rudolf Gonzaga di Castiglione, the great-grandfather of St. Aloysius. The boy was marked out by God from his childhood. His delight was to escape to a little room, or to the chapel in the stately castle,<sup>3</sup> or still more

<sup>1</sup> Litta, vol. i. tav. v.

<sup>2</sup> Not 1551, as Alegambe and other writers, who follow him, assert. See *Summ.* p. 12, and Bartoli, *Missioni*, p. 3.

<sup>3</sup> This building is still standing. The family has died out, or are only represented by a distant branch. The castle has passed into hands which have restored and modernized the whole.

to the Church of San Liberatore attached to the hospital close by, and there to spend his time in prayer. The presence of his Lord in the Blessed Sacrament gave him a special attraction to the hospital church. Besides daily Mass, and his Office of our Lady, he would pass three or four hours in prayer from Vespers until Compline. Not only were his hose constantly worn out at the knees, but the damp floor caused in them an ulcerous swelling, which, however, did not make him desist from his prayer, but only forced him to alter his position.

One day, a lady, Lucretia Palmeria, one of his mother's attendants, found him rapt in prayer before a crucifix. He was lost to all around. In vain she tried by calling him, or by making a noise, to bring him to his senses. She waved her hands before his eyes. But it was all in vain. There was no sign of movement. She thought he was dead, and, full of alarm, ran to tell his mother. When the Duchess entered the chapel, her child had come to himself again.

To prayer Rudolf joined penance. He allowed himself no comforts, but treated his body with great severity. He fasted every Saturday in preparation for his weekly Communion, and took so little at any time that his mother was alarmed lest he should fall into a decline. He had early vowed his virginity to God, and his care in avoiding any book or any person that might stain his soul, and his dislike of fine clothes, won for

him from his brothers the nickname of the *Stoic*. Some of his relations dared to test his virtue as the virtue of St. Thomas d'Aquino had been tested, and Rudolf conquered as his young countryman had conquered in days gone by. In later years he told his friend in religion, the home missionary, Charles Mastrilli, that God had rewarded this heroic victory by freeing him henceforth from all sting of the flesh. The story of the scandalous attempt and of its glorious issue got abroad, and he was known by the name of the Angel.

*His conversation was in Heaven*, and his talk was ever about God and spiritual subjects. The apostleship to the heathen was evidently a favourite topic of his. Once, when a little boy, he assured three of his pages<sup>1</sup> that he knew for certain that some day or other he was to go to a place far away, to India, and be killed by the foes of Christ.' If any one indulged in gossip and chatter, he would gently rebuke them, so that the very sight of him made people change the subject of their conversation and be careful about their behaviour. On great feast-days he would even preach a sermon to the household, who gladly gathered round him to hear his graceful and moving words.

<sup>1</sup> In after years they became men of position, and formally attested to this declaration. *Bart. Missione*, p. 13; cf. Schinosi, *Historia della Compagnia di Gesu del Regno di Napoli*, p. 201.

Somewhere about 1563, the ardent Nicholas Bobadilla, one of the first companions of St. Ignatius, who was labouring in the south of Italy, came to stay in the Castle while preaching for some months in the little city of Atri. He would seem to have made the young Rudolf's acquaintance, and possibly their friendship was the germ of a vocation, for people got to call the boy the little Jesuit,<sup>1</sup> and he was very proud of the name.

Father Ermerio de Bonis, who had been received into the Society of Jesus by St. Ignatius and was a great missionary in Italy, had also visited Atri. His companion was Father Christopher Rodriguez, the friend of Don John of Austria, and who shared with him the perils and the glory of Lepanto. These two Fathers had been received with great courtesy at the Castle. Certain it is that Rudolf made a vow to enter the Society. As Father Christopher had been the chief means of inducing the boy's uncle, Claud, to leave the Papal Court and to become a humble Religious, perhaps he may have had some like influence over the nephew. Claud entered the Novitiate on July 22, 1567, and Rudolf made his solemn promise on August 7, 1567. Possibly it was at this time that he was tonsured and that he put on the clerical dress. He received the four minor orders while yet in his father's house.

<sup>1</sup> Schinosi, p. 201.

When Rudolf was only fourteen, he had begun, secretly at first, to go through the wards of the hospital, along the highways and byways, seeking out the poor and the suffering. He loved to seat himself on their bedsides, however wretched and dirty, and would not accept the offer of the best chair in their squalid homes. And he talked to them so gently that his words served as a solace in their sufferings. His mother soon heard of his charitable errands, and gave him free leave to give away anything he liked to the poor ones of Christ. And fully did he avail himself of the permission. Very soon it was found almost impossible to keep him supplied with linen, his shirts, his sheets, all disappeared. Nor was this enough; he frequently took off his cloak, his outer coat, or even his doublet, to give it to some beggar on the road, and so came home half-clad. Often, too, when he had nothing else to bestow, he would go aside and take off even his shirt for the poor.

One bitter wintry day, a man came in rags and shivering with cold to the castle gates. Rudolf had nothing else at hand than the rich and emblazoned hangings which covered the entrance to his room. He took them down, wrapped the beggar up in them, and sent him away rejoicing. A few days after, the man returned in his strange attire to thank the little lord for his great kindness. The footmen saw this coat of many colours, whose heraldic devices told

too well the materials out of which it had been fashioned. They rushed on him, and were just going to tear it from his back and beat him as a rogue and a vagabond, when Rudolf, roused by the uproar, appeared. In a minute he was down in the court-yard. He soundly scolded the serving-men, rescued the beggar from their clutches, and led him by the hand outside the gates.<sup>1</sup>

About 1568, the good Duchess fell dangerously ill. Rudolf stayed by her side, crucifix in hand, suggesting fervent and fitting aspirations, and aided her to die a truly saint-like death. He even dared to close her eyes, and then, without a sigh or tear, turned round to the Duke and his family, who were weeping around the bed, and bade them rejoice rather at so happy an end, which gave such sure promise of an endless reward. Thirty-six years afterwards, the steward of the Cathedral of Atri, on opening her coffin, found the body so incorrupt, that it was taken as a countersign of her sanctity.

<sup>1</sup> Bartoli, *Uomini*, p. 91.

## CHAPTER II.

### *THE VOCATION OF BLESSED RUDOLF.*

1568.

RUDOLF was now sixteen, and the Duke of Atri determined to take his son to the great capital of the Christian world, possibly to complete his studies, or to begin at once the apprenticeship for place and power, which one so highly born had a right to ambition. In fact Pius V. offered Rudolf the post left vacant by his uncle Claud. But his father was doomed to disappointment. No sooner did Rudolf reach Rome, than he went in search of the newly-received novice. He found Claud serving the sick in the hospital of the Consolazione, where, in after years, St. Aloysius was to catch his last illness in the work of love. Rudolf told his uncle of his vow and of his determination, and begged him to obtain the consent of the Father General and of the Duke. Already the young man had addressed himself to Father Christopher Rodriguez, then Provincial of the Roman Province.

Don John Jerome had fully approved of his brother Claud quitting the high career which led

to the purple, but no persuasion of Claud's could win his consent for Rudolf's entry into the Society. The Duke would not allow himself to believe that the call was from God; he judged it to be a mere youthful wish to imitate the heroism of his brother, and as he had concluded the business which brought him to Rome, he determined to take his son back to Atri, where, at a distance from the influence of Claud or of any of the Society, he flattered himself the whim would die a natural death.

However, Don John Jerome had reckoned without his host. His son considered that as he had waited several weeks for his father's sanction he was not bound to wait any longer. The very day that all was arranged for the entry of Rudolf on his new post, he stole away to Mass in Santa Maria della Strada, then the church of the Professed House of the Society,<sup>1</sup> where Claud was living at the time. The thought of becoming a Jesuit so filled his heart that his whole frame seemed on fire. He felt convinced it was God's wish. He went into the house and asked to see his brother. He was told that he was engaged, attending a spiritual conference. Nothing daunted, he wandered about in the garden until he came upon a lay-brother. From him he learned where the novices' public room

<sup>1</sup> That same year, 1568, Cardinal Alexander Farnese laid the foundation-stone of the Gesù, which was to replace the old church.



was to be found. He boldly entered. Father Alphonsus Ruiz,<sup>1</sup> who had the charge of the novices during their stay in that establishment, was seated in their midst. In his new robes of silk, the dress of a Papal Prelate, Rudolf threw himself down at the feet of the nearest novice and kissed them fervently and humbly. Father Ruiz stood up and had hard work to raise the prostrate youth, as he strove to crawl to each one in turn. Ruiz wished to take him aside, but go he would not till he had embraced every novice and asked their prayers that he might soon be one of their number. Then only did Rudolf go with him to his room, where the youth told him of his determination and of his vow, and Father Ruiz accompanied him to the Provincial. Father Rodriguez declared he could not receive him for many reasons. So the two Superiors led him to the saintly Father General, St. Francis Borgia, who was with his Assistants, the Fathers of the various "tongues," the Council of the head of the Order and representatives of various countries. Rudolf threw himself at the Saint's feet, and it would have melted a heart of stone to hear his pleadings and the passionate demand he made, with floods of tears, to be admitted straightway as a novice. But St. Francis felt that this was impossible, without leave of his father and of the Pope, to whose household he now

<sup>1</sup> See *Story of St. Stanislaus Kostka*, Quarterly Series, New Edition, 1893, p. 91.

belonged. Yet out of pity for him, it was arranged that the young man might stay while they awaited a definite answer from the Duke. They sent at once to tell his father what had happened. The compromise filled Rudolf with hope, for he thought he had touched the good General's heart. Meanwhile the would-be novice dined with St. Francis. He was almost too over-joyed to eat, and listened with delight to the reading at table. After dinner, the Father Assistants took him over the house and into the poor quarters of the novices. But he was so full of fervour that he feared no privation. "You see nothing here to please you," one of his companions remarked. "Oh, yes!" he replied, "everything in the Society pleases me. But what is it all in comparison to the Society itself?"

However, that evening, Mgr. Julius Acquaviva, his elder brother, arrived with some other prelates from St. Pius V., bearing a positive command from his Holiness that Rudolf must go back to his father at once. The Pope had yielded to the pleas of the prelate, but on the understanding that the trial was only to continue for a few days more, for, as he said, the Jesuits would never keep a youth unless there were clear signs of a call from God.

As soon as ever Rudolf knew of his brother's arrival, he hid himself. All in vain, however, for Father Claud found him, and told him he had to leave. "What would you do," asked the boy, in

tears, "were you in my place? What would you feel? How can you approve of this?" "I have nothing to say about it," replied his uncle; "I simply bring you the message from Father General, and urge you to go, as he bid me." Rudolf would not move, so others, who came up, seized him, and almost dragged him to the door. There he repeated, with fresh tears, his request to the General. When at length he met Julius, he exclaimed, "You are an enemy, and no brother; no foe could do me a more cruel turn." In vain they argued that he only wanted to be with his uncle, that he never would bear the hardships of the novitiate after the delicate and luxurious life he had led at Atri, and that it was far better for him to go back to his father, or at least to choose some other Order.

He steadfastly refused to yield, in spite of all the Fathers and the prelates could say. And when St. Francis Borgia insisted that they were only carrying out the orders of the Pope, "Ah," he replied, "what can I say, but to ask His Holiness, if I lose my soul through him, can he get me out of Hell?" A prelate begged him to leave cheerfully, and urged that one could save one's soul, and even become a saint, in the world. "Speak for yourself," he answered. "But if you knew better what it is to live in religion, you would stay here with me."

The discussion lasted till evening, when at length the General was forced to say that if

Rudolf held out, he would never receive him into an Order of which obedience to authority was the first principle. So the poor youth had to give way, though with a fresh flood of tears.<sup>1</sup>

He made a humble reverence to St. Francis, and said to him, "Now I go, Father; but I protest, before God and before all here present, that I do so by your Paternity's orders. From this moment," he added, "I consider myself to be received into the Society, for it has begun already to command me as if I were its subject. So I too commence to obey, and I trust I will continue to do so in the Order till my dying day." The torches were lighted, and Mgr. Julius drove off with him in his carriage. It was late when he reached the house where the Duke was staying.

He met with nothing but black looks from his father, who said gravely to him, "Son, why hast thou done this to me?" With all respect, but firmly, the boy answered that God was much more his Father than he was, and to be obeyed even against the wish of others, and without asking leave of any one. Rudolf then retired silently, and in deep dejection. For several days he hardly spoke to any one, and he spent the time in prayer, in penitence, and in fasting. He had, however, to meet every possible argument against his vocation. And no one was more active in assailing him than Cecily Orsini, his grandmother

<sup>1</sup> Tanner, *Societas Jesu usque ad sanguinem*, &c., p. 240, who gives an animated and detailed account of the scene. ✽

on his mother's side.<sup>1</sup> But all her words were fruitless. She pressed him, if he would be a Religious, to join an Order which might give some opening to Church preferment. "I want to break altogether with the world," was his reply, "and not to make terms with it." Another lady who pestered him with reasons why he should submit, he silenced by asking, "When, and for how long, have you studied moral theology, that you have such a profound knowledge of the law of God?"<sup>2</sup>

It was soon evident that the father did not intend to give way, and Rudolf appealed again to St. Francis Borgia, who, in his turn, laid his complaint before St. Pius V. The Holy Pontiff summoned Father Claud Acquaviva before him, and bade him argue out the question in his presence with his nephew, Mgr. Julius. That prelate urged that Rudolf had come to his decision without sufficient reflection, and in a fit of melancholy. But St. Pius replied that the youth was calm and bright, and he finally ruled that Rudolf was to join the Society, but only after his father had left Rome. Our Saint's long prayers, and the severe fasts by which he meantime was storming Heaven, had made him so thin and wan, that he seemed more like a walking ghost than a man. His father upbraided him for his

<sup>1</sup> She was the wife of the last sovereign lord of Carpi. See *Genealogy of Blessed Rudolf*, Appendix D.

<sup>2</sup> Tanner, loc. cit.

excessive austerities, and made him dine with him, so that he could insist on his taking proper support. Rudolf owned that he had been imprudent, but said the best remedy was to allow him to enter Religion, where his fasts would be controlled by obedience, for as things went, it seemed as if Don John Jerome would rather he died in his own home, than that he should live in the house of God. The Duke broke down. He granted his boy's petition, and gave him a very affectionate blessing. "My son," he said, "it is not you that speak, but One within you, Whom I can neither gainsay nor oppose."

## CHAPTER III.

### *EARLY RELIGIOUS LIFE.*

1568—1574.

As soon as Rudolf got his father's consent, without another word he ran off, dressed as he was, and without an attendant, to the Professed House. But the porter was not inclined to let him in, after what had passed, till he had consulted the Superiors. So the young man was left waiting for some time outside. The Brother in due time returned with one of the Assistants, and Rudolf entered, shouting, "Victory, victory!" He told the Fathers that at last he had wrung from his father his consent. But when he was submitted to the usual examination, it was found that he had received very little education, neither had he the strength to become a lay-brother. Accordingly, St. Francis Borgia sent word to say that he had better remain at the Vatican for the present, where he could go on with his studies and confirm his vocation. This was a terrible blow to Rudolf, and he broke out into such sobs and tears as softened the hearts of the Assistants, and they went back to the General to beg him to

reconsider his resolution. The result was that the postulant was admitted. He hardly knew how to contain his joy at the news, and with the fatherly embrace of St. Francis Borgia, he began his novitiate. This was on April 2, 1568.

Rudolf was then seventeen years old. There was at that time in the Novitiate the youth from Poland, Stanislaus Kostka, whose generous struggles to become a Religious bore some resemblance to his own. How long they lived together, or if they were ever actually under the same roof, cannot be told for certain, as in those days the novices were divided, and they lived either in the Roman College, or in the Professed House, or at Sant' Andrea on the Quirinal. But that Rudolf had a deep devotion to St. Stanislaus is certain, because after the death and burial of the Saint he tried to obtain for the novices' chapel the precious relic of his skull. The body, however, was found so perfect that no one ventured at that time to separate the head from the body.<sup>1</sup>

The new novice began his religious probation in earnest. So thoroughly did he desire to follow in the footsteps of his Divine Master, that on the plea of having made no studies, he now actually begged to be allowed to be a lay-brother, and when that was refused him, he did his best to be taken for one, both at home and abroad. He always sought the society of the Brothers, and talked to them with a simplicity that quite con-

<sup>1</sup> *Story of St. Stanislaus*, p. 162.



cealed, not only his advantages of birth, but even the natural gifts which he possessed. If he had been stubborn in his resolve to follow what he knew to be the voice of God, he was now perfectly submissive to every order, just because he recognized in them the same voice.

A MS. account of the Novitiate of Rome records that "Rudolf was noted for his holiness, especially for his charity, humility, and obedience; and he often expressed himself in such a way about these virtues, that it seemed impossible that he should have his knowledge by mere natural means."<sup>1</sup>

So rapidly did he advance in virtue that for the second year of his probation Rudolf was sent to Macerata, where the Society had founded a College, which was then in extreme poverty. He left Rome at the beginning of May, 1569, after having taken privately the religious vows of devotion.<sup>2</sup> His work there was to complete his classical studies, for the University of that town made it quite a centre of literary activity. But to his educational labours he had to join the duties of Refectorian, which involved the charge, and no light one, of the community refectory. The house was so poor that one of the Brothers, John de Saint Antoine, a Frenchman, had to go out and beg for wine among the vineyards in the

<sup>1</sup> Angelini, p. 20.

<sup>2</sup> The first public vows are only taken after two years of novitiate.

neighbourhood. Rudolf never ceased till he had got permission to accompany the Brother. He borrowed an old and short habit from the Brother cook, and the remains of a worn-out hat, and in this guise he was to be seen in the streets and on the roads, leading an ass with a barrel on its back. When they reached the cellars, the Brother would go down into them, while Rudolf waited outside, and when it got whispered about that the young man was a son of the Duke of Atri, people were amazed at his poor clothes and his lowly mien.

While at Macerata, in 1570, the venerable prelate, John Jerome Albani, the Governor of the March of Ancona, whose official residence was in the town, often paid a visit to the College, and became a great friend of Acquaviva. In the May of 1570 there came the good news that he had been promoted to the dignity of Cardinal, and that Julius Acquaviva, our novice's brother, was to share the same honour at the next promotion. The prelate would let no one else give Rudolf the intelligence but himself. But he was astonished to see that the young Religious showed no signs of satisfaction. On the contrary, he burst into tears, and said, in a tone of conviction: "How much more pleased should I have been to have heard that he had become a Jesuit." He excused his grief by dilating on the responsibilities and dangers of the dignity.

In 1570, Blessed Rudolf was recalled for a brief

space to Rome, probably to take his vows in public. Next year, 1571, he continued his studies at the Roman College. He was sent with his uncle to pay his respects to the new Cardinal. His brother, Claud, was well known at the house, and was at once admitted; but Rudolf was so humble and modest, that he was taken for a lay-brother companion, and left in the waiting-room, where he withdrew into a corner. When Father Claud missed him, one can imagine the horror of the servants, who found they had treated the brother of his Eminence in such a way. Our Saint so studiously concealed his talents as to accept with joy, as he afterwards told his fellow-student, Nicholas Orlandini, the historian of the Society, an open defeat in a public disputation. While he was engaged on his course of philosophy, which lasted for three years, his Superiors had to warn him not to hide his light under a bushel, and they were soon amazed at the great talents he displayed. In fact, at the close of his philosophy he was much sought for by the Superiors of various houses of the Society. He was sent as *repetitore*, or tutor of philosophy<sup>1</sup> to the German College, while making his divinity studies, and he there gained the hearts of all. And no wonder, for charity was the mainspring of all his virtues. He was ever attentive to the wants of others, ever ready to share their burdens,

<sup>1</sup> Sacchini says that his special work was to coach his pupils in the physical sciences.

especially when the work was lowly. He loved to wait at table and to serve in the kitchen. But the infirmary was his place of delight, and he strove by word and deed to comfort and assuage the sufferings of those who were sick. He was never put out at whatever happened, but his face showed the tranquillity of his soul, and was ever radiant with a gentle smile.

Though so delicate, and though all kindness to others, he was cruel only to himself. The Italian winters, short-lived but sharp, used to make his hands break out in chilblains, which became open sores. But he sought no remedy, and only strove to conceal his pain. His room, if it deserved the name, for the old Roman College was but a collection of miserable tenements, had for its sole adornment a small devotional print, and near it his discipline, with a table on which were a few books. Every day he scourged himself; he often wore a hair-shirt, and his fasts were almost continual.

While Blessed Rudolf had the profoundest respect for other Orders, whose antiquity, he used to say, deserved special honour, he was zealous for the perfection of his own Institute, and this was the subject of his constant prayer. His talk was almost entirely about self-conquest, the value of humility, or upon his studies. He was never heard to say a word against another, but was always glad to hear anything in the praise of his neighbour, for he held it a duty not to conceal whatever might redound to their

credit. He kept up no regular correspondence with his relatives, but was ever ready to write, if needed, letters on behalf of any of their vassals, or dependants, who might come to him to seek aid or protection from any injustice at the hands of the Duke's agents or officers. These he never failed to speak to with great frankness, yet modestly, and to bid them to be faithful in their duty to God. His rare letters were treasured by his family as precious relics.

Father Charles Mastrilli was for four years his fellow-student, and for some time shared his room with him. He was very much struck with his unswerving goodness, and used to say that, closely as he noticed him, he never could detect in him any fault, however slight, and that it was hard to say in what virtue he chiefly excelled, so modest, so charitable, so humble was he. Necessarily, the queen of his heart was obedience. He looked with perfect simplicity to his Superiors for the expression of their wish as to all things, great or small, in the ordering of his life. Nor could any one have guessed his high birth from any word or action of his, save from his inborn gentleness and refinement. But even this he tried to hide under a straightforward and downright way of acting, and by his love for lowly and servile work.

In 1574, when only twenty-eight, Cardinal Julius Acquaviva, after but three years' Cardinalate, was stricken with a mortal illness. No one

dared to tell him that death was close at hand. Rudolf had to fulfil this painful duty, and to break the truth to his brother. Nor did he leave him till his last breath; and he prepared him with the same devotion that he had shown, when a boy, to his dying mother.

In his letter of condolence to his eldest brother, Albert, Rudolf wrote: "Curb your grief with the thought that Julius is better off than he was here below, and that he is reunited with our dearest mother. Reflect too that these are warnings sent us by our Lord, to give up with a free heart everything to Him."<sup>1</sup>

The venerable Rector of the German College, Father Michael di Loreto,<sup>2</sup> valued Rudolf most highly. He gave him the charge of the Sodality, and the very look of the young Religious forced the boys to be good,<sup>3</sup> and he did everything he could to foster their piety.

Among those who were in the German College with Blessed Rudolf, there was a youth from the

<sup>1</sup> Angelini, p. 30.

<sup>2</sup> Michael was a Dalmatian, but born in Recanati. He was a choir-boy in the Basilica of Loreto, and he ever bore, as if it were his own, the name of the place he loved so well. He entered the Society of Jesus, and after being Rector of the Jesuit College of Bologna, he was called to the new German College, lately founded in Rome. During his long rectorate, he modelled that celebrated Seminary, and endeared himself to the many students who passed through it. It was there that Rudolf had come to know him. See *Historia Societatis Jesus*, p. v. t. ii. l. vii. pp. 313, seq.

<sup>3</sup> "Pelli se tacite ad pietatem alumni sentiebant." Cordara, *Historia Coll. Germano-Hungar.* t. ii. p. 61.

shores of the Lago Maggiore, that glorious lake which reflects in its blue waters the rich islands and beautiful villages on its banks. He came from Ascona, a Swiss village at the foot of the Alps, though once Italian territory. His name was Peter Berno, and he was born in 1550, of humble parents. He was a cleric from childhood, and was studying Latin in his native town, when his father went to seek his fortune in Rome, and took him, with his elder brother, to the Eternal City. His father soon died, but Peter, who had always led a watchful, prayerful, and holy life, obtained the post of prefect in the German College. There he studied philosophy, and attended lectures with the students under his charge at the Roman College. No doubt Rudolf Acquaviva coached him with the others. In time, Peter went forward to his theology, and when he was about to complete his studies, and to be ordained, his family earnestly begged him to return to his Alpine village, to say there his first Mass.<sup>1</sup> But he had other thoughts. And when twenty-five years old, he begged and obtained the privilege of being admitted into the Jesuit Novitiate, on July 2, 1577.

<sup>1</sup> The memory of Blessed Peter Berno is still cherished in his native place. Pictures of the seventeenth century are to be found in two of its churches representing his triumph, and his house is held in veneration. The street in which it stands is called *Via dei Beati*, as in it there is the former house of another saint of the village, Blessed Frances Catharine Vacchini. Angelini, p. 158.

## CHAPTER IV.

### *ALPHONSUS DE PACHECO.*

WE must leave Acquaviva and Berno in the quiet of the German College, while we tell the story of the early life and vocation of one who was to be their companion in India and a sharer in their crown.

The family of Pacheco is among the most illustrious of Spain, the head of the house being the Marquesses of Villena and Dukes of Escalona, so well known in Spanish history. A branch of this family had been established at Minaya, a place in New Castile, and in the diocese of Cuenca, on the road from Madrid to Valencia. John, the second son of Francis Pacheco, Lord of Minaya, by his marriage with Catherine de Alarcon y Cabrera, of the great family of the Counts of Valverde,<sup>1</sup> had three children, Francis, Alphonsus, and John. Francis succeeded his father and married a Guzman, while John became an Augustinian.

<sup>1</sup> Fernan Martinez Zevallos took the town of Alarcon, not far off Minaya, from the Moors, and his descendants bore the name of Señores de Alarcon. Angelini says that Francis married Joan Alvarez y Cabrera, p. 37. See App. E.



Alphonsus, the second son, born about 1551, went when quite young to the new Jesuit College of Belmonte, which his relative, the Duke of Escalona, founded in 1558 on one of his estates. There were as many as a thousand scholars, many of them of high family, attending the classes. He was a boy of a sweet and docile character, and naturally pious. His virtue had grown vigorous and fruitful under the shelter of a good home and the excellent guardianship of the Fathers of Belmonte. Nor was he less conspicuous for his talents, which won him the first place among his fellow-students. In 1567, when sixteen years old, to the delight of his parents, he begged and obtained permission to join the Society. It was on the 8th of September that he entered the newly-erected Novitiate of Villarejo de Fuentes. This house had been founded by one of Alphonsus' own family, a brave old soldier of Charles V., John de Silva y Pacheco, whose nephew, Garcia de Alarcon, left the service of his King to enter the Society of Jesus, and said his first Mass on the opening of the new church, March 18, 1567.

Alphonsus was one of the very earliest novices at Villarejo, and was noted for his zeal in aiming at perfection. When his two years of trial were run, he was sent to the College of the Society at Alcalá, to study philosophy and theology. There he had the privilege of living under a Superior whose vocation to the Society had startled the

learned world some ten years before. Peter Sanchez, the son of poor parents, had by his talents, while young, won the position of Rector and of Professor of Philosophy in the University of Alcalá. In 1569, the year of Blessed Alphonsus' arrival, Peter had been named Rector of the *Collegium Maximum*, the great centre of higher studies of the Society of Jesus in that University. He was naturally a leader of men, but gentle and lovable to those who knew him, and all found in him a friend.

Alphonsus had for professor, John Azor, and, as fellow-student, Gabriel Vasquez, both so well known as illustrious theologians, and who in after life were to be the professors of St. Aloysius at the Roman College.<sup>1</sup> Pacheco, silent, modest, and humble as he was, soon won the affectionate reverence both of strangers and of his community alike by his ardent and consistent practice of virtue. His whole aim was self-conquest. To keep himself up to the mark, he tried to live every day as if it were to be his last, and to do all he had to do as perfectly as if he were preparing to go at once before God. His spiritual duties, meditation, self-examination, and prayer, were his great employments, to which he gave every moment that was over from study. He struck terror into the hearts of all who heard the violence with which he wielded the scourge against himself. Often he would go down the

<sup>1</sup> Ceparì, *Life of St. Aloysius*, Schroeder, English Edition, p. 153.

crowded streets dressed in a threadbare and tattered cassock, without the customary mantle, with an old hat, and with porringer in hand, to get what meals he could among the throng of the miserable poor who crowded at the doors of the religious houses, the great hidalgo often eating off the same platter with dirty and repulsive beggars.

Blessed Alphonsus exercised a fruitful apostolate by his wise and burning words amongst the crowds of University students who frequented the lectures, and he loved to visit the gaols and hospitals and comfort their suffering inmates, and to teach Catechism to the street arabs and to the peasants. His one desire, for which he pleaded with the Father General, was to be allowed to go to Japan, lately opened to the faith by its apostle, St. Francis Xavier. But his Superiors in Spain, who knew his worth, urged his value so strongly, that the General was not likely to grant his prayer. Whenever the subject was brought under discussion by the governing body of the College, his request was invariably negatived by a universal vote.

Upon Father Valignano, then but thirty-eight, and who had been but seven years in the Society, his General conferred, in 1574, the weighty charge of Visitor to the Jesuit missions in the far East. He was ordered to collect a large band of workers; and from every Province of the Order earnest requests poured in from volunteers for this dan-

gerous mission. When Valignano passed through Alcalá, Pacheco conjured him to accept him as one of the party, and all Father Alexander saw and heard of Alphonsus made him only the more anxious to obtain his services. But the authorities of the College would not give their consent. Their Province, that of Toledo, had been generous above its fellows; for while the other Spanish Provinces of the Society of Jesus gave but three or four recruits, it had given no less than twelve.

These were all awaiting at Lisbon the moment of departure, when one of them, a lay-brother, fell dangerously ill. There was no chance of his being well enough in time to sail, so the Visitor wrote to Father Anthony Cordeses, the new Provincial of Toledo, to require another in place of the sick man. The substitute, Valignano insisted, must come at once. Cordeses was at Alcalá. He called together his Consultors. Alphonsus knew or guessed what was the question under discussion, and got sixty of his fellow-students to join him in prayer before the Blessed Sacrament for a special intention, the nature of which he did not reveal. The question had been again and again discussed, and always decided in the negative. But when the consultation was over, the Provincial left the room, sought out Pacheco, and, clasping him to his heart, told him the good news that he was appointed to the Indian Mission. The only condition attached

was that he should have the consent of his eldest brother, Don Francis.<sup>1</sup>

Blessed Alphonsus hastened to tell his companions that their petition had been granted, and then went off to Minaya. His brother absolutely refused his consent. There was no help but in prayer. The answer came in an unforeseen way. Francis was stricken with illness which confined him to his bed. He saw the hand of God in this, withdrew his refusal, and got better. His brother made all haste to reach Lisbon. The joy was mutual when at last Alphonsus met Valignano. "The Fathers," wrote the Visitor to the Father General, "have sent me, in lieu of the lay-brother who fell ill, one of the scholastics from Alcalá, whom I specially wanted. He is called Alphonsus Pacheco. Besides being of very high family, he is a young man of great promise as a future Superior, and, in fact, for any post whatever. Thus it is plain to see the reverence and affection which his Superiors have shown towards your Paternity in sending him."

The missionaries stayed in a portion of the old Professed House of San Antonio o velho. Their time on shore was spent in prayer, in works of mercy and of penance. At last, on March 9<sup>th</sup> 1574, a large party of missionaries, some forty-two<sup>2</sup>

<sup>1</sup> Swan gives him the name of Peter, p. 145.

<sup>2</sup> Franco, who gives the names, states that there were only thirty-nine. But de Souza gives the number of forty-two, with their names, and this is confirmed by Sacchini, *Historia Societatis Jesu*, pt. iv. l. ii. n. 93.

in all, embarked in a fleet of five vessels. It was not, however, until the 21st that a breeze sprang up which enabled them to leave the Tagus. The voyage was most favourable, and Goa was reached towards the end of September. Father Valignano learned to value still more the worth of Alphonsus during the long months passed on board; and on his arrival, he ordered him to receive Holy Orders, and placed him in the post of Minister, or second in authority in the College of Goa. Alphonsus longed to be sent to Japan, but he submitted cheerfully to his Superior's will, and when he was removed to be Socius, or Secretary, to the Provincial, a post he held for a year, his loss was much felt by the community.

From India, Father Pacheco was despatched to Europe, at the close of 1578, on business of grave importance with the Pope, the Father General, and the King of Portugal. The very confidence shown in him by this important commission shows how highly he was esteemed in India, and we are not surprised to find that the Superiors of the Mission were fearful lest he might not be allowed to return, but be employed in some high position at home. Father Vicente, the Provincial of India, Father Nunes, the Rector of Goa, and many others, wrote to implore that Alphonsus might be sent back to them. And when Father Pacheco had reached Cochin, and was about to sail for Europe, he received from Father Vicente the following lines: "Courage,

Father, and do not forget that ever since you came to this land, you have been entirely devoted and given up to it. May the Lord grant, then, that we may not lose you. In fact, though I feel how right it is that you are being lent for the good of this Province, were I about to die I should be profoundly grieved if I thought that it was to be deprived of your aid."

The Provincial even wrote to the Father General: "I am sending to Rome Alphonsus Pacheco, to inform you of the state of our affairs. You can safely trust him in everything, just as you would trust me. For he is a man of thorough prudence, virtue, and experience, and is acquainted with every person in this Province, both those in this College, where he has been Minister for three years, and those elsewhere, because for a year he has been Socius and Secretary of the Provincial, during which time he visited the various Colleges in my company. And above all, he is a true son of the Society. For all these reasons I beseech you earnestly to send him back to us without fail. For I consider this Province would suffer a very serious loss, if it were to lose him."

## CHAPTER V.

### *BLESSED RUDOLF'S CALL TO INDIA.*

1574

NEXT to his deep devotion to our Lady and to St. Ignatius, Rudolf had a special affection for St. Francis Xavier. His old idea of becoming a missionary was ever growing stronger, and he hoped to gain his wish through the prayers of the Apostle of the Indies. When he heard that the Jesuit Procurator, or Agent, of the Missions in the East was expected in Rome, he redoubled his penances and scourged himself cruelly for a quarter of an hour each night. To these austerities he joined fervent prayer, especially at the time of Mass and Holy Communion. When the day came, he went to meet the Procurator, Father Martin de Sylva, outside the gates of Rome. And on seeing him at a little distance, Rudolf ran up to him, and throwing himself at his travel-stained feet, tenderly kissed them, declaring he would not rise without a promise on his part that he would take him with him to India. Father Sylva gladly promised to do so, for, as he afterwards owned, he felt irresistibly forced to accept the services of the young man, though to himself a total stranger.



Accordingly, he begged Rudolf's Superiors to sanction his generous offer. The General, Father Mercurian, who had succeeded St. Francis Borgia, was naturally inclined to allow him to go, for he was full of interest in the foreign missions; but the Assistant for Italy, Father Benedict Palmi, with the Rector of the Roman College, Father Lewis Maselli, and others in authority, urged that it was pure loss to send so delicate a man to face the hardships of the six months' voyage, and the still greater trial of a tropical climate. His birth, his talents, his virtue, all combined to make Rudolf one from whom great things might be expected. The General naturally demurred in face of such representations. Besides, the broken health of the young Acquaviva was at the time quite sufficient reason to prevent his sailing for India. Rudolf bowed respectfully to the decision, but declared that he was sure he would some day be allowed to go. And he only prayed the harder, used sharper penance, and pressed his claims the more warmly with Heaven.

There was at the time a layman, a servant, in the Roman College who had a high reputation for holiness, Benedict Nursino, a countryman of Acquaviva, from Amatrice in the Abruzzi. Rudolf begged him to commend his cause to God. One day Benedict met him in the garden, warmly embraced him, and said: "O fortunate young man! your health will become strong enough to enable you to make the voyage across the seas,

and to shed your blood for the faith. The Queen of Heaven has made known this to me."<sup>1</sup> Benedict became one of the first companions of St. Camillus de Lellis, in his new Congregation of the Ministers of the Sick and in his work for the dying.

In 1576, Rudolf grew so ill that he was sent to Frascati to spend the summer there. He wrote to Father Michael di Loreto: "God's goodness deals very kindly with me, and I grow stronger every day. As obedience bids me, I give all the attention I can to my health, and I trust I shall return to Rome more fit for work. Father, pray God that as I am fattening up this body—it is no longer my own—so He may fatten up my soul which is also His. This I earnestly beg of you. You know how hard it is to take care of the body and to preserve the vigour of the soul. Good-bye. July 7."

The Rector of the Roman College had written to Father Claud Acquaviva, who had then lately been made Provincial of Naples, to persuade him to recall Rudolf, both because a more southern climate would be better for his health, and because he felt sure that his example would be a spur to his companions to imitate his virtue. This request reached Rudolf's ears, and he wrote to his uncle imploring him not to stand in the way of *his aim*.

<sup>1</sup> Rossi, *Vita S. Camilli de Lellis*, p. 119, Rome, 1651; cf. Schinosi, *Istoria della Comp. di Gesù di Napoli*, p. 210.

Rudolf, as is the custom for the students of the Society when writing to one of their Order, wrote in Latin. The object he had in view was the Indies. But of this he had not spoken to any one but to his General and Provincial. Father Claud naturally thought he was asking to be allowed to finish his studies at Rome. No doubt with such professors as Toledo, Gagliardi, and Bellarmine, there was full justification for such a plea. The words "his aim" accordingly merited for Rudolf a lecture from his uncle, as if they were a fault, in expression at least, against poverty and obedience.

At last Father Mercurian, who had been praying earnestly for light, quite unexpectedly gave his consent that Blessed Rudolf should go to India. He declared that he could not any longer refuse what was so manifestly a call from God, and was sure that all would turn out for the best.<sup>1</sup> The General did not even consult Father Claud Acquaviva, though Rudolf was both his nephew and his subject. The students at the German College deeply regretted his leaving, and several would willingly have gone with him. Father Mercurian gave Rudolf as a parting gift a little print of our Lady, and this he wore ever next to his heart.

Thirteen Jesuits, missionaries, were to sail for India that year, of whom eight were to be from Rome. Four had already been sent to Lisbon; other four had to follow them. But one of these

<sup>1</sup> Alegambe, *Summ.* p. 10, § 8.

last had not as yet been selected. Father General Mercurian had appointed Nicholas Spinola, because of his years and priestly character, as the head of the party, and he gave him leave to choose any novice he liked from Sant' Andrea as the fourth. Accordingly, one day the General took Father Nicholas with him to the Novitiate.<sup>1</sup> It would have seemed a risky experiment, but God no doubt had arranged it all for the best. The Master of Novices, Father John Baptist Pescatore<sup>2</sup> was summoned, and the whole body of novices were assembled, some seventy or more. The object of the visit was explained, and any one who wished to volunteer was asked to step forward. At once each and every one of the novices went on their knees and begged to be chosen. Father Spinola chose Brother Peter Berno. Added to his age and his strongly-built frame, there was a special look of holiness in his face which determined the choice. One condition, however, was wisely made, that he was to finish his probation at Lisbon before sailing. So a novice of but four months was taken, and the others left.

When the news reached Peter's brother William, the young man went off at once to the Novitiate to try to turn the novice from his purpose. On reaching Rome, he threw himself on his brother's neck, but while they clasped each other in a long

<sup>1</sup> Angelini, p. 48.

<sup>2</sup> Cf. Cepari's *St. Aloysius*, Schroeder. English Edition, p. 139.

and close embrace, not a word could either of them utter, and William went away without even endeavouring to dissuade Peter from his high resolve. The Assistant for Portugal, Father Peter Fonseca,<sup>1</sup> brought the four missionaries with him to an audience of the venerable Pontiff, Gregory XIII. He talked kindly with each, asked many questions about them, and encouraged them to face and to bear bravely the perils of their new life. "Go, my fortunate children. We would gladly accompany you," he said. And then he added, prophetically, "The Lord lead you and bring you home again into this country," and so he blessed them. His words were verified as to Spinola and Ruggieri, both of whom came back on the affairs of the Mission, and remained in Europe.

The missionaries left Rome at the end of November, 1577. Father de Sylva and his four companions set out on foot for Leghorn. Brother Berno was met by a cousin at Viterbo, who, strange to say, like William Berno, had his tongue tied when he tried to bid him farewell. At Leghorn they embarked for Genoa. A furious storm arose. The cowardly sailors deserted their ship. They threw themselves into the sea and swam for their lives. Spinola followed their example.

<sup>1</sup> Fonseca, amongst his other works of zeal, was the founder of the Irish College at Lisbon, and for the benefit of the sailors of various nations in the great port of Lisbon, obtained Fathers from various nations to hear the confessions and watch over the spiritual interests of their fellow-countrymen. Jouvancy, p. 822.

But Acquaviva and his other two companions could not swim, and as the boat must have perished when left to the mercy of the waves, they promised that if they came safe to shore they would go barefoot to the nearest shrine of our Lady and there approach the sacraments in thanksgiving. No sooner had they pronounced their vow than the wind fell and the sea grew so calm, that the crew turned back and regained the vessel. They landed at Portofino, near Genoa, and the missionaries fulfilled their engagement. Was this at the then newly-established sanctuary of the Madonna at Montallegro hard by, in the exquisite position which deserves so well its name? The travellers reached Genoa on foot. There they took a ship bound for Cartagena.<sup>1</sup> A second tempest overtook the vessel in the Gulf of Lyons. It raged during a whole week, but for twenty-four hours such was its fury that there seemed to be no hope of safety. The crew and the passengers filled the air with their shrieks; Rudolf, however, was calm and radiant as if he were in perfect safety. He had something still harder to bear, when the storm had passed, in the scorn and injuries he met with from some Religious on board, who attacked him merely because he belonged to the Society of Jesus.

Blessed Rudolf alludes to this sad episode in a letter he wrote from Lisbon to the Father General. "Satan has not failed to sow some

<sup>1</sup> Angelini, pp. 50, seq.

discord amongst us because of difference of opinion. It was nothing of great moment. Yet our Lord let us see the devices of our astute foe, that by common consent we might close the door against him, and so for the rest of the journey live in the greatest charity. This our weakness made me feel how needful it was for all who are going to India to be forearmed to ward off temptations against obedience and charity. These seem to me the two virtues most exposed to danger, and if a few fail in these, it may prove a hindrance to the greatest good." Father Acquaviva made no answer to his opponents but by patient silence, and he spoke highly of them to the others.<sup>1</sup> The party landed in Spain and went to Portugal by land, by Cartagena or Alicante, and so through Murcia, making some stay at Toledo.<sup>2</sup> Blessed Rudolf did not reach Lisbon till the middle of February, where he was received by King Sebastian with great respect and affection.

Lisbon was then one of the first cities in Europe, a centre of great commercial activity, its buildings of stone stretching out, as to-day, along the heights overlooking the broad Tagus. Neither the magnificent Jesuit Church of the Professed House, dedicated to St. Roch, nor the vast Novitiate, nor the College with its new Church of St. Antonio, were then in existence, and possibly Father Acquaviva awaited his departure

<sup>1</sup> Bartoli, *Uomini*, p. 109.

<sup>2</sup> Bartoli, *Missione*, p. 16.

at Coimbra, where the splendid College, the Seminary of the Indies, had special accommodation for those who were going to sail from Portugal to foreign missions.<sup>1</sup> A life of great austerity served as a preparation for the hardships to be undergone aboard ship and in savage lands.

Rudolf wrote a letter to the Father General on his arrival in Portugal: "As you ordered me," he says, "when leaving Rome, and as my duty bids me, I hasten to tell you how I am. By God's mercy, I feel pretty well, and have plenty of strength to serve Him in India. And I doubt not that our Lord has been my helper in this, thanks to your prayers, for every one is astonished that I am very much better now than when in Rome. From these and numberless other favours which God has shown me on this journey, it seems to me clear that I am destined for India by a very striking Providence. Be sure, Father, that though my going will be of no use to any one else, it will be a gain to me such as no words can tell. And so thoroughly am I content and such is the pleasure I feel at my destination, that I would not change my vocation for the whole world. For I have already learnt that it is quite another thing to serve God amidst difficulties, and that those virtues which people think they

<sup>1</sup> *Documents inédits concernant le Cie. de Jesus*, publiés par le Père Carayon. Poitiers, 1864, tom. iv. pp. 20—22.

<sup>2</sup> *Ibid.* p. 30.



possess, when praying in their rooms, without any opportunity of practising them, are oftentimes rather make-beliefs than virtues at all. Accordingly, I am most deeply in your Paternity's debt for having chosen me for a post of which I am so unworthy. And it makes me all the more ashamed when I see in Spain and Portugal so many holy servants of God who have asked for this, yet without success. But, as I believe, *the weak things of the world God has chosen to prove that, whatever may be done, is His work.*

"In conclusion, I earnestly beg you, Father, to consider me as one of your children, though so unworthy. For nothing gives me such confidence in my journey as your prayers and blessing. As long as I have them I fear nothing. I always carry about on my heart, as a memorial of your fatherly care, the picture of our Lady which you gave me on leaving, and every day I pray our Lord before it to guide and watch over your Paternity."

While awaiting the sailing of the fleet, Rudolf was ordained priest, and on the feast of St. Gregory the Great, March 12th, he said his first Mass. His one yearning was to be himself a victim, and he caught at anything which seemed to promise the fulfilment of his hopes. Nearly every night while at Lisbon he had a copious bleeding from the nose. The Italian Father, Ruggieri, who shared the room with him, said as a joke that it was a sign that he would shed his

blood for Christ. This remark so delighted him that he could not control his joy, and he betrayed it by a radiant smile.

Two days later, on March 14th, the fleet sailed.<sup>1</sup> It consisted of three vessels, aboard of which there were fourteen missionaries. Among these were George Carvalhal of Viseu, in Portugal, who was to perish in 1592 by poison at the hands of the pagan Japanese;<sup>2</sup> George Fernandes, of Lisbon, who was decapitated by the natives, while hearing confessions of Christians on the Island of Java;<sup>3</sup> the Procurator, Father Martin de Sylva; Balthasar Sequeira, the first Jesuit who entered Siam,<sup>4</sup> and three other Portuguese. Worthy companions of these were Michael Ruggieri, the Neapolitan who led the way for his brethren into the Empire of China, Matthew Ricci, the most famous of all those who were to labour in that strange land, and Francis Pasio, who became Vice-Provincial and Visitor of Japan.<sup>5</sup> Two other Italians, one of whom already named, Nicholas Spinola, and a Belgian,

<sup>1</sup> So Franco says, in his *Synops Annal S J* pp 116, 118. Bartoli, *Missione*, p 16, gives as the date the 24th of March

<sup>2</sup> *Historia Societatis Jesu*, pt v c 1, p 586

<sup>3</sup> *Oriente Conquistado*, pt 11, c 3, d 2, p 18

<sup>4</sup> *Historia Societatis Jesu*, pt v tom 11, p 512.

<sup>5</sup> Francis Pasio, a Bolognese, was then twenty-four. He died at Macao, in 1612. He was privileged to have a special audience with the all-powerful Iyéyasu, the Daifusama of Bartoli. Francis could play the courtier so well as to please the proud nobility of Japan. Bartoli, *Asia*, vol iii p 251.

Roger Bervoets,<sup>1</sup> completed the number. Just before sailing, Rudolf wrote an affectionate letter to his old Rector of the German College, Michael di Loreto. But that Father had gone to his reward a short time before, on the very day upon which our *Beato* said his first Mass.

"I have now one foot on land and one on sea. My thoughts are partly on the ocean, partly in India. My heart is troubled by a sort of fear; I know not what awaits me there. But my mind foretells that it is something good. I wish you were my companion. My berth on the ship, though really a prison, looks to me like a tomb. It is but two feet wide and two feet high, so that I cannot even kneel down. We are forced in this narrow corner to pray either sitting down or prostrate. Yet for all this *we are glad* at the message, *We shall go into the House of the Lord*, and because we are made like to the Cross of our Lord. In our cabin we have a number of remarkable relics. Fancy our delight at being with the saints of God on the wide sea. Farewell."

The relics were those of martyrs, of a St. Boniface, of one of St. Ursula's companions, and of one of the Theban legion." The ships sailed on the 24th of March, 1578. The voyage was in

<sup>1</sup> His name does not appear among the Jesuits of the Flandro-Belgian Province of the Society. He possibly entered the Order in Portugal. The name is given as *Reubos* by Franco.

<sup>2</sup> Bartoli, who in the fashion of his time, makes free with his documents, inserts their names in the body of the letter. The text is taken from Alegambe, p. 130.

every way one of the most prosperous that the Portuguese East Indian fleet had made. On June 20th they passed the Cape of Good Hope, then the terror of sailors, in splendid weather. However, the *St. Gregory*, whereon Father Acquaviva had embarked, as it coasted by Natal—*Christmas land*—was struck by a hurricane, and the main-mast, though very strong and so large that two men could not span it, had to be strengthened by nailing baulks of timber all around it. The *Bom Jesus*, on which Father Spinola was passenger, was thought by the superstitious sailors to be haunted, as nine times the men on the look out at the top-mast were thrown into the sea. On July 21st, the fleet reached the island town of Mozambique, where they anchored and victualled, to start again on the feast of the Assumption, August 15.

Blessed Rudolf had been an angel of comfort to the five hundred souls who had sailed with him from Lisbon in the *St. Gregory*. But his labours were increased by some three or four hundred negroes taken on board at Mozambique. Of these some were Muhammadans, others pagans, Kaffirs for the most part. To these poor creatures he devoted himself, serving them night and day, in spite of their savagery. He could speak no other language to them but the language of charity. This, however, won many to God, and by the help of an interpreter, he instructed several of them and baptized them during that dreary month in the Indian Ocean.

## CHAPTER VI.

### INDIA.

1578.

Nor till September the 13th, did the fleet reach Goa, "the Golden," so striking a city, even now, in the days of its decay. Acquaviva's first action on landing was to kiss, with a southerner's ardour, the Indian soil, the goal of his ardent longings. It was the eve of the Exaltation of Holy Cross, a great feast-day at the Jesuit College, for Father Valignano had brought as a present from the Father General Mercurian, four years before, a precious relic of the saving wood.<sup>1</sup> A few days after a Father, who was missionary on the island of Divar, off Goa, took Rudolf to see a procession of four hundred native children, all dressed alike, who sang to pleasing tunes the Catechism which St. Francis Xavier had composed. This sight<sup>\*</sup> filled the missionary with the wish to learn the language of the country.

A month later, on October 27th, an Indian princess, a niece of Mir Ali Khán, the uncle and

<sup>1</sup> Alegambe, p. 132; Sacchini, *Historia Societatis Jesu*, p. iv. i. 5, n. 325.

rival of Ali Adil Shah,<sup>1</sup> the mighty sovereign of Bijapur, was solemnly baptized in the Jesuit church at Goa. In the afternoon, Father Acquaviva had the happiness of giving baptism to several of her attendants, and to some other men, twenty in all. One of these, an aged Muhammedan, had come unasked, and of his own free will, from the uplands beyond the Ghats,<sup>2</sup> to follow the example of the princess, and become a Christian. Hardly had he received the waters of Baptism, than he was attacked by a sudden bleeding from the nose, and he fell dead in the very church. He would seem to have had a presentiment of his near death, because he was most importunate to receive the saving sacrament. "I am well now," he had said, "but I cannot tell how far off, or how near, my end may be." This marvel of God's mercy only made Blessed Rudolf the more anxious to begin his missionary labours.

The war, which two years before the Viceroy de Meneses had waged with Ali Adil Shah, besides constant outbreaks of illness, had forced the community of the Jesuit College of Goa to disperse. The arrival of fresh recruits from Europe enabled them once more to resume their studies.

<sup>1</sup> Called Idalchao by the Portuguese writers, and Idalcan by Bartoli and Alegambe. Mir Ali Khán, whose name appears as Mealis in *Historia Societatis Jesu*, p. iv. l. vi. 228, was kept by the Portuguese in *terrorem* over the head of Ali Adil Shah, the King of Bijapur, though that sovereign had given them Bardez and Salsette as the price of the surrender to him of his uncle.

<sup>2</sup> Balegate (*sic*), Bartoli, *Missione*, p. 20.

Father Acquaviva was appointed Professor of Philosophy. He was glad to have leisure to study the religious system of the Hindus, while the whole College was delighted to retain such an example of virtue in their midst. His union with God, and his lowliness of heart, were especially remarked, and Nicholas Spinola, in a letter to the Father General, speaking of the way in which he tried to conceal his great natural gifts, said that the day would come when God would make them known for His honour, and for the advantage of the Society. Rudolf, writing to the Fathers at home, told them how intensely happy he was.

"And the first ground of my joy is," he goes on to say, "that Jesus, our King, has bestowed on me the privilege to imitate Him in what is so surpassingly great winning souls for God, at the cost of so long a voyage, of so many sufferings and perils of death as we have borne until this day, and of which there is a continual opportunity in these lands. The second is, that if we wish for the holy work of God, and to imitate His sufferings, this is almost our daily food in India, and our six months' journey was like a continual cross. The third is, that I am far away from whatever could hinder my mind from clinging more closely to its Beloved. Believe me, Brothers, it is easy to flatter oneself that one's heart is detached from love of country, relatives, friends, and comforts, as long as one is living among them. But you know the contrary by experience,

when it comes to the fact of having to quit them and to get on without them. Fourthly, and the last of all is that here one must fain practise the precept of Jesus Christ, 'Unless you become as little children,' for you must make yourself a child again by learning to speak a language and to lead a life quite new to you, because of the difference of country, of customs, of climate, of food, and of everything else."

In conclusion, he speaks of the likelihood of dying for Christ, either because the territory of Ali Adil Shah, the enemy of the Portuguese, was not more than a few leagues distant, or because of the Malabar pirates, who were always off the port.

On April 2, 1579, Peter Berno, three months of whose novitiate were as yet to run, sailed out of the Tagus with a fleet of four ships, which carried eleven other of his brethren. The voyage was, as usual, one of great suffering, for sickness broke out among the crews. But all these trials were forgotten in the tender charity which they met with on arriving at Goa. Peter was passenger on the flag-ship, the *Five Wounds*, which were then and are still the arms of Portugal. Whether he made his first vows on board, on July 2nd, or whether he waited till he arrived at port on the 8th of October, is not known. It would seem, however, that he was at once ordained priest on arriving. He began the study of Konkani,<sup>1</sup> and mastered it

<sup>1</sup> The language of Goa, and of other parts of the Konkan. It is an Aryan language, akin to Marathi. The Portuguese call it



so soon as to be able very quickly to preach and hear confessions in that language. He was then appointed to be Vicar of the Church of the Holy Ghost, at Margao, and to the care of the Christians of Colva. The *Rio de Sal*, "Salt River," runs between these two places. In the rainy season, as there was no bridge, he had to cross its swollen waters, carrying his clothes, his vestments, and altar-stuff upon his head, either swimming, or, if there was a ford, walking often up to his neck in the whirling stream.

The people were strongly attached to their native idolatry, perhaps more so than in any other part of India, and Blessed Peter constantly used to say that, especially in the village of Cuncolim, and the five hamlets around it, no fruit would come till they were bathed in a torrent of Jesuit blood. Still, such was his zeal and his skill, that a Father Laerzio Alberti, who had come to India with him, declared that he converted as many pagans as did all the other Fathers together who were working with him.

Among his many converts was a boy from Cuncolim, whom he christened Dominic, and who was his sacristan. He helped him in his ministry, and, as will be seen, was to be with him at his death.

*Lingua Canarim*, but it has no connection with the Dravidian language, which we call Canarese, and which is the vernacular of Mysore and some other countries of India.

## CHAPTER VII.

### AT THE COURT OF THE GREAT MOGUL.

1579—1583.

THE city of Goa was stirred to its depths, in the September of 1579, by the arrival of an embassy from Akbar, the great Emperor of Northern India,<sup>1</sup> bearing letters to the Viceroy, to the Archbishop, and to the Provincial of the Jesuits.<sup>2</sup>

<sup>1</sup> When Akbar, in 1573, conquered Gujarat, it was thought that he would lay claim to Damaun, which had been taken by the Viceroy, Don Constantine de Braganza, in 1558. The Viceroy, Don Antony da Noronha, at once sailed from Goa with a powerful fleet, and cast anchor in the roadstead of the threatened fortress. Akbar sent an ambassador to treat of peace, and Don Antony Cabral was despatched to the Emperor to sign the treaty. Malleon's *Akbar*, p. 109; de Souza, *Asia Portuguesa*, tom. ii. p. iii. c. xii. p. 563; Guerriero, *Du Jarric*, p. 501. Akbar cross-questioned Cabral about his faith.

<sup>2</sup> Alegambe, p. 34, gives Akbar's letter: "To the chief Padre, in the name of the Lord. Letter of Jaláluddin Muhammad Akbar, King by the hand of God. Head Fathers of the College of St. Paul, know that I am very well disposed towards you. I am sending Abdullah, my ambassador, and Dominic Perez (an Armenian Christian, the interpreter), with the request that you will send me two learned Fathers, and the books of the Law, especially the Gospel, that I may know the Law and its excellence. For I desire to know it. I beg therefore earnestly that they may come with these envoys, and bring the books of the Law. And the Fathers may be sure that I shall receive them

The envoy, Abdullah, was received with all possible state, for his coming filled the Portuguese with hopes of which they had never before dared to dream. Akbar, the most illustrious descendant of Chengiz Khán, and of the victorious Taimur (Tamerlane), had conquered the whole of Afghanistan, the Panjab, North-Western, Central, and Western India, Behar, and Bengal. A Muhammadan by birth and education, he had broken loose from the teachings of the Kuran, and had determined to found a new religion, of which he would be the supreme head, and which, under the broadest toleration, would gather into itself the various beliefs and peoples of his Empire.

Though illiterate, he loved to hear discussions on points of theology and philosophy, and with an open mind listened to any man learned in the law, whether he was Parsee, or Hindu, or Christian. Two Jesuit Fathers had been preaching in his dominions, at Satgaon, in Lower Bengal.<sup>1</sup> The Christian merchants who resided there had defrauded the Imperial Treasury both of dues for anchorage, and of annual taxes. The missionaries insisted on restitution, and a large sum was

most courteously, and entertain them most handsomely. When I have learnt the Law sufficiently to appreciate its excellence, then may they depart at their pleasure, with an escort, and honoured with abundant rewards. Let them come in perfect security. I take their defence on myself." v. p. 56.

<sup>1</sup> Satgaon, the mercantile capital of Bengal, till the foundation of Hugli by the Portuguese.

in consequence paid to the Government.<sup>1</sup> Akbar was very much struck by this. A distinguished Portuguese officer, Peter Tavares, in the service of Akbar, and who commanded a fort on the Bengal coast, had spoken to his master about the learning of the Christian Padri, and of the beauty of their sacred books. The Emperor, weary of the contradictions and absurdity of the Mullahs, the "Scribes" of Moslem law, was anxious to hear these strangers. Tavares told him of the Jesuits of Goa, but the Emperor for the moment summoned the Portuguese Vicar-General of Satgaon, Giles Aves Pereira, to Fatehpur-Sikri, his capital, and gave him a most cordial reception.\* Giles was an excellent priest, but not a great scholar. Though he could satisfy Akbar's inquiries, who began to learn Portuguese, he found it hard to hold his own against his opponents, the Mullahs. However divided they were amongst themselves, they all united in attacking him. Pereira begged Akbar to invite others, better able to defend the cause of religion than himself. He too spoke to the Emperor about the Fathers of Goa.

The envoy was met by a number of Portuguese of high birth, clad in their finest robes, at Santiago, some nine miles from Goa, and received in great state by the Viceroy, Don Lewis

<sup>1</sup> Father F. de Souza, *Oriente Conquistado*, says the missionaries persuaded Akbar to pardon the frauds.

<sup>2</sup> Guerriero, p. 502.

d'Athaide, at the landing-stage near the palace, and was escorted by him, at his own request, from the Viceregal Palace to the College of St. Paul. A magnificent cavalcade accompanied him thither. There he presented to the Father Provincial, Roderick Vicente, the letters of his Sovereign. He was next taken to the church, and, before entering, he, with his whole suite, took off their shoes, and went to pay their homage at the tomb of St. Francis Xavier. After this, Abdullah, by means of his interpreter, laid open to the Jesuits the wishes of his master. The Provincial was delighted at the invitation. He felt, however, how momentous was the choice of those who were to be sent. Accordingly, he ordered the Fathers of Goa to seek God's light by prayer and public penance, and then desired each to write down the names of the two they would select, if the choice lay with them. There was no lack of volunteers for the post of danger, but the votes fell on Father Acquaviva, who was just recovering from an illness, and on Anthony Montserrat, a Catalan. To these it was thought well to add Father Henriquez, a Muhammadan convert from Ormuz, a man of great piety, but of very slight learning, whose knowledge of Persian, however, though not very extensive, would be of great use, as it was the Court language of Akbar's nobility.

Rudolf was appointed Superior. In a letter to his uncle, Father Claud, he says :

"I am writing to ask your prayers. For we need greatly God's help, as we are being sent, 'like men appointed to death,'<sup>1</sup> into the midst of Muhammadans, whose word is always to be distrusted. We go, however, filled with a joy such as I have never felt before, because there is a chance of suffering something for Christ our Lord; and we are about to journey into far-off lands in search of souls, after the example which our Lord Himself has put before us. And if we are to shed our blood for love of Him, a thing very possible in such an expedition, then shall we be truly blessed. It is something, Father, indeed, of which to make you envious. For I abound with such delight that I can hardly restrain myself, and I look forward to the day so earnestly that I find meantime no rest. Kindest regards to Brother Peter Anthony Spinelli,<sup>2</sup> and tell him I await him here.

"Goa, November 17, 1579."

The Fathers had prepared for their journey by prayer and penance, as well as by careful study of the subjects which they knew would be required in their new mission. On the day when this letter was written, they set out. They spent their leisure on the road in studying Persian. A

<sup>1</sup> 1 Cor. iv. 9.

<sup>2</sup> He was the son of Charles, Duke of Seminaria, and entered the Society when eighteen. He held high positions in his Order in Italy, dying at the age of sixty, in 1615.