

and of great humility. While living at Rachol, where the Fathers had a large establishment, he used a big, rough packing-case for his bed, and he used to say that when he was martyred this box would serve as his coffin. He had built the church at Curtolim, and was constantly employed in restoring or reconstructing the churches and presbyteries destroyed by the heathen. He always had a strong wish to build a church at Cuncolim, the centre of idolatry and of opposition to Christianity; and he often told people of that place, whom he met when they were passing through Cortalim to Goa, that he was soon coming to carry out his designs in their village.

Father Berno, as Vicar of Margaõ, displayed so much zeal, that he made as many converts as all the other Fathers of the mission put together. He learned with surprising rapidity, but by dint of hard study, the language of the country so well as to be able to preach fluently in it.

On the Thursday evening, the 14th of July, 1583, the whole party went on to the church and presbytery of Verna, a short distance to the south, where the best plan of action was to be discussed for bringing the people gently and swiftly into the Master's fold. Father Acquaviva, who remembered no doubt the impression made upon him on his first arrival in India, proposed to have a large public baptism, with all possible ceremony, to welcome his old fellow-novice, the

Visitor, Father Valignano, then expected back very shortly from Japan. Pacheco, in foresight of the ceremony, had brought with him a quantity of material for the baptismal robes of the poorer catechumens. He knew his own flock, but he asked each of the parish priests how many they expected to have instructed by the 5th of August, the day proposed for the ceremony. Father Berno was able to promise ninety-three.

The Fathers went on to discuss the ways and means of getting the pagans to instructions, and, among other things, it was proposed that the converts should invite their pagan friends and relatives, and that an orphanage should be opened for Christians and pagans alike.¹

In accordance with the wish of the late Viceroy, Francis Mascarenhas, that churches should be built all through the land, to accustom the people to the public and solemn worship of the true faith, Father Acquaviva proposed that this suggestion should be carried out. The time seemed favourable, because the country appeared to be pacified, and the intervention of Father Pacheco, joined to his usual kindness, was thought to have softened the hearts of the natives. Blessed Rudolf recommended each one to imitate that Father's example, by all the charity in their power, and by the distribution of the alms which Pacheco had collected in Goa, to win the heathen over to God. It was resolved

to make a beginning in the southernmost part of Salsette, and in those villages which lay nearest to the borders of the State of Bijapur, where, in consequence, the spirit of attachment to their national belief was the most ardent. There were four villages on the left bank of the Rio de Sal, at some distance from the sea-coast, Cuncolim, Assolna, Velim, and Ambelim. Of these, Cuncolim was to be the first visited, in the hope that, if it could be reduced to the yoke of the Gospel, the others would certainly follow its example.

Acquaviva, in conclusion, exhorted them all to speak out their minds freely, and not to be afraid of telling one another their faults, as these were the greatest hindrance to their apostolate. It was late at night when the consultation came to an end. It had been carried on with all the kindly feeling and charity that St. Ignatius himself could have wished.

The missionaries were delighted with their new Superior, and in writing to the Provincial expressed their gratitude for his appointment.

Friday the 12th and Saturday the 13th were spent in visiting the villages in which there were Catholics. In each of these Father Pacheco left alms for the poor, and on Saturday evening they separated to go to their own churches for the Sunday work. Blessed Rudolf, assisted by Blessed Francis, said Mass and preached in the important town of Rachol, which was under the shadow of a fortress held by Portuguese and

native troops. Father Pacheco was at the Church of the Holy Ghost, Margaõ, some four miles off. Father Berno was at St. John the Baptist's, at Colva, on the shores of the Indian Ocean, while Father Francisco was at St. Michael's, Orlim, still further south on the same coast. They announced to their congregations their intention of going on the morrow to Cun-colim, and invited their hearers to accompany them.

That morning, when Blessed Antony was saying Mass, the chalice boiled up to the very rim,¹ a marvel which, in the light of after events, was clearly prophetic.

That evening, Father Acquaviva started for Orlim, with three convert Brahmans of high position, natives of Rachol. One was Francis Rodriguez, collector of the dues of the pagodas; another John da Silva, his scribe, while the third was Paul da Costa, the guardian of the neophytes. Two Portuguese, Gonzalvo Rodrigues, secretary to the Governor of Rachol, Dominic d'Aquiar, with Brother Aranha, also accompanied him. Fathers Pacheco and Berno joined their Superior and Father Francisco at Orlim, the parish church nearest to Cuncolim. The other two Fathers of Salsette were for some reason detained. The news of the intended arrival had reached Cun-colim. In fact, Father Francisco wrote on the Sunday to the head man of the village council,

¹ Alegambe, *Summ.* p. 84, § 145.

whom he chanced to know, to say that they were bringing the new Rector from Goa on the following day, and that he was the bearer of peace and of help to them. The news was received with suppressed threats and mutterings of revenge, for they knew what was the primary object of the visit. A massacre of the Fathers was then and there determined upon, and messengers were sent to invite the people of the neighbouring villages to come and share in their vengeance. The head man wrote back to Father Pacheco to say that the village was much disturbed by quarrels and by a recent murder, and that it would be impossible for the magistrates to receive the Fathers. He added, however, that they were welcome to come if they liked, for the place belonged to the King of Portugal. The answer was *frigid enough*, and the Fathers debated whether, in view of it, they should go forward. They came to the conclusion, however, that it was quite safe to do so, owing to the recent action of Father Pacheco.

The following day, Monday, was, in other parts of Christendom, the 25th of July. In the previous year, 1582, the new or Gregorian calendar had been adopted by the Catholic States of Europe, and ten days had been suppressed. But the change had not reached India, and so this Monday was counted in those parts as the 15th of July. Exactly thirteen years before, to a day, the Blessed Ignatius Azevedo with his forty

companions had met with their death, at the hands of the Calvinists, in the waters of the Atlantic.

That day was henceforward to be doubly hallowed; and to the Martyrs of the Western Indies were to be added a fresh band, who bore witness to the faith by their blood in the Indies of the East. And as the slaughter of the heroic forty-one was the seed of Catholic faith in Brazil, so were the cruel deaths of the five victims to be the Spring of a fruitful Autumn in Salsette of Goa.

CHAPTER X.

THE MARTYRDOM.

1583.

As there was but one altar at Orlim, it was late on the morning of the eventful 25th of July before the Fathers were able to set out for Cuncolim.¹ Besides Gonzalo Rodriguez, and Dominic d'Aguiar, and those already named, they were accompanied by the native servants of the Fathers, and some Christians from Orlim, about fifty in all. A few other converts had been sent very early under one, named Michael de Costa, to make a shelter,² of bamboos and palm-leaves, at Cuncolim, for the Fathers, as it was the time of the monsoon rains. This they erected a little to the east of the modern village, and close to the chief temple, in which the natives had re-installed their favourite goddess, Mammay.³ The

¹ De Souza says that Father Francisco did not say Mass, as a host was wanting.

² Pandal.

³ This idol, which is said to have been secretly removed to a neighbouring pagoda out of Goanese territory, is a gilt statue of two feet high. It represents the obscene goddess called Mammay, worshipped in Poona under the name of Parbati, who was supposed to have been born close by, at Verna. This deity was still,

strangers were left unharmed to do their work, though some of the pagans would have wished to kill them at once. It was, however, determined in the village council to await the coming of the Fathers, and to wreak their vengeance on those whom they considered their chiefest foes.

It is easy, even at this distance of time, to realize the whole scene of the martyrdom, as, at the Process in 1597, twenty-two of the natives who had accompanied the Martyrs to Cuncolim, gave evidence of what they saw and heard. Some of them had friends among the murderers, and learnt minute details from them.

While the people were arming to achieve their revenge, the Jesuits, with the Portuguese and native Christians, crossed the river. The plain, now rich with rice-fields and sugar-cane, with clumps of mango and cocoa-nut trees, was then nearly covered with thick forest. The party entered the village from the north, and after the Fathers had said their Office under shelter,¹ began at once looking about for a suitable place for their church. The two Portuguese, who knew the neighbourhood, were naturally able to point out the advantages and disadvantages of various sites.

a short time ago, carried on state every year to the spot where the massacre of the martyrs took place, and the hideous spectacle was a sad memorial of pagan fanaticism in a country which is almost entirely Christian, and which forms one of the fairest parts of the Portuguese territory in India. See *Bombay Catholic Examiner*, vol. lxv. n. 27, July 7, 1893.

¹ *Summ. Respons.* p. 7, lx.

They were met by one of the principal persons of Cuncolim, and chief of the Gancares,¹ named Calgu,² who saluted them, and addressed himself to Gonzalo Rodriguez. Calgu welcomed him, and assured him that after dinner the people would come to pay their respects to the Fathers, and to offer them the hospitality which such holy and worthy guests deserved.

When Calgu withdrew, the attention of the Fathers was attracted by a disturbance close at hand. They saw a nude Hindu priest throwing his arms and body about like one possessed, and surrounded by a troop of men, women, and children. The fanatic spoke so rapidly, that it was difficult to catch what he said, but the native Christians overheard the words, "War, war! Now is the time; they are laying a trap for us." And over and over again he exclaimed, "This is a good chance. A number of heads will fall!" The Fathers asked those around them what he was saying? Rodriguez answered, "The wizard declares that the devils are fleeing from the village, because your Reverences have arrived."

¹ *Gancar* is the Portuguese form of the word *gáonkár*. *Gáon* is a commune, or Indian village community. The lands of each commune were originally divided among families, each of whom had to pay its part of the quit-rent due from the commune to the Sovereign. "The descendants of those anciently liable to this quit-rent" De Souza, *Oriente Conquistado*, pt. i. c. i, d. ii. sec. 56, "are Gancares."

² Bartoli, p. 67, gives the name Calgo. Angelini, p. 129, calls him Calug. De Souza, Calgu.

The party returned to the shelter, and waited a considerable time for the coming of the principal villagers. None, however, appeared. But a few natives from time to time passed close at hand, evidently to spy out all that was going on. Three of these lingered near, in hopes of overhearing what the Christians were saying, and they learnt that they were consulting about building a church, and planting a cross in the village. Just then the Christian Brahmin, Francis Rodriguez, took two pieces of wood placed cross-wise, and fastened them on the top of a stake. "Will not that look like a cross?" he said to his companions. At once the pagans went off to report what they had seen and heard.

The Portuguese, tired of waiting, sent a native Christian *nayak*, or official of Rachol, Francis Pereira,¹ servant of Don Gonzalo, to invite the chief people of the place to meet the Fathers, and treat about the erection of a more solid shelter for themselves. The village council again returned a very cold reply, insisting that they were not able to wait on them, because of the quarrel in their midst. However, Calgu² came with Pereira to the shelter under which the Fathers were, and in reply to the question as to what the

¹ The convert Indians received at their baptism the surnames of some of the most illustrious families of Portugal, or sometimes, in the case of a general baptism, the name of the missionary.

² Sacchini, p. 82, § 137.

fakir had been saying, answered that he was calling on the people, on behalf of the gods, to come and kill the Fathers, but he himself engaged to prevent any disturbance. This was spoken in presence of Father Pacheco, who was standing by, and the natives interpreted to him what had been said. Accordingly, he took the Gancares to Blessed Rudolf, who had withdrawn to say his Office. Father Acquaviva at once offered to appease the discord, and to reconcile the variance among the villagers. Calgu replied that he must consult the members of his own family before accepting the kind offer, and so went away. Gonzalo Rodriguez, who suspected him of treachery, was anxious to secure the man, but it was evidently impossible to do so, either by stratagem or by force.

The cries of the Hindu priest continued, and only grew louder and clearer than before. So it was resolved to retire to Orlim. But just then a heavy fall of rain forced the Fathers' party to remain under shelter. Meanwhile, as it was mid-day, the Fathers finished the food which had been brought them by the sacristan of Orlim. When they were ready to start, they noticed that some of their native servants were missing. They learnt that they had gone to the bazaar to buy some rice for their dinner. While waiting for them, the Fathers gave their attention to the question of the site of the church. There was a sort of terrace near the pagan temple close by,

which seemed admirably fitted for the purpose, and some of the natives went to measure the ground, both for the nave and for the sanctuary. This act was noted by three of the pagans, who hastily retired to the hut which served as a meeting-place for the heads of the village.

Father Rudolf, however, despatched a Christian native of Orlim, Ignatius Rodriguez, to follow them, and to learn what was being discussed. He found the people gathered together in their temple, and returned to report that the pagans were going through some rites either of sacrifice or of divination. The smoke that arose, however, prevented him from seeing clearly what was being done, except that the Hindu priest was evidently exciting the people to vengeance, and he heard him exclaim, "The gods wish for the sacrifice of these five cocks"—the ordinary victims of the pagan population. "Kill these our foes, who have come to destroy our religion!" The assembly replied by cries of "Death!" as they flourished their weapons, and clashed them together.

Blessed Rudolf's only advice was that his followers should keep calm, because the object of the Fathers' visit was not to do any harm to the villagers, but to convert them to God.¹ But just at that moment Calgu came, with some others, to beg the Fathers to fly at once, as their massacre was decided upon. Accordingly, they

¹ Evidence of Ignatius Rodriguez, *Summ.* p. 70, n. xvii.

moved off with all their followers, in the direction of the river.

Hardly had they gone a few steps, however, when they heard behind them a great clamour and war-cries. On turning round, they saw their Christian servants running at full speed from the bazaar, pursued by some twenty natives, who were led by their priest. The pagans were armed with swords, clubs, lances, bows and arrows, and were shouting out, "Kill these sorcerers, these disturbers of our land, these enemies of our gods, the destroyers of our temples and of our worship!" As soon as the Fathers saw them, they went towards them to shield their own people, for they knew that the pagans sought their lives only. The Christians from Orlim tried to pacify the assailants, and protested that the Fathers meant them no harm. But the only answer was a shower of arrows. Gonzalo Rodriguez at once levelled his musket, which had been carried for him by his servant. Blessed Alphonsus exclaimed,¹ "Come, come, Senhor Gonzalo, we are not here to fight." And he either put out the match,² or placed himself before the barrel,³ exclaiming to the Hindus, *Biâm nacá*—"do not be afraid." Gonzalo flung down his gun in a rage. The Fathers stopped some others among the native Christians who

¹ Simon Castro, *Summ. Respons.* p. 7, § 28, an eye-witness.

² Evidence of Francis de Braganza, *Summ.* p. 37, § 43.

³ De Souza, i. ii. p. 51.

also wanted to fire on their aggressors. The Christian interpreter, who had a horse, implored Father Rudolf to mount it and fly, but he refused.

Just then another band of some two hundred pagans leaped up from behind a small hill, where they had lain in ambush, and then a third body, still more numerous, appeared on the road by which the Christians had hoped to escape. These last were led by two herculean young men, whose naked bodies, and dishevelled hair, were a signal of war to the death. They were the first that came up to the Fathers. "I leave myself in God's hands. Flight is now impossible," exclaimed Blessed Rudolf. The five knelt down, lifted up their eyes and hands to God, and then stretched out their arms in the form of a cross.

"Where is the great Father?" asked the leaders of the pagans. Acquaviva answered the question, for he arose and went up to them. They turned savagely towards him. One of them flourished his scimitar, and gave the Father a deep gash in his thighs, which made him sink on his knees. As he had been wont to do so often in prayer, he unfastened the stiff collar of his cassock, and, turning it back, unbared his throat. Then, inclining his head on one side, he awaited his death-stroke. The Indian assailant dealt two blows on his neck, which made great gaping wounds, but did not decapitate him. The weapon of another came down with such violence on the left shoulder as well nigh to sever the arm,

which only hung by the skin, and nearly all his fingers were cut off. Then an arrow went deep into his breast. "Pardon them, O Lord! St. Francis Xavier, pray God for me! Lord Jesus, receive my soul!" were the last words of the glorious Martyr.¹ Bathed in his own blood, Blessed Rudolf fell to the ground, and breathed forth his holy soul to God.

The next to suffer, and almost at the same time, was Brother Aranha. He was standing by a deep declivity, which led down to a small rice-field, when he received a scimitar-cut with the blunt edge on his neck, and a lance-thrust in his side. He rolled down the slope as if dead, into the thick crops.

Near to him was Father Berno, a special object of hatred to the pagans, as the profaner of their temples and of the sacred objects of their worship. A terrible blow from an axe, or sword, cut away a part of his skull, which, like that of St. Thomas of Canterbury, hung down, fastened only by the scalp, while the brain poured out of the wound. A pointed stick was thrust into one of his eyes, and a scimitar stroke severed his right ear. He fell to the ground, and whilst in a hideous way they mutilated and outraged his body, the savages exclaimed, "Come now, and baptize us!"

On another part of the ground, Father Pacheco had gone forward to meet his aggressors. He

¹ Alegambe, *Summ.* p. 83, § 143.

stretched out his hands in sign of peace, but when he saw the slaughter had begun, cried out, "Strike me, I am the one who broke your idols!" A spear was driven into his breast. "O Lord," he exclaimed, as he received the blow, "Thou wast pleased to be wounded with a lance for love of me! Pardon him who has wounded me, and send other missionaries to lead these men to Heaven!" Furious at his prayer, the pagans cut his throat with a spear-head, and he fell to the ground as he pronounced the Holy Name. An *Agnus Dei* was found by his murderers in his mouth.¹

The last of the five to be attacked was Father Antony Francisco, who fell beneath a number of wounds. He was pierced with arrows, and his head was split open by a sword-cut. As the massacre went on, the murderers kept crying out, "Yes, come and make Christians of us. Plant your crosses, build your churches, come and destroy our gods and their pagodas!"

It was just mid-day when these young Martyrs, all from thirty to thirty-three years old, poured out their blood for God on that barren soil, so soon, thanks to that rain, to flourish like a garden. The traditional spot of death is to the north-east of the village, and at some short distance from where once stood the temple with its sacred tank.

In the first fury of the attack, Dominic d'Aquiar, and several Christian natives, had fled

¹ *Summ.* p. 54, § 23.

away, or had been saved by pagan friends.¹ But when the Fathers were despatched, the Indians turned upon some of the other companions of the Martyrs. They apparently made an effort to escape,² but were overtaken and slain. An arrow pierced the heart of the brave Portuguese Gonzalo.³ Fourteen others were killed, and a number wounded. Of those who died, one was a young Brahman, called Alphonsus, an altar-boy of Father Pacheco. He had that day been carrying his breviary, and he stood by the martyr to the last, nor would he give up his treasure. The savages cut off his hands, hamstrung him, and left him in torture on the ground. Next day, some one finding him still alive, despatched him. Another boy, also a Brahman, in the service of Blessed Peter Berno, called Dominic,⁴ has been

¹ Dominic was from Margaõ, or Verna, and is said to have belonged to a very numerous family of Costa, which was still existing in Margaõ when Father de Souza wrote his *Oriente Conquistado*, p. 193.

² Two spots are pointed out, but apparently with no great certainty, where the native Christians were massacred, one on the east side, close to the road to Margaõ, whither they were endeavouring to fly, and the other still further west, on the road to Assolna.

³ A Christian native, called Didacus Fernandez, who was with Gonzalo, says that he was the very first to fall, and that one Santupo, a head man, stabbed him with his knife. *Summ. Responsiv.* p. 4, l. vi.

⁴ The body of Dominic was buried beneath the altar of the large parochial church of Margaõ. When the building was enlarged, and the altar put further back, the remains were not moved, and they are now beneath the sanctuary lamp. His name is still treasured by the native Christians of Salsette. Father Allchin, S.J., communicated this fact to the author.

already mentioned as having been active in guiding that Father to the various little pagan temples when he came to destroy the idols. Dominic's uncle gloried in being their avenger, and drove a lance into his nephew's heart. Two other Brahmans also, Paul d'Acosta and Francis Rodriguez, then met their death. They were fervent converts. Paul loved to read the history of the martyrs. It affected him to tears, and he longed to die, as they had done, for our Lord. Francis, whenever he chanced to merit a reproof from the Fathers, used to answer, "Have a little patience, I will pay off all my scores to God at once, by giving my life for Him."

For reasons of which we have now no means of judging, the Cause of these companions of the five Martyrs was not brought forward before the Archbishop of the time; nor since then has any special *cultus*, or the interposition of God by miracle, called the attention of the Church to them. But we may hope that their blood was in the odour of sweetness before God.

When Brother Aranha came to himself, he looked cautiously around and saw that there was a wood close by. Into this he crawled and lay hidden among the thick vegetation, which flourishes under the hot rains of an Indian monsoon. When the massacre was over, the assassins went before the idol to thank their goddess for their victory, and to besmear the obscene figure with the blood which ran down

their weapons. Those especially who had slain the Fathers strove to pay this duty, for the Hindu priest assured them that their divinity thirsted for the blood of her enemies. They then went to look at their victims. Five *Padres* had been killed; four only were to be found.

An eye-witness tells us, a dog betrayed Blessed Aranha by its bark.¹ The Hindus found him easily, for he had been able to penetrate only a short way into the tangled bush. Aranha was worn with pain and loss of blood, and was moaning forth the Holy Name. The master of the dog tied the Martyr's arms and shouted for his comrades. They dragged him forth; the very women and children piercing his body with knives, long thorns, and pointed bamboos, till the blood flowed on every side. The Jack-fruit² gives forth juice when ripe. "Ah!" cried the savages, "this Jack-fruit is quite ripe and soft; but the juice is red as sandal."³ And with that they carried him to their revolting idol. There

¹ Father Coutinho deposed at the Process, that when he was Vicar of Cuncolim, he heard every night and sometimes during the day, a violent barking as of a dog, and that both Christians and Pagans assured him it was the man whose dog had discovered Brother Aranha. *Summ* p. 99, § 5

² Jack-fruit—The *Artocarpus integrifolia*, a tree akin to the bread-fruit, containing a custard-like pulp, with large seeds which are eaten when roasted. The juice is milky. It is described in the *Ami-Akbari*, Aan 28.

³ The red sandal-wood, *Pterocarpus sandalina*, a tree used for dyeing, is quite different from the fragrant sandal wood, so much used in Indian work.

they seized him by the feet and trailed him twice around it. Then they forced him to stand as best he could upon one leg in front of it. Next he was bidden by the heathen priest to pay worship to the god. "I am not such a beast," the dying man exclaimed, "as to adore stocks and stones." There had been a question of sparing his life; but these bold words decided his fate, and one of the chief men of the village, named Aga, felled him by a blow on the head with a hatchet. He was then snatched up and tied to a tree, where he was made a target for their arrows. "Let us kill them all," they cried, "so that not one may be left to come to our village to build their churches and destroy our idols." At last their victim expired, and the assassins returned once more to smear with his blood their outraged deity. Night fell on the hideous scene. The spot where Blessed Francis met his death is now marked with an octagonal monument in stone, surmounted by a cross. It was erected the very year of the martyrdom, and upon one side of it was engraved the following inscription:

"On a tree was shot with arrows for our Lord, Aranha. This stone, which is here reared, covers its roots. 1583."¹

¹ IN . HVA . ARVORE . ASL'TEADO
FOI . POR . D . S . ARANHA . AÔDE
ESTE . PADRAO . LEVANTADO
SUAS . RAIZES . ESCONDE.

CHAPTER XI.

THE BURIAL

1583.

EARLY next morning, at the first break of dawn, as had been determined in the village council of Cuncolim, some of the Farazes,¹ a low caste of the village, stripped the bodies of the Martyrs, and fastened a rope to their legs. They then dragged them to a well or pit, which, as it was the time of the rains, was full of water. Into this they cast the remains, and covered all carefully up with trunks and branches of trees, on which they heaped up leaves, so that even if the bodies floated to the surface, they would not be seen. The pit was at some distance from the place of martyrdom.

On the preceding evening, the fugitives from the massacre had carried the intelligence to Orlim, to Margaõ, and last of all to Rachol, where the Fathers and the Captain of the Fort,

¹ De Kloguen, in his *Historical Sketch of Goa* (1829), mentions "pharazes," as one of the very low castes. A *Statistical Report on the Portuguese Settlements in India*, published by the Bombay Government, 1855, says the Farazes are "people of very low caste, bamboo-basket makers," &c.

Gomezeanes de Figueiredo, learnt the death of the five Jesuits. It was at once resolved to send off a lay-brother, Lazarus Ribeiro, to Goa to inform the Viceroy and the Father Provincial. But as it was then almost dark, the messenger did not arrive at the capital till three o'clock on Tuesday morning. The news spread rapidly in the capital. Some there were, at first, as is ever the case under like misfortunes, who thought to show their superior wisdom by taxing the Martyrs with rashness. But when the facts were fully known, there was but one opinion both as to their prudence and heroism. Others with more justice blamed the weakness of the authorities of Goa, many of whom were believed to have received bribes from the pagans of Salsette, which had blinded them to the ever-recurring rebellions of the natives against the Portuguese Government. There was a general desire to revenge the massacre, and the Viceroy had a difficult task to prevent the people from hastening down to the quays to take ship for Salsette. In fact, the chance beating of a drum set the whole city in motion, and Portuguese gentlemen and Christian natives alike came in thousands with arms in their hands, thinking that it was the signal for an expedition. Numbers of citizens offered money to meet the expenses.

The Ambassador of the Mogul Emperor, who was then at Goa with Father Montserrat, awaiting an opportunity to sail for Europe, was deeply affected by the news of Blessed Rudolf's death.

He laid aside his turban, lifted his eyes and hands to Heaven, and then prostrate on the ground, poured out his soul in grief. He wrote at once to his Imperial master, and the news was received at the Court of Fatehpur-Sikri with deep sorrow, even by the most violent Muhammadans. Akbar wept bitterly. He regretted deeply the permission he had given to that angel in human form to leave his dominions. Nor was the Crown Prince less grieved at the death of his friend.

Father John Fernandez had been Professor of Greek and Hebrew at Toledo, when but eighteen, and in later life, was Professor of Theology at Rome and Louvain. He had been on the flagship with Don John of Austria at Lepanto, and had assisted him at his death. Fernandez was as great a preacher as a professor, but greater still by his close union with God. On his return from Flanders into Spain, he beheld the martyrdom at Salsette in one of his many raptures during prayer. It was the very day on which the massacre happened. Horrified at the sufferings of the five, he asked his Angel Guardian why God had allowed these Religious to suffer death, and was answered: "Because He wished to make them Martyrs of Jesus."¹

Young Charles Spinola, of the family of the Counts of Tassarolo, whose father was Master of the Horse to Emperor Rudolf, was studying with

¹ Patrignani, *Menologio*, Venice, 1730, t. i.; Marzo, p. 60.

his uncle, the Cardinal-Bishop of Nola. His head was full of ambitious thoughts, and he counted on the patronage of the Emperor and of the Cardinal for speedy advancement. The news of the martyrdom of Cuncolim reached Naples. It swept from Charles' mind all his dreams of worldly glory, and he resolved to enter the Society of Jesus. From his horrible prison or cage at Omura he wrote to Father General Vitelleschi, that he owed especially to the prayers of Blessed Rudolf the grace of his imprisonment, just as he owed to him his call to religion and his desire to go as a missionary to Japan. May we not believe that to our Martyr's prayers he was beholden for the glorious death which he died for Christ?

Half a century later, when another future martyr, Marcellus Francis Mastrilli, then a priest of the Society of Jesus, was on his way to Japan, he paid a visit to Loreto. The story of his miraculous cure and his vision of St. Francis Xavier, who promised him the grace of martyrdom, is too long to be told here. It was on July 14, 1634, that he reached the Holy House, and the Father determined to keep the Vigil of Blessed Azevedo and his Companions, and of the five Salsette Martyrs within that sacred sanctuary. Suddenly he beheld these servants of God kneeling around our Lady, and begging her to confirm to Marcellus the grant of a martyr's crown. Then the scene changed, and he found himself in far-

off Japan, with the executioner's sword raised above him, a scene to be realized four years later, on October 17, 1637.¹

The news of the martyrdom was received at first by the Fathers of Goa with the greatest grief; Father Ruy Vicente, the Provincial, could not restrain his tears. He had not only lost five most valuable subjects, but had himself missed the crown which they had gained. But the sorrow soon changed into joy when the triumph of the Martyrs was fully realized. Some of the Fathers begged to be allowed to go to Salsette and give their brethren honourable burial. After the early dinner and before they rose from table, Father Vicente addressed a few touching words, broken with emotion, to the large community. It numbered over seventy. He enlarged on the great favour vouchsafed to them in having five of their Brethren crowned with the martyr's glory, and ordered the priests to say Mass as a thanksgiving, and those who were not priests to recite the Rosary for the same intention. He concluded by desiring as many as possible to start at once with him for Salsette. Accordingly, at eleven o'clock, thirty Fathers and Brothers set off. So full were they of courage that, in spite of the heat, most of them reached Margaõ,

¹ *Summ.* p. 188; Angelini, p. 180. When the processes of BB. Spinola and Mastrilli were being gone through, Mgr. Octavius Acquaviva urged that it was right that their proto-Martyr should share their honours with them.

some eighteen miles off, a little after dark, although some of the older and weaker ones stayed on the road, at Cortalim or at Verna. The following day, July 18th, all assembled at Rachol, while the Captain of the Fort and the chief among the native Christians made every effort to obtain the bodies of the Martyrs. The village authorities of Cuncolim pretended not to know what had happened or where the remains were to be found, and messages were sent backwards and forwards without any result.

It was soon clear that the people of the place were determined not to surrender the relics of the Martyrs, and even to resist by force of arms any effort to obtain them; and, as it was impossible for the moment to despatch any troops, recourse was had by the Governor of Rachol to stratagem. A Christian native of high position, Manuel Coutinho, offered to write a letter pretending to be from the General Council of Salsette, which was composed largely of pagans, enjoining the commune of Cuncolim to deliver up at once the bodies to those who accompanied the bearer of the decree. It declared that otherwise they would bring certain ruin upon themselves and their families. The name of Manuel, which stood high amongst the leaders of the people, carried great weight, nor did the Viceroy forget to reward the inventor of this device. The authorities at Cuncolim believed in the authenticity of the letter, and they ordered the *Farazes* to take the Martyrs

out of the pit and to carry them to the north bank of the river, where the deputies sent from Rachol were awaiting them. The Christians received the naked bodies and covered them reverently with large cotton cloths, which form the native dress. They laid them on five stretchers, made like ladders, with poles and branches of trees, and carried them to Margaõ. There they were met by Captain Figueiredo and a number of Portuguese, who with the Christians of that town, bore the remains on to Rachol.¹

The Fathers from Goa had by this time lost all hope of regaining the sacred treasure, and they were talking of going back the very next morning, Thursday, when just at nightfall a native Christian arrived with the glad tidings that the remains of the Martyrs were on their way. At once the whole body of Religious moved out from the College to meet them, and hardly had they left the town before the bearers came in sight. The Fathers bent their knees in reverence, and then burst out into the *Laudate Dominum omnes gentes*. They gladly gave a hand to carry the holy burden. The procession stopped at a little chapel just outside Rachol, where the bodies were to be laid out as best they could. Their long immersion in the water had caused them to swell to such a size as to make it

¹ De Souza, i. d. ii. p. 194.

difficult to recognize them,¹ and it was impossible to clothe them in the Jesuit habit or in sacred vestments. Fortunately the Father Procurator had brought from Goa some large pieces of white stuff in which to wrap them. But before long, Father Laerzio Alberti, to whom the Provincial had entrusted this duty, called Father Ruy Vicente, the Governor of Rachol, the Portuguese who were with him, and some Fathers and Brothers who were waiting outside, to come into the chapel and view the bodies. It was a terrible sight to see the wounded, disfigured, and lifeless remains of those from whom they had parted in full health and strength but a few days before. When those who had been invited had retired and four of the bodies had been prepared for burial, on uncovering the remains of Blessed Rudolf, the wound in his breast was seen to give forth blood and water, while the wounds in the neck boiled up with blood. The Fathers were again summoned, and with great devotion dipped linen cloths into the open wounds, and reverently kissed them. The Father Rector of Goa was forced at last to intervene, and to remind them that it was already late, after nine o'clock at night.

With cross at their head, the boys of the

¹ Father Gomes Vaz, another eye-witness, contradicts this; v. De Souza, who quotes his words, pt. ii. c. i. d. ii. p. 194: "All could be recognized three days after death, just as they were in life."

Seminary of Rachol, followed by the Christians of the place and the Jesuit Fathers and Brothers, moved on at last in reverent procession. As they bore the Martyrs' relics through the broad streets of Rachol, under the glorious sky of the tropics lit with the sparkling stars, the many torches and candles seemed to reflect their brilliant light in the still and balmy air. The joyful notes of the *Benedictus* went up while the long *cortége* passed on to the College Church of Our Lady *ad Nives*,¹ close by the fort, where the burial was to take place. There the remains were laid down on the benches, while a grave was being dug, the cantors singing meanwhile the hymns from the Office of Martyrs in the Breviary. The crowd at once began to dip their handkerchiefs into the blood which was still flowing from some of the bodies, while others plucked away the hair, the nails, the very skin, as relics. Blessed Rudolf was the one whom they specially honoured by these pious thefts.

When the grave was at length dug at the foot of the steps of the high altar, Father Alberti sent for a large packing-case which had been used to hold corn or rice, the very one in which Blessed Aranha had been accustomed to take his rest. In this, with the help of a Brother, the Father laid the five Martyrs, and he put a plank between each, so that their remains might be recognized without any difficulty. It was past

¹ It served as the parish church of the place.

midnight by the time the funeral was over, the box closed up, and the grave filled in. But before the people left the church, exact note had been made in the sacristy of the order in which the bodies were placed, so that as far as possible it might not be forgotten. The following day, the feast of St. Symphorosa and her martyr boys, in thanksgiving for the grace given, the Provincial sang the Mass of those Saints. It had a special fitness for the solemn occasion.

The vengeance taken by the Portuguese upon Cuncolim is not pleasant telling. The Governor of Rachol marched a body of troops into the village, but the murderers had already fled across the frontier. It is a consolation to know that the Fathers of the Society begged, as Blessed Pacheco had done before, that pardon might be extended to all of them. But their prayer was not granted. A fort was erected at Assolna, in a strong position on the Salt River. Every means was employed by the Governor, Vincent de Villalobos, in obedience to superior orders, to arrest and punish the ring-leaders of the massacre. In vain the natives offered sums of money to obtain an amnesty, on the plea that their religious principles had obliged them to take vengeance on those who had outraged their gods. They promised to be, for the future, faithful vassals to their Sovereign, if only he in turn would refuse to allow their belief and worship to be interfered with; and in order to show their willingness, they offered to dig a canal some

two miles long by which the Rio de Sal and the estuary at Rachol should be joined, and by that means a large part of Salsette would be cut off from the mainland, and so protected from invasion on the part of the King of Bijapur.

At length fifteen of the head men of the neighbouring villages came, on a day fixed, into the fort to promise friendship and to demand pardon. The moment they had entered, the gates were closed behind them, and, with the exception of one who jumped over the wall and escaped, the rest were massacred by the soldiers with their swords and daggers. Others—some six or eight—who had remained across the frontier, were put to death by hired assassins. Then and then only was an amnesty proclaimed. But the five villages which had shared in the crime were confiscated to the Crown by the Viceroy, Don Edward de Meneses.¹ He granted Cuncolim and Verna to a Portuguese Captain, John de Silva, while he bestowed Assolna, Velim, and Ambelim on Don Peter de Castro, whose brother became Archbishop of Lisbon.

About a month after the martyrdom, St. Aloysius, on the feast of the Assumption, received our Lady's bidding in Madrid to enter the Society of Jesus. Had not God chosen him to replace his kinsman in the ranks of the Society of Jesus on earth?

¹ 1588—1591

CHAPTER XII,

HONOURS AFTER DEATH.

1583—1870.

WHEN the news of the martyrdom reached Rome, Father Claud Acquaviva wrote a long and affectionate letter to the Duke of Atri, in which he spoke with all the faith of a Catholic and the tenderness of a brother. The Duke was ill in bed when the letter arrived, but so full was he of the thought of God's goodness in making him the father of a martyr, that he insisted on getting up at once and prostrating himself on the ground. He humbly kissed the floor, as an expression of gratitude, while his heart went out in a flood of tears. He ordered his household to dress in their holiday suits of white, and welcomed the news with illuminations, fire-works, and all the state which he could display. Nor did he forget the poor, to whom he distributed bountiful alms.¹

"Eternal praise and glory," he wrote to the Father General, "be given to the name of the Lord, who has deigned to look down upon our family. Upon me, who because of my grievous

¹ Bartoli, *Missione*, p. 102.

faults and small amendment. had the right only to expect great chastisement in this life, and eternal punishment in the next, God, blessed be His name! has bestowed instead two extraordinary favours. The first is to have destined you, my dear brother, to a post most toilsome but most noble in His vineyard; the second is to have glorified Rudolf with such a precious crown, and to have added his blood to that of so many others, who, before and since His holy life on earth, have shed it as a witness to our Divine redemption. These two most extraordinary favours fill me with great fear lest to my other demerits be added that of an ingratitude, which could never be expiated. I beg you, therefore, to aid me by your prayers to obtain for me light from my Maker and my Saviour, by whose guidance I may know how to ask of Him His right spirit. For if, with your aid, I should beg for this spirit with sincere and ardent desire, I am sure that He will not give me a scorpion instead of an egg, as He Himself has said. God grant you as long a life as He sees is needful for His service. Good-bye."

The brother and sister of the Martyr—Hadrian, the Count of Conversano, and Isabella Ruffo, the Princess of Scilla—had great *feste* in honour of Blessed Rudolf on their estates.¹ Nor was Señor John Pacheco, the lord of Minaya, behindhand

¹ Bartoli, *Missione*, pp. 102, 123.

in his expressions of joy, when the news of his cousin's martyrdom reached him. He wrote to the Father General: "Not only myself, but all my vassals are rejoiced at the glad and blessed news of the martyrdom of my cousin, Alphonsus, who was born here at Minaya. For we deem ourselves blessed, because from this our family has gone forth one, from whom such service to God and such glory to ourselves has redounded. As we fully realize the favour He has done for us, we have returned thanks by a public solemnity. And in presence of Father (James) Mesquita,¹ who will be the bearer of this, the council of Minaya and the people of my estate, have all conjured me to beg your Paternity in their name that you would order the Provincial of India to send us an arm or a leg of our fortunate Father Pacheco to place in the church, wherein he was baptized, so as to be its Patron and Titular. This, besides, will be a great delight to us, and of great help to the better service of God. For as soon as you deign to give us these relics, we shall beseech His Holiness to grant a Jubilee, to

¹ Father James Mesquita was a Portuguese of good family and related to the Pachecos. He seems to have entered the Society in India, and he went to Japan. He accompanied the Japanese Ambassadors to Europe as an interpreter, on account of his perfect knowledge of their language, and on his road from Murcia to Alicante, and so to Rome, called at the Castle of Minaya. He returned to Japan, and was Provincial during the outbreak of the terrible persecution. When expelled from Nangasaki, he took refuge in a fisher's hut, and died there of a severe illness, untended, unaided, and in the greatest poverty.

be gained on the day of his martyrdom. If it may not seem fitting to do all this before he is lawfully proclaimed to be a martyr, I beg you to give me the relics to be kept privately. Should you grant what we ask, it will be a source of very great joy, not to myself alone, but to all the inhabitants of this place, and to the whole of this province.¹ And what makes me hope for this favour is, that at the very time the good news of the martyrdom arrived, there came here the Japanese Princes,² whom I entertained and served. I learn that Father Garcia de Alarcon,³ who is a relative and señor of our family, is in Rome, and he will join with these Princes in pleading for us with you. In short, I beg you again and again, and I beseech you not to inflict on me the sorrow of a refusal. Save for the duty which I owe my wife and family, I should go myself to India to steal away a relic. And if I do not deserve to be heard, may the religious and holy and helpful friendship which existed between Father Rudolf Acquaviva, your nephew and my first cousin, avail. Minaya, Dec. 7th, 1586."⁴

¹ New Castille.

² The Christian Ambassadors from Japan.

³ Father Garcia was the son of Alonzo de Alarcon and of Joan Pacheco, the sister of Don John de Silva y Pacheco, founder of the Jesuit Novitiate of Villarejo. He succeeded when young to his father's estates, and the same year followed St. Francis Borgia's example and entered the Society. He held many positions of importance at Rome and in Spain. Father Acquaviva in 1581 made him Assistant for Spain, and he remained in that post at Rome for twelve years. See Patrignani, *Menologio*.

⁴ *Summ.* p. 55, from Alegambe. Cf. Bart. *Missiones*, p. 123.

In fact, no sooner did the news arrive in Europe, on the return of the fleet in the August of that year, than the joy felt by the community at Goa was shared by all.

Although the decrees of Urban VIII. did not then exist, the Father General was tempted to blame the honours accorded at Goa. He dreaded any undue partiality for Rudolf, and summoned a consultation, not merely of his Assistants, but of some of the first theologians of the Order, such as Bellarmine, Suarez, then professor at the Roman College,¹ Giustiniani, Tucci, and Azor, as well as a number of theologians from outside. They all agreed that the Superiors in India were right in not ordering prayers for the dead, and in having annual services of thanksgiving with a panegyric.

When the Father General laid before Gregory XIII. and the Cardinals the letter of Father Valignano, the Pope, who had blessed the martyrs at their audience but a few years before, considered, together with the Sacred College, that their death fulfilled all the conditions of a true martyrdom, nor did they call them by any other name than the happy and blessed Rudolf and his companions. Such even was the feeling with which Pope Gregory received the news, that the whole Roman Court were certain that he

¹ He lectured there from November, 1580, till 1588, when his chest became delicate, and obliged him to discontinue. *Maffei, Vita del P. Suarez.*

would canonize them at once; and when a print of them was published, it was not only kissed by the Pope and then by the Cardinals, but it was sought after and bought up in large numbers.

To return to Salsette. The property granted to Castro was about to be sold, as that gentleman was returning to Europe. The Novitiate of the Province was unendowed, and could not support the number of novices who applied for reception. Father Valignano was anxious to obtain this property, and bade the novices to pray hard that God might arrange all for the best. A venerable lay-brother, the procurator of the College, went to solicit the prayers of a holy woman of the Third Order of St. Francis, which she kindly promised. But a scruple came upon her that such an endowment was contrary to the perfect essence of Religious Poverty. Suddenly she saw a Religious of the Society, with wounds on his neck and head, and with his forehead circled with a radiant crown of precious stones. "My daughter," he said to her, "some support must be found to keep want from the door of the Novitiate, otherwise it will have to be closed against many who seek an entrance. Put away all fear, and pray earnestly to God." "Who are you?" she reverently asked. "I am Rudolf," he replied, "whom the love of God drove to death in this land."¹

She prayed, and her prayers were heard, for

¹ *Litt. Annua*, S. J. 1586, 1587, p. 580.

when Father Valignano ventured to broach the matter to the proprietor of the land, who was a good friend of the Society, although he asked for time to consider, he finally granted the request, and the property was conveyed to the Provincial, with the full approval of the Viceroy.

A Father and Brother were sent to the place, and their kindness soon won over the natives. The faith grew and flourished there. A church was built, and before many years all the inhabitants became Christians. God blessed the giver even in this life by great prosperity; and the elevation of his brother that very year, 1586, to the primatial see of Lisbon, seemed to be one of the first marks of Divine favour.

The prophecy of Blessed Peter Berno was speedily fulfilled. Within a year of the martyrdom, 1,500 pagans were converted; in 1586 and 1587, the inhabitants of five villages, and, in 1588, of four others, demanded Baptism. It is a proof of their sincerity, that in one of these places whoever became a Christian was condemned beforehand to death. In 1596, the Christians of Salsette amounted to 35,508.¹ Nor did Cuncolim continue to be hard of heart. One of the many converts there, like St. Paul, at the death of St. Stephen, had had a hand in the bloodshed. He became a fervent Christian, and, with the great majority of the village, received Baptism.

The well into which the martyrs had been

¹ Suau, p. 183, from whom most of these details are taken.

thrown soon became known as a place of healing, and pagans and Christians alike, from every part of Salsette, flocked to it, and its water was carried even to Goa. The pit was in consequence built up as a regular tank, and two arches surmounted by a cross were thrown over it, like the ribs of a crown. In course of time a church was built on the spot, which had been selected by the Martyrs and dedicated to Our Lady of Health—*Nossa Senhora da Saude*.

When, in 1590, Gregory XIV. promoted Octavius Acquaviva to the Cardinalate, the Pope mentioned among the glories of his house, "his brother Rudolf, who in past years suffered death with such constancy for the faith."

For fourteen years the bodies of the Martyrs rested in the church of Rachol. In 1597, as it was feared that the town was dangerously exposed to attack during the waning power of Portugal, the Visitor, Father Pimenta, received orders in consequence, from Father Claud Acquaviva, to remove the precious relics to the church of the Jesuit College at Goa, dedicated to St. Paul. The greatest secrecy, however, was to be observed, lest the commander of the fort and the people of the town should oppose the measure. The duty of translating the relics fell upon Father Laerzio Alberti,¹ who was then

¹ He was a native of Orte, in the Pontifical States. He sailed for India with Blessed Peter Berno in 1579, and died in Cochín in 1630. Sommervogel, *Bibliothèque de la Cie. de Jesus*, 1893.

Superior of Salsette. Five leather cases were prepared, and on the 8th or 10th of July, Father Alberti, with a Brother and three workmen, began at nightfall to excavate the tomb. The chest was discovered and opened, and the Father reverently placed the bones of each martyr in a separate case, with the name attached to each. The grave was then filled up, the box, which had become decayed, was left in its old position, where an inscription in Portuguese told of the former resting-place of the Martyrs.¹ An hour before dawn the treasure was safe on board a small sailing-boat, and a little before mid-day it reached the quays of Goa, and the relics were taken to St. Paul's. From the door of the church they were devoutly borne to the sanctuary, and then in solemn procession to the adjoining Novitiate, where for a short space they reposed at the side of the altar. Finally, they were transferred to the sacristy, in which the other relics were kept. The Father General had ordered that all the bones of the entire right arm of Blessed Rudolf were to be brought to Rome at the next meeting of the *Procuratores*, or representatives of the Society, by the one who was selected for Goa. The lot fell on Father Laerzio himself. The relic proved a protection

¹ "Under this slab were deposited the bodies of five Religious of the Society of Jesus, . . . whom the idolaters put to death at Cuncolim, . . . and whose relics were translated to the College of St. Paul at Goa, July, 1597." Fonseca, *Sketch of the City of Goa*, p. 47. Bombay, 1878.

to him in a terrible storm, which blew his vessel and its two companions back some fifty miles from the Cape of Good Hope.¹ He arrived at Lisbon on August 23rd, 1600, only to experience a fresh protection when sailing across the Mediterranean from Alicante to Leghorn.² He reached Rome in safety on November 22nd, and placed the relic in the hands of Father Claud. In accordance with the request of the Pacheco family, an arm and leg of Blessed Alphonsus were sent to Europe, but the vessels selected were not fated to bring the relics to Lisbon. One was lost off Portugal, while the other, which bore the sacred treasure, got waterlogged off Mombasa, and had to return to Goa. In 1609, however, this treasure was brought in safety to Spain. The left arm of Blessed Rudolf was sent from Goa as a present to the Jesuit College at Naples. The voyage was but of forty days—extremely quick for those times—but the bearer, Father Dominic Capece, died on shipboard. Other relics of the Martyrs were sent in 1715 to Cardinal Francis Acquaviva.

Monsignor d'Amorim Pessoa, Archbishop of Goa, who arrived in India in December, 1862,

¹ The captain talked of wintering at Mozambique. On the fourth night Blessed Rudolf appeared to Father Laerzio, promising him a favourable wind, and the Father awoke to hear the whistle of the boatswain calling the sailors to spread the sails. Deposition of Father Laerzio, Angelini, p. 162.

² Deposition of Father Laerzio, *Summ.* pp. 112—119.

removed the relics of the five Martyrs in the following year from the Seminary of Chorão, the former Novitiate of the Society, to the Cathedral of Old Goa. When passing through Bombay, in the May of 1869, he acceded to the request of Bishop Meurin, S.J., then Vicar Apostolic of Bombay, to be allowed to take some of these relics. Accordingly, the Archbishop wrote to the Vicar Capitular, or to the *Junta Governativa*, whom he had appointed to govern his diocese while absent in Europe, informing them of the permission which he had granted.

Dr. Meurin, accompanied by his secretary, repaired to Goa, and was shown by the Canons of the Cathedral an old box in one of the side chapels. It was about three foot by one square, and one foot high, with an inscription in Portuguese, "The five martyrs of Cuncolim." Though divided into five compartments, with the relics separate from one another, there were no inscriptions to tell to whom they each belonged. Nor were the skeletons complete, and there were but three skulls perfect. The Bishop returned and carried away with him these three, and some of the principal bones, keeping them carefully separate as he had found them. On his return home, he ordered a beautiful casket of the black wood of Bombay, so well known to collectors of Oriental furniture, to enshrine the relics. This was divided into five compartments, and in these the larger bones were placed as they had been

found. The remainder were deposited in the Fort Chapel, Bombay.

Dr. Meurin sailed for Europe the following May, 1870. On reaching Rome, he confided his precious treasure to Father Beckx, the venerable General of the Society, who, surrounded by his consultors and accompanied by Father Boero, the Postulator of the Cause, received it with the utmost reverence and joy. That Father possessed a cap called *Benedictine*, worn by Blessed Rudolf at the time of his death. This Father Boero tried on each of the three skulls in succession. On coming to the last, that which had occupied the right hand side in the coffin, it fitted it exactly. A sword cut which went through the cap, corresponded precisely with a gash in the skull. The two other skulls had also sword cuts, but they were quite in a different direction. Thus the relics of one of our Martyrs, and that their leader, were recognized.

The claim of the five to the title of Martyrs was disputed in older days than ours. Scipio Spinelli, the Duke of Seminara, was brother to Father Antony Spinelli, the cousin and friend of Blessed Rudolf.² The Father had persuaded his brother to correct something that was wrong in his household, and he got the usual pay of reformers. One of the gentlemen in waiting, John Lawrence Scalabrini, was foremost among the

² Isabella Spinelli, the paternal grandmother of Rudolf, was sister to the Duke of Seminara. *Summ.* p. 88, cf. App C and D.

grumblers. Several servants were talking over their grievance with him in his room, on the walls of which were hung portraits of some Jesuits, and among others, of the five Martyrs of Salsette. Scalabrini, while speaking against Father Spinelli, lashed out against the Society. "Do not dare to say that; they are holy men," said one of the group; "see how these," pointing to the picture of the Blessed five, "have died for the faith." "Do you believe that?" rejoined Scalabrini; "they must have gone into some orchard to rob fruit, and were beaten to death for their pains. Besides, these good Fathers won't come back from the other world to tell us if they are martyrs or no."

That evening, while asleep in his room, he heard some one calling him loudly by name. He opened his eyes, and there were before him Blessed Rudolf and his Companions, whom he recognized from their portraits, in a flood of light. "Do you know me?" asked Acquaviva. The poor man, trembling with fear, owned that he did. "Well, then, you see how God honours His servants who died for the faith, and who were not, as you think, killed because of their crimes. For the future, be more careful what you say, and, still more, lead a better life than you have done so far, if you do not wish to die a bad death, and be punished for all eternity." Scalabrini's screams brought the Duke to his bedside; but he had hardly strength to tell what had

happened. He went to Confession the very next day, and ended by joining the Capuchins.¹

During the next century, in 1713, a Neapolitan gentleman, who was no friend of the Jesuits, tired of hearing Blessed Rudolf praised, declared to one of the Martyr's admirers that Father Acquaviva had only fallen a victim to one of the many accidents which travellers must expect when among savages. That night some one appeared to him, and asked in a severe tone, "Do you recognize me?" "No," replied the man, in terror. "I am that Rudolf," was the rejoinder, "whom you did not fear to insult." The gentleman made a declaration before the Archbishop of Naples of what had happened, and became a warm panegyrist of our saint.²

In 1633, Don Philip Mascarenhas built a chapel over the well at Cuncolim. The sanctuary and altar were erected immediately over it, and only a small square opening left, with a movable cover, to get at the water. Above the entrance are the armorial bearings of the founder, surmounted by the carving of a remonstrance, with the legend, "Blessed for ever be the Most Holy Sacrament." Below the arms is the inscription, "Don Philip

¹ Isabella, Princess of Ruffo Scilla, the sister of Blessed Rudolf, had the story from Scalabrini's lips, and she sent the account, signed by his hand, to Father Vincent Caraffa, who was at the time Provincial of the Society of Jesus in Naples. He was elected General of the Society in 1645. Suau, p. 186.

² Suau, p. 186. Cardinal Octavius Acquaviva had died, as Archbishop of Naples, the previous year. Moroni, *Dizionario*.

Mascarenhas 'caused me to be built, A.D. 1633." The chapel was dedicated to the Queen of Martyrs. In a few years after, when a church was built, in 1638, at Assolna, with that dedication, this chapel was called after St. Francis Borgia. It is now popularly known as St. Francis Xavier's.

Mascarenhas became Viceroy of Goa in 1646, and held the post for five years. His grandson was created Count of Cuncolim, in 1676.

CHAPTER XIII.

THE PROCESS OF CANONIZATION.

1598—1893.

ALREADY in 1598, by orders of Father General Acquaviva, preliminary inquiries had been set on foot in Salsette about the martyrdom of Blessed Rudolf and his companions; and in 1600, the Archbishop of Goa, Alexius de Meneses, began the ordinary process of the Cause in his cathedral city.¹ Of those summoned to give their attestation, twenty-four were eye-witnesses.

In the absence of the strict laws now in force, Father Rudolf Acquaviva was almost looked upon as beatified by the mere expressions of the Popes. A painting in the sacristy of St. Vitale, a church then attached to the Novitiate of Sant' Andrea in Rome, was executed in 1603, representing Rudolf with a nimbus around his head, and in the inscription below he was called "Blessed." So, too, Father Sacchini, the well-known historian of the Society, who died in 1625, left behind him a MS. account of the Martyrs, entitled, "Life of

¹ Angelini, p. 194. Suau says, p. 193, that the Archbishop completed it that year.

Blessed Rudolf and his companions, Martyrs." And again in the handsome series of illustrations, brought out by Father Ribadeneyra, of the life of St. Ignatius, on the Saint's beatification in 1509, in the frontispiece, Rudolf Acquaviva appears as *Blessed*. St. John Berchmans, too, in his notes on July 15th, speaks of Rudolf as the "Blessed Rudolf Acquaviva."

It was not, however, till November 6, 1627, at the request of the then Duke of Atri and of the Society of Jesus, that Urban VIII. signed the Commission for the introduction of the Apostolic process. In consequence, this was begun in 1629, and the witnesses previously examined by orders of Father Claud Acquaviva, as well as the ordinary process, were accepted, while ten eye-witnesses then surviving made fresh depositions. In 1632, the process was referred to three auditors of the Rota, according to custom. But the new decrees of Urban VIII. came to block the way to further progress. The whole work had to be begun over again. It would not have been difficult to establish that the honours paid to these Martyrs dated back beyond the forty years required to exempt them from the new legislation. But an excessive delicacy allowed the Cause to fall through.¹ Nor was it resumed until 1713, during the Papacy of Clement XI., at the petition of the Duke of Atri of that time, and of the General of the Society of Jesus, Father

¹ Suan, p. 192.

Tamburini. Cardinal Tolomei, of the same Society, was the reporter, while he was opposed by Cardinal Lambertini, the future Benedict XIV., as Promoter of the faith.

In 1741, on ascending the Pontifical throne, Benedict was able to declare, on the feast of St. Bernard, August 20th, that the martyrdom was proven. The Pope himself had said several times, when obliged to argue officially on the other side, in spite of the objections he was forced to propose, that "of all the Martyrs, ancient or modern, whose history had come under his eyes, he never remembered one that was better proved than this."¹

The second step, however, was more difficult. It was a novel detail in the new legislation to require a proof of miracles in addition to that of martyrdom, and consequently the early processes had paid no attention to the examination of those which had been worked. Father Budrioli, to whose zeal St. Aloysius owed in no small part his canonization, collected thirty miracles under the title, *Wonderful signs by which God has deigned to prove the martyrdom of His servants, Rudolf Acquaviva, &c.*² But the Suppression of the Society came between this and many other causes which were under examination.

In 1867, Pius IX. derogated to a certain degree

¹ Budrioli, *Segno xxx.*

² *Segni miravigliosi co' quali si è compiaciuto Iddio, &c.* Rome, 1745; v. Sommervogel, *Biblioth. de la Cie. de J.*

from the strict laws now in force as to the proofs of miracles in behalf of the Japanese Martyrs. This gave hopes that by a similar procedure our five Martyrs might have at last been beatified. But for the time, in 1869, a contrary opinion prevailed. At the Cause of BB. Perboyre and Chanel the question was again opened, and it was then decided that, in case a martyrdom was clearly proved, it was enough to attest the various wonders and miracles *en bloc*. This was accordingly done in a Special Congregation on July 30, 1892, and finally on the Epiphany of 1893, it was decreed that the Beatification might take place.

In the midst of the splendid feasts of the Episcopal Jubilee of our Holy Father Leo XIII., on April 16th, the solemn Beatification of the five Blessed Martyrs was celebrated with magnificent pomp in the chapel over the vestibule of the Vatican Basilica of St. Peter.

APPENDIX A.

BRITISH MUSEUM ADDITIONAL MSS VOL. 9,854,
LEAVES 1 TO 4¹

Leaf 1, front



Mujto Redo ã xp'o pe

Por outras minhas tera V. R. entendido
como hum | homem letrado chamado (*sic*) M. X.
que por outro nome | chama (*sic*) o pe Mõseratt.
Dottor imperbicado me tinha | ditto que queria
ser Xpão, e chegou a cousa aberto, que | el Rei
sabendo a deo licentia pera o ser, mas por |
quanto tenho entendido d'elle nũa foi sua a
têção | de ser xpão aqui, mas se ouver de ser,
en terras | de xpãos o quere ser, e acõteço, que el
Rei naquellas | imbrulhadas de Dominguos Pires
descobriu ato | dos que queria ser xpão mui
imprudentermente por | qu' de seu natural não
pode ter nada que não diga | ajnda que discul-
pandose cõmigo dissesse, que o fi | zera pella
edificação, que podia haver sabendo se | que hũ
homẽ tão honr [hole in MS. here, where the letter
has been folded] casta de ma | fameda queria ser

¹ The vertical mark | indicates the end of each line in the original.

xpão. Pareceme que ficeu | mui sentido elle de
 ser publicado ajnda que dis | simulisse (*sic*) e
 não deixisse[?] de trattar cômigo co | mo d' antes,
 não escreveu a V. R. majs d'este | home porque
 duuido muito se teẽ uocacão ou |

Leaf 1, back:

não eteẽ algũas cousas que não me cõtentão o
 tẽ | pe nos mōstrara que havemos á esperar
 d'elle: poucos dias depois de termos aquel | les
 desgostos cõ el Rei por causa de Domiguos |
 Pires. Veio de Bengalla hũ capitão pricipal
 homem mui lettrado da seitta de Sofis, que |
 sabe taobee (*sic*) algũa cousa de philosophia chia |
 mou (*sic*) me el Rei e disseme ã segredo que
 trat | tasse cõ aquelle Lettrado que podia ser que
 se | fizesse (*sic*) xpão. e depois chamou aelle, e
 lhe dis | se este é hé o p^e de quẽ uos fallei
 trattai cõ | elle e elle tratta comigo mui amead |
 e se mōstra mui cõforme na dottrina como o
 fazem [? fizen] | todos os sofis, mas quãto ao
 mais nõ credo | xp'm illis porque os mais d'ellas
 são fingi | dores N. S. os cõuerta.

El Rei traz esta corte mui ebaracada cõ |
 novidades que cadadia uẽ n'ella. Porque antr'
 outras | cousas. mōstra fazer muito acatamẽto as
 criatu | ras como é a o sol e a lúa: e de sabado |
 a noite attee todo o Domiguo não come carne. |
 e tenho por certa informação. que isto fazem |
 aqui muitos dos gentios, por superstição por |
 ser dia de [sol] [there is a hole here about an

inch long, where the letter was folded, the same hole as mentioned above: the top and bottom of the first letter, and the top of the third remain. They appear to be s and l] [n]ão somête [n]ão come elle | Carne mas não deixa mattr as mais das | vezes no bazar, que porisso, nos as mais das vezes não podemos comer carne o Domĩguo | Até d'isso tres dias depois de ter comêcada | a sua quaresma; instituio hũa noua Pasqua.

Leaf 2, front.

que chamão merjan. e n'ella mãdou que to | dos os capitaes se uestissen de festa e ouue tã | geres e Bailares pregũteo aos Astrologos del | Rei, e me disserão que é hũ a festa que os Anti | gos Reis de Persia que adorauão o fogo aco | stumauão fazer. Ficarão . . . [There is a letter or sign here which has not been deciphered: the sense seems complete without it.] os mouros mui | escãdalizados ajnda que ninguẽ se estreueo | de não o imitar. porque não acabão d'entẽ | der se estas cousas e semelhantes as faz, por | real mête as querer o se por esperimẽtar quã | to pode cõ os seus. Eu realmête não acabo | de entẽder lo porque cõ nosquo tratta mui famiar | mête e não deixa de querer saber as cousas | da fee como fez este inuerno todo miudamẽ | te, etc. e por outra parte parece que esta ibara | zado co outras cousas, ajnda que me cõfessau hũ | dia que elle estuua assi pasmado sã se saber | determinar na verdade.

¹[ou]tra festa de gentios foi ant' onte a qual el Rei festejou mais sollememēte que os outras annos; e uejo que bense cōpre n'esta corte aquille [mald]itto Alla [h form]ão Leis õde [qu]erẽ Reis...s'elle quisera tomar[a lei] de Deos [pa]reçe que[s]ua sagacidade o faria...sen salua (?)

Terza fera que forão 24 de Settēbro uejo el Rei | sobre atarde auer o casamēto de Domīguos Pi | res en' á nossa cappella cōvidando se elle mesmo. | lhe cōcertamos a cappella mui bēé, e lhe fiz pin | tar tres enigmas deseus honores: e lhe mādriu (*sic*) | fazer Domingos² Pires hū banquette [?] [There is a hole in the MS. about an inch long just above the last two words, and cutting off parts of them. The damage is in the fold of the letter.] a portugue | sa aqui ã nossa casa; folgou el Rei de tudo | muito e me mōstrau muito amor por lhe | ter feito milhor agasalhado que podia no | casamēto na pratica aos casados não | entēdendo a molher parsio quis el Rei ser |

Leaf 2, back:

lingua declarãdolhe na lingua da terra a mo | lher oque eu dezia ã parse. esteue el Rei ã | nossa casa quasi attee as oito oras de nojte | cō muito gosto. trouxe a Casa os principaes | Capitaes assi Mouros como Gentios é hū dos | Gentios que é Regedor d'estes Reinos ficou | mui

¹ This paragraph is written on the margin of the letter, and is damaged.

² Name spelt differently in two places.

pasmado e fez zôbaia na cappella, Os tres |
filhos del Rei estiverão presêtes e comerão | em
casa e algũs dos principaes Capitaes Mou | ros e
quên el Rei mādou.

não ha por ora cousa algũa de nouo que
escreuer | se não propor, e pregutar a V.R. as
cousas seguin | tes primeira mête. Que se V.R.
lhe parece que | totalmête não estee aqui busque
VR algũ remedio | porque el Rei não faz
casodelhe pedir licêtia eu | e nao serue de mais
que de esasperarlo. bén sa | be de mi VR
que estou indifferente, e me acre | scêta a indif-
ferêtia, estar suspêso e não saber que | quiere
Deos D'esta missão. A 2ª causa e pedir | a
VR. que m' escreue que lhe parece a cerqua |
de se fazer igreja que el Rei disse que queria
faz [?] | se atteeagora não me tiuer significado
a sua uõtade | per outras cartas. A 3ª fazame
[? the word has been written over] V.R caridade
| de me escreuer como ei de proceder cõ el Rei,
por | que tenho medo que elle é alguns dos seus
[hole in the fold of the letter, one or two words
damaged; the reading is probably se sirvão] | de
mim pera lhe éprouar a Lei de Mafamede. eto |
mar as cousas que lhe cõtentão da [Sag]¹ rada
éscrip | tura pera algũ outro intêto e não ja ẽ
fauor de | nossa fee. porque não falta quẽ cuide
que el Rei | saira hũ dia cõ algũa nouidade.
A quarta é | pedir a VR que me dee huá liçenti
geral pera

¹ MS. blotted.

Leaf 3, front :

toda vez que tiuer comodidade e licetia | del Rei
 uerme cõ VR ẽ Damão ou nõde | mãdar, porq̃ue
 tenho muitas cousas que lhe | comunicar d'esta
 missão as quaes tenho dis | cobertas depois que
 sei a lingoa, euou disco | brendo cada dia par
 õde émester mui | ta prudentia. e muito cõselho
 e cõside | razão ẽ trattar as cousas d'esta missão
 | como cõuẽ; e pode ser que não faltara | ẽ que
 lancar mão se depois de proposto | tudo a V.R.
 e tomado seu cõselho e ordẽ | cõ nouas forças ẽ
 spiritu comẽcarmos | esta missão. *ajada que*
 não deixe | esta praua seitta de ter as mui grã |
 des difficuldades que sēpre teue. E par agora |
 lhe proporei hũ mejo que me occorre .f. de | fazer
 ẽ Goa hũ seminario da Lingoa | parse pera os
 mouros e da industana [the whole of the pre-
 ceding line is damaged: the paper has worn
 through at the fold; the words are guessed from
 what remains of them] | pera os gētios de
 mininos assi filhos | de gētios como mouros que
 la acharão | e que de qui selhe poden mãdar,
 o qual | meio me parece unico ja que el Rei |
 publicamēte diz que quer quẽ ẽ suas

Leaf 3, back :

terras cada hũ sigua aleé que quiser. | E cõ
 isto acabarei pedindo a V. Ra sua | santabẽnção,
 e os santo sagrifitios, e | oroçoes seus e de todos
 de futtepur oje 27 de 7^{bre} 1582.

Porque el Rei no seu formão escreue | a VR
 que a causa porque não tirou os | capitaes
 inimigos uezinhas de seus of | fitios saberia
 demi, escreuerlhe ei | o que o mesmo Rei
 medisse .f. que | por não cuidarẽ tirãdo-os l . . .
 g . . . q . . . | [the end of this line damaged in
 the fold of the paper] o faz por causa de lei mas
 que lhe bus | cara outra culpa polla qual os
 tirarã. | eja ua aparelhãdo o caminho pera . .¹ |
 rar Calich como eu mesmotenho uis . .¹ toda uia
 não sei o que fará.— | Ant' onte chegarão nouas
 da presa das | naos das . . . ; . . . Re . . nã . . .
 tee | [last line damaged in fold of letter] | attee
 agora fallado nisso, mas n'esta ora | mesma que
 escreuo me mãda achia | mar a Rainha mai del
 Rei.

D V R seruo ã Xpo

J RODOLFO.²

Leaf 4, front, is blank.

Leaf 4, back, contains the address between the second and third lines of folding and towards the outer edge:



Ao mujto Redo ã Xpo p^e

¹ One or two letters are hid by the seal, which is put on the side here. About three-quarters of the seal remain. It is dark-brown transparent wax, probably simply uncoloured lac. The cross, the top of the H, and part of the encircling crown of thorns are perfect.

² What looks like o may be merely a stop.

1. . . p^o Ruj Vicente prouïcial
da cõp^a de jesus n'esta[s p]ar
te[s] . . .² India.

[F]³attempur. 2^a Carta.

Note.—In the above letter the original mode of writing, the abbreviations and the punctuation have been preserved, as far as is possible in type. It must be remembered that Portuguese was not Blessed Rudolf's native language.

1 2 3 MS. damaged here.

APPENDIX B.

DOCUMENTUM AUTHENTICITATIS RELIQUIARUM VENERABILIUM QUINQUE MARTYRUM CUNCU- LENSIUM SIVE GOANENSIIUM EX SOCIETATE JESU.

Ego infrascriptus Leo Meurin, S.J., Episcopus Ascalonensis, *i. p. i.* et Vicarius Apostolicus Bombay, hisce attestor, Reliquias panno serico rubri coloris inclusas et meo sigillo munitas, die 5 Maji, A.D. 1869, ex theca majori, in Ecclesia Cathedrali Goanensi asservata, a me esse selectas, et Illmi. et Rmi. Dni. Joannis Chrysostomi de Amorim Pessoa Archiepiscopi Goanensis licentia prævie accepta, inde ablatas et prædicto modo inclusas et signatas esse. Hæc autem erat inscriptio in theca præfata majori: "Reliquias dos Sinco Jesuitas Martyres de Cunculim transferidos a este Lugar no anno de 1793." Quo anno translatae sunt ex Collegio in Rachol ad Seminarium in Chorão. Anno vero 1863 præfatus Archiepiscopus Goanensis eandem thecam majorem ad Sedem Archiepiscopalem, *i.e.* Cathedralem Ecclesiam Goanensem, transtulit. Est autem theca illa lignea in quinque partes divisa, pro ossibus uniuscujusque illorum quinque

Martyrum. Nomina eorum inscripta non sunt. Erat vero opinio universalis Canonicorum illius Sedis, et quædam generalis traditio, reliquias Ven. Rudolphi Aquaviva in media, sive tertia divisione fuisse collocatas. Reliquias secundum locum numeravi, incipiendo a manu sinistra. Porro in prima et secunda Divisione capita omnino fracta inventa sunt. Ex illis igitur solum crura vel brachia collegi, ex reliquis præterea, capita.

Bombay, hac die undecima Maji, A.D. 1869.

✠ L. MEURIN, S.J.,

Ep. Ascalon., *i.p.i.* Vic. Ap̄licus. Bombay.

Capita prædicta cum aliquibus ex aliis reliquiis mense Majo Romam transtuli; reliquiæ aliæ modo prædicto inclusæ in Bombay, in sacello B.M.V. de Monte Carmelo asservatæ sunt.

Bombay, hac die decimaquinta Maji, 1869.

✠ L. MEURIN, S.J.,

Ep. Vic. Ap.

Loc. Sigilli Episcopalis.

Traditio prædicta est erronea, ut Romæ compertum fuit. Reliquiæ in quinta divisione sunt P. Aquavivæ.

✠ L. M., S.J.

Hisce attestor, me infrascriptum a Reverendissimo Domino Archiepiscopo Bombayensi, Theodoro Dalhoff, S.J., hoc "Documentum

authenticitatis] Reliquiarum Venerabilium Quinque Martyrum Cunculensium sive Goanensium ex Societate Jesu" mutuo accepisse et dein *manu propria ad litteram descripsisse.*

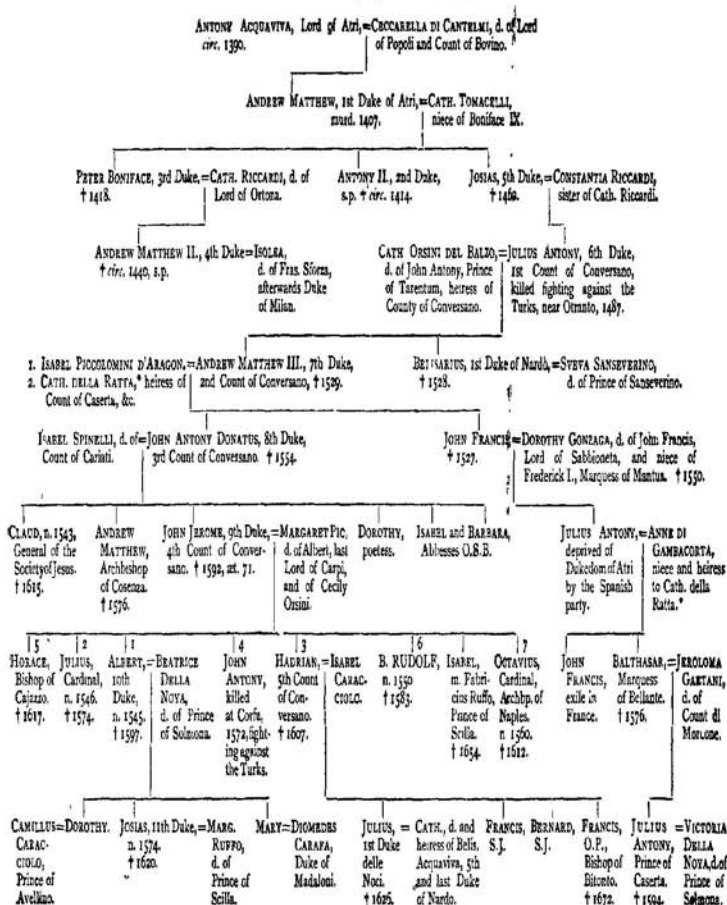
Bombay, In Collegio S. Francisci Xaverii, hac die vigesima quarta Februarii, 1893.

J. B. STEIN, S.J.,
Rector Collegii.

APPENDIX C.

PEDIGREE OF BLESSED RUDOLF ACQUAVIVA.

Authorities: *Litta, Celebri famiglie Italiane*, and Angelini.

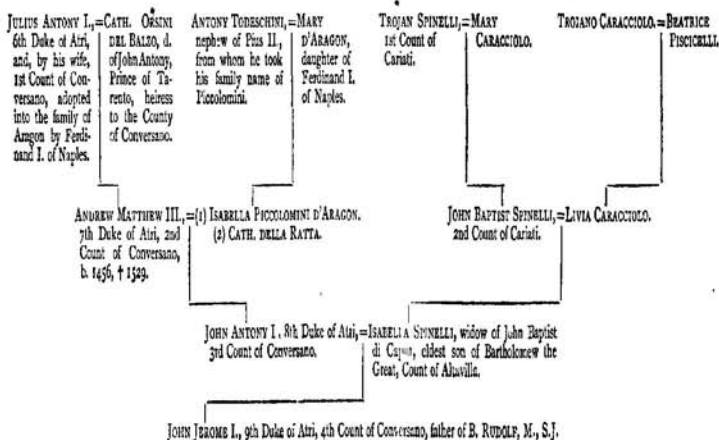


NOTE.—The dukedom expired in the person of Rudolf the 16th Duke, † 1755, whose sister and heiress, Isabel, married Philip Strozzi, Duke of Baguola.

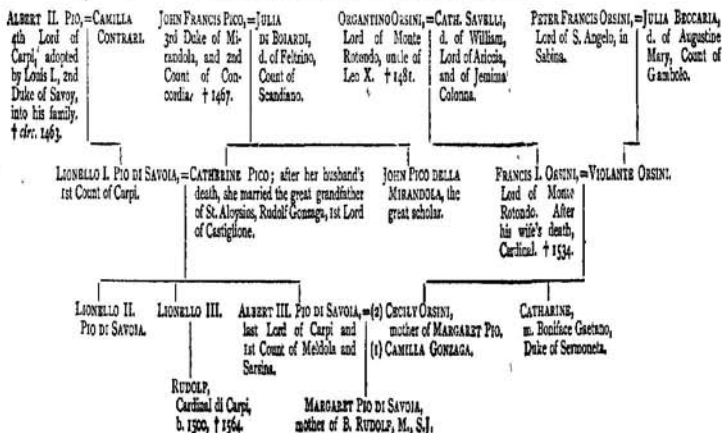
APPENDIX D.

GENEALOGY OF BLESSED RUDOLF ACQUAVIVA ON THE FATHER'S SIDE.

Authorities; *Antiochy Franceschetto*, Promoter of the Cause of the Five Martyrs (17 cent.) and *Litta*, *passim*.



GENEALOGY OF BLESSED RUDOLF ON THE MOTHER'S SIDE.

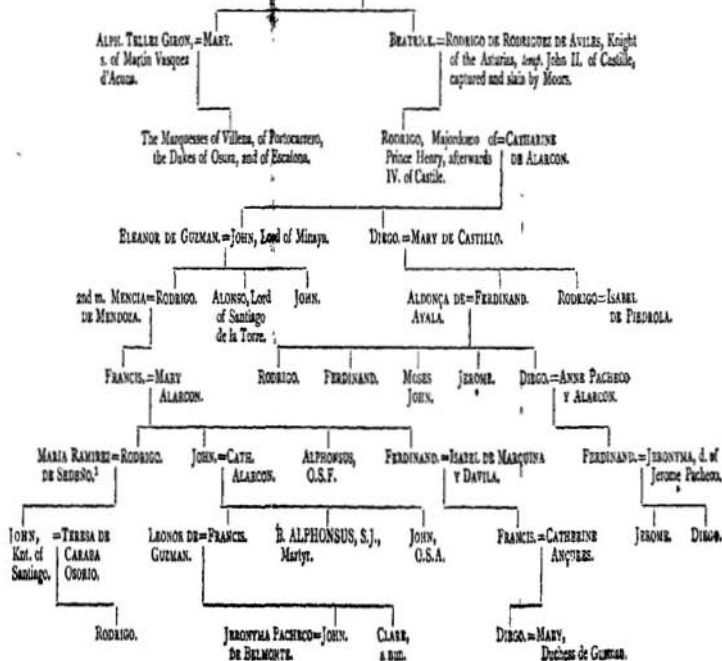


APPENDIX E.

GENEALOGY OF BLESSED ALPHONSUS PACHECO.

Authorities: Lopez de Haro, vol. ii. p. 290; Vilar y Pascual, vol. vii. p. 450.

JOHN FERNANDEZ PACHECO, = AGNES DE MENESES,
male Lord of Belmonte d. of Count Gonçalo de Meneses.
(arr. 1483) for his valour
against the Moors.



¹ Her brother was Bishop of Pamplona.

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