

Japsin  
1

1678  
13th of September  
P. Jos. Broglia, Missionary  
in the Kingdom of Siam.

It is known that, regarding the reverence and obedience due to the Vicar Apostolic, and the prerogatives granted by Pontifical Diplomas, as D.V. reports in letters dated April 10, 1677, and offered along with the indices to our fellow Bishops, the people, as true sons of the society.

Indeed, it is entirely clear that the entire native multitude in these parts, whether atheists miserably addicted to the worship of idols, or those already happily imbued with sacred things, live under the power of the Regula resonant, and have not passed under the jurisdiction of any European Prince.

Then, whether you should fully offer yourselves to the spiritual throne, and send Administrators from this Holy See, or at least come to the Pastors of Souls, to be subject in all that region, and to approve your obedience and that of the others to the peoples, on the contrary, those who, with some lax interpretation, have not received them with due reverence, or (which is far worse) have dared to offer certain secular things, and do not pertain to authority, and the region of the Juniors, whose definition does not at all pertain to us, the Primate of India: that finally to the Proreges and Governors of the illustrious King (which we could not hear without honor and exception) (utitoria, or to V.D. those authorities, dissuading them from that worthy and with the obedience of the Society of Religion, and their anathemas and harmless censures, and for their wickedness and invalid Certain intentions they did not hesitate. I see indeed how much from this, and what penalty should be returned according to the inevitable judgment of the See to the authors, whoever they may be in such a way. But I, for my part, when I am first informed by sublitas, similar things already expected, about this matter, will punish the accused. I will not cease to turn. Meanwhile, in the same matter, what I have undertaken in the virtue of Holy Obedience, I confirm, and moreover, I expressly command all of Ours to obey entirely the Diplomat. and Pontifical of Clement XI concerning the dismissal of Apostolic Vicars, and all obedience and observance. And I commend myself earnestly to Nill. In the Sacred Candulfi.

13th of September

P. Dominico fucile Pan. [likely a name] has afflicted us, and the whole Society, astonished and moved by indignation in the Tunginensi Mission, because Pro. Cl. Ctenis p. [likely a name] insinuates, given in September 1676, that he has recently contributed some force and effort in pursuing the rights of secular princes against the Apostolic Vicars. For our condition exempts us from rejecting the reasons of royal power, and it commands them to leave them to their Defenders and to dismiss them: and especially as it concerns the very great Father Neercks, we have no other opportunity than the parts of religious obedience (indeed, the reason of this superior Comitium, and if anything seems to be insinuated by Vr. [likely an abbreviation]), to perceive his excessive sorrow and indication, especially in a matter of this kind, to be promoted by no safeguards. Wherefore, the Zeal of St. Ignatius should have arisen rather

to restrain and punish those companions who showed less than decent reverence for the summit of the Pontiffs. Hence, I have imposed, renew, confirm, and command in the Virtue of Holy Obedience to all men of this Society of ours, Again, unequal: V: it is equally fitting that he be suited to propagate the culture of the same Province, that he understand the language, and the various, all the eventual detraction from his own affairs, and the veneration of the Apostolic Vicar, through the writing indeed of the Supreme Pontiff Clement XI, sent from Lisbon to these regions. Nor indeed will he ever acknowledge any sons of the Society except those who together offer faithful piety and obedience to the laws, and the nods of the Father of us all. Farewell: V: I pray for myself: d: Ass: I pray for Candulfi. Irregular notes themselves are lacking, Libi. usurping a function which pertains to the royal ministers alone, and the Prince of the Indies. February 10, 1685

Macao

Inurpiego, provided by Your Paternity with the fleet. Father Fran.co Xaverij, at the request of Your Paternity, has brought me two of his Obligations papers, one dated the 23rd of March, which designates him as a Member of the book, with the other original of Your Paternity, Procurator of Feas, written to him. As for what concerns Father Filippo Marini, Minister of the Teucrorum, there is no need to speak, since God has already called him to Himself. Regarding the accusations already initiated against Father Ferdinando Verbiest, and Father Domenico Fuciù, may Your Paternity dismiss any displeasure at the falsehood. Everyone attests to it, but they are not believed, nor are they even examined or proven beforehand. The retraction, however. Regarding the disputes that arose in relation to the imposition of the rumor spread against Father Filippo Fienchi, accused of usurping precious things never left by the said Filippo Marini after his death: Of this, I had nothing either. But I remain amazed and embittered by the little zeal of the Superiors, if they have not thus duly punished the Author of such slanderous memories, if they have come to Cognition. I have also had news that the instigators of those of Ours, who had communicated to me the Author of the Portuguese treatise on merchandise, Vicarij Ap.otici Father, it is certainly an honor to hear that in such a matter the zeal of Father Domenico was employed, where among us something needs to be amended: that instead of asking for correction from the Superiors, one seeks to arm against us those who look at us with a bad eye. For this I expect you to keep away from us any shadow of merchandise, there is no need for my orders, when one must inviolably observe what in this matter has been prescribed by the Apostolic Constitution of Clement IX. of g. m.

1683

I cannot help but lament the little unity that is sometimes found among our workers

in the Missions. It will be up to the Prudence of the Superiors themselves to unify them well, and also then to divide them, if they do not live with religious charity; and in the meantime severely repress the guilty with proportionate punishments.

Of the chosen minds for the Government of the Provinces which do not even commit shameful subjects, and human unhappiness is irresistible for those who are necessitated to be regulated by names, and by information distant, but it is equally reprehensible the fault of those who inform, and propose to the Generals. Nor could I read without very strong feeling what V.R. refers to me regarding two subjects in the dispatches mentioned above.

It is not up to us to act as Suiscapri, or as Procurators of the rights of others. From these supported by arm, to whom vigor is not lacking, he wants to sustain v others, to obtain them legitimate examination and judgment. It is up to us alone to obey the orders of the Sacred, and of the Sacred Congregation, as true children of S. Ignatius and faithful subjects of the Apostolic See. Let others think about the rest. In any case they must execute and the orders of H. and of S. Congre. de Propag. Fide, and the precepts signed and sent by my Predecessor in 1680. The execution not given to the aforementioned commands since they were welcomed in the b[?]o. has already put the Compa. in pericolo of seeing itself in its last ruins: and it would already be little less than entirely ruined.

1685

That the Holiness of Our Lord Innocent XI had confirmed the Decree which at the beginning of the year was established by the Sacred Congregation. The cause was pending: and in the future session some resolution is expected, which will have to take place: exempt from expense the innocent body of Religious, it will not be able not to receive help, and also the court to cover itself: It is necessary that all this be moved; The continuity no longer runs among us Vicars Apostolic; but between the Holy See and the Company of the Dutch on one side, and the Company on the other: and consequently failing the two parties to obey those who by God have been given as head of the Catholic Church, and as supreme Superior to all the Faithful and in a particular way to the Company, which we must execute with all submission, and to obey the orders of the Vicar of Christ, and of his Ministers and supreme Tribunals, and in all disasters, the oppressions to be suppressed; and so as not to be victims of obedience maintained to the Apostolic See. May God favor the Company with His Protection and Your Reverence pray for me in the Holy Sacraments.

10. February  
R Advoeq  
Lubelli.  
Macaum

Vimis hisce diebus ad me venere litere, quas R.V.  
15tr. inscriptas ad Decessorem meum fr. m. dedit 16  
Decembris 1684. Porro de pluribus, que ad Regimen

grogorendi uidebantur, suum ipsa iudicium affert: sed  
ueror ne uero nimis informetiones eiusmodi. Que  
rerit: ac dolendu quamaxime est Præpositos fortes  
offerre non ad morem Regis, que tam diuina pere  
interest illis esse perspecto, ut in deliberationibus quid  
magis communi bono congruat decernat. Voleat  
R.V. meij memor esse uelut in SS. eius S. quibus  
me plurimu commendo.

22 September 1683

Lisbon, through the Curator, who, fifteen days ago, left Rome for  
P. Joseph Candia, who is a Father. Letters to Lisbon, in which Your  
Reverence

responded to me to send me back to Brazil: and I earnestly  
ordered and recommended the same to hasten the journey to Rome to P.  
Alexander Ciceus.

As P. offered and again recommended to Your Reverence, the utmost  
necessity urges, which the present series  
requires here. For I cannot know, in Your Reverence's absence,  
what should be known about the true state of the Indian Missions,  
in order to undertake opportune counsels: since for a long time letters  
written from Macao

about such matters have not arrived. And yet they have been falsely  
reported to have perished everywhere,

when more recent ones have been brought, which indeed mention the former  
ones,

but which do not at all represent what was contained in them. And I will  
trust that I will understand more

from P. Ciceus from those things which pertain to the aforementioned  
Missions: and only from their intimate and  
thorough knowledge will I be able to obtain, since she herself has been  
for a long time

in those regions, from which P. Ciceus was absent.

After the forces are restored, it is most desirable that he set out for  
Rome,

without any delay. If perhaps this is abundantly objected (which may God  
avert),

Your Reverence will take care to overcome it, with the advice and work of  
P. Alexander Ciceus, who

when it will be necessary for him to act, so that all difficulties are  
overcome, they may set out on the journey together as soon as possible;  
which I pray is most auspicious from God and I commend myself to Your  
Reverence.

October 31, 1645

Livorno

P. Alessandro Ceva. Because in the reply that I gave to the letters  
written to me by Your Reverence from Brazil, I have inserted, or rather,  
I have sincerely urged with the previous courier with all vivacity to  
accelerate his journey to Rome in the company of P. Giuseppe Condore, the  
necessity that we have here of the presence of both is no less, that I  
cannot but recommend it again with all efficacy the mentioned speed;  
after which I hope that they will find it necessary both to recover from  
the fatigues of the navigation and the very great fatigue of this, while  
at various times and also in these last times letters from Malacca have  
been received, but never those that contain the warnings already  
necessary to know, and of your of our missionaries, neg. informer of the  
true state of affairs. Nor have any others been cited from the letters  
other than his, that have been received. Besides the damage that we

continue to lack; we come to experience a singular mortification with these p.ri Cardinals who, receiving with all happiness continuous and prompt reports from Apostolic Vicars of the Indies, do not know how to give credit to our misfortune and attribute it to an artificial and affected concealment. Also for this reason you see how necessary it is for Your lucca to come with the possible speed, both Your Reverence and P. Condore. But part of these I fear that the return will not suffer some arrest for the controversies known to you between the Court of Portugal, and the Congregation of Propaganda (which would not happen without our extreme prejudice, and here it would be attributed to our weakness, artifices, in such case M. does not neglect any means to have every obstacle, that would arise against it, that from such a

1685

the foundation would not have any advantage.  
This Court, which must in another way more considered make the reasons appear, which presuppose p. From the Crown, without putting the Body in the middle by exposing it to some very great ruin, and with not resulting in any utility, where the case would have (which God forbid) to come. V.R. to adjust the matter with prayers, with reason and with the favor of the loving ones, being able to rule everything. Help that they pass well, that they turn their eyes on the particular damages,  
vicissitude the coming of the Father to my discretion, they remained in need that S. d. had information of those missions since he can give it the full and faithful, p. having lived there for many years: not having ever been forbidden in the greater graces of a century and Generals from Comp.a to recall from the Indies some of the Fathers d.a Comp.a where the need to which one is obliged to do: Therefore I want to hope from the Generosity of the King, and from the Goodness of his Ministers, that it is not p. to deny me that, which to no other General of Comp.a has been denied, while no less than my Ancestors I profess an obsequious gratitude, and reverence to the Crown of Portugal, highly deserving of our Public.  
All this I write to V.R. p. your instruction, aff every possible eventuality outside of which not she will have to utter secret or public the truthful these my feelings. I pray meanwhile the Divine Providence to assist her with favor, since particularly in the path that V.R. is going to do and fulfill affection in N.S. orlen.

1649. Month of October

Lisbon.

October 20, 1685

P. Alessandro Ciero.

With my letter of the 20th of September, assigned by Your Excellency to Your Reverence from

P. Volusiano Liccio Prod.o P. father, sione muedera' p. Jones, I informed you of my efforts in awakening you; with the P. Giuseppe Pandone when he was in Rome, after a conser-

neuole refreshment taken in Lisbon. For new considerations I must change in part my previous will. Since the expense of Your Excellency in the Roman Court concerns me more than ever,  
I deem it necessary that P. Pandone not hasten his; but that he remain absolutely in Lisbon until I, or a higher authority, receive a different order. I will think well with all efficacy in that case the execution of two particulars. The first is, that of the advice of P. Pandone, I send it to me with P. Porriero authentic witness, sworn in the Nunciature with, that here will have greater faith: and of it will be if not well to have the Duplicate to be brought by Your Reverence to avoid the dangers that are usually experienced from Letters,

1685. In the month of October

from the letters delivered to the post. The other is for Your Reverence to have delivered by Father Candone in these Writings, and it is necessary to have the writings pertaining to the controversies heard between the Vicars of Your See and those of p.mst. and the defenses of Your See, and in a word, as much as Father Candone will have in this matter, adding to him not only in voice, but also in writing, whatever more can give me light in such a mournful matter, and of all the behaviors, and the behaviors of the Vicars, and their Ministers, and Missionaries: it is superfluous to recommend to Your Reverence the attention in hearing what will be delivered to you by Father Candone, because you will not fail in any part, even the smallest: and this is even more so, wishing you from God, with the most lively affection, most happy journeys and all the causes.

Lisbon.  
Father Giuseppe Candone.

October 20, 1685

On the 22nd of September I wrote to Your Reverence, sending my letters, as I do with the present ones, to Father Adriano Lechio L.ro d.e. Then, so that the delivery into your hands may be no less secure than prompt. In those I effectively inculcated to colle=of 685. Monsel Drabi: and November:

to urge his coming to Rome, Father Alessandro Zaro appeared to me, to warn me that the hour I had. Now that I move, I also send my resolution: and because she will have no new notice from me, judge it expedient, if she comes in another way, I remain there in Lisbon. She will be able to send me with all diligence authentic notices of his arrival in Lisbon: and to find incon= here indubitable faith, it will be expedient to have it from the Tribu= nale of Mons.r Apostolic Nuncio. Furthermore, V.R. will deliver to P. ficero all the writings, and much more the authentic ones, pertaining to the successes, among others V.S.li, et an.i Missionaries: If he will be here d'recess.o d'convenient his person, I will not I will fail to give him notice in due time: and in this while rejoicing with him for his happy arrival in Europe in the S.ri honey I recommend S.L.

Lisbon 17. November 1685.  
To Giuseppe An=

done.

G[razie] of V.R. written to me from Lisbon under the 24th of September, has brought me this consolation, which can be understood from her; while it brings me the notice of his happy arrival in Europe: and as for this I rejoice with her; with which I render the

1685, November

For your most affectionate. You have added to the above-mentioned of the 3rd, if you have given me reason for this, I hope that it will not fail, I have not found such a great impediment after the annual of the 22nd of September, with which they hasten to come here expeditiously with the said Alessandro Ficero, and consequently Loreno would travel from Alba on the 20th of October, which signified to her that she should remain there until further notice from me. Such a slight hope has spurred me to risk the pen; to express to you the feelings of my joy, the prosperous state of His Holiness, as my greatest peace. As in the same way, Your Excellency wrote on the 20th of October to the Most Illustrious Sinthori arti; for now it will suffice that you give me a detailed testimony of a wind in Europe, but authenticated in the Turkish Inquisition Tribunal, in accordance with the ordinary: and in the meantime, praying to God for the fullness of every good, I kiss your hands.

29 November 1685. 1686.

Lisbon  
P. Giuseppe  
Condori.

From my previous letters of 20 October and 17 November, Your Paternity will have understood my intention regarding returning to that City until further notice. Therefore, now Your Paternity can read the collections, which are shown in your letter of 10 July. May God grant that in the bitter times, no new ones arise for the Company exposed. We can fear it, given the dispositions of the most eminent ones; at any new event that may arise. May she give my, and her, duty, which is to be most obedient to the commands of the Vicar of Christ. Nor can such obedience be considered a prejudice to respect towards the Monarchs; when they also glory in being children of the Holy Apostolic See. May the Lord foresee with his powerful help any sinister occurrence and may she pray for me. re H.H.

L.F. Bernardino  
of Venice, minor  
Reformed Missionary Apostolic  
of China.

12 January 1686.

In gratitude for the favor that Your Paternity granted me from the new Batavia on the 6th September 1682, I receive doubled testimonies of your courtesy; while he brings them back, and is pleased that the Company already did of P. Olivia of q.m; and he sympathizes with me for my election to the government of it.

As Your Paternity has reason to deplore the prejudices caused by the death of my Predecessor; so seeing him replaced in the office, he has more reason for compassion than for joy towards the Company, well-worn, both the living, and the other office.

1686.

Your Excellency, with the most efficacious desires of being able to correspond with you in all the occurrences of your service, that which Father Filippo Couplet has done was due to the merit of Your Excellency, but I desired nothing else, nor the equal in all my Religious in following you, your Order, and for your lovingness to be pleased to continue in these Parts to the Company that love with which you have regarded it in Europe. If any of my Religious have occasion for these complaints; I cannot, that their shortcomings be defended: But I cannot not desire, and not pray Your Excellency to give those informations, which according to the truth are not forgotten by the innocent: and here praying to Your Excellency all the blessings of Heaven, I devoutly kiss your Habit. S.

12 January 1686.

Canton.  
Father Fran.co Saverio  
Filippucci.

I have delayed until this day answering the two letters of Your Reverence, which arrived last year after the dispatch was sent, which I had sent among those dispatched; because I have waited until now for the bulk of the packages from these Provinces in order to consult on the affairs with all the information that I was awaiting. But my hope has been in vain. Since they have not arrived; and from Father Adriano Recio, Procurator of the Indies in Lisbon, it is feared that by some misfortune they have remained in Goa with the greater part of the hS 300 med.ti for the Province of France, not yet arrived.

From the

1686.

From the enumeration, Your Paternity will understand which [documents] are received and which are not. I sent the dispatch of 1685 on February 5th, and the two [letters] from Your Paternity addressed to my Predecessor of blessed memory on October 10th, 1680, from Canton, in which His Majesty exposed seven reasons and his perplexities concerning the missions in Macao: [and the letter] of March 21st, 1682, from Macao with the papers containing the various doubts about the promulgated Constitutions; and the last one from Father Francesco Cartier, Provincial, Your Reverence, on October 30th, 1682, also from Macao; where he reports the Doctrines and the behavior of the constituted Provincial, and the differences that passed between him and Your Paternity, Giuseppe Yan= dore, with an appendix signed on November 30th of the said year: and due to their delayed arrival, the receipt could not be acknowledged to Your Paternity last year. In the last months of 1685, the following papers of yours came to me: And first, by way of Flanders, the Treatise on the Chinese Scriptures, divided into four chapters, signed by you in Macao on November 25th, 1682, and sent by Father Laimiato by way of the Dutch. Another copy has not arrived: Therefore, the fifth chapter is



missing, which you promised there by way of Manila: nor has the Treatise with the title Sapiientia celestis on modern things arrived, which you announce you have sent here via Goa, and will send again from Manila. Perhaps Father Alessandro Cicero will bring some copies with him, from there to Lisbon, he is expected here from day to day. Furthermore,

1686

of other letters, coming from Macao, and a Letter from Goa: and of October 14, 1684. and it came via Goa: and in it, he mentioned to me that the Fathers, the Letter Writers, were ready to submit to the Apostolic Vicars, and he would have news regarding the developments of these matters. The 2nd was of both March 20, 1684, one of two folios by way of Manila, and in this, he cited other letters by two routes from Goa, and by three from Holland: but not expressing the date, she will see if there is any of those mentioned here by me: she advises the entry of Monsignor Pallu into China: the successes of Father Verbiest. The Relations of the Society with Father Turcotti, with the Dominican, Franciscan, and Augustinian Fathers: He discusses the Pastoral Letter directed to the Missionaries of the aforementioned Monsignor Bishop Pallu, disapproving of the articles injurious to us; adding that a copy of such Pastoral Letter was being sent to me by Father Visdelou. If I have not yet received it: he mentions the expulsion of Formosa by the arms of the Chinese-Tartar Emperor: the dispatch of Father Sicaro Vas de Siqueira as Ambassador of Portugal to the King of Siam: the death of Father Tom. Michele, and Father Vojah's sumptuous legation in Nanking. The other brief represented to me the habitual indispositions of Father Gabelli, S.J., and the lack of discretion of Father Tissanier, S.J., in revealing his affections: which is of April 2, 1684, and in this, he gives me information from hab

1686

the 3 Letters from Monsignor Palu to Father Gubelet: the publicity in the manner he held in order to show his Episcopal authority, and the insertion of Publication. The 5th is from the 10th of September of the said year, it informs me of the disposition made of six, for the mission of Sertone; of the arrival of Father Bartholomeo d'Agosta and of a Dominican Friar in Macao; of some things done in Coincina; and he seeks a paper from Father Ferdinando Verbiest. The last one, similarly, from 1894, is from the 3rd of November from Paratore, and it signifies to me the arrival of Your Reverence in this City; your meetings with Monsignor Cardinal Cropoliense; the oath taken by our Missionaries to the Apostolic Vicars in China; nor is the number expressed to me, nor the name (against all my expectations, while Your Reverence should have explained to me both) the reluctance of Father Yrigoyen, and the reasons he adduced for not agreeing to take the aforementioned oath, according to the orders and precepts sent thus by my Predecessor in 1680.

I cannot but sympathize with the most lively affection of my soul and Your Reverence, and all the Sons of Your Father in the no less painful and dangerous circumstances, in which Your Reverence is represented to me with them; nor has a day come for this reason without grieving for you, and without bitterly asking God, who has raised me from the universal government of the Society of Jesus. With the understanding that I have not failed in any diligence to find some remedy for so many troubles; and for the common dangers.

1686.

Just as the sworn Faith in all the Kingdoms, and to the whole body of the Empire=

it is not to the other parts of it, which is employed with unfailing h'theordi=

nary missions. But after all the appropriate means used here, not even now does there remain only to please in the Divine goodness, that

because the inscrutable judgments do not fail to move in the present State.

and I do not find to obey, that the only answer is to every my representation, and to execute the commands of the Holy See and of the Sacred

Congregation of Propaganda with due submission, and humility; waiting from the hand of God that which will be pleasing to His Majesty to dispose for the future. For Your Most Illustrious and Reverend Lordships

the same orders will be communicated to all their subjects repeated to me, uniform to those already given by my Predecessor in 1680. concerning the Oath to be taken by Apostolic Vicars, or their Vicars according to the formula already prescribed, and sent there. Let it be known

that new ones have been added; and they are that of the Illustrious: Monarchs; Dn. Vio.ti, Proti, and N. Prouti, and from as many others as are involved in the missions, p.r.

they take the absolute oath, and without exceptions: furthermore, that you will hold the Vicars Prouti:

it is done in the hands of some of the Vri, In the province of who does it,

by whom

1686.

from whom he receives it, and from two sworn witnesses; where it will be possible for him to have them; with the obligation to write it in the hands of Princes, or Provincials; when the occasion presents itself. If from his obedience, and from other human means, we must render in this affair to the Holy See, and to the same Pope, we will obtain no other good, than to have fulfilled our duty, we can console ourselves for every other misfortune, which the Lord God will want to permit for the exercise of our suffering. I desire very much that everyone give me a sincere and distinct relation of any, even the smallest, event; praying as much as possible not only the facts, and the words, but also the names of persons, and the place, and the time, and the circumstances, not just the mere generalities; so that everything can be clarified without confusion: something always so desired and necessary here, and rarely, and in very few particulars, successful; not without my grave prejudice for the present, and, where it is not provided in time, also for the future. In your letter of March 6, 1682, you informed me that from Cardinal Gibelli, he had been admitted into the Congregation as Prelate Coad. Girolamo da Sta; mixed with English and Japanese blood, with the protest made to him about the impediment. When the said impediment mentioned by you does not occur in the Young Man; in the above I grant the dispensation requested of me: and you will be able to inform your Lord: and the

1686.

P. Ces. Proltre insinuates to me that she has received from P. Ges. Jubelli, I don't know which writing, said by a certain one of ours, about the Meran-za, and asks me to transmit it to her, where I can make a request. Your Reverence will see to sending it to me with the first opportunity, declaring to me the name of the author of the said writing. With which, in the R. Sac., I will take it out for always.

12 January 1686.

R. Ludouico de

Janeau Epöllensi. With whom, by tomorrow, I will have received letters with a grateful spirit, dated 11 November 1684, in which your Reverence has deigned to entrust to me the administration of our Society, with the greatest sense of humanity. I freely ask pardon for the sign of such prolonged benevolence, for which I humbly give thanks; since I truly see that it is the same thing that provokes compassion and grace towards the Society and towards me. I understand that I am completely unequal to the burden imposed on me: and I grieved that my efforts were in vain, so that it would be transferred to another. Thus, when it seemed so to the Lord: if ever salvation, I wish as much as possible that in these Legions, and everywhere, there may be the greatest harmony of minds among the soldiers of the Lord, the workers of the vineyard, to rightly promote the Cyprian matter. But the men of our Society will obey. They will always be blessed by your Reverence's speech.No.

of pa[r]teant. I will work diligently on both, as much as I can. In the meantime, I pray to Divine Goodness that it may favor our work, and me, with favorable estimations, and that I may be able to serve Your Honors for a long time.

Canton, January 27, 1686.

To Monsignor Bernardino Lotti, Our Lord in general of Santa Maria di Venezia, most humble servant.

May Your Lordship grant me permission.

from the new Batavia under February 6, 1682. And since my cipher until now, with simple regard for its condition, which the height of his rank had recounted to me; so I beg his kindness to acknowledge the obligation: hoping from his goodness that he will increase my full respect towards Your Lordship's Person, and the great Character, and of others; and

especially to me it renders it venerable. Now I again give most humble thanks to Your Most Illustrious Lordship for the offices of condolence, and of congratulation that you have deigned to pass with me, both for the death of P. Olivi, of general

and for my election to the Generalate: and again I protest that this in the service of Holy Mother. P. Filippo Jouglet already works, or will do so,

any other of my Religious, and that I will be a small part of the much that we all owe to his great merit, and to the singular affection, with which Your Most Illustrious Lordship regards the Company. Besides the

expressions already mentioned by P. Couplet, I receive new testimonies from P. Francesco Laur.r Filippucci with his letters of February 7,

1686

because he has had the honor of being heard by Your Majesty. Nor should I here represent to your mind the grave occurrences of ma[?] because of their well-known nature.

2685.

From Japan and Rome, and V. Laos. Siverij knew that M. had made such an oath. What should be established in this matter by Nri, I believe, should be seen, V.a and V.ij, and the rest from letters written by Paccettore in the year 1680 for this purpose, then from my own, which I gave through several ways to d. yplam, and to the eperos of Japan and China, on October 11, 1685. Furthermore, in the rest, it is to be taken care of that everyone should make a double copy of these oaths and subscribe to both, both by the one issuing it and by the one receiving it, and finally by the witnesses, and that two of them, when it can be done, in the manner that I have remembered to have been prescribed to us, I have signified to these R.R. P.P. I also asked that they be left in the hands of the Vicars; and that others be sent to me, who I think should show it to V. Cong. S.de Propg. Fide and its professor M.o D. Secretaris. For they should not enter into satisfaction with the Em. Cardinals, nor should it have been done with certain private exhibits of the drorum, whoever finally made this oath. If the Em. Fathers see it otherwise, they will condemn me as guilty of neglecting the command, and they will demand penalties from me, and they will force me to demand them from V.a and V.ia and V.ibus and V.iaq. Superioribus and Missionaries, because we have not obeyed the commands of the Sacred Congregation.

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1686

But to return to Your Lordships. The shortness of time, and the business, with which we are now pressed, prevent me from being able to say anything at present about L. P. Antonio Dias, Joseph Soares, and Michael de Amaral, proposed to Your Lordships for Vratum; I will do so as soon as it is possible. Meanwhile, this must not be concealed about the information sent by Your Lordships; namely, that it deviates greatly from the prescribed norm. For the names of the informers, and consultants, are lacking in them; nor is their opinion, which can sometimes be the case, explained on each point, as it should be. Add to this that it is said, or several, or many, of the individual Consultants on each of those proposed for the Redum, their own hypothetical disease: they should open these separately: which is by no means done in the present case. Finally, I wish to observe in the information that is sent to us from there: that too much inquiry is made in them as to who has completed his studies and undergone examination. For since many converge on this: a huge, and not infrequently fruitless, labor is expended.

1685

he should proceed to seek out examined evidence, so that we may recognize that a distinguished degree of doctrine was obtained in Propona: and as if he himself from these things, even if proposed, concerning one P. Joseph Joares, no examination has been found.

It is truly surprising that P. Thomas Pires, likewise P. John Baraglinos, spent [money] to obtain the degree in the aforementioned Janula viridis; especially since these [men] suffered no small loss, and poverty threatens those places, which Your Reverence mentions. If such a large sum of money had been invested in a fruitful estate or in buying something certain; the needs of this entire House would have been provided for, and the opportunity for all the words of negotiation would have been removed, from which I believe Your Reverences have abstained entirely. I will inquire into the reason for the deed from him. It is your own care to see that superfluous expenses are entirely spared.

I myself and the Reverend Father M. Heliopolitanus, indeed, died in Dnoua on the day of Tobias, for whom I offered many sacred things to God. I ask that you remember my superiors in your prayers, to whom I commend myself greatly.

14

1686.

February 9, 1686.

Macau. Shortly after the beginning of the year 1685.

P. Joseph Tissanier, the Deputy who was handling the affairs of the Province of Gaul in Rome,

offered to the Sacred Congregation of the Propagation of the Faith a lengthy booklet concerning the Japanese, which

referred to many things, against our armators from there by the Vicar, and their Provincials, written to their own people in the year 1682. We tried to defend the cause with all our might:

but we were able to do this less exactly than we would have wished; because many things were hidden from us due to the negligence of our people in defending themselves. If after this they wish to speak more diligently and distinctly, I would like it very much: lest we be found here, as we often hear, to plead our cause.

I inform your Reverences about what was brought against us; and I want these letters

to be common to P. Cronti. I ask your Reverences to

report to me what they think is true and what is false, and

to reveal those foundations by which we can repel the accusations as truth,

and prove our innocence.

I begin with the accusations. L. P. Emmanuel Soares

from Jo. Baptista Maldonati, the Legate of the Portuguese Nation, in the year, was not an indication of envy to Joani.

1648.

In the name, so that they would submit to the Coptic terms, as the Holy Father (S.P.) had commanded the Dominicans in their way: which, although it was lighter, we did not obey the decrees of the Supreme Pontiff and the Sacred Congregation for the Propagation of the Faith, although they were very serious.

Concerning whether, and in what manner, the Holy Father (S.P.) commanded the Dominicans, and our Viamenses, Laogegari Joannis, the bishop at that

time, was from Pnô Barrette: P.o, the Bishop of Heliopolis, proposed to these Viamenses that they should secretly take the prescribed oath, to avoid both inconveniences in Rome and before the Judges. But we refused this, although someone promised to keep it secret from everyone. The Viamenses, and those present, and other Missionaries of the Society, when they were called to show the oath and obedience to the Coptic Vicars, invoked the command of the Supreme Pontiff and the Sacred Congregation for the Propagation of the Faith, and alleged the command of their Superiors, by which they were forbidden to do so. Let your V.a teach me whether, and who, used that excuse with us; or who of the Superiors forbade it to be done. For I cannot persuade myself of such rashness.

1686

that some President would come, who would want to order things contrary to the Pontifical mandates; or that there was such madness in the subjects, that they would prefer the commands not only of my Predecessor, but of the Pontiff himself, and of the Sacred Congregation, or of the Visitor, or of the Procurator.

I come to the Kingdom of Cambodia. What was mentioned above in the year 1680. the letters written by the Vicars to the Sacred Congregation affirm, that Prem had long opposed himself to Le Noir, Apostolic Missionary, who had come to that region fifteen days after him in the year 1680, and that he had shown himself contrary to him up to those times when these things were being written. Moreover, the letters, which I remember, narrated that Sanja had ordered a scandalous comedy to be performed before the doors of his church; which had been visited by Macao: so much so that that spectacle was abhorrent to the popular norm.

I do not report what was objected against P. Joseph Candoni, because those things can be refuted by him, having gone to Europe. But P. Bartholomew da Costa was accused.

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it happened that, remaining in Coireira, he administered the Sacraments beyond the boundaries prescribed for him to Ludovico de Abreau Aposthebellopolitanos, who, certain, and those wide, limits, had permitted that to him.

But especially in Turkinenses, S.P. Fabritio Emmanuelem Taxeyra, and Dominicum Frech, and F. Joachium Martins the Vicars brought forth their complaints. The heads of the accusers were these.

First. By their work, especially employing Joa-  
ne Martins, a certain Turkinensem, whose name was Uba-  
nuis Cobade, a man of bad character, had threatened that, if  
the Jesuits were present, there would not be lacking those who would  
expel the Vicars from Tun-  
kino: at least they had represented to the King that these, which the  
Turkinen-  
suim had prepared for the law, written in the name of the most just King,  
had been seen by the Vicars. However, they had asserted that Ours were so  
far from such an absurd  
in the manner of acting, because they saw the authority of the Mini-  
sters of the King of the Gauls among the Turkinos on very strong

foundations. 2. That they act with insults and false accusations against the popular Priests, and the Vicars themselves.

16

1686

criminationibus: 3°. that money from the goods of Zprianos be diverted from the Vicars of obedience. 4°. that after the decree of the Supreme Pontiff, and the Sacred Congregation, they would not desist from passage from Tonkin, but would persevere in administering the sacraments. 5°. that P. Dominicus Theih openly, and with the approval of D.peus, would say that Vahis was the Count of the Bishop of Heliopolis; where he was then residing, he would utter a single word, so that Card. Alberius, Prefect of the Congregation, would immediately respond. However, the Count, because of the Falliarum ho= nestor. That indeed could have been said by P. Theih, seems to me very dif= ficult; since Card. Alberius was never the Protector of the Fallij le= gate. V.V. to whom I commend myself to be mindful of all these things, and to H. cuis fac. g. Floreary 1686.

Macau.

P. Thomæ Vaz

of the Japan Province.

Goensis V.V. 16°. January 1685. I gave, a few days ago

I am warned by the way of Bahuicæ, that the Bishop of Heliopolis, D.

Franciscum Pallu, died

in the month of October of the year 84. God to all of them, how

2688

To the best and most worthy men, after a mortal life, I seek a father, as I earnestly desire. To the others given on this same day, M. com= municating, I write to P. Vicario, which after the beginning of the year he will have placed before the Sacred Congregation of the Propagation of the Faith against

the Norhos in those legions, Missionaries, as they were exposed to the Representatives of the Apostolic Vicars. Wherefore, in these things, I have decided to speak. M.r The first is. When our Oath is taken from the Sacred

Congregation of the Propagation, two examples will be made;

to be sent out, to be received, and two witnesses, with these, they can be used, signed by hand; of whom one must be sent to me, so that I may thus

be able to exhibit it, where I am considered by its command: the other indeed will be left in the hand of the receiver.

The second is: I have understood, M., after having obtained from Vicis= labem the restoration of the almost collapsed wall

in the property of the Famula viridis, to demand from me from the Beraghs=

norum in the construction of the building there, etc.

By what reason, and by what power, that was done, from

1686

I am W. Morandrus. For I could never have become so insane as to be separated: and even less so, since it would have been more sensible to spend so much money on an elegiac text, or on foolish, jig-like things, to feed the good clergy in the Macao College of the Society; especially when the danger threatens that our poverty in this City increases daily. I wish you well, and I commend myself to your sacredness.

Siam.

February 9, 1686

P.P. Baptæ

Maldonato.

With these, I have your Reverence's letter of July 20, 1684. I have a handwritten document, by which the most excellent P. Constantine Phaulkon kindly assured us that we were in no way the cause, lest P.P. D. Francis Pallu, Bishop of Heliopolis, be conveyed by the ships of the King of Siam, as he complained. It was most pleasing for me to understand this: and I desire to be informed very diligently about all that happens daily, since it is of great importance to know those things in order to refute the accusations that are not infrequently brought against us. In the meantime, let him give thanks for the defense of truth and innocence.

2685

I wish that the expenses in my name for the Sacred Synod of Balthasar Maluisdem, lord of Tuatinensis, had gone to them in Cyprus, as they had been ordered: nor indeed, against the manifest will of the Supreme Pontiff and the Sacred Congregations, is it lawful for us to reside in another place, nor to exercise sacred ministries, saving the obedience which we owe in the fullest measure to the supreme sacred Powers. May your Most Reverend Lordship be well, and remember me in his holy prayers. Viannum. 9 February 1686.

P. Emmanuelis

Soaris Resid. Vigion.

What your Most Reverend Lordship gave to me on 9 November 1684, I recently received, together with the letters of P. Joannis Baptæ Mellorati; and the autograph, by which the Most Reverend Bishop of Meletopolitanus, the celebrated Most Reverend Lordship, and P. Maldonatum, at last rendered that obedience which the Supreme Pontiff and the Sacred Congregation of the Propagation of the Faith had long since, and indeed with very serious precepts, required of our missionaries. I give thanks to God for his providence, and also for the reason that I may be a pure worker of concord, with studies and labors, to more happily amplify the quiet Faith in these regions.

1686

But in order that I, and the Reverend Fathers, may be nourished by the mandates of the Supreme Pontiff and the Sacred Congregation, it is not sufficient that the testimony sent to me be given. At least the Reverend Fathers and Father Maldonatus ought to have sent me a copy of the oath taken, subscribed by the hand of each and every Apostolic Vicar; since the General Superior is bound to present it to the Sacred Congregation, as has recently been commanded to me, and to the most Reverend ones. I



wish that it be done as soon as possible; and I commend myself to the Sacred Majesty.

Macau, February 9, 1686.

To Father Antonio Thomas. I respond very briefly to your letters dated January 20, 1685: for they had scarcely arrived by the Bahuic route, when the last day was approaching, on which we could send letters to these Regions this year. I am grateful for those things which you mentioned concerning the affairs of China, and the Siamese legation to the ends. I think that the negotiation has been brought to an end, and new mandates have been commanded. For the rest, God willing, according to the opportunity of things and time, I will...

1688

You will diligently observe. I desire from Your Reverence the same narration sent to me, especially of all places, both with the Vicars and Fathers, and their Provincials: noting the time and place, and distinctly explaining the causes of the events, and the names of the persons with whom she dealt, and I commend myself to Your Reverence.

25 January 1687.

I received from Your Reverence two other letters sent to the Fathers Visitor and Pruto of Hibernia of this Province. Your P. Luca Pauecis to the fathers concerning the death of P.H. General Carlo de Noyelle, which occurred on the 12th of last December: and how, out of piety for the good ones, for the veneration with which he was held by them, because of his singular qualities, it has been more felt by us, that we have lost such a remarkable leader, and in the difficult times, in which his assistance to the government of this universal one promised ever greater advantages to the Congregation. Now, having constituted me Vicar until the election of the new General, I intend to respond to the letter of Your Reverence, written on February 24 in Genoa and November 5 in Lucca in October of '86. the ships of Holland: the others that came weeks ago by way of Portugal, are of the 20th.

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1685

March and April 2, 1684. His Most Holy and Illustrious Lordship had resolved to delay the response to the first [letters] until the arrival of the ships from Lisbon, not only because he was expecting new letters from those parts with them; but because it seemed that in the meantime some new resolution of the aforementioned Holy Congregation for the affair of the Holy Congregation in the Propaganda would be taken; so that his responses would be more complete and more pleasing. But of the said Holy Congregation, nothing new has been heard until now; and the Admiral, who carried the bulk of the letters, having perished at the Cape of Good Hope, very few have been received with the arrival of the others.

Prayeaux, I have said many times, is the most expeditious and no less safe way to send letters via Holland: therefore, it is necessary that the letters be sent this time by that route with a copy.

In the following, March 20, and in the other of April 2, 1684, Your Paternity is informed of what you have done at the end of your Provincialate in execution of the orders agreed upon with the others for the departure of the Fathers from Tonkin and Cochinchina, and for the

oath to be taken by Our [Fathers] according to the formula prescribed by the Holy Congregation, and as Father Carlo Turcotti had already done in the hands of the Provincial of St. Philip, the Blanch

1683

the friend of Mr. Palieu, then put into the Cause the veneration of the Franciscan and Augustinian Fathers: of the oath, to which some Dominican Fathers were also opposed: the Pastoral promulgated by the Archbishop, and its content: the sending of his treatise, and a book to be seen on a visit: the previous year another on the also plebeian controversies of Canton, and Manila, and of preparing a recourse. From an account of the harsh letter written to the Father Visitor of the Fathers of S.m. by Monsignor Palieu; and of his replies, the manner with which he puts his Episcopal authority in public, and intends to ridicule the French order, the response of the Chinese Tribunals to the publication of European Philosophy. Of the others of 9 and 13 February and 10 and 15 June 1683 of language, of the honorable treaties of peace supplicant; of his thought to cultivate his Province; office, which she has received, and Apostolic Notary Father Turchi: of the sentiment of His Most Illustrious Lordship in seeing himself hastily summoned to the Oath to the Missionaries, because already from Hokin besides Father Ynigoyen, and Father Sayoso. Of the friend of Father Gioachimo Calmet in Latin: Of the death of Monsignor Palieu, who, as is established in Siam, proceeds to the instructions of the Oath: of the reasons, for which one does not lend of what

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The two killings obeyed the Theatine and Cocineina friars, remaining almost for some time, of the temperament taken by the Augustinian with the reputation of the oath upon which he did not want to pronounce his opinion.

From the actions with displeasure of the same by Father Adriano Evelon for the French Ministers; and finally of too much credulity of Father Var Brute towards I don't know which of his Penitents.

Responding to these aforementioned: That the highest mind of Your Excellency abstained from pronouncing its judgment on the superstition of the Oath and from accepting the Provincialate from the Augustinian. This is manifestly forbidden to all Prefects, from the use of which every office that carries any jurisdiction with it is excluded, as it declares with a special Brief of Urban 8. Hence Monsignor deen calling them little from us we do not admit charges, to which we cannot agree without contravening our Vow.

The other was said of Prudence: since she with her own humble offer to the Congregation of Propaganda that does not recede from limiting the demands of the Oath, with a correct response offended the Archpriest. No

less, however, than Our ones with prudence have obeyed in taking the oath: a completely necessary resolution.

1683

and Debts, that as with every respect towards the Holy See and the Sacred Congregation, and because otherwise it would be

the remaining exposed all the Company to the extreme disasters:

Our men from Turkino had to by all means

leave there without delay, and much more to abstain

from resuming the ministries, when it manifested

an order, that they had without quibbling

over every atom of power doubts, and without entering

into questions between Powers, we having with a sum-

mary reverence towards Her, to obey the commands

of the Supreme Pontiff: nor did it behoove us to extend more

than the ruin of souls, when he dispenses

orders us, you may possess from any Province cultivated by us.

Certainly, the Provincials had Missionaries

the most chosen, and of greater zeal, than the Company

has had and a great master in Theology of a

single sign of St. Ignatius, living, would have abandoned

the most fortunate and the most populated of the Faithful:

how much more must we do the same, when

the commands of the Vicar of Christ impose it upon us.

I have received notice that Father Yrigoyen had already

left Lima to return to his Province

of the Philippines, with which the disturbance will have ceased from his account.

I beg the French Provincials to exhibit

in some thing or practice, or of Doctrine penultimate,

until another arrangement is made here,

I have recourse, or to have recourse to the Sacred Congregation, and in this

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while offering to Congratierza

To deal with these serious interests, the following

signals Cortador, Douet, Lanna, an Prestidien and

proud of the latter for a pertinent opinion

of velum, Baluzy and Defenestrum. Macchi 25

q.tris 1667. and tybarzon of 37 fechas of August and

Response to the notes p. 151. dobe of the S.r

Note in chapter II. Tractatus tertij and other places of the book

of P. Dominici Fernandez Nauarrete. Sapitta

retorted Macchi 13 August 1683. Others have not been

heard, and it will be up to you to see and advise

if the relatio inuiati remains.

Of the least, however, in the Lord, that his

holiness, which for his most just and adorable

ends has allowed us with the weight of so many travails,

may raise us from his rigor, when

with richness his divine glory. Indeed, in the meantime

it is fitting to offer everything with generosity and humility

adoring the judgments of God, whom I pray to satisfy V.P. for his service, and bless her with all the fruits of these M.ri loni, so that their fatigue may always be of his glory; and may she pray for me rest.li.

1687.

February 9, 1687.

Virnum.

To P. Emmanueli. from others, these as it were to Your Reverence, in the same way as I have obtained until now.

You would want. as also. R. P. N. Caroli de Noyelles, which we wanted to be taken from us.

who left in December of the year before last. In place of the Vicar in at present. Societ.s hereafter will be entrusted to me, until a new Praep.s

is established by us from the Holy Congregation, but I will not be of my own part

I will send letters to Your Reverence, which I want to be given in full faith by Your Reverence, to whom they are inscribed Steg.

by the hand of the Holy Vicar, I would not hesitate to Your Reverence in this matter to give the work that I require to us, diligently, as I ask: and you have taken me exactly in all things.

and each one, which I commend to Your Reverence

for the opportune execution of this matter, which is requested on the attached page, and rather it is necessary

to obey most fully. I hope R. Franicum, to whom I have enjoined this, nor will it be done that in his these he does not touch upon any of those workers, even if they are in

Macoum Laudem are present: from now on also for our affairs progressing for his benefit

and for the promotion of it, it will be useful P.

P. Simoni Martins I received a letter. by which Your Reverence vindicates from the calumny P.

lived. Japanese & Petru[m] De velasco. It was most pleasing to me that I understood.

to understand: and I approve of P. Peter being removed from that place so that

without new calumny, it would not be allowed for him to stay there longer in dangers. I commend myself to Your Reverence.

1687.

Siam.

February 9, 1687.

I, P. Emm. Coares, as is proper, have commanded with due severity those who are said to spread rumors about the Propagation of the Faith, or who are said to have sent letters to the R.P. (Reverend Father), that they should be warned.

Therefore, I order that whatever is prescribed by the missionaries of the Congregation of the Faith should be carefully executed by all of us who are there, and that those who promote or receive these things, or who come there to perform the sacred duties, should be warned that they will obey in matters of the Christian faith, as we all faithful ones should, and that they will not in any way allow, through a lack of due obedience, that their labor should be deprived of all kinds of fruit; and I commend myself to Your Majesty.

24 January 1665

Macau. I received two letters from Your Reverence addressed to P. Charles de

Pojoni, De Noyelle B. M., whether Divine Providence has given me the succession-

Fontaney gave me the task of bearing the burden, for which, I hope, the omnipotent mercy of God will make me equal. I was

to understand that the use of navigation was quick

P.P. with PP. Socijs (as usual) in such a great pilgrimage, there is no relaxation of the religious spirit.

May God bless the Excellent Lord Constantine, the first Royal Minister, for the singular benevolence with which he embraces our Society and the Christian

Religion, so that a few of Your Reverence's PP. Socijs

so that they may better, from Heaven, obtain blessings, this is to be ordered as the most ancient, which is most proper to the Apostolic Men of the Society,

that in whatever Region they are, they should do nothing, undertake nothing, unless it is communicated

with the Praeli, or Vice Praeli, or Visitor, or

the Superior of the same Name, who ministers supreme in the same Regions.

I earnestly testify to our men and to myself by the counsel, judgment, and disposition of him.

Meanwhile, it will be pleasing to me to be informed clearly and distinctly

about the events and successes of your names,

which I would like to be remembered among mine in their

H.H.S.S.

24 January

Macau.

P. Timoni. I have read and considered those letters which Your Reverence addressed to my predecessor, P. Charles de Noielle B. M.

Merchior, whether he wrote them alone, and I have considered them. Dated on the 6th day of

Visit. Japon. May 1666. I do not believe that it was the intention and the mind of my predecessor, that Your Reverence should indicate for a long time that the burden of Visitation was so impossible for me because of my infirmity.

23

1686

to obey, he would undertake that: since, however, he undertook that, to obey me, as God, with a mind obedient in no common way, he attributed this, that what seemed impossible to him measuring his own strength, a more powerful help would alleviate, so that the solution would come, and it would be of great benefit to the Province of Japan.

Then R.V. tells me separately about the governance of the Province of Soana, and I feel those Rules very much. However, they excuse him in this way: It is a new thing to speak of him in this way, and some others, the Theologian himself is not properly praised by one of our own. Endowed as he is, first of all, indifferent, and not at all partial. Therefore, showing it again and again, doing it to that part from which he should have been absent, if he were partial, which perhaps others interpret in this way, and if his mind favored that part for division, but he did so with the best intention. That he is thought to indulge too much, others

excuse him from weakness of health: that he is more remiss in correcting defects, does not seem to lack foundation: the promotions of certain people of Pamonia and especially P. Alphonsus Mendes to the Prefecture Junior certainly deserves my reproach, as it will also receive from me this removal.

Finally, considering everything, but especially the documents of R.V., I come to the opinion that P. Gaspar Alphonsus should be freed from his Prefecture and that he should be replaced, from whose rectitude, constancy, and fortitude better things were promised to me.

Finally, R.V. adds about the disturbance of those most illustrious Missions by the Apostolic Vicars.

20, 665. 1649.

and they are profitable, and they are especially close to my heart, that I may find a remedy: I am fully instructed: I will immediately resort to all friendly devices, which I began to do from the beginning of my reign, and not without hope in human and Divine help. I have begun to direct myself, we begin to hope for better things. About some peace already to the Vicar, God grant me, as I trust.

About Brother Patrocinio, which we experience and in the Kingdom of Clement, from Father Phael Contarini also from elsewhere it has been made known to me. I will not omit it, because I will fulfill the parts of probity, towards a man so well deserving.

I have not yet received the image of the Crucified from him from R.V.; but since death has snatched him away from himself P. Caspar Alphonsus, I do not doubt that I will receive it sometime.

I order R.V. to be well, and to apply himself with a calm mind even in adverse circumstances to the common good of those Missions, and to remember me in his SS.

Genoa  
P. Alessandro  
Ciconi.

August 20

I have read and considered what P.A. wrote to me on the 13th of August in his defense against the accusations, which he believes were made in Portugal. If I had ever entered into a defect of excess, this letter would be enough to clarify me, and declare it innocent: but of all that V.A. has and has in Rome I was so well informed from other sources that such accusations do not pass for me except as mere slanders: it should be, I would have given this to be the author of that Person whom V.A. names to me. P. Paolo Morono will not fail, also very well informed.

24

1689

to justify Your Majesty, I will inform you, when it is d.  
chingas of the humor, oneo, and etasfione mine the  
I owe in the most ample form, because it is my raers  
Your Honor will undoubtedly be fully satisfied in Lisbon,  
in what I have written; and you may be a good witness  
of Merem, and I will be able to testify to it.

15. December 1691

P. Alexandri

licent: I received with great joy the letters which R.V. sent to me, inscribed on the 21st of January of this year, from which I understood that she, along with the others in the same ship, with no one missing, safely and unharmed, had left the Port of John. Meanwhile, having happily completed the first stage of the singular providence of God, to whom the care of such a distinguished group of Apostolic Men was entrusted: then indeed I consider the success of the navigation so desired to be remarkable, and to be celebrated with the singular diligence and charity of R.V., to whom, in this name, great thanks are owed not only by all the companions, but also by me, bound by the same name, I am greatly indebted to R.V., to whom I pray from the heart for many blessings in all things, not only on the journeys, but also in the affairs and duties to which Divine Providence has destined her. As for the letter written inconsiderately from here by the one from whom it was least fitting, it will be my care, that in this very year, or at the next opportune time for navigation, I will write to Prouli. Soano, and I will dissolve and dispel what she rashly asserted, injuriously against the honor of R.V., if any sinister suspicion has taken root in her mind. Furthermore, R.V. must be warned of the occasion of the festive entry of the PP. Sollorum on both sides into China, not only to be had in the Province of Japan, and in the Province of China; so that their experience, and what I especially regret, the division of labor to all the Missionaries in the Province, who are not healthy. Considering all things, I am persuaded that, if they are lacking in impediment, they are accused of being too inclined towards the nation, from which they fear, and that they only grieved, not being grateful to the five PP. whom they were designating to be so necessary in the present scarcity of Missionaries. Much to me is in the prudent. R.V. has discovered and the common peace.

25

1691

and Charity so that other questions of obedience may also be addressed, let Your Reverence know that I do not so easily intend to simply relinquish the office of Visitor, which will be internal, thus not only at the request of the Decree of the Congregation of Fathers, etc. but almost compelled by the difficulties of the French, since a Visitor or Commissioner is sought there for an indefinite time, so as not to be repugnant to our Institute, since we have also not been idly working for years on the exemption of the Visitor of Japan and China. May Your Reverence use this for your prudence. May God Himself keep you safe for a long time, and remember me.

[P.S.?] We have the difficulty of sending six other Missionaries to Tonkin and Cochinchina from the Sacred Congregation of Propaganda, besides the four previously granted. Year 1695  
December 27th

The duty of the Provincial Visitation, and of the Province of China, and also of ancient Japan, which was dismembered from it, I will fulfill in some way within the space of a year, and in the most celebrated province of China I will thus glory in the Lord, as we experience within seven years, as if absolved from this kind of governance, but because of the

hidden path, or journey, in the Duchy of Laos, not severe, but truly inspected by name, with observation, or as soon as it seemed, to happen there, and finally this office is finally in permitted harm for many years. Therefore, I leave enough to finish and to render completely divided the House of P. Philip, and that he may be easy in the present and for the advancement from him, Philip, and as each letter openly, and as the labor of life teaches, and the reason of R.V. itself, if he is to persevere in the fortitude of the office, and that no delay may enter. Then successively, if perhaps the first defect of Japan, for the annual completion and this kind of speech, whether you have gone out or Remaining well born to R.V. and his benefits, commend me to God.

For the  
Successor  
Joseph Canony  
2nd Successor  
P. Charles  
Thunot.

For the Visitation, or the advancement of the Visitor into the province, and to the care of my faith and of the Province of Japan and China, they have led, and they have gone from the causes of N. Prov: Chin: into the permitted governance in the permitted form of this kind of presence, and also for this reason they have excluded the Defender of this kind for the 2nd time, in whose zeal and prudence I greatly trust, and as far as it has been given to me, which he himself, entering to this task, admits the victor's cattle so that the greater glory of God may be attributed, and souls may obtain eternal increase, and which are the means to the end, then it may be most suitable for these uses, however, for advice, order, and whatever else he may have helped from my office, unless a few, since I wish to strive first for P.V.

brother

26Since all things are now in agreement, it is necessary,  
To have companions and to lead with reason, with zeal, and whatever I can commend most to Your Reverence, and the deeds of all, their spirits, and to the extent of all, let it be received and let it not incline itself to any part,  
let the hand hang for a longer time, and let the common affairs, in unity, be fulfilled,  
let it direct, and let it bear with difficulty, all in such a way that there may not soon be anyone, who  
would shut himself off, but rather together to remove the burden, to put down the weight, and from the fruits of the already exhausted.  
For this, which meanwhile greatly troubles me, ought to be placed in the love of all, which is so established, that it may be lifted up the least,  
and with the same neglected, often certain death  
Trimet, furthermore, the more humane, leave the rest more dear to the wretched and the pressure of minds, let them be fostered by consent,  
but let no one intend this, and let all be prostrated,  
with industriousness to the aid of hearts, and the plague, and more sometimes, in the village of peace.  
In every other matter and of another moment I am explored, but lest Your Reverence  
be tired of consulting, the sense and speech makes the opinion,  
and if not to be established by orders, nor



anything, but rather the end, in me, Your Reverence, stands, and they themselves  
sown, without another who in the Missions  
were there. These are the Chinese, the Indians, greatly  
depraved and wonderfully in need, as prudence follows,  
in short, let nothing be done hastily, nothing without  
preceding mature and digested counsel, let them strive for themselves,  
those whom he has recognized as more free from national affection,  
and who have more varied experience  
of Linensis, and of many others, I commend. To the Holy Sacrifice  
expressly, I commend myself. Year 1697.  
January 19th: or 5th vintage C.N.T.

P. of Missions  
Japan  
China  
Macau

I write these letters to advise Your Reverence, the enclosed Suddiuxt  
to the Most Eminent Philip Srinaldi, V. Cardinal of China and Apostolic  
Proclaimer  
Thomas. The first way for me, through the Portuguese on ships departing  
from there  
in the month of March. I do not want this way to be hindered  
and I entrust its security to E. Ignatius Bierling, the new  
Assistant of Germany; who transmits it to the Superior  
Ruviny Stantig. &c.

February 10th, 1697.

P. to the Visitor of Japan  
and China.  
Macau.

I hereby inform Your Reverence, and through him to all those subject to  
him, that a warning  
has been given by the Sacred Congregation of Propaganda Fide, that I  
should inform him of two Pontifical diplomas,  
the summary of which I submit, and I strictly commend their execution  
with that prompt obedience, with which we all must obey the mandates of  
the Holy See. In the other of the aforementioned Bulls of October 22nd,  
1696, His Holiness Innocent XII declares the Kingdom of Tonkin  
to be separate and independent from the Diocese of Macau. In the other,  
issued on the same day, he renews the Constitution of blessed memory  
Clement X, issued on June 7th,  
1674, in which he decreed that the Bishops of the East Indies cannot, nor  
should they, exercise jurisdictional acts in the Kingdoms and Provinces  
of the Vicar; Aptici communis; and now prohibits the Bishop of Macau, and  
the Prelates of Malacca, from impeding the jurisdiction of the Bishops,  
Vicars in the Kingdoms of Siam, Cochin China,  
of Sciampa, Cambodia, and others adjacent &c. From these premises,  
I strictly enjoin Your Reverence, that as far as he and other  
missionaries are concerned, he should have the aforementioned Apostolic  
letters observed. Rome &c.

S. J.  
After this was written, I considered it worthwhile to send Your Reverence

the original diplomas themselves! Let Your Reverence inform our missionaries of them, and demand the most exact obedience from them, so that it may be clear to the whole world how obedience to the mandates and nods of the Apostolic See is in the hearts of the Society's men. &c.

P. Franco Sarmiento

Lisbon

February 10th, 1697.

Your Reverence should send this bundle of Letters to P. the Visitor of Japan and China, and inform me whether the letters have arrived in time before the ships depart for India: and be mindful of me in his Holy Sacrifices and prayers &c.P.V. Regarding the Chinese

February 10,  
1692.

From the attached diploma of our Lord Innocent

P. Vicinorum

They expose and  
the Chinese

It pleased the Most Holy Lord Our Innocent PP XII. to decree that no Bishop, by ordinary jurisdiction, in an anatomical and undevoted process of his, or even through D.m Renner. or another Charles Tournon and Joseph secretary of the Congregation for the Propagation of the Faith, there mandated that of this kind of declaration and in dependence all the illegitimate letters who are in these Regions should make and the cause, as anchored, should obey its decrees entirely. Therefore since the same Holiness, a certain Province of Lord Simon Linensis lived by those saying De Linensi, and the Most Holy decreed that it be entrusted to the care and administration of the Apostolic Vicars Cronee spiritually their needs and the erection of new bishoprics to be weighed by the apostolic see, we command in the word of God, he gave to me that this also who dwell there should demand due in joining. Charles, that he must obey the commands of the highest his. Therefore, this greater letter, absent, committed to R.V. that to all known in dependence, he should make known and under penalties he should strictly warn both that in all the debt he should obey, for they should show obedience. But that truly R.V. you should feel he should hold the commission and conduct himself in it and that he should act freely and the jurisdiction mutually to D.V. Constantine de Sistribution I am exempt from the letters which are from the secretary to my viceYear 1704.  
November 12th

Father Francis, of the same Order and nation, to whom it was entrusted, for a more certain honor of these letters, January 1st, 1700. In Macau, they were in the Order. Would that we make known to ourselves here, and with promises we always soothe his obedience, who on his part has not at all fulfilled the mandate, and through a small narration of R.V., to whom we owe due thanks, and we urge that concord be constantly insisted upon, and that they be fostered more: which we will be from here in the future. That not a few things which Edda P.V.

to whom a greater remedy or from all: on the most salutary day of N.V.  
omission.

[line]

Rome, in the year of our Lord 1702  
March 22nd

Father Emle Taradet V.R., and the letters increased with prompt  
supplications, you will find among the letters of Dame Boeriensis, which  
R.V. consigned.

Cas optional V[est]ra and yet an empty promise dispersed  
to have been over the impediment, which draws to itself, or  
to have been awakened. Let it be then that and also  
Macau admits into Briefalem. and its completion note. and the promise  
made in secret and if the Lord should fail.  
July 29th.

To Father Aloysio Ledet, to himself, Father Ant.o, grace twice, and the  
return of things  
as he denied, which he will communicate immediately, and he wishes to  
Father Xa[veri]  
Vandale and R.P. Xa[veri] de la Torre, and to the same Father Ledet  
what he has from me in commands, he exhibits in my name that  
which he has asked, so that everything may be fulfilled and standing in  
consolation  
may be awakened, and may forestall adversity, and you will find me equal  
to you.

[scribbles]

28Year 1704, September 21st

To Reverend Father Joannes Bakowski, I cannot but greatly approve and  
praise the zeal of your Reverence, by which, in a letter solely inscribed  
and dated August 15th, in the year 1707, you testify to me, that it is  
too abundant, that in itself, the Missionaries born among us, before  
embarking on the ship, were very much given to diversions and delights,  
and also that they were imbued with heavenly things, even in both, like  
Louis Gonzaga. I truly took it badly that Apostolic Men, whom it was  
necessary to unite, feed, and excel with all their strength, but  
especially with charity, were nevertheless so opposed to each other, that  
they did not even seem to remember that they were sons of the same  
Mother, of this Society, in Christ Jesus, who came not to the sword, but  
to peace. I heard with equal mind from your Reverence that some, in this  
Province, shirked the labors of the Missions, desiring certain things,  
after having obtained for themselves, from the Professors, through  
wonderful compendiums, the study of Theology, before the established  
times among us, to be granted the priesthood, and finally to be  
designated as leaders sent to me. I will not be lacking in all these  
things, my prayers and my hands. Indeed, they have imposed upon me the  
occasions for writing, I wish you to write freely, Reverend Father, to  
whom I pray for the most abundant fruits in the vineyard of the Lord, and  
I impart to you a paternal blessing for this from my heart. Farewell, and  
may you remember me in your prayers.

21 September 1709

P. Fardo. To the supreme Moderator of all things, God, who, through the outcome of the Imiani Ducyus' Chinese Mission, deigns to test the constancy and strength of the Neophytes and Missionaries in the faith through a storm, or tempest, at Macao, and who wishes his Church to grow through adversity, we must hope not only for tranquility, but also for a great increase of the Chinese Church from the hardships it has endured until now. Therefore, let Your Reverence cast your care upon the Lord and, relying on the hope of his divine providence, which does not fail, adhere completely to the ministry of your calling, and apply yourself more fervently, and do not fear the excessively long duration of the fluctuation. Moreover, I would like Your Reverence to be persuaded that neither fame, security, nor the public good of the Mission will be served by your return to Europe. Rather, you would be stripping yourself, indeed, by the same reasoning that once moved you to seek and obtain the Indian expedition. Let that be in your mind, and pray that God will be with you, with the abundant grace of heavenly protection, so that all things may prosper for you. Farewell, and remember me in your prayers.

21 September 1709

P. Romano S.V. entrusted to himself by his Superiors of the Seminary Hinderer of the Prefecture of Macao and Debira, the examination of the fidelity of Macao. The office has been sufficiently fulfilled by Your Reverence through the sincere narration of all those things which happened in the case of P. Ludovici de Panca. P. Provana brought to me that one, and indeed a more extensive one, written by Your Reverence. I have diligently weighed both, and finally decided what the fairness of the matter seemed to demand: that from the beginning, and with the spirit of the German Voti, the Macao College has failed, from the letters of Your Reverence. POTI N.

I perceive your sorrow: however, it will be my care that whatever defects have crept in thus far in it, be corrected and addressed. Add meanwhile to your Devoted Religious, most pious Reverend, the blessing poured out from your zeal, which I myself most lovingly impart with all my heart in the name of Saint Ignatius. Farewell, and may he wish to remember me in his prayers.

In the year 1723

P. Batrassave 11 December 1623

Miller I have received, although somewhat late, the Letters of Your Reverence of the examples. Canon. September 7, 1720, and 9. September 1722. The sooner, and the less also they have been dear to me; while it postpones the payment; I was forming criticisms in court if it passes. Wherefore with great justice I express my thanks to Your Reverence for your holy zeal, which I pray to continue to me in the reports. I am very glad to be able to tell you that, for the reasons of Your Reverence's orders indicated to me, I have given the opportune and necessary remedy before now, and I am currently doing the same regarding the others. It only remains that I, however, that these Superiors faithfully and effectively execute what I impose on them for the glory of the Lord and the true good of these Missions. Add also Your Reverence for them, and for me the help of the Holy prayers; while I remain cordially greeting you.

R. Francisco de Cordes 29 December 1731.

By obligation and serious reasons, I strongly desire that Your Reverence come to Rome as soon as possible. Wherefore either he himself, these letters of mine, or Your Reverence immediately afterwards, should present themselves, and undertake all that with the opportunity of sailing, if perhaps he does not prefer to use a land journey. I await Your Reverence with great desire and, present, I will embrace you with paternal Charity. And I commend myself most earnestly to your prayers. February 1739.

P. Francis de Cordes

Procurator of Saxony. I received the secret letter of Your Reverence dated December 29th to me from Lisbon, in which it pleased me greatly that Your Reverence wrote that you would obey my commands so promptly and religiously. Furthermore, there was no reason for Your Reverence to be so afflicted by the things I had ordered: for the matter in question is of such importance and exposed to such great danger that I have judged this prudence to be absolutely necessary, and I still judge it so, namely that nothing is done in this matter by Your Reverence until I examine it more carefully, and the writings transmitted to me by Your Reverence, and confer with Your Reverence in person. Meanwhile, I do not doubt that Your Reverence has received my letter dated December 29th, in which I recommended that you come to Rome as soon as possible, from where, for very serious reasons, Your Reverence's presence is absolutely required, I again enjoin Your Reverence that if you have not yet begun the journey, do so as soon as possible, and break off all delays, for I await Your Reverence with the greatest desire, and I commend myself very much to Your Reverence's Holy Prayers.

P. Ippolito Nardi, October 19, 1742.

Macao. See this letter in the Sicani Register under the same day and year.

P. Joanni Eduardo, October 25, 1742.

Count of Saxony. The secret letter of Your Reverence, given on the 6th of [month], 1742, to me, in which P. Joannis Liebaert explained to me, was of incredible sorrow to me; and it increased my sorrow not a little, that after the offenses themselves had already begun to become known, he was nevertheless admitted to solemn Profession. I am writing to him in my letter (which I enclose here, and which Your Reverence should send to him by a safe route) and I order him to abandon the Court of Cozcininensi altogether, and to come to his senses at the Macao College, which Your Reverence will also command him in my name. If he obeys that they would withdraw, and that scandals, in the meantime, were spread, or even multiplied; R. from q. V. declared the aforementioned L. Joannem Hebert ejected and dismissed by Our command, and according to the authority given to me for this purpose by the Most Reverend Father An. if the matter stands as it is, and if it has contributed to those things, R. from V. should inform me as soon as possible; and at the same time, teach me accurately, in what manner he has conducted the matter in the meantime, and that he should apply to it the prudence which may have been necessary and opportune for his Spiritual, and also for the common good. I commend myself to the venerable S. Sui ss.

3 October 1743

D. Janssens Decr  
Malaga

Two letters have reached me, R. from V. from Rurem, and also gra

Q. P. Augustini, thanks A. V. for the satisfaction given to me by him for my forgetfulness. If in my Acts, whatever they may attach to him of this kind S. Pli

or V. Sti, we experience difficulty, a fuller experience will be able to me, than which in Spain itself, and in Louvain, they had suffered, not a subtle judge, but prudently and entirely armed. Moreover, let him put aside all anxiety of mind and soul, I pray, from my paternal affection, as a secure benevolence, which, as it has the opportune occasion, informed, my providence will not fail, may A. V. be well, and may he keep me commended in his S. S.

[Marginalia, left side]  
Letter 79e. placed  
here by mistake  
since it pertains to the Provin  
ce of Beticæ: maxi  
mally indeed in Malaga, in  
religion is Malagato

[End of marginalia]January 29, 1746

To P. Joanni Conrado Hötz  
Macau, Japan

Having considered your letter of September 7, 1743, in which you refer to a letter in the Portuguese language, written there by P. Josepho de Lopez, Superior of the Pondicherry mission, to D. P. Joanne Siebert, I approve of your counsel that our letter dedicated to D. P. Siebert be kept with you. May God turn everything to the good of the missionary and the mission, lest he keep a lazy and foolish one. To whom I commend myself earnestly.

March 3, 1753

To P. Jacobo Graff  
Macau

I give my most abundant thanks to you for the novices, which I share with you through the secret letters of P. Aloisij, signed in the year 1752. I am persuaded that you will be able to understand with what sorrow I was affected by the scandals that arose. Having also heard that God has stirred up the same spirit, and that peace has been restored, I will not fail to strive for it with all my strength. I wish all good things to you, and in turn, from God, the giver of all good things, may He remember me in the holy masses.